

The SCRIPTURE STANDARD

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

VOL. 33. No. 6.

JUNE, 1966

REFLECTIONS ON SCIENCE AND RELIGION

SCIENCE, as well as religion, derives its existence from a search for truth. Science will continue to progress only as long as it can be the main adventure for people who find in it the need to understand the purpose for living. The same could be said about religion. The two key words are "search" and "truth". Before we look at the searching process, what can be said about the latter?

The Search for Truth

Truth is absolute, whether its comprehension is attempted by a theoretical physicist or a Christian philosopher. However, the whole of absolute truth will never be attained by either. Even though it may, in part, be known, the fact that it is absolute is not known. The mortal mind is incapable of comprehending absolute truth. One strives for perfection, he does not attain it.

The aspects of truth have always been as varied as the personalities of those seeking it. Far fewer than the total number of seekers make any significant contribution. Pascal once said that learning is composed of two opposites. Man is born with a natural ignorance. After he has investigated all accumulated knowledge, the fact is apparent that he knows nothing. Yet this discovered ignorance is an intellectual achievement. It is those who have departed from their original condition of ignorance but have been incapable of completing the full cycle of learning who offer us a smattering of knowledge and pass sweeping judgments. These are the mischief-makers, the false prophets.

Science is not the opposite of religion. Scientific and religious principles are not inherently contradictory. What is so seriously lacking is a correlation between these areas and a dissemination of this information. Science has not arisen from a search for wealth or powers of destruction, but from a desire for understanding natural phenomena.

The Method of Science

The searching process of the scientist is his key to scientific progress. This universally used technique is called the scientific method. The first step is to obtain facts (data) by observation and experiment. These facts are classified and correlated into general statements by reliable methods of reasoning and logic. These general statements are called laws of nature (if simple) or theories (if complex). They are repeatedly tested by design or otherwise. They are accepted as truth but with the reservation that they must be modified or discarded altogether if some future experimental observation contradicts them. The good scientist accepts all the facts without prejudice. The laws and theories predict new experiments which ultimately lead to new discoveries.

Is this method not used by the competent student of the Bible who searches the Scriptures daily? Can one rightly divide the Word without a knowledge of the facts? To carry the analogy further is beyond the scope of this article.

As a last point, consider the search for truth by either scientist or Christian from another viewpoint. The closed narrow mind is, at best, detrimental to the achievement of one's goal. A chemist who says, "My mind is made up, don't confuse me with facts" is not much of a scientist. The broad mind, disciplined to seek out truth, can more accurately define the narrow way than can the narrow mind. The broad mind is much more capable of separating good and bad, of making the proper decisions than is one whose limited experience has never known such choices and consequently is not tempered with a knowledge of possible pitfalls.

The Position Today

The arrival of the Space Age has been accompanied by some serious problems concerning religion. Apparently, no longer can these problems be shelved but they must be met head-on and solved. Dr. Billy Graham sees a growing rebellion against the institutional life of the Church. Dr. Carl Henry calls it the Deformation. Bishop John A. T. Robinson says, "Man seeks to imagine God, to encompass His meaning. When done, this image becomes a substitute for God. Then true worship is reduced to idolatry." Paul Tillich sees "a modern hell on earth when the Church lives contentedly to itself while man is concerned with work and politics." T. George Harris describes this generation as "knowing a cold hell, solitary confinement in this life, without a God to damn or save it, not taught the need for forgiveness from a wrathful God. How long can a man bear emptiness?" Recently a new and appalling doctrine has made headlines "God is dead."

While there is restlessness in all aspects of religion, the sale of the Bible rose 42 per cent last year. This restlessness may have both good and bad consequences. While it may lead many away from the truth, it may incite others to throw off the bonds of complacency and seek even more diligently for the truth. In either case, science alone can hardly take the blame or the credit. The techniques of scientific reasoning when applied rigorously to Biblical material is capable of providing the paths toward the ultimate goal, perfection and truth.

GARY BRASHIER
Monroe, La., U.S.A.

WAS JESUS THE SON OF GOD?

We received several corrections of and comments upon Bro. Barker's article in May "S.S.," pointing out many scripture passages speaking of Jesus being the Son of God. It was our intention to publish those in written form, but in the light of Bro. Barker's statement there is no necessity, and we regard the matter as closed.

We thank our correspondents and our Bro. Barker.—Ed.

W. BARKER APOLOGISES

I HAVE always said that should I be found guilty of any wrong interpretation of scripture I would straightway admit it and retract what was wrong.

Through an obsession about the pre-existence of God and the Word—that they both being existent in the beginning therefore God, could not be the Father of the Son—I forgot the Divine prerogative that God's word was law, sufficient in itself. God said, "Let there be light, and light became" is an instance. God said of Christ, "This day have I begotten thee," and thus Jesus became God's Son."

This, of course, means that it was I who was wrong and not Bro. Winstanley, as I affirmed.

I am sorry, but as I have said, it was done in a period of forgetfulness of what was taught me many years ago.

