

# *The* **SCRIPTURE STANDARD**

*Pleading for a complete return to Christianity  
as it was in the beginning.*

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## *'Ye are the Salt of the Earth.'*

(Substance of ten-minute exhortation given at the conference of brethren at  
Tranent, on April 19th).

"HE thinks he's the salt of the earth!" is the sceptical expression which indicates the extent to which Bible language has entered into the conversation of everyone. Livy called Greece, "the salt of the nations," enlightened as they were by the wisdom of Greece. So Christians are called by Jesus "the salt of the earth" because they are to save the world from sin.

Whilst it is true that many New Testament expressions were anticipated by Greek philosophy, it is significant that in their use in God's word they no longer retain their mythological context.

In studying chemistry in our kindergarten days, we may remember that, by combining in a neutral condition hydrochloric acid and sodium hydroxide, and evaporating the liquid, a pure salt, sodium chloride or common salt, was produced. The Eastern conception was that of a dirty salt retaining some of the less soluble compounds of lime, iron, and other salt-water impurities. Salt is found in this impure state in the ground, and is today refined.

Salt was used by the Jews in their sacrifices (Lev. 2:13). In general salt gives vitality to our bodies: when European explorers visit tropical or Arctic countries they take salt tablets with them.

Since salt (a food) is composed of the poisonous compounds of acid and alkalis, it is interesting to realise that the elements which compose our life, and once served a sinful purpose, may now (if we are Christians) be combined by Christ the "Master Chemist" to form a food which sustains spiritual life. If a Christian is to be effective in Christ's service then the salt must predominate over the sedimentary impurities of sin which so easily beset us. The way in which we react on our environment will decide whether we are assets or liabilities in Christ's service.

"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4:6).

J. R. DANIELL.

# The Precentor.

(To be continued.)

## His Qualifications

WE do not suggest that to do this work a person has to be a man of letters, but we do state that it is necessary to possess certain qualities and to acquire some knowledge of the various aspects of singing.

### Confidence

Let us commence then where we concluded the previous article, "The place of the Precentor," with confidence. "If the trumpet give an uncertain voice, who shall prepare himself for battle?" The precentor must have confidence and the congregation must have confidence in the precentor. How then can he gain this necessary quality? All trained singers agree that to hold oneself available to start and lead the worship of a church at praise, often with but thirty seconds to find the hymn, decide the best and most suitable tune, fix the key, rise and commence to sing on the correct note, is by far the most difficult duty to perform in all the musical world. Confidence to do this will come, but it takes much practice, an application of the mind to the gaining of the appropriate knowledge and the assurance in the mind of the precentor that one and all are content to be led by him who has been appointed. The confidence of the precentor will be transmitted to the congregation with good effect. Here we must mention that too much is as bad as too little; for the precentor who will not consider the opinions of others, listen to their comments, or ascertain their preferences, is a fool to himself and a hindrance to the worship, however well he may be able to sing.

Perhaps the next in order of necessary qualities is the voice. This needs to be strong but tempered. Can you imagine an orchestra which is led by a fog-horn? An orchestra is led usually by violins, the most versatile of all instruments. It is said that the violin produces sound which most nearly resembles the human voice. A strong voice, then, but mellow. We are very prone to sing through teeth which hardly open and lips which barely move. We can sing like a lazy brook, flowing here, gliding there, or we can sing like a water tap, always with a certain force behind it, but a force which is held in check, controlled and used discreetly. The good precentor will cultivate this ability and find it one of his greatest assets.

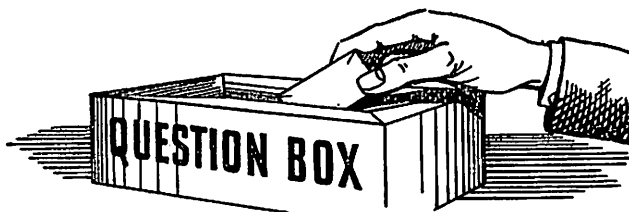
### The Knowledge of Music

But confidence and a strong clear controlled voice do not alone suffice to qualify for the leading of the praise of the church. The precentor must be balanced. There is much knowledge to be gained and the most essential is some knowledge of music. To be able to play an instrument is a great advantage, but the lack of this ability should not be allowed to deter. For the purpose of singing there is no finer way of understanding music than by mastering tonic solfa, the doh, ray, me of music. To anyone really prepared to sacrifice to attain perfection in the art of precenting, this system will be readily mastered. "Tonic" is undoubtedly the best and easiest type of music from a singer's point of view, but it is essential that the precentor have also at least a basic knowledge of Staff Notation. This latter necessity is seen when "Key" is considered. Let us take, for example, a tune we all know, "Crimond." This tune is written and sung in Key G. The air—that is, the treble or the actual tune—starts on lower Soh, which in the Staff music is shown as D, being drawn below the bottom line of the treble clef, the top set of lines in staff music.

