



We might say that this shows a selfish outlook. "What am I going to get out of all this? How is it going to benefit me?" Yet it is only fair and, indeed, in God's order, that "the farmer who gives his labour has first claim on the crop" (1 Tim. 2:6, N.E.B.). To set an incentive, a target before people is to give them an aim, something to work for and attain, with consequent increased interest and pleasure, to give new zest to everyday life. Robert Louis Stevenson wrote, "To travel hopefully is a better thing than to arrive, and the true success is to labour."

### Something To Work For

In the Lord's work in the church, Bible school and other aspects, we find that zeal and hope are increased when we have something to work for and we know where we are going. In our Bible schools we have more hope of winning and keeping scholars when we interest them with fresh and attractive teaching, by helping them to realise they are a vital part of the school, and by holding before them something to which to look forward in the coming weeks. The same is true in the church: when its members are working to accomplish something, whether to win souls into the Kingdom or any other scriptural and spiritual work, or to raise money for such an object as the building of a meeting-house, or where a Christian sets before himself the saving of a particular soul and prays and works to that end, there will be more consecrated, zealous and joyous service than where no such aims are in view.

The highest example of incentive in doing the will of God is in the Son of God Himself, "who for the joy that was set before him endured the cross, despising shame" (Heb. 12:2). The words at the head of this article were written by Paul, who, next to Jesus Christ, was the greatest of men, and who, under God, has had more effect and influence upon the world than any other man. If any man could have boasted of and gloried in what he had achieved for Christ Jesus, Paul could. Earlier in this chapter he has stated what he was in religious and national heritage, and what consequently he gave up for Christ—what he could have been and what he chose to be. In 1 Cor. 15:10, he tells us that he "worked harder than any of them [the apostles]". In 2 Cor. 11:21-33 he is forced to detail some of the things he has endured as a Christian and an apostle of Christ. He had a special call of God, God's commission to preach to the Gentiles. Yet he says, "Not that I have already obtained this or am already perfect . . . I do not consider that I have made it my own" (vs. 12-13).

There was no resting upon his laurels with Paul: no feeling that he had "done enough," and could now leave the work to someone else; no idea that "the world owed him a living" or that God owed him a reward he had earned. Indeed, he says that he is debtor to God, not God to him. There was no looking back nostalgically to the happy times of long ago, no reminiscing on the "good old days." The cause of Christ is far too serious and vital for such daydreams. True, the writer to the Hebrews exhorts his readers to "recall the former days" (10:32), but as a stimulant to their endurance and faithfulness, because of the faithfulness of the living God in those days. We are not to waste our time talking of the days when our meeting-houses were full, when we had larger assemblies and overflowing Bible schools. Those days are gone and are taken account of by God. No glorying in the past, except that it demonstrates the love and mercy of God. Our work remains, here and now and in the future.

### The Christian's Goal

Paul says (v.12) that he has not yet obtained the prize. In verse 14 we learn that the prize is "the upward calling of God in Christ Jesus," the call that comes from above and that leads above. The goal, the "this" in verse 12, is shown in verse 11 to be the resurrection from the dead, eternal life, the gift of God (Rom. 6:23). Paul uses the illustration of a runner. In the Greek games the prize was usually displayed near to the winning post; the runner kept his gaze fixed upon that and had it always as his object. Paul says, "I press on, to make it my own." This pressing on means activity, determination, drive, persistence, single mindedness. Far too many treat the church and the cause of Christ as a rest home for tired bodies and weary minds; who go to meetings not to minister but to be minis-

tered to; to receive, not to give. We have far too many languid and idle Christians. Paul had no room for such, neither is the church today the place for them. Paul's "pressing on" is translated in verse 13 as a "straining forward," every nerve and fibre exercised to accomplish the will of God, as the runner exercised himself to reach the winning post and receive the prize.

It was said of Oliver Cromwell that "he always walked so that you knew he was going somewhere." In the "Gospel Advocate," many years ago, appeared a comment by the late Bro. Batsell Baxter. He said he often walked through a park in which was a statue of a man on horseback. Every detail gave the impression that the horse was about to move forward—the sculpture of the muscles, the set of the legs, the keen forward look and the whole attitude of the horse; the proud and eager way the rider sat his mount. Bro. Baxter commented that he often mentally asked when he passed the statue. "Why don't they move?": always going to, but never doing. How many decisions we reach and resolutions we pass, and how often we fail to carry them out.

As with most things in the work of God this is a matter of individual consecration. It depends upon me. Let us not wait for somebody to do something, but ourselves get busy in that which we can do in God's Kingdom. Zeal and enthusiasm are infectious. My being busy in the Lord's service will inspire and help others. All great movements, spiritual, political or in any other sphere, have begun with the ones. I must not expect the church to be what I am not, nor to do the service that I am not doing.

