

# The SCRIPTURE STANDARD

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

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## *Looking Ahead*

THE role of a prophet cannot be lightly undertaken. But with thoughtful consideration on some current trends in church affairs, it is possible to analyse certain troublesome aspects of church life which could be remedied in the years ahead.

In the first instance, it would seem desirable to pose the question: Will the church of the Lord be stronger or weaker if events which are now prevalent continue? (I am, of course, assuming that the Lord will tarry for the period of time under consideration). I think we must concede the point that the church is now numerically weaker than it was and that spirituality has declined even further. Indeed, we are now confronted with the embarrassing thought that certain people consider the British Isles need re-evangelising. It is at our peril that we ignore the warning signs.

It is difficult to pinpoint exactly where the trouble lies, but I am forced to the conclusion that our lives are being increasingly influenced by two dominant factors: namely, spiritual requirements and social standards, and the two are becoming inextricably mixed. In the community, in the broad, national sense, there is a conscious desire for better living standards, and we of the Lord's body do not remain immune in this respect. If this is so, and I see no reason to doubt it, then I believe that this movement toward greater material prosperity must inevitably have a bearing on spirituality. I am not suggesting that increased material prosperity and spirituality cannot be complementary, but I am saying that this prosperity tends to make us egocentric, and that "the houses made with hands" are benefitting out of all proportion.

Why do I raise these points? Because I feel that each Christian's allegiance to Christ is best demonstrated in allegiance to the church, and our effectiveness in the church, which is His body, is inversely proportional to the time, effort and money that we expend in other directions. I lay the blame for this apparent indifference on the woefully inadequate appreciation of certain fundamental principles of church life which, if they were fully appreciated would, I believe, transform the effectiveness of the church. There is a general desire to see the work of the Lord flourish, and if it is felt that this work is being retarded, then we ought to try to indicate possible lines of progress. Therefore I wish to examine three major fundamental principles, the first of which is

### **Discipline**

Man, in general, is not really amenable to discipline. By and large, the meaning of the word is usually grossly misunderstood. When someone mentions discipline we immediately get the mental picture of the exercising of the heavy hand; the wielding of the big stick. The recipient is usually seen as the undeserving victim of a power-satiated despot, who wields his authority like some tyrant. Nothing

could be further from the truth. Discipline, no matter in which sphere we view it, is intended to promote what is beneficial to the individual and to the community. He who is well disciplined is master of himself, and in times of stress and extremity is usually a source of strength and comfort to those who have not been subjected to this most necessary aspect of living. If this is true in normal day-to-day living, how much more so in Christian living? And if discipline benefits the individual and the community, then being disciplined to Christ cannot but help the individual's spiritual state and enhance the effectiveness of the church.

How then do we bring about this desirable state? The answer is twofold. Firstly by an active self-discipline which is, perhaps, the most difficult to achieve. Paul could say, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." Does this statement find an echo today? In the main, twentieth century living has made us soft, and physical privation for Christ's sake is looked upon as something required in the early days of Christianity, but which is no longer necessary. We are so intent on keeping up with the present materialistic trend that we have forgotten there is an individual spiritual battle to be fought. Self-discipline is self-criticism, and discipline to Christ is constant criticism of one's own way of life in the light of the teaching of the Lord. We don't often quarrel with ourselves do we? otherwise self-criticism would have a more marked influence on our lives. When we can replace the barbed tongue with the softly spoken word; the unrepentant attitude with willing subjection; the unreasonable criticism of others with the enlightened criticism of self; the arrogant, inflexible nature which drives us to do our own will, with a burning desire to do the will of God; then we can say we have embarked on the difficult road of self-discipline. It will be a toilsome path, a hazardous journey, but when we attain the utter freedom which only comes with the final subjugation of self, and look down on the miserable creature whom we once thought to be important, we shall realise how unworthy we were.

But what of those in any assembly of Christians who will not administer this self-discipline; must their rebellious nature be allowed to permeate the whole assembly, with the consequent risk of its detrimental effect upon others, or ought someone to administer discipline to them in order that Satan might not get an advantage in other lives? I am not unmindful of the fact that there has been much thought and discussion on this subject, nor would I say that one would have all the answers, but this I know, that the administering of discipline in individual assemblies has lapsed lamentably. No longer, in many cases, need recalcitrant members fear their impious deeds being brought before the assembly; no longer the stern rebuke of the elders the realisation that the precious heritage of meeting with those of like mind might be suddenly withdrawn. No, they can just go on offending the consciences of others without even a word of protest. This is obviously an undesirable state of affairs and one which we would not tolerate in our earthly families. Why then should the family of God be expected to tolerate it? By doing so we endanger the purity of the church for the dubious advantage of keeping members who, by word and deed, signify that they do not care whether they offend God or their brethren. Our duty, brethren, is plain. Where, in the light of scripture, corrective discipline ought to be administered and we fail to do it, then we fail in the purpose of the church, namely, the maintaining in true discipleship those who have committed themselves to the Lord: it is a sacred trust. If we have failed to do our duty in this respect through personal friendships and family ties, then we ought to re-examine our own position and determine that we will not let personal considerations hinder spiritual requirements.

My second fundamental principle is

#### **Church Government**

It is deplorable, but nevertheless true, that there still are assemblies containing brethren of long standing which do not have a scriptural form of government. This leads one to think that (a) either the brethren have stagnated over the years, or (b) each one thinks himself as good as the other and therefore is not willing that any of the number should lead; in any case the assembly suffers thereby. If any such assembly cannot complete the full requirements of God as given in the divine

economy, then that assembly is going to have difficulty in preaching a full gospel. It is endeavouring, through the gospel, to induce sinners to be born into the Body of Christ, and yet, because of its own non-compliance with the teaching of God as regards government, cannot see to the spiritual welfare of such people when they become children of God. Hence, we have the faith-sapping, morale-destroying spectacle of souls being won for Christ and then being lost again to Satan because they could not be nurtured through the difficult days following the new birth. It is not incidental that the spiritual birth is likened to the natural birth, and what family with any concern would allow the new-born babe haphazardly to fend for itself? But in the Church, the family of God, the winds of controversy and debate blow loud and strong and the occasional whimperings of the new-born babes go unheard and unheeded. It would not be so if each assembly were governed, shepherded and led by faithful men intent on preserving the flock. Such men would not be dictators but would be real leaders, out in front in the Christian life, leading ever onward and upward, teaching, upholding, exhorting, encouraging, comforting, and guiding lives through joys, anxieties, tragedies, and striving to present them to Christ unblameable at that day. Is this concept too great? Most certainly not. Are the advantages of scriptural government to be desired? Undoubtedly they are. Have we the right type of brethren to perform this work? I would unhesitatingly say yes, but their proper aspirations to do the work must not be blocked.

