

The SCRIPTURE STANDARD

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

VOL. 39. No. 3

MARCH, 1972

THE LORD'S SUPPER

ECCLESIASTICAL VIEWS AND SCRIPTURE TEACHING

LAST month, as illustrating the movement towards Church Unity and Union, we wrote of the "United Reformed Church" – the union of the two denominations the Presbyterian Church of England and the Congregational Church. This month, on the same topics we examine another evidence of this movement: the joint "Statement on Eucharistic Doctrine" published on December 31st last.

This "Statement" is the outcome of discussions between the Roman Catholic and the Anglican Churches on what is variously termed by them the "Mass" and the "Eucharist", and what is, among other names in the New Testament, the Lord's Supper. The attitude of much of the newspaper and magazine Press and of religious circles has been largely favourable to the "Statement", and can be summed up in the heading given to a survey in the *Wigan Observer* of December 31st – "MAJOR STEP FORWARD IN R.C. AND ANGLICAN UNITY". Displayed at the head of the article are these words: "We believe that we have reached substantial agreement on the doctrine of the eucharist... It is our hope that in view of the agreement... this doctrine will no longer constitute an obstacle to the unity we seek." With these words the Anglican and Roman Catholic International Commission of bishops and theologians concludes its agreed statement on the doctrine of the Eucharist (that is to say, on the service of Holy Communion or the Mass). The Commission reached this agreement at its third meeting, which ended in Windsor in September 1971. Afterwards prominent members of the Commission described it as the most important statement since the Reformation for Anglicans and Roman Catholics. The Anglican and Roman Catholic authorities have agreed on its publication as a basis for continuing study and discussion."

Communion is Fellowship

The "Statement" follows in twelve sections, with notes. It contains some good things, true to scripture or which can be supported by scripture. But there is so much mixing of ecclesiastical theory and imaginings and even meaningless jargon that what is good and true is largely cancelled out. For instance, the 1st section says, "In the course of the Church's history several traditions have developed in expressing Christian understanding of the eucharist. (For example, various names have become

customary as descriptions of the eucharist: Lord's supper, liturgy, holy mysteries, synaxis, communion. The eucharist has become the most universally accepted term.'

Of the above names only the term "Lord's supper" is used in scripture. Although "communion" appears in 1 Cor. 10:16 in connection with the Lord's supper, it does not mean the Lord's supper, the breaking of bread, itself. It is common to speak of "the communion", "taking communion" and even "taking the communion" to sick persons in their homes or to hospitals. But "communion" in 1 Cor. 10:16 is "a communion", a fellowship, a sharing in the body and blood of Christ. It is the *participation* that forms the "communion", not the bread and the cup themselves. It is the fellowship which is the "communion", not the "elements" of bread and the fruit of the vine. So we see that only one of the six terms used—the Lord's supper—is used in scripture for the Lord's supper itself. This illustrates that traditional or "churchy" use of words is accepted in the "Statement" as of equal authority with scripture.

The same applies throughout. There is much theorising upon what is commonly accepted and believed, without reference to the New Testament, and therefore without binding authority, which we can either accept or reject without violating the word of God.

Under the heading "The Mystery of the Eucharist", after scripturally (and therefore truly) stating what the Lord's supper means and proclaims, the Commission goes on to say "In the whole action of the eucharist, and in and by his sacramental presence given through bread and wine, the crucified and risen Lord, according to his promise, offers himself to his people."

No scripture is referred to or quoted to justify this. We may well ask, "By whose authority?" Where in scripture is the Lord's supper designated "a sacrament"? This is an instance of adopting ecclesiastical terms and then of forcing scripture into the meaning of those terms. And where is the promise made by Christ that He would offer himself to His people? He offers himself *for* His people (Heb. 9:14; 7:27; 9:28; 10:14; Eph. 5:2). Here is an insinuation of the Roman Catholic doctrine of the repeated sacrifice of Christ in the Mass, as what they designate an "unbloody" sacrifice, although the epistle to the Hebrews (which deals so much with the sacrifice and priesthood of Christ) demonstrates throughout that His sacrifice was "*once for all*".

The Presence of Christ

Under this heading the "Statement" says, "Communion with Christ in the eucharist presupposes his true presence, effectually signified by the bread and wine, which, in this mystery, become his body and blood...."

"Christ is present and active, in various ways, in the entire eucharistic celebration... The same Lord... through his minister presides at that table... and gives himself sacramentally in the body and blood of his paschal sacrifice. It is the Lord, present at the right hand of the Father, and therefore transcending the sacramental order, who thus offers to his church, in the eucharistic signs, the special gift of himself.