### Correct Pitch of Tune

We may well ask, if "Crimond" must start on D (that is, the first tone above middle C) how can I be sure that I start on that note? To an ordinary person, one who has not been rigidly trained in this art, there is only one sure way: use a tuning fork. There is another way, the use of the pitch-pipe, of which there is a wide variety, the most common being about three inches long and appearing as

two pieces of brass pipe a quarter of an inch in diameter, with a reed in the end of each pipe, each of a different pitch. The great disadvantage of the pitch-pipe is that it is audible to all, which is disconcerting if the tune starts somewhere above or below the tone sounded. With a tuning fork—its name describes it: a two-pronged instrument about four inches in length and three-quarters of an inch in width—this difficulty is removed, and only the user hears the note produced as the prongs are vibrated. There are forks which produce the note of top C and forks which give A, one and a half tones lower than the former. The C fork is much to be preferred, being at the head of the Major scale, (the only scale on the piano which is without black notes). It is thus much easier to sing down to the required note. It is encouraging to find how quickly this procedure can be mastered and how simple, once the sequence of the notes is remembered, will be the arriving at the correct note on which to commence singing.



CONDUCTED BY  
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**Q. Is it true that the observance of the first day of the week as the Lord's Day was instituted by the emperor Constantine by his decree of A.D. 321, as the Seventh Day Adventists claim?**

A. In her book, "The Great Controversy," Mrs. Ellen G. White, the founder of Seventh Day Adventism says, "The first public measure enforcing Sunday observance was the law enacted by Constantine." She further says, "As the papacy became firmly established the work of Sunday exaltation was continued." The only truth in those statements is that the first law enforcing Sunday observance was enacted by Constantine. The rest is completely false, for the observance of the Lord's Day is a divine and not a human enactment. Further, a reference to both the scriptures and the writings of the Early Fathers will show that the first day of the week was observed as the Lord's Day several centuries before Constantine was born or the papacy came into being.

**Evidence from the Scriptures. Old Testament.** The future significance of the first day of the week is clearly foreshadowed in the O.T. One of the major feasts which the Israelites had to keep when they came into the promised land was that of firstfruits, to mark each year the first ingathering of the harvest. It was celebrated by the priest waving a sheaf of corn "before the Lord." This foreshadowed the resurrection of Christ, for Paul says, "But now is Christ risen from the dead, and become the firstfruits of them that slept." (1 Cor. 15:20). Not only was the feast itself significant, but the day upon which it was celebrated, for Lev. 23:11 says, "On the morrow after the sabbath the priest shall wave it." This feast foreshadowing the resurrection was therefore celebrated on the very day that Christ rose from the dead, the first day of the week.

Again, in Psalm 118:22-24 we read, "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it." (See also Isa. 28:16). This is seen in the N.T. as a prophecy of Christ's resurrection, in which He became the cornerstone of the church (see Matt. 16:16-18; 21:42; Mark 12:10; Acts 4:11; Rom. 1:4; Eph. 2:20; 1 Pet. 2:4-7). "The day which the Lord hath made," referred to by the Psalmist is again the day of Christ's resurrection, the first day of the week. This in itself refutes the Seventh Day Adventist argument that the significance of the first day of the week is purely a human institution.

**New Testament: (a) The Gospels.** Turning to the N.T., we find that not only does each writer of the gospels emphasise the Lord's resurrection, but the day on which it took place, the first day of the week (see Matt. 28:1; Mark 16:2; Luke 24:1; John 20:1). This in itself is highly significant, for such an emphasis on a particular day of the week is not seen in the scriptures save in regard to the Jewish sabbath of the O.T.

It is clear that, for that time, the disciples began regularly gathering together on that day. John shows that the disciples except Thomas and, of course, Judas were gathered together on the evening of the resurrection day when Jesus appeared to them (John 20:19-24). Again John records in the 26th verse of this chapter, "And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." Including the day on which they had previously met, this again means that they met on the first day of the week.

**(b) The establishment of the Church.** The Lord commanded the disciples, "But tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). For forty days, whilst they were obeying this command, the Lord was with them. But ten days after His ascension, fifty days in all, which again brings us to the first day of the week, the promise was fulfilled in the baptism in the Holy Spirit of the disciples at Pentecost, as a result of which the church was established. Note how Luke the writer of the Acts opens the account of this incident. "And when the day of Pentecost was fully come, they were all with one accord in one place." (Acts 2:1). Seeing that the disciples did not know when the promise of the Holy Spirit was to be fulfilled, only that it should be "not many days hence" (Acts 1:5) it cannot be said that they had assembled together for this purpose. It is therefore strongly inferred that the regular meetings had continued on the first day of the week, from the day of the Lord's resurrection, and throughout the seven weeks that had elapsed.

**(c) Paul's Journeys.** Taking the next reference in chronological order, we find Paul on the outward part of his third missionary journey, writing from Ephesus to the church at Corinth. Notice the words he uses in connection with instructions concerning disorders at the Lord's Table: "When ye come together therefore into one place." (1 Cor. 11:20). This is exactly the same expression as used by Luke in describing the assembling on the day of Pentecost.