I offer Bro. Winstanley my apologies.

AVENUES OF SERVICE

"Christian Unity"

IN THE light of last month's editorial, "What Should we Do?", are we to refuse to unite in any way with those not of our faith? Are we to refrain from doing the good we can, because by so doing we may be working together with those whom we regard as in error concerning the faith of the New Testament? Because of our fear of compromising the faith are we to withhold ourselves from joining with sincere religious people, concerned with the needs of their fellow-men?

We do not think we should withdraw ourselves from such co-operation. We must realise that in standing for the faith of the New Testament and opposing religious error we are dealing with the things of God, not ours. In these things we cannot please ourselves. They are God-given; the faith has been once for all delivered to the saints. It is ours simply to teach and practise that faith. But there are other ways, other avenues of service in which we can serve God. It is to our shame that we do so little of the service of God in ministering to the needs of His creatures. We confess ourselves to be embarrassed when we come in contact with so many outside of the churches of Christ who devote their time, abilities and money to doing their part to alleviate the sufferings of men, while so few of our own brethren exert themselves in these ways, or are even interested. The effects of the gospel we preach and the witness we give are largely nullified by our apparent unconcern with the needs of mankind. Are we afraid of being "contaminated" by being fellow-workers with those who are doing this service. Or are we afraid of committing ourselves, of taking risks? Of course risks are involved. They are involved in our rubbing shoulders with men in daily life, otherwise we must needs get out of the world, as Paul said. We oppose any idea that the Christian should shut himself off from the world, and take to the life of meditation and prayer without ever meeting his fellows. But let us be careful that we do not unconsciously partition ourselves off from those around us. In that way the faith we profess would become merely theory, impracticable propositions which, so soon as questioned or being applied to men's needs, would demonstrate their inadequacy to supply those needs. It is in the trials and tests and opposition of our everyday surroundings that our faith and spiritual life are brought out and perfected. If we cannot stand in the world we are of little use or do little good shut away from it. It is easy for us to sing lustily "I'm not ashamed to own my Lord" or "Jesus, and shall it ever be—A mortal man ashamed of Thee?", but a very different matter to live those sentiments.

To some extent we all know the constant problems of hunger, lack of clothing, disease, poverty which exist in many countries. We can hardly open our newspapers, tune in our wireless or switch on the television, or even pass through our streets and glance at the hoardings, without these needs being brought before us. And these needs are constant and permanent. They form the life to which two thousand millions of men and women, boys and girls, are doomed every day,—two out of every three of the world's population. So appalling are the needs that it seems beyond our ability to help, however strong the desire. But we must never accept these things as unavoidable, tragic though they are. They are our concern and we can do something to help. We are our brother's keepers.

True, we may feel frustrated as to how to give the help we can. We would gladly send money or give our time and work if we only knew how. Means do exist through which our help can reach those in need. For instance OXFAM not only receives and dispenses money but gladly collects and disposes of whatever can be used to raise money for food, clothing, supply of medical needs and the means of producing in the various countries the food which would go so far towards solving the ever-present problem of gnawing hunger. We need not be suspicious that too much of what is given to such societies is spent in needless administration. It is not: of every £1 given to or sent through OXFAM only ninepence is absorbed in such a way. This amount is extremely low when we consider the enormous and detailed work involved in getting this aid "to the uttermost parts of the earth." The reason that so little is spent on administration is that the workers are unpaid.

There is an OXFAM centre in most towns of appreciable size. These receive any gifts of money, clothing or other articles. In addition we can offer our services in making such things as patchwork quilts, which are invaluable among those people who have little or no means of keeping themselves warm and who do not know what is the meaning of home. It is often asked, "What can Christian women do in the service of God?" Here is something they can do as no one else can, and a constant means of service. Do not be content with simply bringing the materials for others to do the work, but take part in the work yourselves. There are far more avenues of service in such work than we can mention here, but you can find out full particulars through OXFAM.

It is the children who suffer most through these hardships. They have never known anything else but nakedness and hunger and malnutrition. OXFAM includes the Save the Children Fund. An OXFAM film was shown in the meeting-house in Ince a few weeks ago. There was no attempt to sentimentalise or play upon our feelings, but at the close of the film there was scarcely a dry eye in the hall. The film depicted children having to leave home to find any food or clothing they could; three or four of them, aged five to ten years, sleeping together in places where we would not expect cats to sleep; in the daytime trying to beg enough money as would buy them a few spoonfuls of rice, sometimes going the whole day without a bite of food. To see their joy when the weekly helping of food, and the rarer distribution of clothing, arrived, sent by those in other countries who, amid their plenty, spared a thought and made their gifts to the hungry and naked whom they had never seen, yet for whom they cared!

And who should be foremost in this work but the church of Christ? Christianity is much more than the observance of doctrines and the carrying out of commands. It is the living of the life of Christ by His followers. Of Him it was said that "He went about doing good." Should not therefore His church devote herself constantly and regularly, not spasmodically, to contributing her money and her service, collectively and individually, to God's creatures who are in need, and thus fulfil her Saviour's words that "I was hungry . . . thirsty . . . naked . . . a stranger . . . sick . . . in prison . . . and you ministered unto me . . . Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me"?