One with wealth, influence in material things must not think that he has the right to dictate policy in spiritual things. The potential leader is in the first instance a member, and he must be sought out from among the members on account of his spiritual qualifications. Furthermore, the basis of all good government is rooted in the fact that people are willing to be governed. It is not edifying to see members sniping at their leaders simply because they do not agree with them on certain points which, after all, might be verbal technicalities. Indeed, they ought not to snipe at all. If they have cause for complaint against their leaders the scriptures are explicit as to how the complaint should be presented. Yes, scriptural government is essential. It may not, in the first instance be essential to the being of an assembly, but it is undoubtedly essential to its well-being. This must be so in the case of discipline, and is equally important concerning the third fundamental principle which is

### EVANGELISM

How long is it since each one of us sang, "O happy day, that fixed my choice"? How long since we responded to the Good News? Whether it be years or days we might ask ourselves the question, "Is the news still good"? You know the sort of thing I mean. We hear something, or something happens to us which thrills us and we just have to pass it on; we cannot contain ourselves. But in course of time the novelty wears off and so does our desire to pass it on. Do you think, dear reader, that such a thing could happen to the gospel? If you are forced to answer that question in the affirmative, then in effect, you are saying that the church is failing in her duty. "Oh, no," you say, "how can the church be failing to evangelise; we have our week-end rallies and our anniversary services, and sometimes we even manage a two-weeks' mission. Why, bless you, we hardly find time to have our holidays."

Perhaps you may think this is too critical a view and that I am forgetting all the personal evangelism that goes on. If so, I can assure you that this is not the case. I am quite sure that many speak a word for Christ and the gospel whenever the opportunity presents itself, but remember, we are dealing with the effectiveness of the Church as demonstrated in each assembly, and I am equally sure that each assembly could be more efficient in evangelising. What is the situation now? The cry is that we need more trained men to carry out effectively the preaching of the gospel, and I have much sympathy with that plea. If the word of God has to be preached effectively then the preacher must be capable and master of his craft. I know that some have made great personal sacrifices during the last few years to further the work of training, but even though some good has been done I feel sure that the overall picture is one of failure. How then can we further this great work of evangelism? Some might say, "Well, let us do what we're doing now, but on a

bigger scale"; others, "Let us support men in various places so that we can send suitable brethren to them for training"; others might even yearn for colleges where secular and religious training could go hand in hand. But what is wrong with each of these plans? I feel it is the fact that training is being taken away from the place where it ought to be done, namely, the local assembly. With all due respects, we have relied too much upon the evangelist. If a local assembly exists, and has complete autonomy, then the leaders of that assembly ought to be able to instruct other brethren in the faithful maintaining of the word of God, and in the preaching of the gospel. What instruction is needed except in the word of God which we now preach? We have the unusual position of brethren being called upon to preach the word of righteousness to sinners, and yet by inference we say they are incapable of instructing other brethren in how to preach that same way.

If an assembly wants to claim autonomy then let it stand on its own feet. Let the elders instruct the brethren concerning the faith, and let the elders say when they think a brother is really fit to take the platform. Let us have potential preachers who are really sure of their own ground before they attempt the stupendous task of trying to instruct others. All of this can be done in the assembly, and I believe that thereby we shall ensure that we have a continuity of preachers and, perhaps more important, a continuity of real leaders. If it is felt that preciseness of speech is essential in preaching, let brethren take advantage of the many excellent courses which exist for this, but let the instruction be in speech training only.

There is one important proviso to all this and that is, as I have already intimated, that brethren are willing to be led and taught; without this co-operation for the sake of the Lord and His Church, all teaching and, indeed, all endeavour must surely fail.

Brethren, we are all in this together. I am sure that we are all heartily tired of being told how the church is failing. The time for debate is over; the time for sacrifice is at hand. Let us determine that we will have a clear vision of the glory of the church, and let us see to it that the years which lie ahead will be years of progress.

A. MARSDEN.

## *The Unity of All God's People*

THE NIGHT before his death Jesus earnestly prayed for his disciples, "That they all may be one; as thou, Father, art in me, and I in Thee, that they also may be in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given unto them; that they may be one, even as we are one; I in them and thou in me; that they may be made perfect in one; and that the world may know that thou hast sent me, and has loved them, as thou hast loved me" (Jno. 17:21-23).

Note the reasons which Christ gave for unity among His followers: "That the world may believe that thou hast sent me." He then adds, "That the world may know that thou hast sent me." As long as we have denominational bodies, warring factions, and selfish interests, we will never be able to convert the world. The most deadly weapon in the hands of the infidel is furnished by the religious bodies; it is division. For more than forty years Robert Owen blamed, and spoke evil against all religions, affirming that they were all founded in the ignorance of men. In public debate in this country he declared that when he was very young he read only "good" books, religious books, but when he beheld all the conflicting views in religion, he was forced to the conclusion that all religions were founded in the ignorance of men. The most common excuse given for not being a Christian is that there are too many conflicting theories. I shudder to think what the consequences will be for those who have caused and are perpetuating division in the body of Christ.

Sectarian teachers apologise for their divisive teaching by arguing that we are all united, just as the forty-eight states in the Union are united. Such attempts to

cover up the truth and ease the conscience are iniquitous and inexcusable. Christ never prayed for union but unity. In South Carolina one cannot get a divorce on any ground; in some of the other states, if they keep on the way they are going, you can soon put a dollar in a slot and turn a handle, and your divorce will come out of the machine already fixed out with the judge's decree and the state seal affixed. Arkansas, Tennessee, and Mississippi have laws forbidding the teaching in tax-supported schools that man descended from a tadpole; while many other states teach this nonsense with pride.

Is this the sort of unity for which Jesus prayed? He prayed the Father that "they may be one, even as we are one." It is very evident that Christ and the Father were not one in the sense that the states in the Union are one. God and Christ never had conflicting laws. Jesus never taught anything contrary to the Father's will. He always prayed and taught His disciples to pray, "Thy will be done." "My meat," He said, "is to do the Father's will, and to accomplish his work." Again He declared, "The Son can do nothing of himself, but what he seeth the Father doing; for whatsoever things he doeth, these the Son also doeth in like manner" (Jno. 4:34). Finally, Jesus said, "When ye have lifted up the Son of man, then shall you know that I am he, and that I do nothing of myself, but as the Father taught me" (Jno. 8:28). This is the sort of oneness that existed between Christ and the Father. They were one in purpose, one in design, and one in deed.