So for this year, 1962, and throughout our lives, we can have no nobler aspiration than "forgetting what lies behind and straining forward to what lies ahead." Inasmuch as our aim is to be found in Christ and in doing the will of God, we shall continue in that perfection which is in the Father—always perfect and ever becoming perfect, living moment by moment, yet always in the light of God's eternity.

EDITOR.

## Reasons for believing the Bible to be the Word of God.

FAITH in the Bible is dependent upon the Bible's trustworthiness and reliability. It is impossible to accept, as a standard of faith and conduct, any book which can be shown to contain mistakes and faults. Were such errors to be found in the Bible it would cast doubt, to say the least, upon its divine origin. On the other hand, if, after being subjected to every possible test, the Bible were to emerge without such weaknesses, any reasonable person must be prepared to listen to its message as a message from God.

I wish to advance a number of arguments which constitute for me adequate reasons for believing in the Bible. I consider that each line of argument that I shall advance is worthy of special and individual consideration and would be worth an evening's study. Thus, you will appreciate that it will not be possible to deal with any one point in an exhaustive way. I shall be able only to suggest certain ideas, to indicate certain lines of investigation, and I must leave you to pursue at your leisure the study of any point that has attracted your attention.

### 1st Reason — The Bible's Existence

First, I pick up the Bible. How do I know that this book is reliable? What arguments can be advanced in favour of the Bible?

I will keep the Bible closed, and even before I know one word of what it contains I say, "The very existence of this book marks it out as something extraordinary." And this is true. I believe in the Bible because, after all the hatred and violence and opposition which, in the course of the centuries, have been directed towards it, I am still able to hold it in my hand!

No one who is willing to take the trouble to follow the history of this book can fail to be impressed by its indestructibility.

Two hundred and fifty years after Christ the Emperor Diocletian instigated a bitter onslaught on the Bible and had every copy he could find destroyed. He finally erected a monument to celebrate its supposed extinction. But I still hold a copy of the Bible in my hand! The Roman Church throughout the Dark Ages, adopted similar measures. Public burnings of the Bible were commonplace. But I still hold a copy in my hand! Atheists have done their worst. Hume, Voltaire, Paine, Renan and others have from time to time attacked the Bible. Voltaire said in his day, "Within twenty-five years God will be in a bad way!" Since then, the Ferney Press in Geneva has used his press on which to print copies of the Word of God. These men did all they could, and imagined they had brought about the destruction of the Bible and its influence.

And yet I am still able to hold this Bible in my hand! No book that is a mere human production could have withstood one-thousandth part of the opposition with which the Bible has met. No other book has known such a fascinating history. It is no wonder that it is still the world's best-seller. This is not the "book of the month," nor even the "book of the year." It is the book of the ages!

You will recall that some months ago the "New English New Testament" made its appearance. It appeared in the bookshops on Tuesday morning, March 14th, 1961. By four o'clock that afternoon there was hardly a bookseller in the country who had a copy for sale. Very surprising indeed, when this book has been exploded, annihilated, exposed, and rendered utterly impotent so many times!

I repeat, I have not yet opened the Bible, to consider its message, and yet I maintain that its very existence today is reason for believing that this is no ordinary book.

## 2 — Its Influence

Still keeping the Bible closed, I suggest that when I look at the INFLUENCE that this book has had—and still has—I must concede that there is reason to believe that it is the Word of God.

Some years ago a truck-load of Bibles on their way from West Germany to Berlin, was held at the frontier by the Russian guards. They refused to let the truck through until a special permit was granted by their higher authorities. The reason for this severe treatment is revealed in their own comment that the Bible is propaganda material! Of course they were right! The Bible does have influence—tremendous influence.

But what kind of influence? A tree must be judged by its fruits, Jesus said. And the Bible must also be judged by the influence it exerts. Subject the Bible to this test, the examination of its influence, and what do we find? Is it a good book, or a bad book? For example, what kind of people does it produce? Voltaire, the atheist, wrote about 240 books. But no one ever says, "I was a thief, a drunkard and an immoral man. Someone placed a book by Voltaire in my hands and my life was changed, so that I have become a better father, husband and citizen." But there are millions who can say, "I came under the influence of the Bible and my life was changed." What kind of book is it that has such an influence for good?

(i) Think of the effect that the Bible has had on our Civilization.

The story is told of a trader who came across an African reading the Bible outside his hut. The trader, not one of the best advertisements for Western civilization, said to the native, "You reading the Bible? Why! that book is out of date! In my country nobody reads it any more." The native looked at him and said, "You may be very thankful that it is not out of date here, because before I become a Christian I was a cannibal!"

The civilizing influence of the Bible has been most noticeable in its defeat of slavery. In the time of the Old Testament every nation and empire was built on the principle of slavery. Even when we come to the New Testament, we find that the great Roman Empire, in whose bosom the church grew, had its millions of slaves. In Italy alone there were more than 20 million slaves, with millions more in other parts of the empire. And yet, without saying "Thou shalt not hold slaves," the influence of the Bible was such in the Roman Empire that slavery was abolished and men were made to recognise the fact of human brotherhood. This is something that cannot be said of any other religion or religious book the world has ever known.