We hope to write in our next issue on Further Avenues of Service. EDITOR.

THINGS MOST SURELY BELIEVED AMONGST US

REUNION AND REGENERATION

THE first result that would follow restoration of New Testament Christianity would be a reunion of all believers, since the church established by our Lord made no provision for division. True, divisions arose, but not of the divine will, but through man-made order, revealing human weakness even as division does to-day.

Firstly, what do we mean by Reunion? What say the Scriptures? We quote Eph. 4:4: "There is One Body and One Spirit even as ye are called in one Hope of your calling, One Lord, One Faith, One Baptism, One God and Father of all, who is above all, and through all and in you all." Here we have what has been called "The Seven-Planked Platform of Christian Unity."

Let us analyse. There is **One Body**, the Church; **One Spirit**, the Holy Spirit that animates that Body and gives it Life; **One Hope**, in Jesus Christ of the resurrection to eternal Life; **One Lord**, Jesus Himself; **One Baptism**, not many, (no Christenings, sprinklings or pourings; no taking of innocent infants and making them members of a church they have no means of comprehending); and **One God**, who is supreme in all things, "in whom we live and move and have our being."

We feel there are few members of the churches of Christ who will differ from this sevenfold declaration of unity. Yet why are we divided? We suggest, for the same reason the early Christians were divided, over and by things not in the New Testament. We all desire to remedy this state of affairs, and in time past we have sought to bring about unity, but have failed.

The first essential to any attempt at unity is to find a common ground of agreement. We have it here in Eph. 4:4. Let us start from there and move on to 1st Cor. 1:10. Here these early Christians were being exhorted to "all speak the same things." What did the apostle mean? Did he mean that parrot-like they should repeat exactly the same words and expressions? We think not. The subject matter was division in the church: there were sects present, Paulites, Cephasites, Apollonians, even Christites. They had already forsaken the seven principles of unity and had become carnally minded. In the 12th chapter of this same letter we see the remedy Paul applies, (verses 4, 5 and 6; also verses 12-30). Study the whole chapter, for we see how there can be unity in the midst of diversity. Paul here uses his masterly comparison of the human body to the church, showing in his own inimitable way that the body has many members, with diversity of functions, yet all working in complete harmony for the welfare of the whole body. He notes the various organs of the body and shows that if deprived of any of them the body suffers. If the body were all head or ears or eyes it would not be a body at all,

but a monstrosity. Neither can one part of the body say to the other, "I have no need of thee," for it has. While the body is marvellously adaptable when deprived of certain organs, its work is impaired. How much more so is the Divine Body, the church?

Unity is of Spirit as well as of practice. Consider a modern factory: one sees an almost infinite variety of operations: some, to the uninitiated, pointless to the general purpose of the factory, yet we know that each operation, even to the sweeping of the floor and emptying of waste paper baskets, plays its part in the finished product of the factory. So with the church: our finished product is a child of God; to this end we must all work, for our divinely ordained function is to preach the gospel, save sinners and instruct the child of God to fight sin, both in our own lives and in the world around us, to "fight the good fight of faith, and lay hold on eternal life." And we need to take example from our Lord Himself, (John 4. 34): "My meat is to do the will of him that sent me and to finish his work."

How can we establish this unity that all desire but fail to achieve? In time past we have sought fellowship through unity, striving for unity first and fellowship through it. This has failed for we have sought those who thought like we did, and who believed and practised as we did. Consequently we have tended to split into parties and to quarrel with those who thought differently from what we did. We recall the "Modernists" and "Fundamentalists" of the nineteen-twenties. In view of the teaching of the former this was understandable, but we also recall with less understanding the "Old Pathers," and "New Pathers," the "Pro-Committee" and the "Anti Committee," brethren and in recent years the "Cup question." All these divisions need never have arisen if we had confined ourselves to what the Bible said.

We now suggest another way, not fellowship through unity, but unity through fellowship, not, we hasten to add, fellowship with the unfruitful works of darkness," but fellowship with those in the Lord, who think differently from us. To illustrate: in the "Pagan Festival" controversy of the 1940s we exchanged with various brethren correspondence that got vitriolic at times. On one occasion we found, to our dismay, that we were to be guest at the home of a brother towards whom we had been particularly bitter. It was with mixed feelings that we journeyed to fulfil our preaching appointment and to stay at this brother's house over the week-end. But we need not have worried: this brother turned out to be a most estimable person, and we achieved far more understanding of our respective points of view than we had done all the months we had been exchanging insulting letters with each other. The lesson is obvious, and has been practised by the writer ever since with great profit and understanding, without necessarily accepting the other's point of view. After all our Lord taught, "If thou hast ought against any brother, go to him alone." Brethren, try it, it works. We all agree on the Godhead, One Christ, One Gospel, The Lord's Supper, The Holy Scriptures. We again emphasise these are not causes of differences; it is what is not in the Scriptures that brings division. Jude 3 says, "It was needful that I write unto you and exhort you that ye should earnestly contend for the faith once delivered to the saints." Not to a particular church, Synod, Council, Committee or Conference, but "to the saints." That is why we say unity must come by that faith founded on the doctrine propounded by Christ and expounded by the Apostles. It can be done, it ought to be done and it **MUST** be done if the cause of the churches of Christ is to be established. Eph. 4, verses 2-3 urges the Ephesian brethren to "walk worthy of their vocation, with lowliness, meekness, long-suffering, forbearance in love, endeavouring to keep the unity of the Spirit in the bond of peace." There we have it again, the unity that is of the Spirit.

