

The **SCRIPTURE STANDARD**

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

VOL. 34. No. 5.

MAY, 1967

“HONOUR TO WHOM HONOUR”

THE “Scripture Standard” in its history of 32 years or so owes much to a few brethren. From time to time in the pages of the magazine tribute has been paid to these names. Their names and activities are to some extent known by us. But we have felt the urge for some months to let brethren and readers know what a great part has been played in the paper by one whose name has rarely appeared in its pages (except on the back page, as printer!)—Bro. Walter Barker. Until his very recent retirement from the technical direction of the “S.S.” Bro. Barker has from its inception taken the deepest interest and exercised his knowledge and skill in the production of the magazine. He has given fatherly devotion and the most loving care in this service. He has co-operated closely, with understanding sympathy and expert advice, with editors, treasurers and agents. The paper could not have been produced so attractively and at so reasonable a cost but for his directing hand upon it. We extend most hearty thanks to you, Bro. Barker, for all you have done in this respect.

In addition, on occasions Bro. Barker has contributed articles to the “S.S.” These articles have been typical of the man—forthright, and unconventional in not saying the things one expected to be said; original, arresting and often provoking disagreement, but not intentionally so. For Bro. Barker writes as he speaks—what he believes. He writes and speaks, not to be contrary but to cause us to think, to examine whether these things are so. In my own relationships with him I have had probably closer contacts than most. On certain matters, both spiritual and secular, we differ. But I know him to be ready to admit mistakes on his part, and on my part I confess that I have been corrected by him far more than he has by me. Equally with our gratitude for his work on the printing side we offer our thanks for his service in the literary production of the “S.S.”

Why do we write thus? Because Bro. Barker is now in his 90th year, and we want him, while he still lives, to be assured of the appreciation of us all for what he has done for the churches through the “S.S.” We do not wish to surround him with tributes when he is no longer conscious of them. We offer them while he can still read them.

Bro. Barker has been afflicted with total deafness for longer than we can remember. He once said to me that in some respects this is worse than blindness. One lives in an intensely lonely world; never hears another voice, glorious music, the sounds of nature; one is isolated. Again, people are usually far more ready to help the blind, whose disability can be seen, than the deaf. Their affliction is felt by no one more keenly than by the deaf themselves. Remembering these things we shall have deeper sympathy and understanding towards Bro. Barker and those in the same condition.

But up to the last few months his mind has remained keen, incisive and clear. He will be more surprised than anyone to read this article. We ask his forgiveness

if he thinks what we have written is in bad taste. But it records what we feel concerning him and the "S.S.", and falls short of what is due to him. It is written to let others know what otherwise would not be known. We feel it a responsibility to be fulfilled.

We are sure that in the remaining portion of your life, Bro. Barker, all of us who, through the "S.S." owe so much to you, hope and pray that the faithfulness of the living God may be still realised by you and that His peace may possess you. "For God is not so unjust as to overlook your work and the love which you showed for his sake in serving the saints, as you still do" (Heb. 6:10 R.S.V.).

EDITOR

STUDIES ON THE TABERNACLE

2: The Lay-out and Construction

THE tabernacle itself was built of boards of acacia wood overlaid with gold. It had two rooms or compartments, one thirty feet by fifteen (named the "holy place") and the other fifteen feet square (named the "most holy place" or the "holy of holies).

The building was surrounded by an outer court, 100 cubits by 50 cubits, or, taking a cubit at the accepted length of half a yard, 50 yards by 25 yards. The outer court was enclosed by a fence of linen curtains suspended on brass pillars by silver hooks and pins: these brass pillars rested in brass sockets and were held in place by cords in similar manner to tents with guy ropes and pegs. There were some 56 of these pillars—20 down each side, ten across the west side and three each side of the gate, with four special ones for holding the curtains over the entrance to the outer court, over which was suspended a special curtain (Exod. 27:9-19; 38:6-31).

The actual tabernacle consisted of 50 boards of acacia wood overlaid with pure gold (Exod. 26 and 36). Each board measured 15 feet by 2 feet 3 inches, and had two tenons at the base, resting in sockets of silver. There were twenty boards on each side, six at the west with two at each corner, making fifty boards in all resting in a hundred sockets of silver. These boards were held together by five bars of acacia wood overlaid with pure gold, placed two at the top, end to end, and similarly two at the bottom, while one stretched from one end to the other. The bars were held in place by staples of gold, one at the top of each board, one at the bottom and one in the centre; a ring of gold was also placed at the top of each board to enable it to be raised and fitted into the socket of silver, upon which it rested, by means of a cord: so that when the boards were fitted together by the bars with their cords through the rings, and raised in their sockets we have a fine substantial building.

A feature of the tabernacle was its roof or "covering" (Exod. 26:1-14; 40:17-19). These coverings were four in number: (1) fine twined linen coloured blue, purple and scarlet, skilfully embroidered with cherubims; this evidently went on first. (2) On top of this went one of goats' hair and then (3) one of rams' skins dyed red; finally (4) one of badgers' skins, this evidently a final protection against the elements. The specifications of these coverings are found in Exod. 26:1-4.

The curtains of "fine twined linen," were ten in number, each forty-two feet by six; five were coupled together separately from the other five; each section had fifty loops and fifty taches of gold to fasten them by the loops.