This is the sort of oneness for which the apostles always contended. Writing to the Corinthians, Paul said, "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, that there be no divisions among you; but that you be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10). Who would dare say that the denominations all "speak the same thing"? They all speak a different language. Sectarianism would die instantly if all should speak the same thing. The whole system of denominationalism depends upon division teaching for its existence. A glance at the multiplicity of creeds, sectarian names, and conflicting doctrines affords unimpeachable evidence that all are speaking different things, hence are not of the same mind and the same judgment.

In a vain effort to save their denominational hobbies, the preachers tell us that our divisions are over non-essentials. This is one of the most absurd fallacies ever foisted upon a benighted soul. It makes no difference what our divisions are, whether they are wrong and sinful. Division of itself is wrong in its very nature. No matter what the cause, it is wrong, the more petty the cause the more foolish the act. The church at Corinth was divided over preachers. One said, "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ" (1 Cor. 1:12). Paul censured them for this, "And I, brethren, could not speak unto you as unto spiritual but as unto carnal . . . For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" (1 Cor. 3:1-4). I can think of no excuse for dividing the body of Christ that is more foolish than that of "preacher-itis." But preachers, striving for power and glory, have caused most of our divisions.

Paul made a very forceful argument against division. He asked, "Is Christ divided? was Paul crucified for you? were you baptised into the name of Paul?" Notice Christ is one, His followers, who compose His spiritual body, ought not to be divided.

Since Paul was not crucified for us, we ought, not to call ourselves after him.

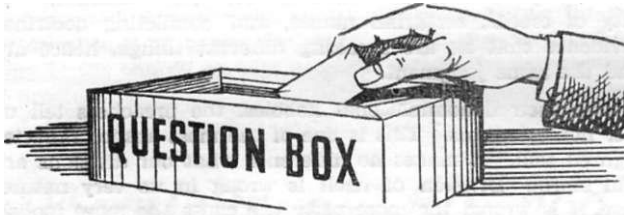
Since we are not baptised into Paul's name, we ought not to wear it. but if I were going to wear the name of any man, I think that I would rather wear the name of Paul than any man that I know. But inasmuch as he was not crucified for me, and since I was not baptised into his name, and since he cannot save me, I must not wear his name. I am sure that I could not wear the name of any other man. Listen: I had rather be the man that pierced the side of Christ while on the cross, than be the man that divides His spiritual body. Better were it for all such to have millstones hanged about their necks and cast into the sea.

Frequently we are told that we can't all see alike. This is another erroneous idea. The truth is we can't see it any other way. If two of us see it differently, one of us just fails to see it, that's all. We read, "There is one God." I wonder why we don't say there are two or more Gods? The answer is that it is because

we can all see it alike. Now the same writer said, in the same chapter that "There is one baptism." Why is it that we can't see this alike? Is it not because we don't want to see it the way it reads, that we want more than one so that we may choose the one we like best? It is well for us to study the Scriptures together, and strive to learn exactly what is said, but for us to formulate a creed and urge it upon others is a sin of presumption. There are only two excuses for the existence of a human creed. We must assume that God was not wise enough to give us a creed that we could understand, or else He was not good enough. A creed must be like the Bible or different from it. If like it, we don't need it. If different, then it is wrong. The creeds of men have served only to divide and deceive people who would otherwise serve God. If it were possible for us to unite on any of them, it would thwart the Saviour's prayer, disgrace the apostles, and subvert the throne of the universe.

Does someone insist that we are so constituted that it is impossible for us to unite on the Bible teaching? The only thing necessary is to be willing to take it at what it says, anyway. It is what men try to make it say. When we are content just to accept the Word of God at face value, without trying to mystify or twist it about, we will get together without any trouble.

Jesus said, "Upon this rock I will build my church." Paul said, "The churches of Christ salute you." Now, does anybody say that it is wrong to refer to the church of the New Testament as Christ's church, or church of Christ? Certainly not. Everyone says this is scriptural and right. But when they insist, as most do, on adding something else, or in calling it by some term the Bible knows nothing at all about, then we have division. If we ever agree on what to call the church it will have to be what the Bible calls it, without any addition or substitution. So it is with other Bible subjects.—Selected.



CONDUCTED BY  
L. CHANNING

Send your questions  
direct to L. Channing,  
10 Mandeville Road,  
Aylesbury, Bucks.

**Q. Should we observe the Jewish weekly sabbath today as the Seventh Day Adventists claim ?**

**A. Was the Sabbath observed from Creation ?** It is claimed by the Seventh Day Adventists, the Seventh Day Baptists, and others holding the Sabbatarian position, that the command to keep the sabbath day was in force from its institution at Creation (Gen. 2:2-3), has never been abrogated, and is of universal application. But there is not a shred of evidence to prove that anyone, patriarch or anyone else, observed the sabbath day for the first 2,500 years of man's history, until the law to do so was given to the Jews.

(a) The sabbath is first mentioned in Ex. 16:23, after the Israelites had come out of Egypt. Moses commands them, "To-morrow is the rest of the holy sabbath unto the Lord." The next day he says, "for to-day is a sabbath unto the Lord" (verse 25). "So the people rested on the sabbath day" (verse 30). It is evident that the people had not observed the sabbath before, neither did they know of any command to do so. This is confirmed by Neh. 9:13-14, speaking of Jehovah, "Thou earnest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments: and madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant." There is neither command, example nor penalty in regard to the sabbath before this time. - •

(b) The command was given only to the children of Israel and to no one else. The only time it ever applied to any other nation was in the case of a Gentile residing within the camp, who was required to observe the sabbath in common with the Jews. This is clear from the very time the old covenant law was given. Jehovah says, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." (Ex. 20:2; Deut. 5:6).

The covenant including the sabbath command could only therefore apply to the Jews. Nor had the covenant, including the sabbath command, ever been given to the fathers of the Jewish nation. Moses says, "The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." (Deut. 5:3).

(c) The sabbath command was therefore given to commemorate the exodus from Egypt. Deut. 5:15 says, "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the sabbath day." This is confirmed in Ex. 31:17, where Jehovah says, speaking of the sabbath, "It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

**Was the Sabbath to be "Perpetual?"** The Adventist claims that the sabbath is to be observed forever, on the ground of such statements as Ex 31:16, "Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant." It is argued that the use of the word "perpetual," shows that the sabbath was never to cease. But even if this were true, the most it would prove is that the Jews should observe the sabbath today—not the Adventist!