This brings us to our next thought.

Regeneration

REGENERATED: to be born anew, to be changed from a natural to a spiritual state. To bring back to life the Spiritual nature that was dead. Here is a call to the church militant to produce, not so much new methods, but New Men, those who being born again, bring back to life the dead nature that sin has killed. The church militant yet the church submissive. Militancy is an uncompromising attitude to the sins of the world, yet a submissive attitude to the will of God. We recall with affection a powerful address we heard many years ago from the late Bro. R. K. Francis—"A divided church and a broken world," in which he drew out with stark reality the tragedy of our times, the church for which Christ died, rent with schisms and party strife, while souls in their millions were going to a Christless grave.

We recommend our readers to turn up Acts 4 and read there of the church in action: note the words of the magistrates (verse 17): "Let us straitly threaten

them that they speak no more in this name," and the reply of Peter and John, "We cannot but speak the things we have seen and heard," and the words of the disciples in prayer, (verse 29): "And now Lord, behold their threatenings, and grant unto thy servants, that with all boldness they may speak thy word." We read also in verse 31, "And when they had prayed the place was shaken where they were assembled, and they spake the word with boldness." Oh; that at our prayer meetings we likewise could be filled with the Holy Spirit as these early Christians were! Then we could attain the calling of God to "Restoration, Reunion, Regeneration."

Our Fathers were high-minded men
 Who firmly kept the faith;
 To freedom and to conscience true,
 In danger and in death;
 Great names had they, but greater souls,
 True heroes of their age,
 Who, like a rock in stormy seas,
 Defied opposing rage.
 As faithful as our fathers were
 May we their children be;
 And in our hearts their spirit live
 That gained our liberty.
 God help us all to do and dare
 Whatever can be done,
 Till for the good old cause of Truth
 The Victory shall be won.

H. BAINES

SCRIPTURE READINGS

JUNE 1966

5—Psalm 75	2 Cor. 5:11-21
12—Isaiah 49:7-13	2 Cor. 6:1-13
19—Isaiah 52:1-12	2 Cor. 6:14 to 7:1
26—Genesis 50:15-26	2 Cor. 7

THE CONSTRAINT OF THE LOVE OF CHRIST (2 Cor. 5:14)

ONCE having come to realise the intensity of the love of Christ for him, Paul's whole life was lived under its constraint. Once we have come to the point of decision we too should henceforth be ruled by the same. Paul expresses this beautifully—"the Son of God, Who loved me and gave Himself for me" (Gal. 2:20), with the consequence "that they who live should not henceforth live unto themselves, but unto Him Who died for them."

In the verse we are considering, the word used by the apostle is the same which Jesus used when speaking of the siege of Jerusalem prophetically. He said that Jerusalem would be "kept in" on every side (Luke 19:43). He also used the same word to describe His own sacred feeling in anticipation of His suffering and death—"how am I straitened until it be accomplished" (Luke 12:50). Luke uses it also to describe the "thronging" of Jesus by the crowds (Luke 8:45), and the "keeping in" involved in disease (Luke 4:38, "Taken

with"; Acts 28:8, "lay" sick). So we have here the thought of the love of Jesus surrounding and keeping us in, limiting our activity within certain channels of service. This of course is Paul's theme. He was accused of "dilly-dallying" because of a change of plan, of having ulterior motives. He is moved solely by love—Christ's love for him and his love for the Corinthians. This keeps him in, confines him to the path of righteousness, motivated by this love.

Christians in these lax times are tempted to be ashamed of keeping to the narrow path of duty to God. Those who do so are dubbed "puritans" (incidentally what a noble title this is!), and regarded as "kill-joys." We may think it nice to be friendly with everyone and join in worldly pleasures of the "better" kind, but it is "pitching our tents towards Sodom," and had much better be confined to the purity and holiness without which no man shall see the Lord (Heb. 12:14). While the love of Christ "constraineth us" to risk the hatred of the world, we are in very good company; but otherwise there is extreme danger, for "friendship with the world is enmity against God" (James 4:4).

The freedom which man wants is freedom to do what he likes, which means popularly, though not admittedly, sinning without restraint. The freedom which Christians have is freedom from the bondage of doing what we like to do, what we ought by reason of the love which has been shed abroad in our hearts. Satan no more has dominion. What this true love takes from us is the tendency and desire for "strifes, jealousy, wraths" and other sins which Paul is fighting against in the church at

Corinth (12:20 & 21). What it gives to us is "pureness, knowledge, long suffering, kindness, the Holy Spirit, love unfeigned": in other words, everything really worth doing and having while we stay here, with the assurance of the eternal consummation.