"The sacramental body and blood of the Saviour are present as an offering to the believer awaiting his welcome..."

"The Lord's words at the last supper, 'Take and eat: this is my body' do not allow us to dissociate the gift of the presence and the act of sacramental eating. The elements are not mere signs; Christ's body and blood become really present and are really given..."

"According to the traditional order of the Liturgy the consecratory prayer (anaphora) leads to the communion of the faithful. Through this prayer of thanks-

giving, a word of faith addressed to the Father, the bread and wine become the body and blood of Christ by the action of the Holy Spirit, so that in communion we eat the flesh of Christ and drink his blood."

The foregoing is, of course, the Roman Catholic doctrine of Transsubstantiation, that the bread and the wine, "consecrated" by the officiating priest, become "the very body, blood, bones and sinews" of Jesus Christ — His "Real Presence". Of the many doctrines of the R.C. Church which have been enforced upon men without any evidence or proof of their truth, this doctrine of the Mass is perhaps the most outrageous. In a supplementary Note 2 an attempt is made to explain this doctrine, but the Note succeeds only in making greater confusion and incredulity with its meaningless and nebulous explanation. It is difficult to imagine how the Evangelicals in the Church of England can look upon such statements as "a basis for future study and discussion".

The document bears out once again our belief that where once scripture is departed from or ignored there is no logical stopping place in the doctrines and practices adopted by churches and religious communities. Where the authority of the word of God is rejected, or where tradition plays as great a part as, or greater than "Thus saith the Lord" every man has equal right for his own authority to be accepted and followed. That way lies spiritual anarchy, for "every man does that which is right in his own eyes". Even those who are regarded as having authority, and even claim authority from God, are quite without authority in the things of God unless such authority derives from the word of God. No one has the right to rule or decree what is the meaning or the purpose, what is essential or what is inessential of any teaching or practice in the church of the Lord except insofar as these things are revealed in the New Testament.

God willing, we hope in next month's editorial to examine what is the teaching of the New Testament concerning the Lord's supper.

EDITOR

INFANT BAPTISM

Has Jesus Christ commanded it?

IN this country, New Zealand, there has been for a number of years a movement for church union. Five of the most prominent bodies concerned are the Anglican, Presbyterian, Methodist, Congregational, and the Churches of Christ (Associated). These bodies are agreed in principle, the need for union. They have been fraternising with one another, but so far the only definite thing they seem to have done is to agree to naming the proposed union "The Church of Christ in New Zealand".

One thing they are not agreed on is the matter of Christian baptism. The first four named bodies practise infant sprinkling, and call it Christian baptism. It seems from reports that they have discussions among themselves on this subject. We take this opportunity to make some comments on this matter.

The great majority of people claiming to be Christians, subscribe to belief in the practice of this rite of infant "baptism". We do not here question the sincerity of the paedobaptists—that many of them hold this rite in great veneration. Neither is it our purpose needlessly to give offence to their feelings. Our object is rather to show them that their veneration and strong feelings are misplaced. We rely on the New Testament scriptures to effect this.

What the New Testament says

The New Testament is the Christian's law book. In it are found the "ALL THINGS" commanded by Jesus Christ to His Apostles. Conformably to their commission, they preached the gospel, made converts and taught them how to worship God and live holily justly and unblameably looking for the blessed hope of eternal life.

In all the New Testament there is no mention made of infants being or being made Christians. Naturally there is no record of infants being baptised. Baptism is for or unto the remission of sins. Infants have no sin, therefore are not subjects for baptism. Jesus says that those who would enter heaven must become as a little child. Infants and little children ARE already fit subjects for heaven. Jesus, the Saviour, is our authority. Those who practice infant baptism, baptise the infant into the name of the Father, and of the Son, and of the Holy Ghost; but the Heavenly Father never commanded it, the Son never taught it, the Holy Spirit never authorised it. The Apostles never practised it, nor any Christians in the New Testament record.

Therefore, it is not from heaven. Its origin is of men. Jesus says that commandments and traditions of men are vain things. Traditions of men are transgressions of the commandments of God (see Matt. 15:1-14). Where the will of man is honoured the will of God is ignored. This is called will-worship and is in contradistinction to spiritual worship—worship in spirit and in truth.