The goats' hair curtains were eleven in number, forty-five feet by six feet, coupled together five in one section and six in another; they too had fifty loops and taches of brass to fasten them together. The idea of eleven curtains instead of the ten of "fine twined linen" was to have extra cover for the door of the tabernacle. Verse 14 of Exod. 26 suggests the other two coverings—rams' skins and badgers' skins—served as a protection of the whole tabernacle from the elements. All was done, as Exod. 26 and 30 point out, "According to the pattern shewed thee in the mount," that is by Divine instruction.

H. BAINES.

The Modern View of Christ

I suppose, too, that we are at liberty to form our own views of what Jesus looked like. In this age of "debunking" many of the great figures of the past, in all walks of life, are examined and shown to be, after all, quite ordinary people, but the halo of antiquity or history has surrounded them with a glory they never really were worth. Thus we have revolts against "traditional" art: the "great" painters of the past could not paint; the "great" musicians could not compose; the "great" literary figures could not write: they were stereotyped, conventional, traditional. Now we have broken away from these traditional standards and are exercising our liberty without restrictions.

This "debunking" has no reverence, no manners. Even God and Jesus Christ are examined and spoken of as merely persons like ourselves, whom we can contradict or ignore. In some respects we claim to be above and superior to God. John Lennon of the Beatles claimed that he was wider known and of more importance than Jesus Christ. Truly, we ignore the divine revelation that "man is made in the image of God": we have even reversed that truth in our making God in the image of man (Rom. 1:19-23). But those terrible words were written of those who had never known the revelation God has made in His Son, Jesus Christ, as written in the scriptures. They were "without excuse": how much more are *we* "without excuse," who have God's fullest revelation?

A Human and a Divine Picture

This play "Son of Man" will be welcomed by many as breaking from tradition, refreshing, uninhibited, presenting a flesh-and-blood, down-to-earth picture of Christ. But, in spite of our having no description in scripture of the appearance of Jesus, I cannot conceive of his looking like a drunken tramp, which was my impression from this play; or as a gibbering idiot, as he appears before Pontius Pilate.

But far worse than the physical depiction was the scant regard paid to what, after all, is the only eye-witness testimony to Jesus and His mission and teaching contained in the New Testament. The evangelists portray Jesus as one having authority, assured, absolutely without doubt of His mission and relationship to God, Son of Man and *Son of God*. This play presents him as uncertain, full of doubts, a declaimer, a victim of circumstances, a martyr to his beliefs. No picture is presented of one willingly laying down His life, of the power being in His own hands of being able "to lay it down and to take it up again." Before Caiaphas and Pilate He appears a pitiable figure. In the gospels we see Him as one who has complete control over all that is taking place, as being not the judged but the Judge. And when, facing the prisoner, Pilate says to him, "I am sorry" the scene borders on farce: it is solemn nonsense.

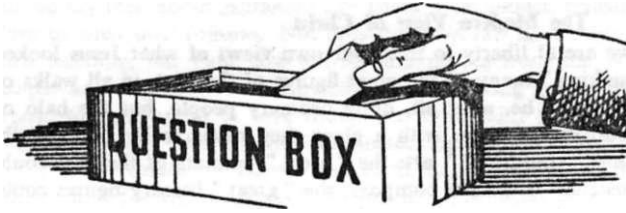
As a further illustration of the liberties taken with the gospel records—the only authentic ones—we have an incident in which Judas Iscariot, the rich young ruler and the lawyer who asked Jesus "Who is my neighbour?" are mixed up together. Perhaps they are meant to be, to suggest that Judas, the ruler and the lawyer were one and the same person!

Another ludicrous episode is the healing of a girl possessed by demons. Jesus takes her into his arms, talks to her, nurses her until her hysterics cease, then gently lulls her as one would a frightened child. The intent is to show Jesus as a psychological healer.

This is not realism setting right tradition! To such thinking the gospels are not sufficient: they are simply the records of those who saw and heard. We, 1900 years after the events, can show with deeper meaning and greater significance the meaning of Christ.

All this is inevitable when man sets himself to improve scripture, to fill up what is lacking in God's revelation. Nevertheless, long after this play has had its run, the records of Christ's sublime life, that life itself and the authenticity of the scripture writers will stand, clearly telling their message of Him who is Son of Man and Son of God.

It seems significant that the play "Son of Man" ends with the cross: there is nothing afterwards, no resurrection. But meaning to Christ's life, work and teaching is given **by** the resurrection—"declared to **be** the Son of God . . . **by** the resurrection from the dead" (Rom. 1:4).



Conducted by
James Gardiner

"Does the literal cup represent the New Testament?" (Luke 22:20; 1 Cor. 11:25).

Perhaps I should point out straight away that this question comes from a reader in the U.S.A.

Hebrews chapter 9 tells us quite a lot about both the old and new testaments. I understand that the only two words in the English language which are completely synonymous are "testament" and "will"—God's new testament or will for mankind. Heb. 9:14 tells us that Christ is the mediator of the new testament and v. 16 says that "where a testament is there must also be the death of the testator" and that "a will or testament is of no force whatever until the decease of the testator."

Verse 18 continues by informing us that the first, or old, testament was dedicated or ratified by blood and goes on to recall the occasion (v. 19): "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry."

Likewise, the blood of Jesus Christ has been shed and dedicates or ratifies God's new or second covenant with man—a better covenant and dedicated by better and nobler blood. This then is what is referred to by, "This cup is the new testament in my blood," in Luke 22:20 and 1 Cor. 11:25.