Again in the same letter Paul says, "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." (1 Cor. 16:2). Paul is giving instructions concerning a collection from the Gentile churches for the poor saints at Jerusalem. The Adventist argues, separately trying to disprove a weekly gathering of the saints each first day of the week, that each one was to lay by in store at home. But this denies the whole of Paul's purpose, for if this were so then there would have to be special gatherings for the fund on his arrival, the very thing he was seeking to avoid. Further, why specify a certain day of the week on which to lay by in store at home? The only meaning that this passage can hold is that the collection was to be taken up at the regular weekly gathering of the church at Corinth upon the first day of the week.

Again, note verse 1 of the same chapter: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye." It proves that these churches were also regularly meeting on the first day of the week.

Even more conclusive evidence is seen as Paul begins the return half of the same journey. He tarries at Philippi over the Passover period, and crosses from Greece to Asia Minor by sea. After five days he comes to Troas, and waits seven days for the weekly gathering of the church (Acts 20:6). In verse 7, of the same chapter we read, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and he continued his speech until midnight." Note, that Paul could not meet the church on the Jewish sabbath, for unlike the Adventists it was not meeting on

that day. It is evident that he had just missed the weekly gathering, and had to wait until the following first day of the week to meet the brethren assembled together.

Note, too, the purpose for which the church had come together, namely to "break bread," which accords with what the church had been doing everywhere on the first day of the week from the beginning (see Acts 2:42; 1 Cor. 11:20-34); 16:2). It will not do to argue, as the Adventists do, that Paul merely waited to eat a common meal with the disciples. The expression "break bread" in verse 7 refers to the partaking of the Lord's Supper, that in verse 11 to a common meal. Paul partook of the common meal after celebrating the Lord's Supper, and the distinction is clearly seen in the R.V. It is a similar distinction to that found between Acts 2, verses 42 and 46.

We see, therefore, that the churches of Jerusalem, Galatia, Asia Minor, and Greece, in fact almost everywhere where we have N.T. records of churches being established, were all meeting regularly, each first day of the week, to worship, hear the word of the Lord, give of their substance, and celebrate the Lord's Supper.

**(d) Exhortations in regard to the Day.** It is not surprising therefore, that we find in the epistles exhortations in regard to gathering together on the first day of the week. It certainly cannot be the sabbath, for, as we have seen, the churches the Lord; and he that regardeth not the day, to the Lord he doth not regard it." By the expression "the day" it is quite evident that he is speaking of the first day of the week. It certainly cannot be the sabbath, for as we have seen the churches were not observing it. Paul made use of the sabbath, as did the other N.T. preachers, in order to reach the Jews as they gathered, and preach the gospel to them (see Acts 17:2, etc.). But Paul did not regard it to be observed, for he had already shown that it was passed, and Christians were not to be judged in respect of it (Col. 2:14-16).

**(e) The Lord's Day.** The actual name for the first day of the week is found in only one passage, Rev. 1:10, where the Apostle John says, "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." The Adventist argues that this is the sabbath. But John was exiled on the isle of Patmos (verse 9) off the coast of Asia Minor, and we have already seen that the churches in this area, in common with all others, did not observe the sabbath. Further, this argument disregards the context, for the title "Lord," here refers to Christ, and not to Jehovah. What day is so pre-eminently Christ's that it should be called the Lord's Day? Only the first day of the week upon which He arose from the dead.

Others argue that John is referring to the day of judgment, and that the expression "Lord's day" is the same as "the day of the Lord" (see, for instance, 1 Thess. 5:2). But the grammatical construction of the two expressions is entirely different, and the term "Lord's day" is never used to describe the day of judgment. In any case, how could John have been already in the Spirit in the judgment day, when that was one of the things the Spirit was yet to reveal to him? (compare Rev. 1:1 with 20:12).

Undoubtedly then, the evidence that the New Testament church observed the first day of the week as the Lord's Day is overwhelming. Next month, we wish to add to this evidence the equally convincing testimony of the Early Fathers.

## CORRESPONDENCE

Dear Editor,

As some readers will know from the daily Press, the Dixon family have left Fleetwood and gone to Selsey on the English Channel. A cottage near the sea was offered to them at a very modest rent by a London lady who has also made alterations necessary to take the iron lung, spinal carriage, etc.

This gesture seemed almost heaven-sent as they could not have continued in the house at Fleetwood for more than a few years at most.

Readers of the S.S., and others, made it possible by their gifts five years ago, for the family to continue in Fleetwood, and eased their burden both financially and physically in a way for which they never ceased to be grateful. Mr. and Mrs. Dixon have finally given up hope of Margaret ever being any better. She has been in the lung ten years, looking at the ceiling in her room, and completely helpless, but mentally alert and inter-

ested in life generally. Mr. and Mrs. Dixon have shown superb courage and patience beyond belief. They have never complained or suggested that an unfair burden had been laid upon them. Mrs. Dixon said to me, "We do not look back, nor forward, but we are thankful Margaret is here today." A. L. FRITH.