The belief in and practice of baptising infants is simply superstition. Such reverence and veneration are misplaced and unworthy of any one who would be a follower of Jesus. The lovely baby is without sin and is a fit subject for the kingdom of Heaven (Matt. 18:3). Infant baptism is sinful because it is without faith (see Rom. 14:23). "Faith cometh by hearing the word of God", not by hearing the word of men. Belief or faith precedes baptism, but infants cannot exercise faith (Mark 16:15 and 16; Heb. 11:5 and 6).

What is necessary before Baptism

Repentance must precede baptism, but infants have not the power to repent and are without sin. Conviction of sin must precede baptism, but infants cannot experience this. Baptism must follow a confession of faith in Christ with all the heart, but infants cannot make such confession. Baptism is for those "whosoever will". Infant baptism is practised not only without the *will* of the child, but generally *against* its will!

Those who teach and encourage infant baptism give specious reasons for doing so. The chief one is that we read in the Acts of Apostles of house-holds becoming converted. From this fact they make the unwarranted assumption that there *must* have been little children in them and that they would be baptised. In no account of household conversions do we find any mention of infants, or little children. We are not aware that any ages are given. That all in the households referred to were of an age to understand what was spoken by the Apostles and that they had the capacity to judge and act for themselves is apparent from what is said in each case.

In the case of Cornelius's household: he said to Peter, "Now therefore, are we all here present before God, to hear all things that are commanded thee of God" (Acts 10:33). The house of the Philippian jailor: we read, "And they spake unto him the word of the Lord, and to all that were in his house" (Acts 16:32). Then verse 34 adds "He...rejoiced, believing in God with all his house". We can see from these examples that those included in the household were capable of *hearing, understanding, believing, repenting, confessing and obeying* the gospel. We might ask those who contend for infant baptism on account of these household conversions: Were Cornelius, Lydia and the jailor ever married? If married, did they have any children? Did they have any children under 12 years of age at the time the Apostles visited them? To answer in the affirmative any of these questions is to be wiser than what is written. We are warned against going beyond what is written.

We shall now notice that this rite claimed by its votaries to be Christian baptism is wrong in its action as well as in its subjects. Infant baptism is popularly performed by sprinkling water on the subject.

Infant baptism is wrong in all respects

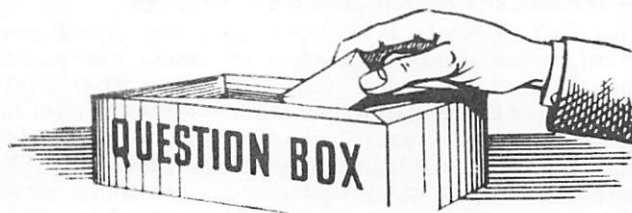
A very common argument in favour of sprinkling for baptism, is that the validity of the ordinance does not depend upon the quantity of water used in its administration. It is urged that as a small quantity of bread and wine is sufficient for the the proper observance of the Lord's supper, so a small quantity of water is sufficient for baptism.

The weakness of this sophistry becomes apparent when we enquire what the action of baptism is. If the word itself means, as every Greek lexicon in the world says it does, IMMERSION, then the question is settled. It matters not how large or small the quantity of water, so long as the subject is *immersed* in it. We do not object to sprinkling on the ground that it is not valid baptism, but because *IT IS NOT BAPTISM AT ALL*.

Since all lexicographers agree that baptism means immersion, and since none of them says it means sprinkling, we simply bow to the unanimous voice of scholarship. This is not a question of interpretation but of translation. There is a Greek word (*RANTIZO*) which means to *sprinkle*; there is another (*BAPTIZO*) which means to *immerse*; and the latter is the word always used for the Christian ordinance. Every person merely sprinkled upon is, therefore, unbaptised. The validity of baptism (immersion) does not depend upon the quantity of water, but upon the state of the candidate's heart.

Infant baptism is not only a misnomer, but is a vain show. Respecting the infant, it is unaffected by it, being unconscious of the proceedings. Not so the sponsors and administrator: their acts are God-dishonouring inasmuch as God has not commanded it. "Give no heed to commandments of men, that turn from the truth" (Titus 1:14); "Every one that is of the truth heareth My voice" (Jesus); "He that believeth and is baptised shall be saved" (Jesus).

SAM WILSON



Conducted by
James Gardner

CONCERNING the doctrine of "predestination" (continued from last month).

In the brief notice given to the subject of 'predestination' in last month's issue of the *S.S.* it was stated that the Bible has much to say about predestination, and that God is revealed as having predetermined much of biblical history. Indeed, the greatest event in world history, the coming of the Saviour, was because God had predestinated the event long before the world began (1st Peter 1:20). I am sure also that the New Testament clearly teaches that God has predestinated that sinful man can be saved from his condemned condition by the gospel of Jesus Christ. God has predetermined that those who will obey the Christ and His teaching will be saved, and that those who reject the Saviour will be eternally lost and damned. This is the predestination supported by the New Testament.