The Cup

The question asks, "Does the literal cup represent the New Testament?"

My view is that the literal cup does *not* represent the new testament but the representation is truly contained in the fruit of the vine. However, having said this, some qualification is necessary. Before the fruit of the vine can represent the new testament dedication it must be contained in *a cup*, for when one talks of the "cup of the Lord" one of necessity envisages a cup just as one envisages a table when one talks of the "table of the Lord." Without the cup and the table such terms are a nonsense. When the fruit of the vine is in the grape on the bush or vine it cannot be described as the "cup of the Lord." When it is crushed and put into a thirty-gallon barrel it still can't be described as the "cup of the Lord." Likewise when it is in a bottle in transit to the church secretary. In fact it cannot be so described until it is in a cup and on the Lord's table, and thereafter dispensed—only then is it the "cup of the Lord." 1 Cor. 10:21 says "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table and the table of devils," and therefore I am safe in concluding that "the cup of the Lord" and "the table of the Lord" are scriptural terms. The literal cup does not therefore represent the new testament, as the question asks, but the fruit of the vine, contained in a cup, is the new testament in His blood. As has been said many times before, the figurative (by metonymy) *depends upon* the literal. The phrase "the kettle is boiling" depends upon the existence of a kettle, and if several kettles are envisaged the phrase would require to be "the kettles are boiling." Similarly one could not accurately say "the kettle is boiling" if the water being boiled was in a clothes boiler. We could not talk of "the cross of Christ" without an actual cross having been employed.

Such phrases, for their very existence, depend upon *one* table, *one* cross, *one* kettle and *one* cup. I make no apology for labouring this seemingly obvious point, nor do I make apology for saying that a plurality of cups at the Lord's table does an injustice

to and is a travesty of the term " the cup of the Lord." One has as much right to talk of " individual tables " as " individual cups," because the oneness of " the table of the Lord " is as much a single unit as the " cup of the Lord." If we all had individual tables and individual cups, presumably we could all stay at home and worship in isolation ?

What Jesus Did

I believe that Jesus knew as much about metonymy as we do, and perhaps a little more; and He, with a cup and contents in His hand said, " This cup is the new testament in my blood "; and I believe if we do likewise we shall do well, whether or not we, in our human wisdom, can see any significance in the implementation of a cup. God chose the vessel, just as in the old covenant God chose the vessels of the sanctuary; and who would have dared, under the old covenant, to meddle with or set aside that arrangement. Personally I would prefer the Lord's arrangement to that of a latter-day Presbyterian " minister."

We are often referred to Luke 22:17, which says " And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves" and the quotation is intended to show that as Jesus was not intending His disciples to break the cup into little pieces then He was reckoning the cup as of no consequence at all. Surely this verse is to be approached in exactly the same way as we would read Mark 14:3, concerning the woman with the alabaster box of ointment of spikenard " . . . and she brake the box, and poured it on his head." Obviously similar phraseology indicating that it was the *contents* of the box she poured on his head, not the box. In like manner the disciples were to share the contents of the cup thus indicating that *one cup* held the contents. It would have been pointless for Jesus to have said, ' divide it among yourselves' if it had already been divided into numerous vessels. For a commentary on what Jesus meant by " divide it among ourselves" we have a parallel passage in Matt. 26:27 which quotes Jesus as saying, " Drink ye all of it." It is possible to divide something without drinking it, but in drinking it they thus divided it. It is important to note that Paul was not present with the disciples at the institution of the feast but gives us an account of it in 1 Cor. 11:23 onwards which is virtually the gospels *verbatim*, indicating that Jesus told him in fine detail exactly what had taken place, and also indicating most strongly that Jesus wanted Paul and all disciples to follow faithfully that procedure demonstrated by Him at the institution of the feast. Men meddle with this at their peril.

Why One Cup ?

In one final point I would like to comment briefly on the criticism often heard that one cup limits the size of a congregation. It is suggested that this is a drawback and a flaw in the wisdom of God. The one cup most surely limits the size of the congregation, and surely we recognise this as an evidence of the great wisdom of God. It does not limit the size of the *church*, only the size of the *local congregation*. In this way the congregation is kept to a hundred-and-fifty or so, to a size which is workable and manageable where each member can know all the others and be in a position " to bear one another's burdens." I recall a recent occasion when a sister came from U.S.A. to England for a holiday and met another American sister. During their conversation the astounding fact emerged that they were both members of the same congregation back home. Surely some congregations must be far too large numerically, and I would suggest that as soon as a church is too big to be catered for by the cup *it is just too big*, and some members should hive off and witness for the Master in some other part of the town or area.

When one considers the beautiful and artless *simplicity* of the feast, as instituted by our Lord at His table, one can but stand amazed and appalled that this same holy ordinance of God, albeit simplicity personified, should have become a stone of stumbling amongst the professed disciples of Christ, resulting to our shame in the dividing asunder of churches and in the destruction of that very communion it was intended to promote and create.

(Questions, please, to James R. Gardiner, 88 Davidson Terrace, Haddington,
East Lothian, Scotland)

A MISSIONARY EFFORT

N.W. 21st St. Church of Christ,
Oklahoma City, Oklahoma.