The effect of "the constraint of love" in Paul's life is seen in several ways, and each of these is an argument to convince the Corinthian Christians that Paul's attitude and service to them are given with complete honesty and entirely for their good. His first letter did disturb them though not written for that purpose directly, but to ensure that they behaved themselves so as to escape the judgment of God. Its writing and sending had not been a pleasure but a duty to them and to God. It had been the means of bringing them to repentance and to obedience to his injunctions. In spite of his confidence in many of them

and the rejoicing which filled his heart when he considered the vast change which had taken place in their lives while he was with them and after, he had misgivings that some would not heed, or had not accepted the reproofs.

It remained necessary to respond to their messages by Titus, and thus the second letter came to be written. Paul had been so deeply concerned lest he would have to be severe when he got to Corinth, that this letter breathes the urgency of argument, exhortation and warning. How necessary it is that we should "give earnest heed to the things that were heard." How necessary that we should heed the words written under the constraint of the love of Christ and by the power of the Holy Spirit, and be ourselves constrained by the same love to live the new life, "perfecting holiness in the fear of God" (7:1).

R. B. SCOTT.

GOD CREATED THE HEAVENS AND THE EARTH

"IN the beginning God created. . . ." (Gen. 1: 1.)

The verb "created," from the Hebrew word *bara* is, in the original text, third person singular, literally, "he created." While the substantive, God is, as we have seen in earlier articles, plural in form (*Elohim*), thus suggesting more than one personality in the Godhead, hinting here, in the first verse of Scripture, at the doctrine of "the trinity," to guard against the conclusion of a diversity in deity, and a plurality of divine natures, the verb is singular in number. (The agreement of a verb in number with its substantive, characteristic of English, does not obtain in Hebrew.)

The verb *bara* (created) occurs about fifty times in the ancient text; it is never used with the accusative of material; and, it is always affirmed of God, and never of men.

It appears in Gen. 1: 1, in a reference to the origin of matter.

It appears in Gen. 1: 21, in a reference to the origin of animal life.

It appears in Gen. 1: 27, in a reference to the origin of man.

It is used in Gen. 1: 1, to designate the bringing into existence of matter independent of means or previously existing material.

Though other forms of this word are used in the Scriptures in the sense of fashioning or forming from existing materials, this word is not.

It is the only word in the Hebrew language which might properly be used to describe the exercise of creative powers involving the production of matter and of life where such are simply spoken into existence.

Jewish scholars, presumed to know their language, assert that such is its meaning.

The Hebrew writer declared, by inspiration, that such is its significance. "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. . . ." Through faith we understand that the words were framed by the word of God, so that things which are seen were not made of things which do appear." (Heb. 1: 10; 11: 3.) Here, in this great New Testament affirmation, is a clear and concise commentary on what was done; and, we may assume that the Holy Spirit, in Gen. 1: 1, used a word entirely adequate to describe it!

Thus, the etymology of the verb created, its usage in the Sacred Writings, and the testimony of inspiration combine to establish the fact that, in the original creation, "the heavens and the earth" were spoken into existence by divine fiat and in true creative fashion.

In the Hebrew sentence of Gen. 1: 1, there is an untranslatable particle, *ETH*,

occurring twice, and preceding the words, the "heavens" and the "earth." It is the sign of the accusative, and is composed of the first and the last letters of the Hebrew alphabet. From this fact Hebrews believe that it designates, in this instance, the whole of the matter considered, the sum and substance. Thus, God created the sum and substance of the heavens and the earth, that is, the whole of them.

The word translated "heaven" in A.V. in the text, is plural, embracing the whole of the regions around the earth, because the Hebrews conceived, by inspiration, of more than one heaven, the context determining which it is. There is, for example, the area immediately out from the earth, where the birds fly. We often read of the "fowls of the heaven." (See Gen. 1: 20) Beyond this is the vast firmament of the stars and other heavenly bodies. (Psalm 108: 4.) And the place of the presence of the Lord whence he shall return to the earth at the last day. (Acts 1: 11.) There, the angels dwell; and there, at the consummation of the present age, the faithful shall be carried to live in his presence forevermore.

As the word "heaven," in the text under study, embraces the whole of the area out from the earth, so the word "earth" here includes all not embraced in the word "heaven." Man is indeed a creature of both. He is not a fowl, under necessity of occupying atmospheric regions; neither is he a mole or rodent destined to live in the earth. His habitat is on the earth, and in the air about him; and, it is for this reason that his future abode is described, by Peter the apostle, as the "new heaven and earth" wherein righteousness dwells. (2 Pet. 3:13).