However, the word translated "perpetual," is the Hebrew *olam*, a word basically meaning "a long time," the length of which can only be determined by the context. But the length of time is plainly limited in this passage by the qualification, "throughout your generations." The same qualification is used in regard to the keeping of the passover (Ex. 12:14); offering burnt offerings (Ex. 29:42); burning incense (Ex. 30:8); other offerings (Num. 15:17-23); and the wearing of fringes on garments (Num. 15:38). If this argument was valid, then the Adventists ought to observe all these things also.

But the statement "throughout your generations" plainly has reference to the duration of the covenant of which these things were a part. All these provisions became null and void when the Jews broke the covenant (Isa. 24:5), and God therefore broke it with them (Zech. 11:10-11).

**Can the Old Covenant be Divided Into the "Moral Law" and the "Ceremonial Law?"** Sabbatarians lay great stress on the old covenant laws being divided into the so-called "moral law," and the "ceremonial law." The former term they apply to the ten commandments, which, being given by Jehovah, they claim have never passed away, and the latter given only by Moses have been abrogated. Certainly the old covenant contained both moral laws and ceremonial laws, but the scriptures do not support such a distinction as the Sabbatarians claim.

(a) The whole law is attributed both to God and to Moses. Ezra 7:6 says, "This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the Lord God of Israel had given." But verse 12 of the same chapter says, "Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven." (See also 2 Chron: 34:14; Neh. 8:1, with 8:8).

(b) God is said to have given the so-called "ceremonial law." 2 Chron. 31:3, speaking of Hezekiah says, "He appointed also the king's portion of his substance for the burnt offerings, to wit, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as it is written in the law of the Lord." (See also Luke 2:24).

(c) Moses is said to have given the so-called "moral law"; Jesus refers to some of the ten commandments in this way. In Mark 7:10 He says, "For Moses said, Honour thy father and thy mother"—the fifth commandment. (See also John 7:19 referring to the sixth commandment).

The truth is that no such distinction can be made for God gave ALL the commandments, through Moses.

Further the sabbath command itself is not a "moral" but a "ceremonial" law. Jesus says that the sabbath "was made" (Mark 2:27). Moral obligations are right within themselves. Religious duties are only right because God has commanded them. Men would have never realised the need for keeping the sabbath if God had not commanded it. There was never anything moral about keeping the sabbath. The ten commandments then, although containing moral laws, can never be regarded *en bloc* as the "moral law," for they contain a ceremonial law—the sabbath.

**Has the Old Covenant passed away?** The Lord clearly showed that when the Jews broke the old covenant with Him (Isa. 24:5) He was going to break the covenant with them (Zech. 11:10-11). But He was also going to establish a new covenant, not with the Jews alone, and not according to the former covenant, (cp. Jer. 31:31-37 with Heb 8:13).

The fulfilment of this is clearly shown in the New Testament. The gospel of John begins by marking the difference between Jesus and Moses (John 1:17; see also Heb. 3). Jesus declared that He had come to "fulfil" the law (Matt. 5:17-18; see also Col. 2:16-17; Heb. 10:1). Jesus thus became the law-giving prophet of which Moses had prophesied, who was to supersede Moses and the law (cp. Deut. 18:18-19 with Acts 3:22 and 7:37). This was confirmed by the Father on the Mount of Transfiguration (Matt 17:1-5).

On the-cross, Jesus could say that that work was finished (John 19:30). After His resurrection He showed that the law was fulfilled (Luke 24:44). Thus the purpose of the law, "to bring us unto Christ" (Gal. 3:24-25; Rom. 10:4) was fulfilled. Paul could therefore say that Christ had been the means of "blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." (Col. 2:14). Paul also demonstrated the same thing by a series of analogies: from marriage (Rom. 7:1-7); from the veil and Moses' face (2 Cor. 3); and from the two wives of Abraham (Gal. 4:21-31). A great part of the letter to the Hebrews is devoted to the same purpose (see especially chapters 7-10).

**id the Sabbath Law Pass Away With the Rest of the Old Covenant ?** The Seventh Day Adventist, in order to escape the force of these scriptures, maintains that the ten commandments, including the sabbath law, were not part of the old covenant. But again this is denied by the scriptures.

(a) The tables of stone with the ten commandments written upon them were deposited in the ark of the covenant (Deut. 4:13). Note therefore the statement in 1 Kings 8:9, "There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt." Now note especially verse 21 : ' "And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt." The scriptures then, unlike the Adventist, speak of the ten commandments both as, and include them as part of, the old covenant.

(b) Paul reinforces this when he says, speaking "of the ten commandments, "For if the ministration of death, written and engraven in stones, was glorious . . . which glory was to be done away: How shall not the ministration of the spirit be rather glorious?" (2 Cor. 3:7-8). He teaches the same thing from his analogy of the two wives of Abraham, Sarah the free, and Hagar the bondwoman: "Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth bondage, which is Agar . . . Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not



children of the bondwoman, but of the free." (Gal. 4:24, 30-31). Again, the same thing is taught in Col. 2:14, for it is evident that by the expression "handwriting of ordinances," which Paul says were nailed to the cross, the whole law is meant, both "moral" and "ceremonial," as reference to the sabbath days in verse 16, will confirm.

(c) Therefore since the old covenant has been done away, including the sabbath command, Paul could say, "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: [R.V. is more emphatic and says, 'or of a sabbath day'] Which are the shadow of things to come; but the body is Christ." (Col. 2:16-17).

(d) This does not mean that because the ten commandments are no longer in force we can lie and steal and kill, for Jesus in the Sermon on the Mount reinforced and deepened all the moral laws contained in the ten commandments. But He of necessity left out the one ceremonial law those commandments contained, namely, that relating to the keeping of the sabbath.

**Does the Seventh Day Adventist keep the sabbath today?** The Seventh Day Adventist does not and cannot keep the sabbath today, anyway! To observe the sabbath as it should be observed according to the commands relating to it, is to refrain from any form of work between sunset Friday, until sunset Saturday. This means not even kindling a fire, nor cooking food, nor travelling any further than 15 furlongs (Acts 1:12).

Failure to observe the sabbath meant death under the law (Num. 15:32). In order to escape this difficulty the Adventist argues that the penalty has been abolished but the law remains. But the law cannot be enforced if there is no penalty for its infringement. Again Paul denies the Adventist argument, when he says that an attempt to keep part of the law, is an obligation to observe the whole (Gal. 5:3).