18th February, 1969

Dear Brother(s) in Christ,

The church on N.W. 21st Street in Oklahoma City, Oklahoma, U.S., has been sponsoring a mission programme in Malawi, Africa, with the help of sister churches in the United States for several years. We have asked the James Grant family of the Wallacestone congregation in Scotland to go to Malawi where Bro. Grant will work as a missionary among the African churches. This letter is an appeal to you for help with Bro. Grant's travelling expenses.

Perhaps you wonder why we are appealing to you for help. The congregations here which believe as we do are closer in faith and practice to most of the British churches than to the other churches of Christ in America. This is especially true in such matters as opposing individual cups, one-man ministry, going to war and other things. In comparison with the other churches of Christ here, our membership is small. We are asking for help in this work simply because we need it.

We asked Bro. Grant to go to Africa (rather than one of ourselves) for several reasons. One is economic. Bro. Grant lives about half the distance from Africa that we do. More importantly, there are compelling historical reasons. Malawi was explored and developed by Scottish people. (Blantyre, Malawi, was named after Blantyre, Scotland). An English family and a Scottish sister, Mary Bannister, helped to plant the gospel in Malawi over half a century ago. Sister Bannister was from the Slamannan district. The Wallacestone church, as well as others in Britain, has for some time helped the Malawi Christians with bibles, tracts, clothes and in other ways. Because of the interest we share with them in the gospel in this area, it seemed very reasonable for us to send Bro. Grant. The church here is in substantial agreement with Bro. Grant doctrinally. We do not believe he is violating his principles in accepting support from us, and we feel free to ask your help.

If you are able to help in this work send a contribution to brethren John Baird and Tom Read, c/o Seaview Cottage, Wallacestone, Falkirk, Stirlingshire; they will place it in a special fund to help to pay Bro. Grant's fare to Malawi. The church at Wallacestone fully endorses and gives its blessing to this venture and appeal. The Grant family will leave for Africa, God willing, as soon as all prudent arrangements can be made, perhaps by summer. We have asked them to stay in Africa for approximately three years.

May God bless you all in His service.

Sincerely in Him, JAMES ORTEN

(for 21st Street Church of Christ)

[EDITOR'S COMMENT: We have been asked to bring the above letter to the notice of the British churches through the "S.S." and to add a word of endorsement. We are happy to do both. Several brethren in England and Scotland clearly remember Bro. Orten's visit in 1966, when he met and had fellowship in the gospel with several congregations and individuals. We learned to love and esteem him for his grasp and understanding of the views of his brethren here concerning New Testament Christianity. In his turn Bro. Orten encouraged us in helping us to realise that there are still in the United States many brethren who strive closely to adhere to this noble cause.

Since that visit close contacts have been maintained between us, both in letters and in publications.

So far as our personal knowledge goes, we warmly commend also our Bro. Grant as one eminently fitted by his deep spirituality, his zeal, his knowledge and understanding of the Scriptures, and his level-headedness and commonsense for this noble and responsible task. And we wholeheartedly subscribe to the appeal for the necessary money to finance this undertaking. Let us give generously. Here is an opportunity to increase the very little we have done to send the gospel into all the world.]

Tychicus was to follow at Nicopolis for the winter (Tit. 3:12). Doubtless Paul had planned to give him another work—in Dalmatia (2 Tim. 4:10).

When winter made travelling difficult Paul would have companions at Nicopolis. We suggest Crescens, Demas, Luke, Tychicus, Artemas and Erastus (2 Tim. 4:10 and 12) but Demas deserted. About this time Paul's work was cut short by arrest and imprisonment, this time "hardship unto bonds, as a malefactor" (2 Tim. 2:9). So his final letter (final as far as we know) was sent to Timothy from prison in Rome by the hands of Tychicus, only Tychicus and Luke being with him at the time (2 Tim. 4:10). No one stood up to defend him at his first trial but he was visited by Onesiphorus, who had some difficulty in finding him (2 Tim. 1:17).

Whether his urgent call to Timothy, calling also for Mark, was answered in time, we do not know (2 Tim. 4:21 and 11). They would certainly make every effort to see him. His thoughts were with the workers and the work. He sent Titus to Dalmatia, Crescens to Galatia, Tychicus to Ephesus. Erastus stayed at Corinth. He was left almost alone, but Luke the beloved doctor was there (Col. 4:14). It is said that Peter and Paul suffered martyrdom at the same time, date A.D. 67, June 29th, but this may not be trustworthy. When we consider Peter's loving acknowledgement of his fellow-apostle (2 Peter 3:15 and 16), it would be a fitting conclusion to lives so fully consecrated to God.

Readings which include the later letters of Paul, in particular his second to Timothy, make us think solemnly of the final issue of our own faith. He himself wrote at a much earlier time "If in this life only we have hoped in Christ, we are of all men most pitiable" (1 Cor. 15:19), and also "If the earthly house of our tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens" (2 Cor. 5:1). So every Christian, while living for his faith now, has his hope fixed on the eternal future. While the forces of evil gathered around the ageing apostle to the Gentiles, and closed in "for the kill," he faced them undaunted—as did his Saviour, and ours—because "I have fought the good fight, I have finished

the course, I have kept the faith" (2 Tim. 4:7). For him "Death is swallowed up in victory" (1 Cor. 15:54). He could say "I have fully preached the gospel of Christ" (Rom. 15:19) and "by the grace of God I am what I am" (1 Cor. 15:10).