We thus learn that (1) the earth is not eternal but sprang into existence, "in the beginning" by divine order, being framed "by the word of God." (Heb. 11:3). (2) In the original creation described in Gen. 1:1, the material universe came into existence through creative action, and was not formed from existing substances. (3) The world thus created is an orderly one, being controlled by law, thus evidencing the fact that it was created by a rational, sensible and wise Being. That creation included all of the visible and invisible universe. (4) The immensity, the complexity of this vast universe, simply stagger the imagination, and emphasise the limitless, inexhaustible power, goodness and wisdom characteristic of him who created it. As men probe its vast spaces, and prepare for interplanetary travel, they will see more and more of the handiwork of the great God of the universe.

GUY N. WOODS.

THE UNBELIEVING COMPANION

MANY Christians are married to non-Christians.

This condition always causes anxiety, whether brought about by marriage of such parties or by one of the parties becoming a Christian after marriage.

One certainly cannot be indifferent to the loss of the soul of one who is "his own flesh".

Paul forbade Christians to depart from such marriage, if the unbelieving companion is willing to abide in it (1st Cor. 7: 12-13). He suggests— that the Christian may save the non-Christian, thus making the home happier, and eternity brighter. How can the Christian convert the non-Christian companion to Christ? We have gleaned these suggestions, which we believe will be helpful:—

1. Do not try to drive the companion to Christ. Consider the statement that those "who obey not the word . . . may without the word be won by the lives of their wives". (1st Peter 3: 1-2). The thought is that if the unbelieving will not listen to the word of the gospel, they may without a word (or without an argument) be won by Godly living. Don't drive him or her away, but draw them.

2. Live a faithful life before your companion. The "chaste" life in "fear of God" wins, teaches Peter. Criticizing the church, or living loosely by gospel standards, or forsaking frivolously the services of the church will not be a convincing argument for Christianity to the unbelieving companion.

TIME

WHAT would your answer be if you were asked, "What is your most prized possession in this world?" Would it be education, popularity, or money? I believe the best answer would be, "time," for without it we would have none of the others.

How a person uses his time determines what he is. With time we go to school, clean the house, earn our living, make friends or get into trouble. Each one of us gets this time issued at the same rate of speed; we all have 60 minutes in an hour, 24 hours in a day, and 7 days in a week. The only difference is the time when each of us reaches his last day, hour and minute. We may not regard our present time as very important, but how important would 5 minutes be to us if we knew it were the last 5 minutes we would ever live to see?

Those among us who are grandparents would like to be in their grandchildren's "shoes." But this we cannot change. Those of us who are still young should realize what riches we possess in just youth alone and start to work in the Lord's vineyard. Let's not wait until we are old and then wish differently in our youth. Romans 13:11, 12, says, "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light."

You who are teen-agers may think it will be a long time before you reach your 70th or 80th birthday, or you may think the Christian road of life would be too long if you were to begin now. In reality we only have now, the present minute. We can only live a minute at a time. If we can think of the long years ahead in terms of a minute or a day at a time it is much easier to bear. If a person starting a trip from California to New York thought in terms of one long trip he might quit before he started. But if he started and was only concerned about a mile at a time, it would be much easier.

Those of us who apparently have this asset of time should consider this statement found in 1 Timothy 4:12: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

So let us begin today to use our time as if it were God's most valuable gift to us, because it is, as far as this life is concerned.

ON PRAYER

THE time may be delayed, the manner may be unexpected, but the answer is sure to come. Not a tear of sacred sorrow, not a breath of holy desire poured out to God will ever be lost, but in God's own time and way will be wafted back again in clouds of mercy, and fall in showers of blessings on you and on those for whom you pray.

* * *

Hard facts ought to be a scaffolding, not a strait-jacket, to a writer of imagination.

CORRESPONDENCE

"THIS DO"

AFTER reading the splendid articles in April "S.S." with consolation and encouragement, I offer my humble thanks to all the contributors. They all impressed the need for closer keeping of God's word and much of the teaching concerned the keeping of the Lord's Supper. I feel emboldened to offer a suggestion, in the hope that it may lead to a more humble and more perfect obedience to His perfect will. One brother put this question to me. "As we have adopted one cup and unleavened bread, where now do we come short in our faithful observance of God's will?"

In order to give a reasoned reply, with scriptural authority, I suggest we resort to God's Word to answer. First it must be understood that the presiding brother takes the loaf and breaks it into two, placing each half on separate plates. Then they are partaken of. Thus the true symbol of the one bread representing the one body is destroyed. We read in 1 Cor. 11:22, "that the Lord Jesus the same night in which he was betrayed took bread and when he had given thanks, he brake it and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me."

Why did Jesus break that bread? Jesus never did anything haphazardly or without purpose. He broke that bread to eat of it, as the next verse avers. Else how could he have partaken of the cup "in like manner," in the same way? We read: "After the same manner also he took the cup, when he had supped, saying . . ." Here we are left in no doubt that Jesus took bread and broke it, and ate what he broke off, thus maintaining the unity of the one bread, representing the one body. How else could Paul say (1 Cor. 10:17) "for we are all partakers of that one bread"? Scripture never contradicts itself, but scripture always supports scripture.