The Doctrine of Predestination

The teaching of Calvin and many other theologians, however, on predestination is that God has predestinated the salvation and damnation of *individuals* i.e. that William Brown is to be saved and John Jones is to be damned. The implications of such a doctrine are of course far reaching and raise many, to me, insurmountable

problems. Some of the main objections to such a doctrine would be the *charade of preaching the gospel* to people whose eternal destiny has already been unalterably fixed; the *unnecessary* death of the Son of God; the destruction of the concept of the free-agency and freewill of man; the *attribution of blame* upon God for all the sin in the world; God's *unfair condemnation* of the majority of the souls of men to everlasting punishment for sins for which they were not responsible; and for the *constant uncertainty* amongst men resulting from not knowing whether God had predestined them to heaven or hell. Calvin of course was not unaware of these problems, and although he tried to explain some of them, he advocated that we should not probe too deeply into these Godly "mysteries". John Knox had constant trouble in trying to persuade his mother-in-law that she was one of the elect, but eventually ended up, in desperation, by suggesting to her close self-examination and the doing of good works — things clearly opposed to the concept of predestination. Knox may have believed the doctrine with his head, but certainly not with his heart.

We have the assurance of God's word that, if we do the things commanded therein, we have passed from death to life and have the promise of life eternal. The "predestination" doctrine can give no such assurances, and can only suggest that if we are disposed towards Godly things it is a *fair indication* that we are of the elect. On the matter of the free-agency of man Calvin maintained that he saw no clash between predestination and man's freewill; but his writings also declared that there was no such thing as human freewill. To other reformers the idea of man having freewill was also anathema. Most of those holding the predestination view maintain that the gospel must nevertheless be proclaimed, for man is to be saved only by the gospel — but surely this is a contradiction of ideas. There is one group in Edinburgh which preaches the gospel to the audience but will not make any invitation to obedience, because they believe that by predestination those whom God will save will in any case obey the gospel in due course.

Scripture Teaching on Predestination: Romans 8:29,30

The scriptures used most commonly as the mainstay of the predestination doctrine are Rom. 8:29,30 and Ephesians 1:1-12. There are others, but these two are fairly representative. Let us briefly look first of all at Rom. 8:29,30. Paul is here talking about the purpose of God in calling out from the world His elect, and he says, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called them he also justified: and whom he justified, them he also glorified." We notice that Paul is speaking in the past tense and is declaring what God purposed at the dawn of time regarding His proposed dealings with man. Those whom God foreknew He would predestinate to conformity with the Son, those same He would call, justify and eventually glorify. We notice that the process begins with *foreknowledge* not *foreordination*. This class of people were nor foreknown by God because He had predestined them to glory, but were predestined to glory because He foreknew them (*i.e.* foresaw that they would be faithful). Notice that the whole process set out in Rom. 8:29,30 (*i.e.* predestination, election, justification, glorification) is contingent upon the *foreknowledge of God* that certain people in every age will be faithful to Him. God *foresees* who will be faithful to Him and who will not be; and those whom He *foresees* to be faithful He has predetermined to enjoy election, justification and glorification. Calvin reverses this process and says that, because God has *predestined* certain individuals to heaven and certain to hell, He therefore *foresees* that that will take place.

Before man was created God foresaw his fall and designed the gospel for his redemption: this fact is well attested in scripture. The gospel, therefore, reveals God's purpose to redeem, justify and glorify a certain *class*, *i.e.* those who believe