The apostle carried a burden of sorrow and deep concern for the heathen and the apostates, but his heart overflowed with gratitude and joy for "the Son of God, who loved me and give Himself for me" (Col. 2, 20).

R. B. SCOTT

WINGS TO FLY

Our neighbour had on his lawn a small oval flower pot, fenced with wire about a foot high. Into this a young robin had landed after an attempt to fly. I saw the excited little fellow hopping along the fence, looking for a hole to escape through. "Foolish little bird" I thought, "Why don't you use your wings and fly over the fence?" And then an inward voice whispered, "Foolish little me: how often I anxiously look for a way out of my troubles, when God has provided me with wings to rise *above* them."

"They that wait upon the Lord shall . . . mount up with wings. . . ." (Isa. 40:31).

THE GREAT COLLECTION

(Rom. 15:26-27)

Paul's rules touching the contribution:

- (1) As to time: "upon the first day of the week" (1 Cor. 16:2).
- (2) As to amount: "according as God has prospered him" (1 Cor. 16:2).
- (3) As to attitude: "of a willing mind" (2 Cor. 8:12).
- (4) A planned act: "every one as he purposes" (2 Cor. 9:7).
- (5) A cheerful act: "Not grudgingly nor of necessity" (2 Cor. 8:14).
- (6) To promote equality: "but by an equality" (2 Cor. 8:10).
- (7) A personal act: "let each one of you" (1 Cor. 16:2).—G. N. Woods.

HOUSE AND HOME

Every unkind word you speak, every petty or selfish act, every careless flash of temper, every hour of sullen resentment, every thought or word or deed that cuts the heart strings of a loved one, increases the sum of unhappy memories that may finally change a home into a house. A house is finished, but you keep on building a home all your life.

CHRIST THE WAY

A missionary engaged a guide to take him across a desert country. When the two arrived at the edge of the desert the missionary saw before him the trackless sands, without a footprint or road.

Turning to his guide he asked: "Where is the road?" With a reproving glance the guide replied: "I am the road."—Read John 1, verse 6.

GOOD MEMORY RULES

FORGET each kindness that you do as soon as you have done it;

FORGET the praise that falls to you the moment you have won it;

FORGET the slander that you hear before you can repeat it;

FORGET each slight, each spite, each sneer, whenever you may meet it.

REMEMBER every kindness done to you, whatever it may measure;

REMEMBER praise by others won, and pass it on with pleasure;

REMEMBER every promise made, and keep it to the letter;

REMEMBER those who lend you aid, and be a grateful debtor;

REMEMBER all the happiness that comes your way in living.

FORGET each worry and disaster, be hopeful and forgiving.

REMEMBER good, **REMEMBER** truth, **REMEMBER** heaven above you,

And you will find, through age and youth, that many hearts will love you.

IT TAKES COURAGE

To refrain from gossip when others delight in it;

To stand up for someone absent who is being abused;

To be a real man, a true woman, by holding fast to your ideals when it causes you to be looked upon as strange and peculiar.

To be talked about, yet remain silent when a word would justify you, but which you cannot speak without injury to another.

To refuse to do a thing which is wrong, though others do it.

To live always according to your convictions.

To live according to your means and to go without what you cannot afford to buy.

PARADOXES OF JESUS

He who is the Bread of Life began His ministry hungering;

He who is the Water of Life began and ended His ministry thirsting;

He who was weary is our true rest;

He who paid tribute is the King of kings;

He who prayed hears our prayers;

He who wept dries our tears;

He who was sold for 30 pieces of silver redeemed the world;

He who was led like a lamb to the slaughter is the Good Shepherd;

He who died, by dying destroyed death for all who believe.

ACT NOW

WAIT not till the leaves are scattered

Ere you seek the woodland gloom,

Wait not till the rose is shattered

Ere you gather its perfume.

Wait not till the house is emptied

Ere you call and knock for Peace,

Wait not till the heart is exempted,

From all cares and welcomes cease.

Speak now your word of loving kindness

Ere the ears are shut and barred,

Look with love before death's blindness

Hath that glance of duty marred.

Do all good deeds humane and tender

Now some darkened life to cheer,

Flowers but mock the tardy sender

When too late laid on the bier.

THE CHURCH NEEDS

More action and less faction, more workers and less shirkers, more backers and less slackers, more praying and less straying.

A DAILY PRAYER

DEAR FATHER of mankind, make me the human channel through which Thy divine love and pity may reach the hearts and lives of those who are nearest to me. Give me a willing heart to bear the burdens of others, give me a stout heart to bear my own burdens and give me a believing heart to cast all burdens upon Thee.—John Baillie.

By nothing do men show their characters more clearly than by what they think laughable. (Goethe).

MISCELLANEA

Reinhold Niebuhr ably sets out the "milk and water" ideas of Christianity, God, man and redemption, so common today, in the following words: "A God without wrath brought men without sin into a kingdom without judgment through the ministrations of a Christ without a cross."

Christianity is the only religion that abounds in song. Atheism is songless, agnosticism has nothing to sing about, but Judaism said "O come and let us sing unto the Lord." When Christ came the angels greeted His birth with praise, and since then Christian song has gained in fulness and strengthened each century.

A truth that's told with bad intent
Beats all the lies you can invent.
(Wm. Blake).