Jesus did not do as we do, dividing the one loaf into two parts before giving them to his 12 disciples saying "This do."

This being only a suggestion, it stands or falls on the truth. "Prove all things, hold fast that which is good." His word cannot be broken. Only let us obey it.

J. A. GREGORY.

Dear Bro. Melling,—May I be permitted to join with Bro. Leonard Morgan in expressing my appreciation of Bro. Baines's article? But I am afraid I cannot join with Bro. Morgan in his pessimism for there has never been a time, since the days of David King, when we had more men who can "stand in the gaps" and repair broken fences than we have today: men who can and are willing, both privately, and on any public platform, to advocate and defend, "the Faith once for all delivered." It may be our brother does not keep the same company as myself, and that may account for the difference; in addition to these, we have a fine body of young men growing up, fine preachers. I am proud of them; it gives me great pleasure to sit and listen to them putting over in such an able manner those things, for which some of us have stood for over half a century. The forecast for the future is not black and cloudy, but bright. It may be a little breezy at times, but that should not hurt anyone.

The things our brother has listed are not new, they, like the poor, have always been with us, and I am sure our brother could have mentioned more.

I am not seeking a cheap martyrdom, but throughout my life I have always opposed anything that was a violation of any New Testament principle, and by the grace of God I shall continue to do so the remaining days of my life.

There is however one thing, our brother did not mention that I should like to call attention to: something that has been introduced within the last 12 years, that is the doctrine that One Church, One Cup, is a matter of faith. This has caused distress and disunity in churches where it has been adopted. It has never been part of the plea for the restoration of New Testament Christianity, and is not now, for obvious reasons. The call today is not for more men who will "stand in gaps" and repair fences, but for fewer men to break down fences, by taking an incidental and trying to make it into a matter of faith, and impose it upon others.

This is not merely a danger ahead, but a danger NOW.

EDMUND HILL.

[We don't intend to resume in the "S.S." the controversy over individual cups or one cup at the Lord's table. Much space in the paper has been given in the past few years to this subject. We shall therefore appreciate it if readers will refrain from writing further on the matter.—Editor.]

SALE OF CHURCH PREMISES AT BUFFIES BRAE, DUNFERMLINE

A generous response by many churches to an appeal for funds in 1958, enabled the above premises to be purchased for conversion to a meeting-house (see "S.S." July and November, 1958). I must now regretfully report that the majority of those concerned in this venture (including the writer of the above-mentioned articles) have abandoned the cause for which this assembly stood, and have returned to the "Association" church in this city.

Acting as trustee for the property, I signed the Disposition (without which the purchasers refused to finalise the sale) only after a written guarantee was given that subscriptions would be returned to those who gave; that some compensation be made for labour and materials supplied in renovation; and that a fair distribution be made of the remainder.

Some difficulty was experienced in tracing donors, in contacting members of a few churches not now in existence, and in ascertaining the wishes of those concerned. I have been able to deal with most of these problems, but any desiring further information, or who fail to receive full reimbursement in the course of the next few weeks, should contact me and give particulars.

John M. Wood, 19 Venturefair Avenue, Dunfermline, Scotland.

NEWS FROM THE CHURCHES

Newtongrange.—The church in Newtongrange has just concluded an intensive mission lasting six days. Meetings, held every night, were very good indeed, culminating on the last night with a gathering of 100 people, of whom more than half were non-members of the church. Bro. Leonard Morgan did not spare himself in the proclamation of the gospel and also in visitation.

We are very pleased to report that three members returned to the fold, for which we thank God and take courage.

W. H. Allan.

Morley.—The church here was encouraged in her work by the rich experience of fellowship over the Easter holiday weekend, when brethren from

various congregations came together for what proved a holiday to be remembered with satisfaction.

Commencing on Saturday, April 9th, Bren. A. Balmer, P. Barlow and D. Barlow opened out the topic of Churches of Christ: Past, Present, and Future, followed by a discussion which was very helpful, presided over by Bro. A. Barlow.

The Lord's Day was conducted almost wholly by young brethren, ably supported by the speaker for the day, Bro. Philip Partington (in the absence of Bro. V. Hunter). He spoke on the topics: Temptation, Thoughts, and Tongue, and preached the gospel with much power.

On Monday, after a period of devotion, four young brethren gave fifteen-minute addresses on: (1) The Love of Christ (T. Hurcombe, Wembley), (2) The Sorrow of Christ (M. Gaunt, Morley), (3) The Triumph of Christ (B. Allen, Aylesbury), (4) The Authority of Christ (R. Woodhouse, Kirkby).

In the afternoon a ramble organised by Bro. A. Crosby (for which the weather was fine) was enjoyed.

In the evening Bro. D. Hardy showed a film helping to the understanding of Jewish worship in the synagogue, and a "Shield of Faith" film.

On Tuesday after devotional period, Bro. G. Lodge (Dewsbury), spoke on Christianity, 1966, followed again by discussion.