Wherever the Bible goes men recognise that, regardless of colour or language, they are brothers.

(ii) Still thinking about the influence of the Bible let me point out that in some senses, our women have reason to be especially thankful for this book and its message. The position of respect and honour that women occupy in lands where the Bible is read forms a vivid contrast with the lands of the east where Mohammedanism and Hinduism hold sway. In these lands women are bought and sold almost like cattle.

Even in the days of Jesus, the position of women among the Jews was not a very desirable one. A Jew who went out walking never walked with his wife by his side. The husband walked on ahead, and she followed a few yards behind her lord and master. When, away from home on business, he wrote a letter he never addressed it to his wife, but to his son, even if the child was only a few days old. And if he had no son he wrote to a son whom he thought he ought to have had! As for the education of women, it was a thing never considered. The rabbis said, "It is better to burn the words of the Law than to teach them to a woman." Only where the Bible has gone have women been raised to a place of honour and equality.

(iii) That same influence has made itself felt in our Civil Government. Indeed, our civil law is based upon the principle of right as this is revealed in the Bible. I do not say that our civil law is a thoroughly Christian law. But I do claim that the laws which control our social behaviour and which determine what is just and what is unjust, have been formed by men who were influenced by the Word of God.

(iv) Take away the influence of the Bible and, everything that is the product of that influence, and the Arts also suffer.

More of the world's masterpieces in the realms of music, literature and painting than can possibly be named in this article, would not have been known, but for the influence of this Book.

**In Music:** Beethoven's greatest work was "Israel in Egypt"; Haydn is known for his "Creation"; no one will deny that the most famous work of Handel is his "Messiah."

**In Painting:** The greatest Dutch painter, Rembrandt, was most strongly influenced by the Bible stories, as his works show.

**In Literature:** Goethe, the "Shakespeare of Germany," said, "My faith in the Bible has saved both my moral and spiritual life."

Rousseau, the genius of the French Revolution, and an atheist, said, "The majesty of the scriptures amazes me."

Sir Walter Scott, when dying said, "There is only one book."

Lew Wallace, author of the classic "Ben Hur," which has now been made into a film, originally intended to write a book which opposed the Bible. He read and studied the New Testament and wrote "Ben Hur," which, he said, was "in praise of Christ and the New Testament."

(v) In the realm of Education, too, the Bible has exerted a profound influence. There are countries in the world where the reading of the Bible is suppressed — Roman Catholic countries. In these lands the percentage of illiteracy is significantly high. In Italy the figure is 70 per cent. In Spain 58 per cent. cannot read or write. In Argentina, Mexico and Brazil the number varies from 54 per cent. to 82 per cent.

In contrast with this, there are lands where the reading of the Bible is encouraged, the so-called Protestant countries. The illiteracy figures for these lands speak for themselves. In Holland, for instance, the figure is eight-tenths of one per cent. And similar figures apply to the Scandinavian countries — Denmark, Sweden, Norway. Is it not remarkable that between the years 1550 and 1700, twenty European universities were established by men who believed in the Bible? "The entrance of Thy Word giveth light," said the Psalmist, and this is wonderfully true.

But is it necessary for me to bring forward more evidence of the influence exerted by the Bible? You must judge the tree by its fruit, and without even opening this book, before I even know what it teaches, I look at the influence which the Bible has had, and still has, on the world, and I say, "There is reason to believe that this is the Word of God."

FRANK WORGAN

(To be continued).

## "The Religion of Satan."

(Reprinted from "The Guardian," Nov. 3rd, 1961).

SIR,—If anyone attempts, in plain straightforward language, to urge that nothing can now save humanity but an uncompromising self-surrender to, and self-fulfilment in, the religion of Jesus and William Blake, he faces an inevitable accusation: namely, that he is ready to preach easy platitudes in a complicated world. And yet I cannot see how on the day that Russia has exploded her 50 or 60 megaton bomb (said to be 25 times more powerful than the total of everything dropped on Germany, and on all territories controlled by her, during the Second World War) those who feel as I do can decently remain silent.

For my own part, I have recently made two specific appeals: I have begged Mr. Macmillan to negotiate 'naked' and unconditionally, with Mr. Khrushchev, and I have begged my fellow-Jews to forgive Adolf Eichmann. These, however, in point of humanity's need, are mere particulars of a universal: and it is the universal which, without hedging or shamefacedness, now cries out to be stated. I could have wished that the Pope or the Archbishop of Canterbury or the Chief Rabbi would have stated it: but as no one of these great leaders has done so, a mere private individual must.