May we not hesitate to be difficult
when we know we are right. (A. R. Neptune).

Few of us have not regretted a harsh word we have spoken, but I never met anyone who was not glad at having voiced affection or admiration. A Chinese friend once replied when I paid him a compliment, "Flowers leave part of their fragrance in the hand that bestows them." (Channing Pollock).

"I am among you as he that serveth."
Even in the centuries of agrarian serfdom the Christian philosophy of the West never reasoned in terms of "untouchables" or regarded the faithful—to quote a Chinese phrase—as merely "the innumerable black-haired people who grow rice." The highest sovereign in Christendom was not a "Son of Heaven"; he was **servus servorum Dei**—the servant of the servants of God. (E. L. Woodward).

"Feed my sheep." (John 21, 17)

WE seem to have lost the New Testament art of persistently seeking to rescue perishing souls, for many modern Christians prefer spiritual entertainment! They seek not the souls of dying men but rather the light superficial thrills of an evangelistic variety concert, and they shrink from going out into the darkness to seek persistently for perishing souls. Ivor Powell.

Whom shall I send? Isaiah 5, 8)

"HERE I am, Lord: send me to the ends of the earth; send me to the rough, the savage pagans of the wilderness; send me from all that is called comfort in earth; send me even to death itself if it but be in Thy service and in Thy kingdom." Henry Martyn.

THE TONGUE

O that my tongue might so possess
The accents of His tenderness
That every word I breathe 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"—
The friend of Christ of Galilee.

NEWS FROM THE CHURCHES

BLACKBURN, New Wellington Street.—

It is with joy that we record other additions to the church. On March 21st Enid Aspin was immersed. For a number of years Enid has learned the way of the Lord from teaching given in the Bible school. In addition we were encouraged when on April 4th another scholar, Janice Melling, was immersed.

We rejoice further to record that on Lord's Day, April 9th, Mrs. May Aspin, mother of Enid, was restored to the fellowship of the church.

Brethren, pray with us that these may be kept faithful and be the means of leading others to the Saviour. R.R.

Dennyloanhead.—The church rejoices to report the immersion into Christ of Margaret Weir, wife of Bro. Peter Weir, on March 22nd. After attending the meetings for some time, she expressed her desire to obey the Lord. We again praise God for the power of the gospel and pray she may be faithful in her witness for Jesus. A. Scobbie.

HADDINGTON, East Lothian.—It is with great joy that the church reports to the brethren the good news of souls being added to the Lord's kingdom.

On March 5th we had the pleasure of seeing a young lady, Mary Murdie, obeying her Lord in being baptised. Again

on March 26th we had the same pleasure in seeing two young ladies, Myra Renwick and Penny Gell, obeying the Lord in being baptised. Sister Penny Gell is the eldest daughter of our brother Fred Gell and sister Nessie Gell, and was a pupil in the Sunday School before setting out to work as a children's nurse. Sisters Mary Murdie and Myra Renwick were first of all presented with the gospel through quiet personal work by some of the members of the church, and then after hearing the public proclamation of the same gospel they decided to acknowledge Jesus as their Lord by being obedient to His commands. It is our prayer that all of our new-found sisters in Christ may grow in grace and in the knowledge of our Lord and Saviour Jesus. J. Nisbet.

KIRKCALDY: Rose Street.—The annual social was held here on Saturday, March 18th under the able chairmanship of Bro. J. Moyes. This was the 148th anniversary and the occasion was the more auspicious as it was possibly the last to be held in the present premises, as, owing to redevelopment, they are scheduled for demolition.

The occasion was well supported by brethren from Glasgow, Edinburgh, Motherwell, Newtongrange, Wallacestone, Tranent, Slamannan, Dennyloanhead, Blackridge and Haddington: about 200 were present.

Bro. Philip Partington gave a very challenging and encouraging address and the programme was most uplifting with solos, recitation and pieces by the Motherwell male voice, Wallacestone and Rose Street choirs. The sisters did an excellent work attending to the material needs.

Bro. Partington also served the church on Lord's Day 19th and we thank the church at Morley for his services.

A. ROBERTS.

LOUGHBOROUGH, Oxford Street.—Our mission with Claud Parrish (Edinburgh) March 25th to April 6th, has been a great encouragement to the church here. In addition to preaching in Loughborough, Bro. Parrish spoke for the churches in Eastwood and Corby—in all preaching some 16 times in the twelve-day period.

A good number of non-members came regularly to the gospel meetings, and we know that the faithful preaching of the Word of life made a good impression on them. We pray some may become obedient to Christ as Lord.

The three special sessions for teacher training were enjoyed by all, and the many Bible School teachers who attended were helped to more efficient service.

We thank the many brethren from churches in this district and elsewhere

who gave such fine support to our effort. We also thank Bro. Parrish for his excellent ministry in preaching and teaching. A. E. WINSTANLEY.

PETERHEAD.—We have had a very spiritual time here, with our brother Jack Stevenson from Belfast. His soul-stirring messages have left a deep impression upon those who have not yet obeyed the gospel. We were overjoyed at the decision of Bella Cordiner, who answered His call and was buried with Christ in baptism.

We are looking forward to a mission to be held here (D.V.). Bro. A. Gardiner takes the first two weeks in May; Bro. C. Parrish, also from Edinburgh, the last two weeks. We also hope to meet our Brother Eckman from Belfast, who will minister to us the first three weeks in June.