**Conclusion.** One cannot observe or cling to any part of the old covenant law and have Christ (Gal. 5:1-4, R.V.).

## CORRESPONDENCE

### "THIS DO . . ."

Dear Brother Editor,

It might be construed from Brother Partington's letter (April S.S.) that I had inferred in my article that those "who do not share the same drinking vessel are not remembering the Lord", whereas what I did state was that "they must all share a drinking vessel in order to 'this do'," which is a physical act. Jesus requests that two separate actions be done in conjunction with one another, namely: a manual act—"This do", and a mental act—"in remembrance of me." We could do many things in remembrance of Jesus, but He says, "This do." God's law is "This do"; dare we say that we do not need to "this do"?

Our brother confuses direct commands (e.g., baptism), with the incidental circumstances in which they are carried out, (e.g., "in a river or outdoor pool"). "This do" is a direct command and whatever "this" refers to is part of the com-

mand, and not a "non-essential". He admits that Luke 22:17 does not refer to the Lord's table, yet he assumes that "the same principle applies at the Lord's table". Would I not be equally justified in assuming that Luke 22:17 is in contrast to the method used in verse 20? It is unsound to base an argument on an assumption.

Is Brother Partington not sure whether Jesus used a cup? Will anyone deny that the Lord has left us with sufficient, clear and precise information, for us to understand and carry out this command to "This do"? Are not Matthew 26:27 and Mark 14:23 clear enough? Did Jesus take a cup? Did He tell them to "drink ye all of it"? Did they "all drink of it"?

What Jesus did, what He told His disciples to do, and what they did in response, when He said "This do"—are these incidental circumstances?

A. ASHURST.

Dear Bro. Editor,

Bro. Partington is at great pains to find a comfortable seat on the fence. It is plain to see that he is trying to defend individual cups. I advise our brother.

to jump off that fence quickly in the scriptural direction, otherwise he will fall on the wrong side very soon.

I always understood Churches of Christ pleaded for Christianity as preached and practised by Christ and His apostles.

Now for the examples Jesus has given us. He took the cup [not individual cups] and gave "it" [not them] to the disciples, and said, "Take this [not them] and divide it [not them] among yourselves." That is plain enough for the simplest to understand. Whoever partakes of it in any other way is not doing so in the Lord's own way and is therefore not remembering Him as He wishes. There is only one excuse for the individual cup and that is hygiene. I believe in hygiene as strongly as anyone, but not at the expense of trust in the Lord Jesus Christ. Its use violates not merely the letter but also the spirit and the one cup is a communal cup, and the individual cup violates the community of the cup.

The bread which we break—is it not the communion of the Lord's body? The cup which we drink—is it not the communion of the Lord's blood?

Bro. Partington's illustration of baptisteries is beside the point. He should have used fonts and sprinkling of babies. Individual cups are an anti-scriptural innovation and should therefore be resisted. Bro. Partington seems to need a must rather than a request from the One he professes to love and blames those who would rather follow and acknowledge that He knows best.

Some months ago, a letter by 'C. of E.' appeared in the Blackburn *Evening Telegraph* condemning the use of one cup. I replied to it very simply from the point of view of truth and although the circulation is 180,000 I had no reply.

S. WILSON.

Brother Ashurst's article in March S.S. was timely and true, Brother P. Partington's comments on it are pitiable. When people wish to believe a thing they are satisfied with very weak evidence. There was a divine pattern for the old covenant Tabernacle, nothing was to be added or diminished from it. So in the New Testament there is a divine pattern for the Church of Christ. The divisions in Christendom now are the result of adding to that pattern. In relation to the

Lord's Supper, "the cup" is scriptural, cups are not. They are an addition to the divine pattern and contradict every reference to that supper. Brother Partington speaks of those "who are making laws which God has not made". What of those who are introducing what God has not authorised?

The reasons given for the use of individual cups are pitiable. Those who are afraid of germs and microbes when obeying a commandment of the Lord would not make brave martyrs. Similar reasons of possible harm to the body changed immersion to sprinkling. H. WILSON.

Dear Brother Editor,

I appreciated Bro. Partington's reply to Bro. Ashurst's article on the Lord's Supper. However, I feel that lest there be any misconceptions, a reply in more detail ought to be given to the article.

I commend Bro. Ashurst for the thought and study he put into the preparation of the article. It is a pity therefore that he falls into the error of relying upon assumptions for arguments and gets himself involved in self-contradictions. However, in all fairness, this may not be the fault of the writer so much as that of the position he is trying to defend.

To begin with, he draws attention to the use of the definite article in Matthew 26:27 and Mark 14:23 in the A.V. as being an interpolation, and notes that the R.V. uses the indefinite article. But may I point out that the indefinite article does not occur in the Greek at all, but is merely inserted by the R.V. as an accommodation to English grammar. According to the oldest and most reliable MSS (and this is what has influenced the revisers), the literal rendering of the passage should "And took cup." The use or otherwise of the article is therefore a very flimsy basis on which to establish an argument.

The context plainly shows to what the Lord is referring. "Drink ye all of it"; "For this is my blood of the new testament"; "divide it among yourselves"; (Luke) "I will not drink henceforth of this fruit of the vine". In every case the Lord shows He is referring to the contents, not the container; a fact that is confirmed by Luke's use of the definite article, which is in the original (Luke 22:17 and 20).

Our good brother also lays great emphasis on the demonstrative pronoun, "this", arguing that it covers both container and contents. But he is aware that he is liable to become ensnared in his own argument and, in an effort to avoid this, completely contradicts himself, admitting that in Matthew 26:28 "this" has reference to the contents and not the container. This is precisely what it has reference to in 1 Corinthians 11:25 but he cannot admit it. But he cannot have it both ways, for if the demonstrative pronoun includes the container in one case, then it does in the other, with the result that both container and contents become the "blood of the new testament" (Matt. 26:28)—an impossible position!

Our brother then proceeds to tie himself up in figures of speech, arguing both from a metonymy and a synecdoche at one and the same time. He shows that Exodus 12 contains an example of synecdoche. He then makes the sweeping assumption that the same figure of speech is used in 1 Corinthians 10:16-17. But he completely fails to prove it, for he has shown neither connection nor parallel between the two passages. This is simply building assumptions upon assumptions.

Actually, 1 Corinthians 10:16 is conclusive proof against our brother's assertions, for it is evident that Paul is regarding the drinking of the fruit of the vine as "the cup". To think otherwise means that we give thanks for the container, and that "the cup of the Lord" (verse 21) is an actual drinking vessel which the Lord used.

Finally, our brother sweeps the ground from under his own feet by admitting that the word *poterion* can "refer to the contents of the cup".