"Man must and will have Some Religion," wrote William Blake. "If he has not the Religion of Jesus, he will have the Religion of Satan." It can be seen now, in 1961, that his vision was piercingly clear. All the Powers and principalities of the world—it is of these that I speak, of man in his collective and international capacity, not of "private" or "personal" relations—have either spat upon the religion of Jesus (as in the case of the Communist sector) or have patronised it and "interpreted" it away (as in the case of the West). Adopting instead the religion of Satan, they are inevitably headed for total destruction.

What is the religion of Satan? It is striving to be first: seeking material prosperity: retaliating: punishing. It is self-righteousness: it is "justice." And what is the religion of Jesus? It is accepting to be last: seeking spiritual riches: returning good for evil: forgiving. It is scrutiny of self: it is love. And it is these—here is the point—not more or less but in their totalities. Oil and water cannot mix: the religion of Jesus is the religion of 100 per cent.

Russia explodes her iniquitous bomb. Do we really think we can defeat such satanism by self-righteous denunciations—we who bombed Hiroshima, we who pooh-poohed the danger of tests, when we were making them ourselves, we who doubtless—and by we I mean here the Americans—are at this very moment manufacturing 50-megaton bombs, or as near as we can get to them, ourselves. And so with Berlin: tit for tat, tank cheek by jowl with tank. *Non tali auxilio*: you cannot cast out devils by the prince of devils.

I hear the questions crowding in on me. Have not the greatest theologians, I shall be asked, repeatedly argued that what is sauce for John Smith or Hans Schmidt is not necessarily sauce for England or Germany? Has not Niebuhr proclaimed that what is good for moral man may be evil for immoral society? Certainly they have: and I reply that if the religion of Satan must spell death as between individuals it must spell death far more certainly as between nations, for the reason that there is more of the spiritual and less of the mechanical in the relation of man to man and less of the spiritual and more of the mechanical in the relation of nation to nation.

I shall be asked by what right I make bold to pronounce on the Gospel of Jesus. I reply: the right of anyone who can read English, and believes that there are some men, the greatest of all being among them, who say what they mean and mean what they say

VICTOR GOLLANZ.

### TRUTH OR ERROR?

THE wise man tells us in Proverbs 14:12, "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

We learn from this passage that often, what seems to be right to us, in matters religious, is not right at all. Why? Jeremiah answers the question when he writes, "It is not in man that walketh to direct his steps" (Jer. 10:23).

God has given us truth and He has permitted error. In doing this, He offers to every mind its choice between truth and error. We may take which we please, but we can never have both.

## The Gift of the Holy Spirit.

UNDER the heading, "A Question of Interpretation," Bro. Barker has written one article in the November "S.S." and another article in the December "S.S." and has referred to a pamphlet I wrote some time ago, "Twenty Questions on Churches of Christ." I quote from this pamphlet:

"What difference does Baptism make?"

The New Testament teaches that baptism is much more important than many people to-day believe. The purpose of baptism may be summarised briefly as follows: (i) It is for the remission of sins. Not that the water itself has any magical power but that God grants forgiveness of sins to the penitent believer when he receives baptism. (ii) At baptism God adds the believer to the Church. (iii) God grants at baptism the Holy Spirit to strengthen and bless the Christian in the new life in Christ."

Bro. Barker does not accept this last point—that the Holy Spirit is given at Baptism. It is clear that the interpretation of Acts 2:38 is involved so I propose to consider the interpretation Bro. Barker gives and then I wish to consider other N.T. references to the relationship between the Holy Spirit and the Christian.

I would summarise Bro. Barker's interpretation as asserting that the gift of the Holy Spirit of Acts 2:38 is (i) for Jews only; (ii) miraculous in the sense of bestowing miraculous powers, and (iii) limited to the first two generations of the Church. I would take a different view on each of these points. Firstly, I do not see how one can limit the promise to Jews only when the following verse expressly says: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." It is difficult to exclude Gentiles from "all that are afar off" when this description expressly refers to Gentiles in Eph. 2:13 and 17. We may go further and say that Gentiles are included inasmuch as they are called of God. Secondly, if this gift means a bestowal of miraculous powers then it follows that every member of the Church at that time received some miraculous gift. Paul's treatment of this matter (e.g. 1 Cor. 12:28-31) makes it clear that only some had miraculous powers. Thirdly, how can one limit the promise to two generations when it is for "as many as the Lord our God shall call"?

This attempt to restrict the promise of Acts 2:38 to Jews only is fraught with difficulty. To Jew and Gentile alike the blessings of God are given in Christ on the same terms. It is true it took some little time for the first Jewish members of the Church to realise this but the account of the admission to the Church of the first Gentiles is marked by the similarity with what took place in Acts 2. "Forasmuch then as God gave them (Gentiles) the like gift as he did unto us (Jews)" Acts 11:17.