Any who would like to be with us during any of these dates will be made very welcome. Interested brethren please contact A. E. Strachan, 31 Kirk Street, Peterhead, Aberdeenshire.

ALEXANDER E. STRACHAN.

TUNBRIDGE WELLS.—We rejoice to report one more added to the church here; David Battle confessed Christ and put on his Lord in baptism on Sunday, March 26th. It is a real joy to welcome our young brother into the fellowship, and we ask all to join us in praying that David may develop into a faithful worker for the Lord.

WIGAN: Scholes — In reporting last month the immersion of Sis. S. Ramsdale it was stated that she is "rejoicing in the joy of salvation. This joy she is already spreading to others."

This personal evangelism has resulted in the adding to the church on Lord's Day March 19th of her daughter Edna. On the previous Lord's Day, March 12th Edna's fiance, Bernard Atherton, was restored to the church at his own expressed desire. Bernard was immersed some six years ago but had fallen back into the world. Now he and Edna and the whole church give thanks to God for His saving and keeping power.

OBITUARY

Haddington, East Lothian.—It is with great sorrow that we report the passing on of our dearly beloved sister in Christ, Mary Jones, at the age of 83. Sister Jones had an uncommon share of sorrow in her life, having had eleven of a family, none of whom is alive at this day. She was a widow who came to Christ late in life, but it was the remark of everyone that she was indeed "a cheery wee soul."

SLICES FROM THE BREAD OF LIFE

To start your day:

June 1	2nd Kings	14, 15.
June 2	2nd Kings	16, 17.
June 3	2nd Kings	18, 19.
June 4	2nd Kings	20, 21.
June 5	2nd Kings	22, 23.
June 6	2nd Kings	24, 25.
June 7	1st Chron.	1, 2, 3, 4.
June 8	1st Chron.	5, 6, 7, 8.
June 9	1st Chron.	9, 10, 11, 12.
June 10	1st Chron.	13, 14, 15.
June 11	1st Chron.	16, 17.
June 12	1st Chron.	18, 19, 20.
June 13	1st Chron.	21, 22.
June 14	1st Chron.	23, 24, 25.
June 15	1st Chron.	26, 27, 28.
June 16	1st Chron.	29, 2nd Chron. 1.
June 17	2nd Chron.	2, 3, 4.
June 18	2nd Chron.	5, 6.
June 19	2nd Chron.	7, 8.
June 20	2nd Chron.	9, 10.
June 21	2nd Chron.	11, 12, 13.
June 22	2nd Chron.	14, 15, 16.
June 23	2nd Chron.	17, 18.
June 24	2nd Chron.	19, 20, 21.
June 25	2nd Chron.	22, 23, 24.
June 26	2nd Chron.	25, 26.
June 27	2nd Chron.	27, 28, 29.
June 28	2nd Chron.	30, 31.
June 29	2nd Chron.	32, 33.
June 30	2nd Chron.	34, 35, 36.

For your evening's meditation:

Psa. 62, 63, 64, 65.
Psa. 66, 67, 68.
Psa. 69, 70, 71.
Psa. 72, 73.
Psa. 74, 75, 76.
Psa. 77, 78.
Psa. 79, 80.
Psa. 81, 82, 83, 84.
Psa. 85, 86, 87.
Psa. 88, 89.
Psa. 90, 91.
Psa. 92, 93, 94.
Psa. 95, 96, 97, 98.
Psa. 99, 100, 101, 102.
Psa. 103, 104.
Psa. 105, 106.
Psa. 107, 108, 109.
Psa. 110, 111, 112, 113.
Psa. 114, 115, 116.
Psa. 117, 118.
Psa. 119, verses 1-48.
Psa. 119, verses 49-96.
Psa. 119, verses 97-144.
Psa. 119, verses 145-176.
Psa. 120, 121, 122, 123, 124, 125.
Psa. 126, 127, 128, 129, 130, 131.
Psa. 132, 133, 134, 135, 136.
Psa. 137, 138, 139.
Psa. 140, 141, 142, 143.
Psa. 144, 145.

She will best be remembered by us for her faithfulness to the Lord. If a Sunday came and Sister Jones was not in her place at the Lord's Table then we knew she was ill. Just a few years back she set out to walk four miles through the snow when the buses were off, so great was her desire to meet at the Lord's table. What a fine example of steadfastness! What a comfort it is to know "that he that endureth to the end shall be saved." J. Nisbet

Hindley.—We report the passing from this life of our aged Sis. Susanna Wain on March 18th, and who was laid to rest on March 22nd; the writer conducted the service. She had reached the age of 87, and had been a Christian for over seventy years. She was the oldest member of the church meeting in Argyle Street, Hindley.

It is a tribute to her life that she had the joy of knowing that four daughters, four sons-in-law and two grandchildren who all had obeyed the gospel. Through her death a link with the old has been severed, and because of that, our sorrow is the greater. She has remained loyal to the work here, through the storms and stresses of fighting "the good fight of faith," and we rejoice that she has "died in the Lord." Her faithfulness to the things that abide will encourage us to press on.

Those left behind we commend to our loving Heavenly Father, for He can sustain and uphold. The Christian is sustained by the many precious promises of God. The weightiest end of the cross we bear in the passing of loved ones lies on the shoulder of our Lord, for Isaiah says, "In all their afflictions He was afflicted" (Isaiah 63:9). How fitting that her name was Susanna, for we read of "Joanna . . . and Susanna, and many others, which ministered unto Him of their substance" (Luke 8:3).