May I add that the more I see of such arguments for the use of the one container, which inevitably get involved in complicated figures of speech to prove their point, the more I am convinced of the weakness of the whole case. May I earnestly reinforce the plea of Bro. Partington, and we lay emphasis on what the Lord laid emphasis upon, namely, the drinking of the fruit of the vine as a symbol of His shed blood. If some brethren and congregations prefer to use one container, that is their prerogative, just as others use two or more. But to assert that the use of the one container in an imperative, and then, violating

congregational autonomy, seek to bind it upon others, is speaking where the Lord has not spoken. I beg Bro. Ashurst particularly to look a little deeper into this question.

L. H. CHANNING.

Dear Editor,

With reference to the cup, might I ask where in the scriptures we find (a) the word "container", (b) the passage, verse, phrase or word which suggests the use of individual cups? "This do" is a positive command. It is literally impossible to use individual cups and maintain that we "take the cup." Again, it is literally impossible to provide separate cups for all and then to "divide among ourselves". The dividing has already been attended to—before the feast commenced.

The scriptures are plain enough about the use of one cup. It is equally plain that there is simply no reference at all to the use of individual cups. True, we have no text which actually forbids individual cups, any more than we have any text which specifically forbids sprinkling in lieu of baptism. I think brethren will see the fallacy of this sort of reasoning.

No advocate of individual cups can either affirm in open debate that these were used, nor deny that one cup was used. They cannot debate this either way, but advocates of one cup can! There is something radically wrong with a position like that.

Let me repeat: individual cups are a condition of fellowship; they have caused untold harm in U.S.A. and they are now causing trouble here. Let us cast out this source of contention and division, once and for all!

JOHN M. WOOD.

Dear Bro. Editor,

May I commend Brother Alan Ashurst's attempt to examine what "is entailed in" the breaking of bread, in the article "This do" in the March issue of the S.S.? It is only by a careful consideration of scripture that any progress will be made in this matter. The Lord has not left us in a state of bewilderment but has provided us with sufficient and comprehensible instruction in order that we might remember Him.

In recent years, certain congregations have seen fit to amend their methods of sharing the cup. The body of Christ must enjoy unity; this does not necessarily mean uniformity. It is, however,

sad to see an unnecessary lack of uniformity in the worship and practice of difference congregations. 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 as a result of "the cup question", and all its attendant problems and side issues.

May I appeal (and I believe that I voice the feelings of many brethren) that the problem be approached as follows:—

- (1) Each Christian make a careful study of his own practice in the light of the word of God.
- (2) Take a lesson from the sad situation of division in the church in America upon this and other similar issues.
- (3) If, as a result of our study, we conclude that the practice of our brethren is wrong and sinful, let us observe the principle in James 5:19, 20.
- (4) Let us keep in constant remembrance that the devil is using and will exploit this situation in no uncertain manner. We need to "put on the whole armour of God."

The church in this country is being tried on this issue; may she emerge wiser and purer from the experience by showing forth the qualities of "a chosen generation".

GRAHAM GORTON.

## SCRIPTURE READINGS

### SCRIPTURE READINGS FOR MAY

1—Josh. 25:1-3; 24:14-31.	Matt. 13:1-23.
8—Judges 2:11-23.	" 13:24-58.
15—Ruth 1.	" 14:1-21.
22— " 4:1-17.	" 14:22-36.
29—1 Samuel 16:1-13.	" 15:1-20.

#### Joshua

W first read of Joshua in Exodus 17:9 when, at the command of Moses, he led the Hebrew forces against the Amalekites who attacked them very shortly after they left Egypt. The victory was granted through the hands of Moses raised in appeal for God's help, but nevertheless by the hands of the young man Joshua (aged at that time about 44).

It would appear that his name was originally Hoshea (or Oshea), and the name by which we know him was given

by Moses in view of the work he was called to do for God. It means "Jehovah saves", and indicates a characteristic of Joshua, namely his dependence on God. He recognised in full measure that victory could only come through faithful obedience to the commands of God. Under his leadership the people of Israel conquered the nations so much stronger than themselves, who were in occupation of Canaan, but it was not their power but God's that gave it them. So likewise we must remember that while we do our part in humble obedience, our salvation comes solely by the work of God on our account—our "Joshua" loved us and gave Himself for us. Neither forgiveness nor heaven would be possible otherwise.

It is interesting to consider Joshua as an individual. He was just a human being like we, and he was greatly used of God. This is man's highest possible honour, available only to the humble. Joshua was Moses's minister, that is "servant"—and would only be acceptable as such if he had both a humble demeanour and a humble heart. If Moses's meekness was his outstanding characteristic, Joshua needed the same before he had the honour of being in God's closest company. We are not told that Joshua ascended the mount with Moses, but certainly he was in his company as he descended therefrom, and he remained in the Tent even when the cloud indicating God's very presence was there. We learn this from Exodus 24:12-14; 32:17; 33:11. Observe the closeness of the confidence, and the eminence of Joshua even compared with Aaron the High Priest, and Hur; who also upheld Moses while Joshua led the army against Amalek (Ex. 17:10). That he was a man of courage we can have no doubt. His stout heart was not discouraged by the size of the men or the strength of the cities when the twelve went to spy out Canaan as recorded in Numbers 13. The job required quite outstanding courage but what was required for the report was strong faith in the promise of God. Confidence in the strength of Israel would have brought disaster, as in fact it did (Num. 14:40-45). Joshua and Caleb spoke the exact truth when they said, "If the Lord delight in us, then He will bring us into it and give it us" (Num. 14:8), but for saying this they would have been stoned, had not the God they trusted chosen to save them for the fulfilment of His promises.

We may well wonder why God denied the prayer of Moses that he should go over Jordan (Deut. 3:23-29), seeing all the patience he had exercised with the people, but we know it was best thus for Moses as for all, and it consoles and satisfies when we view him in the transfiguration speaking of the "departure" of the prophet he looked to—"for he looked unto the recompense of reward" (Heb. 11:26). Besides he laid his hands upon Joshua and humbly committed the "greater work" (Jn. 14:12) to him, being assured that God would be with him, as He had been with Moses himself. So to Joshua was committed what we might call the completion of the work of Moses in that, humanly speaking, the history of the world would have been very different had not the Israelites fulfilled the purposes of God by entering, conquering and occupying the land He had promised them.

We recognise, of course, that through falling back into sin, they failed to consummate the work, but nothing failed of His promises, as Joshua so well said. Our two readings in Joshua's book should be accompanied by a careful reading of the whole so that we realise it was God's work that was done by Israel, to teach them faith and obedience and to lead them to single-hearted service to the true God in the midst of a darker and darker heathen environment, reaching probably its darkest hour when the babe was born in Bethlehem—"A light for revelation to the Gentiles, and the glory of my people Israel". His name too is Joshua, Jesus being the Greek form of it—as indicated by the A.V. translation of Acts 7:45 and Hebrews 4:8.