in Jesus. *This* is what God has predetermined — not *the identity* of the actual individuals to be saved. Hence we are called according to God's purpose by the gospel — not by some secret impulse of the Holy Spirit or other supernatural means, but by the preaching of the word: "faith cometh by hearing the word of God" (Rom. 10:17). This call we are completely free to accept or to reject, and our reaction to the call will determine our eternal welfare. God being eternal and timeless *foreknows* who will be saved and who will reject Him. Such matters are all within the knowledge of God even now. To assume, however, that God must *foreordain* what a man's destiny shall be in order to *foresee* it is a profound absurdity. God's foreknowledge does not interfere with man's freewill and personal independence; but God's predestination certainly would. Man is no longer responsible for his actions if we agree that God makes him good or makes him evil. Romans 8:29,30 says that God has foreknowledge of those who will obey the gospel — He does not arrange it but He knows about it. Those therefore, whom God foreknows will accept His salvation, have also the approval of God, and God has predestinated all such to be justified and ultimately glorified. He did not foreknow them and accept them because of *His* predetermination that they should obey Him, but rather the reverse — He has predestinated them to life eternal *because* in His foreknowledge He knows that they will obey Him. In the matter of obedience they are left entirely uninfluenced by any predetermination on God's part. It is *after* obedience to the gospel that they inherit all the predetermined rewards and blessings of God. In other words their act of obedience was not determined by God's act of preordination, but rather His act of predetermination to life eternal was contingent upon their voluntary acts of compliance with the gospel. Romans 8:29,30 therefore *begins* with the premise that those who are to enjoy a predestined conformity with the Son, called, justified and glorified, are those foreknown to God. Foreknown in what sense? Foreknown in their obedience to His commands.

Ephesians 1:1-12

Ephesians 1:1-12 is too lengthy to quote in full here, but mention must be made of the essential verses. Verse 4 says "According as he [God] hath chosen us in him before the foundation of the world,..." Verse 5: "Having predestinated us unto the adoption of children by Jesus Christ to himself..." Verse 11, "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Once again I suggest that these verses are all subject to the qualification made in Verse 1 of this chapter, *i.e.* that Paul is addressing *the church* in Ephesus — "*to the faithful in Christ Jesus.*" What is said to the church in Ephesus could equally be said to the church anywhere and everywhere. All that Paul says in verses 4,5 and 11 is rightly applicable to Christ's church. The church *was* chosen in God before the foundation of the world. The church (or faithful in Christ) *has been* "predestinated unto the adoption of children". The church *has been* predestinated according to the purpose of God. This is all a far cry, however, from saying that *the individuals* composing the church (Tom, Dick and Harry) were all chosen to be members of the church before the world began. Paul is speaking generally and not particularly. The *faithful in Christ* have been predestined to glory by God. Some of those faithful today may not be faithful tomorrow. Calvin's idea that *individuals* were predestinated to life eternal forced him into the further error that such could never fall from that position of grace, no matter how debauched they became. God never decreed that any certain person should be saved (or condemned) but He did predetermine what *kind of person* should be given salvation, and then left it to the individual to accept for such salvation. Predestination is very much involved in man's salvation and in God's dealings with man. God predestinated *the plan or terms* of salvation — the gospel. God predestinated *the means* of salvation — the Saviour. God predestinated *the place and bounds* of salvation — the church. God did not, however, predestinate *named individuals* to accept His salvation and force all others to reject it.

Only brief notice has been made of these two passages, but in this controversial matter it is essential for us to distinguish between God's *foreknowledge* and His *foreordination*. Augustine said, "There can be no predestination without foreknowledge; but there can be foreknowledge without predestination". I think we must also distinguish between references in general, and references in particular. The church as a *community* has been predestined to glory, but this is quite a different thing from saying that only certain *individuals* were destined to be church members.

"Whosoever Will"

My remarks have not covered the mass of scripture diametrically opposed to Calvinistic ideas of predestination, and which readers will no doubt have already been thinking about. "Come unto me *all ye* that labour and are heavy laden..."; "He that believeth and is baptized shall be saved"; "Preach the gospel to every creature"; "God is not willing that any should perish, but that all should come to repentance"; "Save yourselves from this untoward generation"; "Make your calling and election sure"; "He that believeth not shall be condemned". Surely even these few random samples from God's words show that to his dying day man is a completely free agent, able either to accept or to reject the pleading of God, and that he is not in any Calvinistic sense the victim of God's iron and apparently arbitrary decree that he has been chosen for salvation or singled out for eternal condemnation.

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

EULOGY OF THE BIBLE

MANY years ago I entered the wonderful temple of God's revelation.

I entered the portico of Genesis and walked down through the Old Testament Art Gallery where the pictures of Adam, Noah, Abraham, Isaac, Jacob, Moses, Joshua, Samuel, David and Daniel hung on the wall.

I entered the music room of the Psalms where the Spirit swept the keyboard of nature, and brought forth the dirge-like wail of the weeping prophet Jeremiah; to the grand, impassioned strains of Isaiah until it seemed that every reed and harp in God's organ of nature responded to the tuneful touch of David, the sweet singer of Israel.

I entered the chapel of Ecclesiastes where the voice of the Preacher was heard, and passed into the Conservatory of Sharon where the Lily of the Valley's sweet scented spices filled and perfumed my life.