LEONARD MORGAN.

[We would like to pay a personal tribute to Sis. Wain. We had known her for some thirty years, and in the past ten years visited her occasionally in her home. What delightful experiences those were! To appreciate Sis. Wain you had to know her: behind her seemingly rough and brusque exterior was a heart of real sympathy and concern for the suffering, for she herself suffered much. She had a ready wit and was full of humour—a personality all too rare in these days when, like the machines we make and serve, we are all so much alike. Only some three weeks before Sis. Wain's death we called on her. We shall long remember that visit when we offered our last prayer and repeated the 23rd Psalm together. We felt a benediction had been bestowed upon us. A true "mother in Israel."—Editor.]

COMING EVENTS

Bedminster (Bristol).—St. John's Lane church anniversary, Saturday and Lord's Day, May 20th and 21st. Saturday, tea 5 p.m., meeting 6 p.m. Lord's Day: Breaking of bread 11 a.m., gospel meeting 6 p.m. Speaker: Bro. Carlton Melling. We also extend a warm invitation to any who may be in this district during holidays to worship with us.

A. L. DANIELL.

Ince-in-Makerfield.— Campaign for Christ, Saturday, May 20th to Lord's Day, May 28th. Bro. Joe Nisbet (Belfast) preacher. Monday, May 22nd and Friday 26th 7.30 p.m.: Scientific films and supper. All gospel meetings commence 7.30 p.m. EXCEPT LORD'S DAY, MAY 28th—commences 6 p.m.

Tunbridge Wells.—Saturday, May 20th, Anniversary, 3.30 p.m. speaker Ernest E. Cole (Brighton); tea 5 p.m.; gospel meeting 6.30 p.m.. Preacher Albert Winstanley; subject, "The Church Christ is building."

Campaign for Christ, May 20th-28th. Theme: "Christ the answer." Preacher, Albert Winstanley.

Young People's Week-end, May 27th, 3.30 p.m., film, "Through gates of splendour." Tea, 5 p.m. Gospel 6.30 p.m.: "Christ, God's A.B.C." Monday, May 29th: Ramble and picnic to the ruins of Bayham Abbey.

Information: D. L. Daniell, 38 Hopwood Gardens, Tunbridge Wells, telephone 23864.

East Ardsley, Morley and Dewsbury.—Yorkshire Churches United Mission Effort, June 5th to 11th, 1967 (D.V.) Monday, Tuesday, Wednesday, 5th-7th: Gos-

pel meetings to be addressed by Bro. A. E. Winstanley. Thursday, 8th: Religious film and discussion. Saturday, Sunday, 10th-11th: Gospel meetings to be addressed by Bro. P. Partington. All meetings begin at 7.30 p.m. in Ambler's Mill Canteen, Ardsley (situated on the Bradford-Wakefield road). Help us by your prayers and presence.

CHANGE OF MEETING PLACE

Cleveleys: Visiting brethren please note that the church now meets in the Labour Hall, Dorset Avenue, Thornton Gate. The hall is easy to find, backing on to the tracks at the Thornton Gate tram-stop. As always, we look forward to welcoming any brethren holidaying in our area. Breaking of Bread 10.30 a.m., gospel 6.30 p.m.

WEDDING

On March 25th in the meeting-house of the Church of Christ, Wallacestone, Bro. Gerry Fox to Sis. Agnes Watson. Bro. D. Dougall officiated. Now residing at "Hillcrest", Mary Street, Laurieston, Falkirk.

CHANGE OF ADDRESS

Bro. Donald Hardy (treasurer of the Morley Church): 55 Thornccliffe Road, Batley, Yorks. Tel. Batley 3408.

THE SCRIPTURE STANDARD is published monthly. Prices: Home, one copy for one year, 12/6; two copies 20/6; three copies 28/6 post free. Canada and U.S.A.: one copy, one dollar 80 cents. All orders and payments to the 'S.S.' Agent and Treasurer: PAUL JONES, "Harmony," Wade Close, Hill Ridware, Rugeley, Staffs.

All correspondence, including articles, news items, coming events, etc., to be sent, before the 10th of the month to the Editor, C. MELLING, 133 Long Lane, Hindley, Lancs. Payments to PAUL JONES, address as above.

NOTICES. Scale of charges: 3/- for first 3 lines or less; 8d. each subsequent line. Repeats (if notified when sending copy) half original charge. Payments to PAUL JONES, address as above.

DISTRIBUTING AGENT: Ronald Maiden, 41 Comberton Park Road, Kidderminster, Worcs.

EVANGELIST FUND: Contributions to R. McDONALD, who is also Secretary of Conference Committee, "Aldersyde," 10 Mardale Road, Bennett Lane, Dewsbury, York.

NYASALAND Mission: Contributions to W. STEELE, 31 Niddrie Road, Portobello, Edinburgh, Mid Lothian.

Hymn Book Agent and Treasurer: FRED HARDY, 73a Bridge Street, Morley, Leeds, Yorkshire. Tel. Morley 3255.

"The Scripture Standard" is printed for the publishers by Walter Barker (Printers) Ltd., Langley Mill, Nottm. Tel. 2266 Langley Mill.