We come now to other N.T. references to the Holy Spirit and the Christian. Let us consider what Paul says to the Ephesians in Eph 1:13, 14; "in whom (Christ) ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance . . ." Here we have a clear sequence of events. They heard the word of truth, they believed it, and then they were sealed with the Holy Spirit. The seal is the mark of identification and ownership. Paul is telling these Ephesians that they have received the Holy Spirit and this marks them out as having received an inheritance in the eternal kingdom. But what did, in fact, take place after they had believed the word of truth? They were baptised—the outward act which marked them as Christ's. Does this conflict with the statement that they "were sealed with the Holy Spirit"? Not at all, for when they were baptised they received the Holy Spirit of promise. We note that Paul does not limit this promised gift of the Holy Spirit to Jews only.

The same general pattern is seen in Romans 8:9: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." The Christians at Rome are reminded that once they lived in the flesh but now they live a new life because the Holy Spirit dwells in them. Paul had already told them in Rom 6:4 that

they had buried in baptism the old life and had been raised to the new life. These two passages together show that Paul saw baptism as marking the change to the new life when the Holy Spirit was given.

One further reference must suffice. In 1 Corinthians Paul deals at length with the gifts of the Spirit. In the course of this he says, "For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit." (1 Cor 12:13 R.V.) All received the one Spirit as all were baptised. There are indeed diversities of gifts but the fact that all have received the one Spirit is the basis of the unity of the one Body, the Church.

In conclusion I would like to say two things. First, I am aware that there are a number of points in Bro. Barker's articles that I have not taken up. It may be possible to deal with some of these later. Second, it is my conviction that we have neglected to our great loss the doctrine of the Holy Spirit and that to remedy this situation is one of our most urgent needs.

ERIC MCDONALD.

## CORRESPONDENCE

### WALTER CROSTHWAITE: AN APPRECIATION

Flowers fade but reputations well planted never die. Such was the life of Brother Walter Crosthwaite. We regret not being able to write these lines sooner but feel that they still should be written. It was with deepest regret and the feeling of personal loss that we learned of the death of our dear brother. The news reached us quite late due to our being in America at the time. Our separation from Europe and our great distance from his family (especially the Steeles) whom we respect with greatest Christian admiration, only served to deepen our sorrow.

Being an American, I feel that I can best write this paragraph. I knew, as did others, our brother's reserve concerning us who came from the other side of the Atlantic. I feel that I understood why such was so. It is not easy to see a lifetime of hope and devotion swept away into digression as did Brother Crosthwaite with the beginning of the movement for "Association." It is even less easy to see the movement become a tidal wave of digression and to stand almost alone, as did our brother at times. Perhaps had the loyal brethren in America helped at that time our brother could have felt freer with us "youngsters" who arrived after the battle had been fought and won by the "Old Path-ers."

Far from being hurt by this feeling, I admired and loved our brother for what he had done and for his feeling of determination that such should not happen again. I learned to love Walter Crosthwaite for his very work's sake. The passing years served to increase that feeling of admiration and love.

A brother of his calibre is not soon to be found to replace him. Yet he

lives on. He lives on in the Christian faithfulness of his children. He will continue to speak by the witness borne by his grandchildren. He lives in the lives of the hundreds converted by his preaching. "He being dead yet speaketh."

In the passing of this great servant of God I have lost a friend. The church has lost one of her stalwarts and the world (though ignorant of the fact) has lost a portion of that "salt" so vital to the preservation of our civilisation.

Lives of great men all remind us  
We can make our lives sublime,  
And, departing, leave behind us  
Footprints on the sands of time.

DONALD DAUGHERTY.

### NUCLEAR TESTS

Dear Brother,

During recent years various countries have tested nuclear bombs, and the tendency is to test even larger bombs, with the result that mainly our children will suffer the consequences through varying amounts of strontium getting into their milk. Scientists agree that this is dangerous. Various organisations are making their protest by word and deed against these explosions, and I would like to think that the Lord's church is making her voice heard. Unfortunately, so far, not a word have I heard, or has been said, that I know of.

Personally, I shall raise my voice against the use of these disastrous weapons, and I would like to feel that other brethren are doing the same. Could we not arrange a special meeting so that we could raise our protest, and perhaps a few brethren speak on this matter? If this is not practicable at the moment, why not arrange a petition which those brethren who wish could sign, and this be sent to the highest authorities in our land. If we do this our children will one day bless us for our effort.

J. E. BREAKELL.



**TO ALL CHURCH SECRETARIES**

The "S.S." is often asked for information on churches meeting in various places, abroad as well as in this country. At irregular intervals a list of churches has appeared in the magazine, with addresses of meeting-places and names of correspondents. There is a growing need for a thoroughly revised and detailed list.

We ask, therefore, for the co-operation of churches, and especially secretaries, in compiling such a list. Will you, so far as you are able, and promptly please send to Bro. Paul Jones, 41 Pendragon Road, Birmingham 22b, the following particulars:—

- Full name and address of assembly;
- Times and nature of meetings on (a) Lord's Days; (b) mid-week meetings;
- Name and address (and/or telephone number) to which correspondence should be sent.