I entered the business room of the Proverbs and passed into the observatory of the Prophets where I saw telescopes of various sizes, some pointing to far off events, but all concentrated upon the Bright Morning Star which was seen to

rise over the moonlit hills of Judea for our salvation.

I entered the audience room of the King of Kings and caught a vision from the standpoint of Matthew, Mark, Luke, and John; entered the Acts of the Apostles where the Holy Spirit was doing its office work in the forming of the church; passed into the correspondence room where sat Paul, Peter, James, Jude and John, penning their epistles.

I stepped into the Throne room of Revelation, where all towered into glittering peaks.

I got a vision of the King seated upon his Throne in all his glory, and I cried:

"All hail the power of Jesus' name
Let angels prostrate fall,
Bring forth the royal diadem,
And crown him Lord of all."

BILLY SUNDAY

CHRISTIANS should be the world's greatest optimists, for we know that God is working everything out for the glory of Himself and His people. When we accept God's preview of the future, we can live expectantly.

South African Christian

SCRIPTURE READINGS

MARCH 1972

5—Genesis 2:18-25	Eph. 5:15-33
12—Proverbs 23:12-26	Eph. 6
19—Psalms 132 & 133	1 Cor. 1:1-17
26—Jeremiah 9:17-26	1 Cor. 1:18-31

THE EPISTLE PROGRAMME

WE think it a suitable time to look at the whole body of the New Testament epistles. Even the word "epistle" though a delightful one from the standpoint of language, is apt to hide from readers the plain fact that these "books" (another

possibly misleading term) are *LETTERS* written by men (inspired by the Holy Spirit it is true) having a special initial purpose. To accept them sensibly we ought to have this at the back of our minds. Surely this is rightly dividing the "word of truth" (2 Tim. 2:15). We are quite sure God intends us to apply commonsense to His revelation, and though there are difficulties and passages which are hard to understand it remains true that "the way-faring man, though a fool, shall not err therein" (Isa. 35:8), "even when the most learned scholars find the Hebrew unintelligible" (N.E.B.). One cannot help thinking of the Saviour's prayer of thanks (Matt. 11:25).

Our subject can be considered in the form of a table:—

<i>Name of letter</i>	<i>Writer</i>	<i>Scripture reference</i>	<i>Place</i>	<i>Probable date of writing.</i>
James	James, the Lord's brother	Gal.1:19; Acts 21:18	Jerusalem	50
Thessalonians 1	Paul	Acts 18:10&11	Corinth	50
Thessalonians 2	Paul	Acts 18:10&11	Corinth	51
Corinthians 1	Paul	Acts 19:10	Ephesus	54
Corinthians 2	Paul	Acts 19:21	Macedonia	56
Romans	Paul	Acts 20:3	Corinth	57
Galatians	Paul	Acts 16:6;18:23	Corinth	57
Ephesians	Paul	Acts 28:30	Rome	62/3
Philippians	Paul	Acts 28:30	Rome	62/3
Colossians	Paul	Acts 28:30	Rome	62/3
Philemon	Paul	Acts 28:30	Rome	62/3
Peter 1	Peter	1 Peter 5:13	Babylon	64
Timothy 1	Paul	Acts 16:1	Rome	66
Titus	Paul	Titus 3:12	Nicosia	66
Timothy 2	Paul		Rome	67
Peter 2	Peter	2 Peter 1:12	Rome	67
Hebrews	Unknown	Hebrews 13:24	Italy	67
Jude	Jude, brother of James	Jude 1	Unknown	67
John 1, 2 & 3	John		Ephesus	90
Revelation	John		Patmos	95

We present the above, understanding that dates and other details are very approximate, and in some cases quite doubtful. We trust they open up however the picture of Communications among young churches. It is really necessary that Christians should know something about the way in which the final revelation of God's will came to be put into permanent form. There is some mystery

about the gradual way in which the various sections of the New Testament reached a condition of permanence among the churches, and took the form we know, use and love.

New Testament Translations

We have heard of people "who believed that the Authorised Version came down from heaven ready bound," but they

must be very few or exist only in the imagination. It is not surprising, however, that elderly saints, who have had such priceless help and consolation from it, do regard it with special reverence. Certainly of all the translations made, it remains unsurpassed for beauty, and, when rightly understood, for effectiveness in the Holy Spirit's work of bringing men into touch with God. I would not dare to detract from the scholarship and merit of later translations, which take out some archaic words and phraseology, and thus make the original words more easily understood. They also, like the Authorised Version, do of course, contain mistakes in translation, which fallible men cannot avoid. It is continual cause for gratitude that there have been so many good men, of all shades of opinion, who were anxious to present this generation with the nearest possible meaning to the "words which the Spirit teacheth" (1 Cor. 2:13). The earnest student longing for the "sincere milk of the word" (1 Peter 2:2) has better opportunity than ever to satisfy that holy ambition. May we all share it.