## 'Do This . . .'

Dear Brother Editor,

May I make the following observations with regard to Brother L. Channing's letter (May S.S.):—

Re the third paragraph of his letter—absence of indefinite article. First, he admits the absence of the definite article, "the" in the Greek of Matthew 26:27 and Mark 14:23, so my deductions in the article "This do," under the section headed "The cup," still stand. Second: since in N.T. Greek there is no indefinite article ('a' or 'an'), the "accommodation to English grammar" is a necessary part of the work of the translators; for example "and took cup" is not sensible English. So Bro. Channing disagrees with the Greek scholars responsible for the R.V., A.S.V. and R.S.V., even though this "accommodation" is used in numerous other instances in the New Testament.

With Brother Channing deny that the language used in Matthew 26:27 and Mark 14:23 shows that Jesus used one drinking vessel?

Re fourth paragraph, "the context plainly shows" Brother Channing's point is obscure. He refers to two different passages, Matthew 26:27, 28, 29, "Drink ye all of it," "for this is my blood," "I will not drink henceforth of this fruit of the vine," and to Luke 22:17, "drink it among yourselves," which is part of the Jewish feast, not the Lord's Supper. The *Englishman's Greek N.T.* does not contain the definite article in Luke 22:17, although it occurs in v.20, and the use of the definite article with a singular noun (e.g., "the cup") defines a specific singular object. Will Brother Channing please state which context plainly proves what, and how, showing the connection?

Re fifth paragraph, Matthew 26:28 and 1 Corinthians 11:25, since the grammatical construction in Matthew's record, "for this is my blood of the covenant," is differently worded from Paul's "This cup is the new covenant in my blood." It does not automatically follow that the demonstrative pronoun "this" in Mat-

thew has the same object as the demonstrative adjective in 1 Corinthians ("this cup"). I am undecided whether metonymy is used in 1 Corinthians 11:25.

Re eighth paragraph. *Poterion* can "refer to the contents of a cup" (not "the cup", as Brother Channing misquotes me). When the name of a container is used to refer to its contents it is obvious what the container is; hence if "this cup" refers to the contents *poterion* being in the singular must refer to the contents of one container. So that, Jesus used one container when he said, "This do."

Re seventh paragraph, 1 Corinthians 10:16. That in this passage reference is made to the contents of one cup is confirmed by Paul's use of the word "communion" in combination with his emphasis on the one loaf.

Re sixth paragraph, *Synecdoche*. Note: the proof is one loaf, just as there is one body. Therefore, the knowledge of the figure in use is "not necessarily involved in the proof . . . that one loaf is entailed in the breaking of the bread." *Synecdoche* is the figure that fitly explains the use of the words "we all" in v.17. Exodus 12 was not offered as proof but as an example (illustration of *Synecdoche*).

Brother Channing uses the word "container" nine times. Is he trying to divorce the actual meaning of the word *poterion* from its use? Does he believe that it has completely changed its meaning?

A. ASHURST.

Dear Brother Editor,

I would like to deny the charge that I am trying to defend individual cups, for I see no need to defend such things as cups.

My study of God's Word has led me to the conclusion that, when one meets around the Lord's Table, the essential thing is the eating and the drinking in remembrance of Christ.

"Take, eat; this is my body" (Matt. 26:26). "Drink ye all of it; for this is my blood of the new testament . . . (Matt. 26:27-28). "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Cor. 11:12).

My chief concern is that we should adopt a right attitude towards our brethren. I find no scriptural authority for refusing to have fellowship in the gospel with brethren from congregations where individual containers are used, or with brethren who visit such congregations,

and I am sure that such an attitude will never solve our problems.

Why should brethren suddenly take such an extreme attitude on this question, when, for as long as I can remember, there have been congregations who have distributed the fruit of the vine in more than one container? If the use of one container is an essential to the fulfilment of our Saviour's wishes, then many of our brethren have never remembered Him around His table for years.

If "sitting on the fence" means allowing each congregation to decide just how they distribute the fruit of the vine without interfering into the affairs of another congregation, then "on the fence" I must remain.

PHILIP PARTINGTON.

Dear Bro. Editor,

May I appeal to my brethren to cease wrangling over the question of the cup or cups, because it will cause much dissension and bitterness. Surely it is the contents that really matter. During my lifetime, I have mostly seen two cups and a large container from which, after thanks had been given, the wine was poured into the cups. I could never find fault with this. It may be that some brethren would not agree with this now, but does Christian unity demand uniformity? Personally, I don't think so.

May I suggest that we all look into our own conscience in this matter, and that the brethren who have introduced individual cups think again?

JOHN BREAKELL.

Dear Bro. Editor,

I wonder whether those who have been responsible of recent times for the introduction of individual cups are conscious of the great disservice they are doing in the cause of Christ.

To suggest, as Bro. Channing has done, that this is purely the prerogative of an individual assembly and a domestic matter, is not so, for it has brought within the Brotherhood disunity. Let us who stand against this innovation, withdraw from those who continue these practices.