Agents for the "S.S." and other members of the church are asked to bring this notice to the attention of church secretaries.

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Chilenje Church of Christ,  
P.O. Box 8062,  
Woodlands,  
Lusaka.

**To all churches of Christ:**

Dear Brethren and Sisters,  
The Church of Christ at Chilenje in Lusaka is asking for financial help. This will be used to meet the costs of the following:—

- (1) Baptistery;
- (2) Repair or rebuild the church building;
- (3) Lights in the church building;
- (4) Evangelist's house.

(1) Our nearest water places are four and five miles from the church building. This takes about three hours going to and from baptising a person if done on foot. These places sometimes become dry in months of October and November. So, the church has decided to build a baptistry in or outside the building.

(2) The front wall of our church building is about ten yards from the main bus road and back wall about twelve yards from the road. You can imagine how much damage the buses passing on both sides of the building cause. Nearly every wall of the building has cracks, some of which require some major repairs. The church decided to (a) repair the walls at a high cost, or (b) rebuild if money can be found.

(3) Lights. Every evening that we show slides we have an attendance of more than 130 listening to the word of God. The church intends to have

the electric lights installed into the building and then have a switch for a projector so that we can show pictures without fail.

(4) It is felt that it is important to have an evangelist but the problem is about his house. The rent in Lusaka is so high that in three years' time money paid to the city council would amount to a cost of one house if it were built by oneself on his plot. The idea here is to build our own house for an evangelist within the church plot and so avoid these high charges.

Now, brethren and sisters, after having approached the Town Engineer for water, Town Planning for alterations and the Electric Supply Co. for lights, it was discovered that what we have both in bank and on hand is not even enough to cover any cost of any of these. Therefore we are looking to you as sister churches to help in this case. Those who wish to aid in this matter can do so and can give us what ever they have and will be appreciated.

It is quite regrettable to approach you for a help at this critical time, and at a time we know some of you are already financially embarrassed. But we are of a great opinion that our letter will not upset you or change your plans already laid down; as you are requested to help with what you can spare to us.

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Chilenje Church of Christ,  
P.O. Box 8066,  
Woodlands,  
Lusaka.

3rd November, 1961.

Dear Brother Melling,  
In reply to a letter wrote by Brother Frank Murphy in which he introduced your name and said that you are "The Editor of the 'Scripture Standard,'" I am directed by the church to write to you to confirm that the letters given to Brother Murphy to distribute to churches in Britain were genuine and they were written by the authority of the church.

The money, if found, is to be used on church work as shown in the letter I am now forwarding to you.

The church here is willing to keep you and other churches in Britain or anywhere else informed but have no addresses to write to. However, I think in future we shall be able to contact you over there without difficulties.

The church has also asked me to convey their greetings to you and to the rest of the Church.

N. D. SIAFWA  
(for Church of Christ).

[The letters to which Bro. Siafwarefers are those appealing for help for the building of a meeting-place etc., included in this issue of the "S.S."—Ed.]

# SCRIPTURE READINGS

## SCRIPTURE READINGS FOR JANUARY

7—Exodus 16:9-25.	John 6:22-40.
14—Jeremiah 31:27-40.	„ 6:41-71.
21—Exodus 20:1-17.	„ 7:1-24.
28—Deuteronomy 18:9-22.	„ 7:25-36.

### Physical and Spiritual Food

Jesus fed 5,000 and perhaps many more than this, seeing that the figure does not include the women and children (Matt. 14:21). The food was simple but welcome and necessary, and supplied in abundance. The fragments filled twelve baskets or wallets—the word for basket differs from that used in the case of the 4,000 (Matt. 15:37) where apparently larger containers were used. What a lesson against waste! The supply could be indefinitely increased but our Saviour would not countenance wasting the scraps.

Obviously one who could work such a sign as this was from God, and could lead his people to victory over any worldly power—hence the effort to make him king (John 6:15). Those who witnessed the sign were on their way to Jerusalem to celebrate the Passover, that great national festival which recalled the escape from the slavery of Egypt; why not now be led by so mighty a leader out of the thralldom of Rome? Jesus evaded the enthusiasts at once, and retired to solitude on the mountain-side.

No doubt the hotheads were disappointed and disillusioned. The one who fled from the honour they intended could not be such a king as they wanted. If we come to Jesus because we think some material need of ours will be fulfilled we shall be disappointed too. The miracle involving so much physical food led to some very important teaching on the subject of spiritual food.

The astounding metaphor of eating the flesh of the Saviour and drinking His blood caused the people considerable mental exercise. Perhaps eastern folk would not find it so strange as we westerners do. However, it certainly bears a relation to the breaking of bread as instituted by Jesus not very long afterwards. It should therefore be very helpful to us to consider the points carefully.