R. B. SCOTT

THE BASIS OF CHRISTIAN UNITY

"That they may all be one."—John 17:21

"One Body, and one Spirit, even as also ye were called in one Hope of your calling; one Lord, one Faith, one Baptism, one God and Father of all." Eph. 4:4-6.

- 1 **The One Body**—"For in one Spirit were we all baptised into one body, whether Jews or Greeks, whether bond or free."—1 Cor. 12:16.
- 2 **The One Spirit**—"Know ye not that ye are a Temple of God, and that the Spirit of God dwelleth in you?"—1 Cor. 3:16.
- 3 **The One Hope**—"That, being justified by his grace, we might be made heirs according to the Hope of eternal life."—Titus 3:7.
- 4 **The One Lord**—"To us there is one God... and one Lord, Jesus Christ, through whom are all things, and we through Him."—1 Cor. 8:6.

5 **The One Faith**—"If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved."—Rom. 10:9.

6 **The One Baptism**—"Then answered Peter, can any man forbid the water, that these should not be baptised?"—Acts 10:47.

7 **The One God and Father**—"We know that no idol is anything in the world, and that there is no God but one."—1 Cor. 8:4.

"And they shall become one flock, one Shepherd."—Jesus (John 10:16).

J. M'Cartney

THINGS WE ARE SAVED BY:

"Not by Faith only."—James 2:24.

- 1 **By Grace**—"For by grace have ye been saved through faith."—Eph. 2:8.
- 2 **By the Gospel**—"Who shall speak unto thee words, whereby thou shalt be saved."—Acts 11:14.
- 3 **By Belief**—"Believe on the Lord Jesus and thou shalt be saved."—Acts 16:31.
- 4 **By Confessing Christ**—"And with the mouth confession is made unto salvation."—Rom. 10:9,10.
- 5 **By Calling on His Name**—"Whosoever shall call on the name of the Lord shall be saved."—Rom. 10:13.
- 6 **By Baptism**—"Which also after a true likeness doth now save you, even baptism."—1 Peter 3:21.
- 7 **By Renewal**—"He saved us by the... renewing of the Holy Spirit."—Titus 3:5.
- 8 **By Hope**—"For by hope were we saved..."—Rom. 8:24.
- 9 **By Christ's Life**—"Much more, being reconciled, shall we be saved by His life."—Rom. 5:10.
- 10 **By Perseverance**—"He that endureth to the end, the same shall be saved."—Matt. 10:22.

"The Holy Scriptures which are able to make thee wise unto Salvation."—Paul (2 Tim. 3:15).
J. M'Cartney

CLOSING THE GAP

STEPPING off the pavement I tripped, spilling the contents of my handbag which included a wallet and a watch I was taking to be repaired, out into the gutter. As I sat on the kerb rubbing my knee the first to arrive on the scene was a youth. He was of the type they call a Skinhead.

Others also helped pick up the scattered money and the lad, himself, handed me my wallet. I dropped everything back into my handbag.

An elderly woman had been watching the Skinhead and nudged me as I got to my feet. "You should have told that one to clear off. Where there's anything of value his sort need watching," she mumbled.

Having recovered from my fall I slowly limped on home, but had not gone far when someone tapped me on the arm. On turning, I saw the youth again. To my amazement he handed me a couple of pound notes, and I thanked him.

"They must have blown away," I said. "No they didn't," he replied. "I whipped 'em from your wallet when no one was looking. But because you didn't check on me I felt pretty lousy after you'd gone. You see, most people expect the worst of us, and we don't like to let 'em down!"

I watched him hurry away, in his strange clothes and ungainly Bovver boots until he was lost in the crowd; and I stood there, lost in thought.

PAULA TOONE IN *Guideposts*

A man's idol is not necessarily an image of gold. It may be a child of clay—the fruit of his own loins—the wife of his bosom. It may be a wealth, fame, position, success, business—anything which absorbs unduly the affections and attentions. Against such idols God hurls his resistless missile here as resolutely as against "The Heathen Idols of Wood and Stone".

For what is idolatry? Is not an idol whatever is loved more than God, whatever is depended upon for happiness and help independent of God?"