K. SPENCER.

Dear Editor,

I hesitate to enter into discussions through the pages of the S.S., knowing there are amongst us brethren far more capable with the pen than I. Circumstances are such at the moment that I feel it necessary to add a contribution

to the controversy in the paper under the title "This do."

The church of our Lord is again torn and broken; this time through something that is not a matter of faith (so we are told) but only one of opinion. Why, oh why, divide the church, and families, on matters of opinion?

I pray that God will deliver me from bitterness against those who have deliberately gone ahead with the introduction of individual cups, against the pleadings and tears of brethren beloved in the Lord. The harmony of the Lord's church has been shattered because of matters of opinion. How tragic. Paul says, "Whatsoever is not of faith is sin" (Rom. 14:23).

One is grieved and saddened by this "get out of my way" attitude, this "going ahead," irrespective of what anyone else believes. Hence, we see a sorry spectacle in some quarters, of a zeal for non-essentials, which is perpetuating division, which expresses itself in conflict, and which harms the witness of the church in the world.

Dearly beloved, let us not be sidetracked on this very important issue. This matter is an essential, because the authority of the Lord Jesus Christ is in question. "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath in these last days spoken unto us in his Son" (Heb. 1:1-2). "This is my Son, in whom I am well pleased" (Matt. 17:5). The Lord Jesus Christ is the final authority concerning God and His will for us. "My teaching is not mine, but his that sent me" (John 7:16); "As the Father taught me I speak these things" (John 8:28); "The words that I say unto you, I speak not of myself" (John 14:10).

Beloved, I believe sincerely that our Lord Jesus spoke so clearly and so intelligibly that simple folks like we could understand His will. "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, yea fools, shall not err therein" (Isaiah 35:8).

"Master speak! and make me ready,

When Thy voice is truly heard,

With obedience glad and steady

Still to follow every word;

I am listening, Lord for Thee,

Master speak, O speak to me."

"And he took a cup, and when he had given thanks, he gave to them: and they all drank of it" (Mark 14:23, R.V.). "And taking a cup—giving thanks—he gave to them; and they drank of it—all" [of

them] (Mark 14:23, Rotherham's *Emphasised N.T.*). "Then taking a cup and giving thanks he handed to them and they all of them drank from it" (Mark 14:23, Schonfield's *Authentic N.T.*. "Then He took the cup, gave thanks, and handed it to them, and they all of them drank from it" (Mark 14:23, Weymouth).

In 1902, brethren had correspondence with those who belonged to the Christian Association on the subject of open communion. Part of a letter sent by our brethren can be used now for our admonition: "We submit that the teaching of the Scriptures is the authority, and the church has no liberty outside of it. She is under the authority of the Lord just the same as the individual, and her obligation is equally imperative. To admit the right of the church to alter the Lord's arrangements, however slightly, would be unfaithfulness to His authority, and a surrender of our plea for the restoration of New Testament Christianity. Allowing such liberty, Romanism could not be condemned, for that is the principle that has led Rome to her present position."

The Lord Jesus prayed that His disciples "may be one, even as we are one. I in them, and thou in me, that they may be perfected into one" (John 17:22-23). The Lord was one with His Father, in thought, in purpose, in will, in service. His concern was to do the Father's will. "Then said I, lo, I am come . . . to do thy will, O God" (Heb. 10:7). "For I am come down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38).

Now it is not the will of the Lord Jesus or the Father that the church should be further divided; they desire us to be one in thought, purpose, will, service. We must submit our will to the will of God. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt 7:21). "Ye are my friends, if ye do the things which I command you" (Jn. 15:14). We accept the authority of the Lord Jesus, we seek to follow His example. We are told our use of the one cup is not wrong. If that is accepted by all, and a return made to the one cup, this will cause rejoicing amongst the children of God. I plead that the matter be prayerfully reconsidered.

"That they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe" (John 17:21); "that the world may know" (John 17:23).

LEONARD MORGAN.

Dear Brother Editor,

I would like to draw attention to a great spiritual principle which has not yet been mentioned in the present controversy concerning individual cups. It was, however, implied in Bro. Gorton's letter, when he wrote, "It does not take a particularly wise or far-seeing brother to understand that the unity of the churches of Christ in this country is at stake in this matter. Brethren are shunning brethren . . ." etc.

This is a statement of sober fact, and no-one who truly loves Christ the Lord can feel happy about it. It is this that constrains me to write this letter. I do so very humbly, and solely because I am convinced that this crisis (for the present situation is that) can and should be resolved.

Let every member of the Body of Christ prayerfully study Romans 14:13-21. There is teaching here that we all need. And if we will all sincerely strive to obey it, it will solve most of our problems in relationships—individually and congregationally.

The principle is that of brotherly love, especially with regard to things which offend other disciples. "Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumbling-block in his brother's way, or an occasion of falling" (v.13). There is no higher motive for conduct—that we view all that we do with the good of other saints in mind. This is the great obligation of brotherly love: to be ever-watchful for the good of another, and to be lovingly considerate for his well-being.