Satisfaction of physical appetite is vitally important to our well-being bodily. The processes of digestion as appointed by the creator are carried out by instinct and unconsciously rather than by an act of will, but we exercise will in the choice of food and the time of taking it. Faults in diet and wrong

ways of eating are responsible for more sickness and general ill-health than any other single factor. No doubt civilisation has brought us away from natural ways of living, but it has also increased our knowledge of the body and its needs. If we were able to get back to the diet which God originally intended we should surely reach a better condition of bodily health. We are assured that bodily exercise is profitable (1 Tim. 4:8). That we are fearfully and wonderfully made physically no sensible person can doubt, and the same applies to soul and spirit (Ps. 139:14; 1 Thess. 5:23). Jesus "knew what was in man" (John 2:25), and all his thoughts, words and actions provide primarily for man's spiritual life.

Just as the physical instinct can be perverted by wrong diet and wrong food, so it can be with our mental and spiritual conditions. Satisfaction for these higher capacities of man is just as essential for well-being as food for the body. Jesus said, "Labour not for the food that perisheth but for that which abideth unto eternal life." By this He did not mean that we are not to earn our bread, but that first attention should be given to the most important nourishment. It is just in line with "Seek ye first the kingdom of God and his righteousness" (Matt. 6:33). He claimed that He would give this food in giving Himself, His flesh and blood.

The Jews turned in thought naturally enough to the manna with which their fathers had been fed in the desert for forty years, and seemed to want from Jesus some similar great miracle. They were not satisfied with the sign He had already given. The A.V. obscures their reasoning somewhat by "Labour" in verse 27, which should read "work." Their thought was to work so as to get the food that would serve them better than their present bread, but they may have realised that Jesus was speaking in figure. However, they were not satisfied to "believe on him whom God hath sent." How could the Man of Nazareth be "bread from heaven"?

The Man of Nazareth is indeed bread from heaven. God sent Him; He came, to give Himself a ransom for all (Matt. 20:28; 1 Tim. 2:6)—His life for ours. He took our flesh and blood that through death He might destroy the devil (Heb. 2:14) and so deliver us. But if we are to be sustained spiritually we must feed on Him, and we do this by believing on Him, which involves a life-long trust and obedience. This involves again complete trust in His word and therefore the initial obedience in baptism, not as we think it should be done but as the scripture says, and continuance in the breaking of bread each Lord's Day as we are able, whereby we are continually refreshing mind and heart and soul in worship and communion. We cannot have spiritual

health without the divinely-prescribed diet, and regular attendance to it.

What Jesus did and said in flesh and blood supplies our needs, not just for this short life, but for the eternal life He came to give. R. B. SCOTT.

## NEWS FROM THE CHURCHES

**Birmingham, Summer Lane.**—Our hearts were made glad on September 24th to hear the good confession, made after our gospel meeting, by Mrs. Olive E. Phillips (mother of Hilda, who was baptised at Bangor Vacation Bible School) and Mrs. Vera M. Oliver. These two were immersed on Wednesday, September 27th, at Great Francis Street chapel, kindly lent us for the occasion. We pray that, having been added to them that are being saved, they may be kept faithful unto the end and so receive the crown of life. F.C.D.

**Blackburn, Hamilton Street.**—On Lord's Day, November 26th, our hearts were glad again, in hearing the good confession and witnessing the baptism of Mr. and Mrs. Swindlehurst, who for many years have been closely living the Christian life with the Church of England but, after attending many of our gospel services, saw the fuller light and were helped in their decision by the preaching of the word by Bro. Tom MacDonald at our special weekend services, and by local brethren. Finally they decided, at a weekend meeting at Hindley, on November 25th, to put on Christ in His own appointed way. Pray with us, brethren, that our new found brother and sister may be kept faithful to the end. "To God be the glory."

We wish here to say how much we appreciate the uplift on our pilgrim way by our Bro. Tom's messages, and the team-spirit shown by many of the churches on the above occasion.

H.W.

**Ince-in-Makerfield, Wigan.**—The church here experienced a profitable time of fellowship and instruction in the word of God when Bro. Will Steele of Edinburgh gave a valuable week of his time to a series of studies in "Church Government."

The series began on Monday, November 20th, and continued each night of the week, finishing with gospel meetings on Saturday and Lord's Day (26th). Our brother had keenly-interested students from our own and surrounding congregations, whose minds were exercised, more so, because on some occa-

sions direct answers were deliberately withheld. Nevertheless we reached some definite conclusions concerning the need of shepherds among the flock, and the qualities and qualifications to be found in those who desired the office of bishops. Guidance as to their appointment was given as the question was posed, "Who appoints the shepherd—the sheep or the owner of the sheep?"

May this time of study bring glory to God in that more of His children will be doers of the Word and not hearers only.