Though passing through vicissitudes of strength and weakness, righteousness and sin, the land became the focal point of spiritual power in the earth, so that the Magi came to Jerusalem with expectation of God's revelation, and worshipped in Bethlehem, where by the word of God the promised child should be born and named Jesus (Joshua), Saviour and also Immanuel, God with us.

R. B. SCOTT.

O that my tongue might so possess  
The accents of His tenderness,  
That every word I breathed should bless!  
For those who mourn, a word of cheer:  
A word of hope for those who fear,  
And love to all men far and near.  
O that it might be said of me,  
'Surely thy speech betrayeth thee'  
As friend of Christ of Galilee.

## Lesson Outlines

### SERIES 1—LESSON 14

**Conversion:** Antioch in Pisidia, 1.

**Lesson Verses:** Acts 13:13-43.

**Memory Verse:** Acts 13:43.

**Objective:** "Sin shall not have dominion over you, for you are not under the law but under grace" (Rom. 6:14).

**Time:** A.D. 47.

**Places:** Paphos in Cyprus; Perga, a centre for the worship of Artemis, in ruins, 10m. N.W. of the port of Adalia in Asia Minor; Pamphylia, a Roman province; Pisidian Antioch, in ruins; Egypt; Canaan; Galilee; Jerusalem.

**Persons:** The preachers, Paul and Barnabas with John Mark, cousin of Barnabas, their attendant; the rulers of the synagogue—the elders of the church are comparable to such; men of Israel; "you who fear God", non-Jewish worshippers of God; "our fathers"—the fathers to whom the promises were given, Abraham, Isaac and Jacob, called Israel (Deut. 9:5); seven nations (Deut. 7:1); Samuel who was both judge and prophet; Saul of Benjamin, first king of Israel; David of Judah, the second king of Israel, of whom God said, "a man after my heart who shall do all my will"; Jesus; John the Immerser; Abraham; the O.T. prophets; Pilate; "those who came up with Jesus from Galilee to Jerusalem who were his witnesses to the people" (including curselves); the 12; Moses; Jews; proselytes, those who not only feared God but had been circumcised.

**Message:** On the sabbath Paul and Barnabas went into the synagogue of Pisidian Antioch and after the reading of the law and the prophets the rulers asked Paul and Barnabas to speak.

Paul's message (vv. 16-41) addressed to Jews, proselytes and sympathetic monotheists, is similar to that of Peter in Acts 2. God exalted the Israelites in Egypt, freed them from Egypt and gave them the land of Canaan. In Canaan judges ruled under God as king. Samuel, the last judge, was succeeded by the first king of Israel, Saul, who, after a reign of forty years, was set aside by God in favour of David, who also reigned forty years. In due time, according to promise, a saviour, Jesus, is born in the line of David. The testimony of John the Im-

merger to Jesus is included. Jesus was rejected by the Jews, and crucified by Pilate, but God raised Him from the dead.

"The sure blessings of David" are spiritual not carnal. Through this man, Jesus, is proclaimed to you forgiveness of sins. Everyone who believes is freed from all things, from which he could not be freed under the law of Moses. The message ends with a warning, "beware lest you scoff, wonder and perish."

**Results:** Paul and Barnabas are asked to address the synagogue the next sabbath. On the dispersal of the synagogue they urge the Jews and devout proselytes to continue in the grace of God.

**Emphasis:** We can show the grace of God only in our actions before our fellows. May we give our minds and hearts in loving obedience to our heavenly Father, in order that we may die to sin and live unto God in Christ Jesus.

A. HOOD.

### *Miscellanea.*

Thomas K. Beecher could not bear deceit. He hung a placard above a clock in his chapel, which was always either fast or slow, reading: 'Don't blame my hands: the trouble lies deeper.' That is where the trouble lies with us when our hands do wrong, or our feet, or lips, or thoughts. The trouble lies so deep that only God's power can deal with it.

Keep your Bible open and the door of heaven will not be shut.

A sermon that gets only as far as the ear is like a dinner eaten in a dream.

Our riches consist not in the extent of possessions but in the fewness of our

The natural man is he who denies the supernatural.

## NEWS FROM THE CHURCHES

**Blackburn.**—It is with great joy that we record a gospel mission during March with Bro. Albert Winstanley preaching. We feel that the efforts made by all and the expense have been fully justified by

the results: four were baptised, a woman over seventy years of age, a boy of eleven years, and a young man and his wife (an ex-Roman Catholic); three were restored to fellowship and several more interested. The services were wonderfully supported by brethren from Wigan and district churches. To all we say a big "Thank you". Above all, to God be the glory.

H. W.

**Bristol, Bedminster.**—The Lord's Day School held its anniversary on March 26th-27th when we had the services of Bro. L. Morgan, of Hindley. Prizes were distributed to children who gained a high percentage of marks and a good number of parents attended both the Saturday and Lord's Day services and a profitable and enjoyable time was experienced by all.

**Dewsbury.**—The church is pleased to report another addition. John Thomasson was baptised at Morley on March 19th. His parents and grandparents are members with us and we hope he will have a long and useful life in the Master's service.

R. McDONALD.

**Wigan, Albert Street.**—A weekend rally was held on Saturday and Sunday, April 2nd and 3rd, and a rich, inspiring time was experienced by all present, many from the district churches and including some friends. Saturday afternoon opened with messages from Bro. Mark Mountford (of Birmingham)—"Man's need of God and God's need of man"—and Bro. Charles Limb (Eastwood)—"And whosoever shall compel thee to go a mile go with him twain." Our hearts burned within us as we heard the word, urging us to be more useful in the Master's service. At five o'clock about eighty enjoyed tea provided in the schoolroom.

In the evening one hundred and forty heard the gospel preached with power and conviction by Bro. Albert Winstanley and, at the close of the day, we had the joy of knowing that a young man and his wife had decided to follow Jesus in the way appointed. As they had come with brethren from Blackburn, they were baptised there next day.

On the Lord's Day, Bro. Winstanley exhorted the church in the morning, addressed the adult class in the Bible school, preached the gospel at Hindley, and was again with us at 7.30 p.m. Good

numbers were present at all these meetings and seed sown that will bear fruit in the near future. Our best thanks are recorded to our brethren for all services rendered and support given. We thank God for mountain-top experiences and a pleasant time in fellowship together.