What is the apostle's application of the principle? It is with regard to what he believed to be a "non-essential"—something about which some had doubts, others had not. Paul had no doubt as to his right to eat the meat in question, so far as the thing being right or wrong was concerned: "I know, and am persuaded . . . that nothing is unclean of itself" (v.14). But he insisted that it would be wrong to exercise that right if eating the meat grieved (hurt the conscience) of another Christian: "If because of meat thy brother is grieved, thou walkest no longer in love" (v.15). In other words: it would be wrong to insist on one's right to do a thing which the doer believed a "non-essential", if others, who took the contrary view, would thus be hurt. This is love of the brethren at its highest and best. To act thus is to be fully submissive to the love of Christ.



Verses 16-18 develop the thought. We need to give special attention to verse 18. To do as we are here exhorted makes us "well-pleasing to God, and approved of men." In so acting we "follow after things which make for peace, and things whereby we may edify one another" (v.19). God has shed abroad His love in our hearts by the Holy Spirit He has given to us. That love makes us willing to make any personal sacrifice or submission (other than of principle or truth) for the sake of peace among the brethren. That love is insistent on the need to "edify" (build up) others, not to "offend" (cause to stumble).

The brother who had no scruples about eating the meat was urged not to do it: "Overthrow not for meat's sake the work of God. . . . *It is good not to eat flesh, not to drink wine, nor to do anything whereby thy brother stumbleth*" (vv. 20-21). The words I have emphasised are the crux of the whole matter. "*It is good not to*" do anything that will grieve, offend, or hinder the faith of any child of God. Paul was not concerned about the right or wrong of the thing itself. He had no doubt about that. He was speaking of something which he regarded, as in itself permissible. The mere eating or not eating was a matter of indifference to him. But there were Christians who believed such eating wrong. "Very well," says Paul, "this must be my attitude. Love for my brother requires that I do not eat the meat. My love for other children of God is an affection which requires me to refrain from this thing and to preserve fellowship, rather than insist upon it and rupture fellowship. It is good *not to do* anything that will hinder another."

1 Corinthians 8:9-13 should be read with equal care. I must not exercise my liberty so as to "make my brother to stumble."

On the basis of this vital New Testament principle, I make this appeal to those brethren who have introduced the use of individual cups: Is there not a higher motive for your consideration than the exercise of what you consider to be your right in this matter? Without doubt the present position is an unhappy one. This writer is not presuming to lay blame at anyone's door. He is trying to face facts. Not only is the position a sad one. The consequences on the churches at large, and in the future, are frightening. My personal appeal is that you will exercise your right to give up that which you regard as a "non-essential", yet which many others, of equal sincerity and faithfulness, believe to be a violation of the teaching. This would not be the surrender of any New Testament principle. It would be the triumph of brotherly love, for "*It is good not to*" do that which offends another. God for-

bid that I should ask any church to surrender a practice which the Lord requires. But this particular practice is not such. Those who choose to use individual cups do not suggest that these must be used in order to please God. It is argued that their use is a mere incidental to obeying the Saviour's command, "Remember me." My plea, brethren is that at the impulse of brotherly love, and for the sake of peace and harmony among the saints, you surrender the practice which has occasioned this controversy.

It may be argued that the Scriptures advanced have to do with individuals, not congregations. That contention cannot be logically defended. A church is a group of individuals obliged to honour Christ in all their relationships. Is the group free from the obligations which brotherly love places upon the individual members? Is the level of behaviour for the church lower than that asked of the member? Surely not.

It may be said that the autonomy of the local church is at stake. Again, I am persuaded that it is not. Autonomy cannot be violated by a church, voluntarily, and through love, abandoning something which it does not believe to be essential to faithfulness. How can the church's autonomy be violated if we willingly surrender a personal preference for love of others, and for the sake of things which make for peace?

This letter is the fruit of much prayer and heart-searching. It is written without animosity toward anyone. Its sole concern is for an end to the present, unhappy state that is such a terrible threat to the brotherhood. I pray it will be received in a like spirit. I beseech my brethren to prayerfully consider its appeal.

A. E. WINSTANLEY.

Dear Bro. Editor,

The conflict between the contenders for one cup and for individual cups seems to worsen, and again another break in the walls of Jerusalem appears. At the pace we are moving, we shall have very little to offer to the world in the form of unity in the Body of the Lord.

Whatever our views are on this important question, are we more anxious to push them forward than we are to maintain the unity of the church in the bond of love and peace?

I ask those who would have individual cups in their assemblies knowing the offences they are causing by doing so: Is it worth it? Is it more important to have individual cups than to take away the offensive thing, and preserve the peace and love of the brotherhood?

ALEX ALLAN.