**Rose Street, Kirkcaldy.**—We have had the joy of witnessing the good confession and baptism of Eleanor Laing on Lord's Day, December 3rd. A member of the Sunday school and Bible class, she has attended our meetings for quite some time. We pray that God's blessing and grace will keep her faithful and steadfast in her everyday walk of life.

John Moyes.

## OBITUARY

**Rose Street, Kirkcaldy.**—We regret to record the passing of Sister MacLaren in her ninety-fourth year. She was a faithful and regular attender at all meetings until failing health prevented her from attending. This sister, the mother of the late Bro. John MacLaren, was an example of Christian living and steadfastness and was an inspiration to the members who enjoyed meeting with her. Our deepest sympathy goes out to her family and relatives. John Moyes.

**Tranent.**—The church here has lost a revered sister in the passing of our aged "Bessie" Nisbet, widow of the late Bro. John Nisbet. Our sister survived her husband by only a few months. She fell asleep in Jesus on Saturday, October 28th, in her eighty-eighth year. She received the call suddenly to be with the Saviour she loved.

Sister Nisbet was a member of the church for over fifty years, giving faithful attendance to the service of the Lord. She had ever an open door, and greatly delighted to see those of like faith. Although prevented from meeting with us for some time, her interest in the affairs of the church was undiminished. She will be greatly missed, but we look forward to the day when we shall meet again, in "the land that is fairer than day." We commend her loved ones to the grace of God, from whom all comforts flow. D. Scott.

## COMING EVENTS

**Newtongrange.**—The church here plans (D.V.) having a back-to-the-Bible campaign during the month of January, commencing January 6th, 1962, Bro. A. E. Winstanley (Tunbridge Wells) being the preacher. We sincerely desire the prayers of all brethren for the success of this mission.

An invitation is given to all who may be in the district at this time to come along and help us in the work of the Lord in extending His Kingdom.

W. H. Allan.

**Blackburn, Park Road.**—The church invites brethren and friends to the following meetings: Friday and Saturday, Jan. 5th and 6th, 1962 at 7.30 p.m. Speaker: Bro. Frank Worgan. February 24th and Saturday, 25th: Bro. G. Lodge. March 3rd to 18th: Bro. A. E. Winstanley (details later).

**Kentish Town.**—D.V., special meetings for mutual uplift and encouragement will be held on Sat., Jan. 27th, at 3.30 and 6.30 p.m. Tea at 5 p.m. Hearty invitation is extended to all visitors.

### SPRING CONFERENCE & RALLY,

April 21st-23rd, 1962

Would any church desirous of having the Spring Conference please communicate with Bro. A. Hood, Conference Secretary?

### READINGS FOR 1962

The churches are under a deep debt of gratitude to Bro. R. B. Scott for again preparing the list. Bro. Scott will also continue to write the notes on the readings next year, God willing. We all appreciate the trouble, time and care Bro. Scott devotes to this responsible service. Readings are now available.

## IMPORTANT NOTICE

Bro. Barker, printer of the "S.S.", from January, 1962, will be responsible for receiving and publishing all news items, such as coming events, obituaries, news from the churches and such special notices as births, marriages, changes of address etc. All correspondents are asked, therefore, from January 1962, to send such notices to him, addressed W. Barker, Station Road, Langley Mill, Nottingham.

Contributions for the cost of printing these notices should, as before, be sent to the "S.S." treasurer, Paul Jones, 41 Pendragon Road, Birmingham, 22B.

## YOUNG PEOPLE

Every congregation is proud of the young people in its number. Every congregation recognises that youth has its problems.

Always we hear the spoiled, plaintive cry of the teen-ager: "What can we do? Where can we go?"

I can make some suggestions. Go home! Paint the woodwork. Mow the lawn. Wash the car. Learn to cook. Scrub the floors. Repair the sink. Build a boat. Get a job. Your parents do not owe you entertainment. Your town or church does not owe you recreational facilities. The world does not owe you a living! You owe the world something. You owe it your time, energy and talents. Work for the church, visit the sick, do other good works. Assist the poor. And when through, read a book. —Selected.

Most of our money is lost through the hole in the top of our pocket.

The happiest miser on the earth is the fellow who saves up every friend he can make.

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Articles, letters, appeals etc. for insertion must be sent before the 10th of the month to the Editor, **C. MELLING, 133 Long Lane, Hindley, Lancs.** News items, obituaries, coming events personal notices, changes of address, etc., to **W. BARKER, c/o Walter Barker (Printers) Ltd., Langley Mill, Nottm.** Payments to **PAUL JONES, as above.**

**EVANGELIST FUND:** Contributions to **R. McDONALD, "Aldersyde," 10 Mardale Road, Bennett Lane, Dewsbury, Yorks.**

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

**NYASALAND Mission:** Contributions to **W. STEELE, 21 Niddrie Road, Portobello, Edinburgh, Mid Lothian.**

Hymn Book Agent and Treasurer: **FRED HARDY, "Windyridge," Baghill Green, West Ardsley, Wakefield.**

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