W. SMITH.

**Woodstock, Capetown.**—We witnessed a young man being baptised into Christ. We admire the courage of young people who are prepared to take their stand for Christ, especially when brought up in home where their understanding of baptism differs and they are prepared to suffer the consequences. We pray that God might bless and use this young man in the service of the Master. He has already offered his services to assist in the Bible school. The service was conducted by Bro. Gray, and a concise address on "Baptism—what it stands for, and whom it is for", was given by one of our young brethren, Bro. Ford, who, like many of our young men, is showing great zeal in spreading the gospel.

A door has been opened for the preaching of the gospel in the City Hospital, Green Point, Capetown, where a meeting is at present convened on Monday evenings. This is due to one of our sisters, a patient there, requesting us to ask permission to do so.

T. W. HARTLE.

## OBITUARY

**Kilbirnie, Ayrshire.**—The church here has lost a valuable brother by the death of Hugh Gibson. For thirty years he was a great help to us, taking part in all the duties of a deacon. He was constant and reliable and could always be depended upon in doing his part. Great was Bro. Gibson's faith.

His absence will be felt the more because only two very elderly brethren are left to carry on. Our brother was buried in the local cemetery and the services were carried through by Bro. T. Miller.

WILLIAM FERGUSON.

**Man.**—It is with feelings of the deepest regret that we have to record the death of our beloved Sister Gardiner, who passed to her rest on March 15th. Up to a few months before her death, our sister had been in her usual health and had been able to perform her house-

hold duties in her usual way. We little thought when she was removed to the Royal Infirmary, Falkirk, that we should see her smiling face no more on this earth.

It is difficult to combine all the events which have contributed to make up a full life such as that which our departed sister has lived. Bro. and Sis. Gardiner came from Glasgow a little over seven years ago to Slamannan, and by her kindly disposition and the motherly feeling she showed toward all with whom she came in contact, she won the hearts of not only our small membership but all the community in which she lived. But never was she happier than when serving her Lord and Master in His own appointed way; and many a time when others would excuse themselves on account of inclement weather, our sister made efforts and succeeded in filling her place at the Lord's table and at the Bible class. Sister Gardiner was always meek and humble in her actions and it can be truly said of her that she was a true Christian lady.

Her remains were laid to rest in Slamannan Cemetery. Bro. W. Steele officiating in the home and at the graveside. Our sorrow is deep for a loving husband and two sons whom she has left behind, but we sorrow not as those who have no hope and though we can never meet on this earth again, we hope to see each other around the great white throne where there will be no more partings.

M. NEILSON.

I have known Sister Gardiner for over forty years and all that time in the church and in her home she was true as steel to the faith of the New Testament. So well did she co-operate with her husband as Christians, and the One they loved and served so blessed their labour of love that many today are active in the church and giving help where it is most needed.

In her home, life was not easy, but there too she had the true spirit to meet and give help in the many testings and real difficulties of life's pilgrimage. She was ever ready to put forth her hand, and many today can testify and call her name blessed in their time of need.

Our Sister Gardiner has gone home to a well-earned rest. We commend her dear husband and her two sons and all near and dear to the love and care of our heavenly Father.

A. B. MORTON.

## HINDLEY BIBLE SCHOOL

Saturday afternoon to Tuesday night, June 4 to June 7. 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.

## COMING EVENTS

**Bristol, Bedminster.**—Sixty-sixth anniversary services, May 28th and 29th. Speaker: Bro. Fred C. Day, of Birmingham. On Saturday tea will be provided at 5 p.m., and a social meeting will commence at 6 p.m. A warm invitation is extended to all to join us on this occasion. A.L.D.

Christian, when you arise in the morning, remind yourself that you are joined with God, Christ and the Holy Spirit. Ask in prayer that God guide you in the intricate paths of the day's duty in such a way that this wonderful affinity shall be ever felt by your fellows.

Are you faced with a new problem, a new procedure, a new venture, a new move? In God's providence, as the matter is decided, repeat to yourself, "I live; yet not I, but Christ liveth in me" (Gal. 2:20). Guided by the knowledge of this bond, reach your decisions, holding aloft and untarnished this breath-taking companionship with Jesus.

Paul couldn't talk, write, work, plan or dream without it all being woven on the tapestry of faith in the resurrected Lord. And can't you, "through him that loved" you, reach new heights, accept the vicissitudes, the disappointments, and the "pressure" of life by being cognisant of His love, His presence, and His succour?

## "SCRIPTURE STANDARD"

## BALANCE SHEET

Year ending 31st March, 1960

## INCOME

	£	s.	d.
To Cash in hand, 1st Apr., '59	7	12	10
Cash at Bank, 1st Apr., '59	417	4	3
Subscriptions .....	277	18	10
Gifts .....	57	19	3
<b>Grand total ...</b>	<b>£760</b>	<b>15</b>	<b>2</b>

## EXPENDITURE

	£	s.	d.
By W. Barker (Printing) .....	317	9	0
Agents' postage .....	23	5	0
Printer's postage to agents	17	14	2
Editor's postage .....	2	0	0
Stationery .....	1	1	0
Expenses to Bro. Hartle ...	2	10	0
Bank cheque book .....		4	0
<b>Total ...</b>	<b>364</b>	<b>9</b>	<b>2</b>
Balance at Bank .....	292	8	10
Balance in hand .....	103	17	2
<b>Grand total ...</b>	<b>£760</b>	<b>15</b>	<b>2</b>

## RELIGION

The religion of some people is constricted: they are like people who use the cold bath, not for pleasure, but for necessity and their health; they go in with reluctance, and are glad when they get out. But religion to a true believer is like water to a fish; it is his element, he lives in it, and he could not live out of it.

What I want is not to possess religion, but to have a religion that shall possess me.

A Christian church is a body or collection of persons, voluntarily associated together, professing to believe what Christ teaches, to do what Christ enjoins, to imitate His examples, cherish His spirit, and make known His gospel to others.

THE SCRIPTURE STANDARD is published monthly. Prices: Home, one copy for one year, 8/-; two copies 15/6; three copies 22/-, post free. Canada and U.S.A.: one copy, one dollar; Africa, Australia, New Zealand: One copy, 7/6; two 14/-; three 20/6. All orders and payments to the 'S.S.' Agent and Treasurer: PAUL JONES, 41 Pendragon Road, Birmingham 22B.

All matter for insertion must be sent before the 10th of the month (news 11 15th) to the Editor: C. MELLING, 133 Long Lane, Hindley, Lanes.

Forthcoming events and personal notices: 3/- for three lines minimum; 8/- over three lines.

EVANGELIST FUND: Contributions to R. McDONALD, "Aldersyde," 111 Bennett Road, Bennett Lane, Dewsbury, Yorks.

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

NYASALAND MISSION. Contributions to W. STEELE, 31 Niddrie Road, Edinburgh, Mid Lothian.

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