# SCRIPTURE READINGS

## SCRIPTURE READINGS FOR JUNE

5—1 Samuel 24.	Matt. 15:21-39.
12—2 Samuel 12:1-23.	„ 16:1-20.
19—1 Kings 3:1-15.	„ 16-21-17:13.
26—2 Kings 2:1-18.	„ 17:14-27

### The Book of Judges

This book may be divided into three distinct parts. The first ends at ch. 3 verse 7, and is a continuance and completion in some sense of the book of Joshua. It serves as an introduction to connect the story, and explains the conditions described in the later chapters. How true it is in both political and religious history that "a generation arose, which knew not . . . ! Thinking of the political sphere, how few British people realise that the nation's stability was built upon moral strength and much industry, which a pleasure-loving age can wreck and lose. In religious matters the story of strong new movements indicates a loss of power as new generations arise. It seems that, when "others have laboured", those entering in do not continue with the same enthusiasm.

The second portion gives us the story of various "judges"—perhaps the word "leaders" would fit their work better. We have pictures of repeated failure, repentance and victory, but they do not cover the whole nation or the whole period. There were times when all the people came together to unite against an enemy, but apparently more often certain tribes affected locally by invaders, acted together while the others continued undisturbed. The central point was the Tabernacle, set up at Shiloh in the land of Ephraim, and it may be that even in times of declension many of the people maintained their faith in the true God, and worshipped Him according to the law. We should have expected the law to be maintained by the priests and Levites scattered throughout the country, and the men to gather three times in the year as a representative assembly before the Lord at Shiloh. We may perhaps assume that this was done during the time of Joshua and his immediate successors, but after that the religious and therefore the moral condition of the people deteriorated. They failed to continue the pure worship of Jehovah, and to

drive out and subdue the nations they had so largely dispossessed. The consequence of this was contamination by their abominable heathen worship and habits. "Evil communications corrupt good manners" (1 Cor. 15:33), and in the three centuries covered by our historian the Israelites went from bad to worse. Reawakened from time to time by the judgments of God, they returned for a time to better ways but at the best they never seemed to get back to "primitive Judaism". The vision so glorious of a nation that feared and worshipped the true God in sincerity and truth (Joshua 24:14) had faded, becoming more and more impossible of fulfilment as the years passed. It is a tragic and solemn fact that the vision of the church of our Saviour has similarly faded over the centuries until we can scarcely visualise it. The remedy was and is the same in both cases—a return to the foundation, destruction of the false, and rebuilding of the true.

The unvarnished lives of the "judges" show them to have been very defective, judged by the standards of Christian living. We have to keep in mind the surrounding moral atmosphere of the times. Compared with the scientific destruction of Hiroshima, perpetrated by a so-called Christian civilisation, the brutality of primitive peoples fades into insignificance so far as results are concerned, but there is a brutalising effect on the actors in the scenes. In God's sight they fulfilled a necessary part, which we shall understand and appreciate when we know as He knows.

Passing to the third section, beginning at ch. 17 we have accounts of incidents which throw a vivid and unpleasant light on the conditions prevailing, yet with some relief we observe a united effort to right a terrible wrong. Had not the people as a whole turned away from their God, neither the wicked disobedience in worship (by Micah and the Danites, chs. 17 and 18), nor the wicked immorality of the men of Gibeah (ch. 19), could have happened.

It is recognised that the "land had rest" at times, and then doubtless many of the people, taught by the priests and Levites, worshipped God acceptably.

The book of Ruth shows a glimpse of pastoral peace and social behaviour. "Fair waved the golden corn in Canaan's pleasant land" when the master greeted his reapers with "The Lord be with you" and they replied "The Lord bless thee".

R. B. SCOTT.

## NEWS FROM THE CHURCHES

**Eastwood, Seymour Road.**—The church during the week-end April 30th and May 1st celebrated the sixth anniversary of the opening of the meeting-place, when a time of great rejoicing was again experienced. Our appreciation to the brethren who came along to support us. Over one hundred had tea on the Saturday, and afterwards met in the chapel, where the number rose to approximately one hundred and thirty. Our visiting speakers were Bro. R. McDonald of Dewsbury and Bro. J. Partington of Hindley and we listened to two well-thought-out and ably-delivered messages. Bro. McDonald served the church on the Lord's Day, exhorting in the morning and proclaiming the gospel at night; and Bro. Partington spoke to the Bible School, presenting each scholar with a book prize.

The week-end passed quickly but memory remains of a real spiritual uplift and a faithful sowing of the seed. Our hearts were gladdened by the number of friends who responded to our invitations. May the Word be fruitful and our Father's name be glorified.

CHAS. LIMB.

**Kentish Town.**—We record with pleasure the baptism of Charles W. Lackey, an American in the Forces stationed near Wellingborough. His decision was made before he was transferred to Britain, and we were glad to enable him to consummate it. We hope he will find brethren in his district, and visit us whenever able.

The church here has experienced a great loss in the emigration of our brother and sister Matthews with their children to Australia. For over twenty years we have had their faithful attendance and interest in the church, and our brother has shared in the public ministry throughout the time. We are sure they will find a place for the service of God where they go, as they have so effectively with us.