Selected

NEWS FROM THE CHURCHES

Bedminster, Bristol: Our hearts were made glad on Sunday February 6th. One of our Sunday School Scholars made the good confession and was immersed into Christ.

We pray that God may richly bless Gillian and that she with us will continue to grow in the grace of our Lord and Saviour. L.D.

Kentish Town: We have had the privilege of direct contact with some of our Nigerian brethren, and have supplied them with loud speaker equipment. We are also sending a contribution to enable them to build on a plot they have secured for a meeting-place. Communications should be made direct to the Church of Christ, Post Box 53, Agege, Lagos, Nigeria.

A blind brother from Ghana, David Arku-Mensah, is now in fellowship here, and is at present taking a course with the Blind Institution at the Manor House, Middle Lincombs Road, Torquay, Devon. He would welcome correspondence in his somewhat lonely lot. We anticipate his return to London in three months.

Mayfield: With great joy we announce the baptism on 28th January of Norman Campbell, of Easthouses. Norman is 13 years old and has been a faithful member of the Sunday School. We pray that the Lord may bountifully bless him, and use him for His work. A.P. SHARP

OBITUARY

Wallacestone: With regret and a deep sense of loss the church at Wallacestone reports the passing of their oldest member, Sister Agnes Wilson, on Sunday 16th January at the age of 86. Baptised on January 18th 1957, she has since then by her quiet and gentle spirit (even in her latter years, when unable to meet with the church) been an example of all that a believer professes. She was laid to rest on 19th January. Bros. Dougall and Baird officiating at the funeral service. JAMES GRANT

We very much appreciate the encouragement of the following letter, enclosed with the two poems by its writer, Sis. Strachan has previously contributed poems to the S.S.

EDITOR.

Peterhead,
Aberdeenshire.

Dear Brother Melling,

It is quite some time since I last wrote to you but I want you to know how much I enjoy reading the "Scripture Standard", especially the regular articles like Question Box, News of the churches, and the lovely poems you often print, some of them are as good as a sermon. In the August edition of the "Scripture Standard", you asked readers to participate by writing articles for the magazine and as poetry is the only way in which I can tell others of my love for our Saviour and His church, I have enclosed these two poems with this short note in the hope that you may find them of use to you. God Bless and watch over you and your loved ones all the days of your life.

Christian Love,
Isabella Strachan

GUIDING LIGHT

Guiding light, O saving light
Be ever in my sight
For if I fail to see Thy glow
My feet may stray and I will fall

Guiding light, Thy clear strong beam
I need as I go marching on
To keep me ever in the path
That 'Thou my Saviour, didst walk upon.

Guiding light, Thy loving face
Is what I long to see
And if I strive to live like Thee,
That radiant face one day I'll see.

ISABELLA STRACHAN

AMAZING GRACE

Make me fit to meet with Thee,
At Thy table let me be.
Try me, help me, let me see
Christ, Thy Son who died for me.

Make me strong that I might be
Faithful always Lord, to Thee.
Keep Thy Son before my face
He who died to take my place.

Let my love for Thy dear son
Spread abroad to everyone:
That they may learn that by Thy grace
He died to save the human race.

ISABELLA STRACHAN

THE SCRIPTURE STANDARD is published monthly.

PRICES PER YEAR

HOME COUNTRIES & COMMONWEALTH	1 Copy	2 Copies	3 Copies
(through Agent)	£0.90		
(posted direct)	£1.00	£1.88	£2.60
CANADA & U.S.A.	\$3.00	\$5.00	\$7.00
(payment in dollar bills)	1, 2 or 3 years pro rata in advance		

AGENT & TREASURER: PAUL JONES, 3 St. Laurence Crescent, Slamannan, By Falkirk, Stirlingshire. Tel. Slamannan 200.

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NOTICES. (Coming Events, Births, Engagements, Marriages, Thanks), 3 lines (minimum) 20p; each additional line 5p. Repeats (if notified when sending original notice) half price.

DISTRIBUTING AGENT: RONALD MAIDEN, 41 Comberton Park Road, Kidderminster, Worcs., to whom change of address should be sent.

EVANGELISTIC FUND: Contributions to R. McDONALD, "Aldersyde," 10 Mardale Road, Bennett Lane, Dewsbury, Yorkshire.

CONFERENCE SECRETARY: TOM WOODHOUSE, "Jesmond," 8 Shoulder-of-Mutton Hill, Kirkby-in-Ashfield, Notts. NG17 7DX.

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