We thank all who took part in this weekend, from the sisters who so ably provided the meals to the speakers for their help.

We pray for many more experiences of this kind, when those who though young in years realise the beauty of a risen Saviour and long to serve him. We thank God and take renewed energy from this time of fellowship.

Michael Gaunt.

Tunbridge Wells.—Our hearts were made glad on Sunday, May 8th, when we heard the good confession of Dorothy Gunnings and Gladys Stallwood, with whom we had studied for some time, and witnessed their putting on Christ in baptism. Our prayer is that they remain faithful to their Master and be useful in the work of the Lord.

We would like to thank all the brethren for their ready response to our appeal for £200 to construct a car park. To date we have received sufficient for our needs and work is well advanced. It is hoped that the car park will be finished in time for our anniversary weekend and mission later this month. Thank you brethren for your expressions of love.

Continue to pray for the work here.

D. L. Daniell.

OBITUARY

Bedminster, Bristol.—It is with very real sorrow that we report the sudden passing of our esteemed Bro. Arthur Daniell on March 19th. He had been a faithful brother for more than 50 years, during which time he had served the church in every sphere, being precentor and secretary for the past 10 years. His passing is a serious loss to the church and robs us of one of our most willing and devoted workers.

Our Christian love and sympathy are extended to the family in this great loss. "Blessed are the dead that die in the Lord."

Bro. Collins officiated at the funeral.

L. Daniell.

Ilkeston.—We regret to announce the death of Bro. Ernest Burrows, at the age of 65 years. Our brother suffered with ill-health for several years. He was taken into hospital on Thursday, March 31st, and passed away the same evening. Our sympathy goes out to his wife and family who are left to mourn his loss. May our heavenly Father grant them His comfort and sustaining grace. The funeral service was conducted by Bro. R. Gregory.

F.G.

Loughborough.—Sister Martha Simmons died on Lord's Day, May 1st, aged 65 years. The funeral service was held in Oxford Street chapel on the 5th, followed by cremation at the Loughborough crematorium.

Sister Simmons was widowed nine years ago. Her husband, Arthur, was a faithful member of the body of Christ, and her own example too was one of humble and devoted service to Christ and his kingdom. She was "full of good works," especially sensitive to the needs of others in times of illness, and many in this town—both Christians and others—have cause to thank God for her ministry of helpfulness.

We rejoice for her. We know that she died, as she lived, trusting in the Lord.

"Write this! From henceforth happy are the dead who die in the Lord." "Happy indeed," says the Spirit, "for they rest from their labours and their deeds go with them."

A. E. Winstanley.

**SCRIPTURE STANDARD
STATEMENT OF ACCOUNT
YEAR ENDING MARCH 1966**

INCOME

Balances in Hand at April 1st, 1966:---						
	£	s.	d.	£	s.	d.
Cash in Hand	41	3	8			
Bank Balance	157	0	6			
				198	4	2
Subscriptions	449	3	7			
Gifts	172	4	5			
Subs. to "Mission Messenger" ..	1	7	0			
				622	15	0
				£820	19	2

EXPENDITURE

	£	s.	d.			
Printing	443	7	4			
Printer's Postage	19	10	6			
Distribution Postage	28	7	1			
Treasurer's Postage	7	10	0			
Editor's Postage	2	0	0			
Loss on cheques	1	6	7			
Overpaid sub. returned	1	17	6			
Sub. R. B. Scott	1	2	0			
Subs. to "Mission Messenger"	1	7	0			
Unpaid cheque	1	1	6			
Cash in Hand	149	12	3			
Bank	163	17	5			
				£820	19	2

Checked and found correct H. Hardy,
April 27th, 1966.

We very much regret delay with the magazine this month. Owing to Whitsuntide holiday and annual holiday break we are much behind with work.

—Walter Barker (Printers) Ltd.

COMING EVENTS

Wigan: Albert Street.—The autumn rally will be held on Saturday, September 10th, 1966: meetings afternoon from 3 o'clock; gospel meeting in the evening at 6.30. Tea will be served at 4.45. Names of speakers and other details later, also Lord's Day meetings September 11th. This early notice is given so that members may make forward arrangements and come to help us in this time of fellowship. Members desiring to stay the weekend give details to W. Smith, 262 Scot Lane, Newtown, Wigan.

A PERFECT TRUST

Oh! for the peace of a perfect trust,
My loving God, in Thee;
Unwavering faith that never doubts
Thou choos'est best for me.

Best, though my plans be all upset
Best, though the way be rough;
Best, though my earthly store be scant.
In Thee I have enough.

Best, though my health and strength be gone,
Though weary days be mine,
Shut out from much that others have.
Not my will, Lord, but Thine!

And e'en though disappointments come,
They, too, are best for me,
To wean me from this changing world,
And lead me nearer Thee.

Oh! for the peace of a perfect trust
That looks away from all;
That sees Thy hand in everything,
In great events and small.

That hears Thy voice, a Father's voice,
Directing for the best;
Oh! for the peace of a perfect trust,
A heart with Thee at rest.

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.

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.