**Slamannan District.**—The half-yearly conference of Sunday School teachers was held at Dennyloanhead on April 9th. After the chairman, Bro. Tom Nisbet (Haddington) expressed his disappointment at the number present considering that there are over 330 members of the Lord's Body in the Slamannan District and only twenty-five could be present at such an important meeting. Surely there is no other reason than that of apathy on the part of the parents. In this case,

he said, he was sorry for the young Christians. We should seek all the knowledge we can of the kingdom of heaven, then we should be better fitted to save souls. A portion of Scripture was taken from Luke 19:11-27, read by Bro. David Sneddon (Slamannan).

The speaker, Bro. Jack Nisbet (Haddington), quickly but competently dealt with the subject, the kingdom of heaven, past, present and future. He said that this was a big task as the kingdom of heaven was from "the beginning" to the last words in Revelation. He showed how God has always had a kingdom, beginning with

(a) **The Past.** The patriarchal father as king in the family unit, the family obedient and subject to his laws. God's kingdom was traced through the tribes to a national kingdom through Abraham and finally to a universal kingdom through the Christ, Abraham's seed.

(b) **Present.** The fulfilment of the prophecy of Daniel, according to the interpretation of Nebuchadnezzar's dream of the great image, the stone which was cut out without hands, and which smote the image to pieces becoming a great mountain, and filled the whole earth, was the church, or kingdom, established on the day of Pentecost in Acts 2. Bro. Nisbet set forth the nature, territory, government, citizenship and laws of this present kingdom, with Jesus as King reigning at His Father's right hand on high.

(c) **Future.** The second coming of the Lord (1 Cor. 15:23-28) when Jesus hath put all enemies under His feet. "The last enemy that shall be destroyed is death. Then cometh the end, when he shall have delivered up the kingdom to God even the Father when he shall have put down all rule and all authority and power, that God may be all in all."

Finally we were exhorted to give diligence, adding the virtues of 2 Peter 1:5-7, to make our calling and election sure, "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and saviour Jesus Christ."

The usual period for questions ended a profitable day in the business of the King.

BETHIA DAVIDSON.

## OBITUARY

**Kentish Town.**—Our sister, Mrs. Emma Prince, passed away in her eighty-sixth year on April 26th. She had been in feeble health, and partially blind for a few years. Her record of membership goes back to 1881 when she was baptised at an early age. She expressed her faith in Christ shortly before she died, and always maintained her interest in the church though lately too feeble to attend very often.

## COMING EVENTS

## HINDLEY BIBLE SCHOOL

Saturday afternoon to Tuesday night, June 4th to 7th. Saturday afternoon: Devotional Meeting. Prayer Meetings; Open Air Meetings; Forums; Questions Answered; Gospel Meetings (Preacher, Bro. F. C. Day, Birmingham). Write to: Tom Kemp, 52 Argyle Street, Hindley, or to L. Morgan, 396 Atherton Road, Hindley Green, Wigan.

**Wigan, Scholes.**—Gospel Campaign, with Bro. Albert Winstanley preaching, June 10th to 27th, commencing Friday, June 10th, 7.30 p.m., with a combined Prayer Meeting to which all brethren are invited. Gospel Meetings: Saturdays, Lord's Days, Tuesdays, Thursdays, all commencing 7.30 p.m.

Children's Meetings, Mondays, June 13th, 20th, 27th at 6.30 p.m. Cottage Meetings, Open-air Meetings.

Help of brethren in the district in these meetings and in tract distribution will be appreciated. Please get in touch with Bro. J. Aspinall, 5 Caunce Road, Wigan.

Please Note: Saturday, June 18th, Tea 5 p.m., open-air meeting 6.30, followed by gospel meeting.

We ask, brethren, for support in your prayers and presence. Please bring your friends too. Uplifting and soul-saving messages, inspiring singing, fervent prayer. May God's blessing follow.

## CHANGE OF ADDRESS

Bro. and Sis. Percy Street, 21 Rowe Court, Bedford.

## GLASGOW MEETING PLACES

With the redevelopment of the Gorbals, the church in Hospital Street now meets on Sundays in the following areas: Netherton School, off Carmunock Road, Castlemilk (buses 31, 37, 22), 11 a.m. Sunday School; 12 noon, Breaking of Bread; 6.30 p.m., Gospel. Bavlank School, Hallhill Road, off Edinburgh Road (buses 41, 42 or S.M.T.), 6.30 p.m., Gospel. All Christians are earnestly invited to have fellowship with us while in Glasgow.

## HOLIDAYS IN THE SOUTH

The church at Brighton welcomes to its services any of our brethren who will be spending their holidays here or in the vicinity this summer, and any who would be willing to serve the church by speaking would perhaps advise the secretary, E. T. Thorpe, 32 Wilbury Crescent, Hove, in advance.

## AN ERROR

We thank a reader for pointing out that the Expenditure total in the S.S. Balance Sheet given in May issue should be £364 3s. 2d. and not £364 9s. 2d. as printed.

Folks are quick to condemn a man who does wrong—unless he's a church member and then they condemn the church.

It is because people are like us that the world is what it is. That is the source of all the trouble.

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Secretary of Conference Committee: A. HOOD, 45 Park Road, Hindley, nr. Wigan.

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