

The SCRIPTURE STANDARD

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

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FEBRUARY, 1968

A GOD OF CONVENIENCE

"DO YOU ever think about God?"

"Well, when I'm alone or in bed or I get in a tight spot, I start thinking, you know, praying."

"Only when you get in a tight spot you start thinking and praying. When the rest of the gangs are around or when you are smoking marijuana or taking narcotics, you don't think about God?"

"No, we don't have the time then."

The conversation is taken from a newly published book "I've given up on parents," by David Wilkerson (Hodder & Stoughton, 1967, 21s.). The book records work and conversations among young people who have become or are in danger of becoming delinquents, problem children, vandals or addicts of various vices.

In one respect it is surprising that such a youngster would admit to having *any* thoughts about God, or to *ever* praying to Him. It is to be expected that such hazy notions of or inclinations towards prayer should be held by one who acts as though no God exists, or, if He does, has no call upon his life and doings—a God whose activity in seeking to guide and keep one's life straight would be regarded as interference, taking away one's freedom to do as he likes.

It is not so surprising, therefore, that this boy, living the life he does, should treat God in this offhand manner, as one upon whom to fall back if the need arises. But a reader of such a conversation must be impressed by the fact that this delinquent's attitude towards God is disturbingly close to the attitude, in conduct if not expressed in words, of many Christians we know. For it is undoubtedly true that these Christians think God is at their beck and call whenever they decide to call upon Him.

In Psalm 46:1 David says, "God is our refuge and strength, a very present help in trouble." David knew what he was writing about: he had had more troubles than most men, and could testify that God had delivered him out of them all. His life had consisted almost entirely of troubles and perils, and but for the faithfulness and grace of God he would not have come through. So he could truthfully testify that God had been his help "in trouble." But the difficulty is that we take these words out of setting and apply them to ourselves—with the accent on "in trouble." In other words, when "in trouble" we cannot look in vain to God: He is ever there to help and save us. Some lives expound the passage as meaning that it's all right to believe in God as a kind of assurance that He'll see us through without our catching any harm. It's so nice to feel that He's always there in our times of need—meaning by those times of need the trouble, danger, helplessness in which at times we find ourselves: when we are at the end of our tether. God is used as a last resort, when the other means in which we place such confidence when all is going well have failed us, and we are fearful and anxious.

In nine cases out of ten people, even Christians, draw near to God only when in trouble. Otherwise, when all seems going well with us, we hardly think of giving God thanks, or asking Him to use our blessings as blessings to others.

An outcome of this attitude is, that when we feel the need of prayer, it is because we fear that some calamity lies ahead, with which we are powerless to deal, and which we feel relieved to be able to hand over to God to deal with. So prayer becomes some frightening thing: to resort to it means a situation is desperate. Of course such an attitude would not be confessed, nor are we conscious that we have such a conception. But one or two incidents will illustrate many people's conception of prayer, and therefore of God. We once read a story of a man being visited in a hospital by a minister of religion. Before the minister left he asked if the sick man would like a prayer saying for him. He was horrified at the thought and cried out, "Oh, I'm not *so* ill, am I?" That may be a joke, but a happening in our own recollection shows that it isn't far-fetched: we were told of a friend who was very much upset, and, it was alleged, made worse when his clergyman on visiting him in hospital offered prayer for him. "He ought to have had more sense, knowing that such a thing would distress Mr." we were told! And very recently, after calling upon a Christian in hospital, her husband, also a Christian, seemed dismayed when we asked if we might have a word of prayer for the sick one.

Prayer is something more than these conceptions suggest. The late Archbishop of Canterbury, William Temple, once spoke of "those ejaculatory exclamations, such as 'God help me,' which we call prayer." Prayer is not simply calling upon God when we are in a tight corner; not simply assuring ourselves that, just in case He *can* do anything (for nobody else can) I'll call upon God; something more than having the best of both worlds. It is more than saying "Thy will be done" when all the time we are trying to show God that *our* will is best and trying to fit God's into it. With what a sigh we say that "Thy will be done," as though God's will is something grievous, hard to be borne and almost impossible to be endured. A lady said to us when we asked about the condition of her daughter's baby, that if prayer could bring the child through this baby would live, but that if she died then the grandmother would lose her faith in God. Faith in God, so long as it is pleasant to me; acceptance of the will of God so long as that is happiness for me.

But the test of God is not whether He responds as I want Him to those things that I feel are good for me. Indeed prayer is not a test of God, but of ourselves. Jesus taught, in Luke 18, that "Men ought always to pray and not to faint." Humanly speaking, according to men's judgement, everything went wrong with Christ, and such men as Paul. Their end seemed to be disaster. Their prayers seemed to be unanswered. God seemed to have forsaken them. Yet never a complaint arose from them, never a questioning of the will of God, nor a doubt of His purposes being achieved. Job cried, "Though he slay me, yet will I trust in him."

Prayer, then, is thanksgiving and intercession for what God is and what He can do. Once we have told God, spoken to Him in prayer, we can safely leave our supplications with Him, for "Shall not the judge of all the earth do right?" Prayer is talking with God, and walking with God; praise *to* God and praise *of* God, in all His ways.

Our greatest and most urgent need is prayer. We depend too much upon our own abilities and powers. True, we are to devote all we have and are to God's cause, but only when that devotion is indwelt by God and empowered by His Holy Spirit through our conscious consecration to Him, do we realise the meaning and power of prayer and its effects in the church and the world.

EDITOR

HEART TRANSPLANTS

"The word heart is used in Scripture as the seat of life or strength; hence it means mind, spirit, or one's entire emotional nature and understanding. It is also used as the centre or inner part of a thing." (*Cruden's Complete Concordance*).

I am sure our hearts have been moved by the recent developments that have transpired in South Africa and the United States. It is wonderful that such feats of

skill and knowledge have been brought together to give hope to mankind throughout the world.

Dr. Barnard and his colleagues have recently successfully performed two heart transplants. Although the first patient has died, the fact remains that the operation was a success. The news of these operations I have followed with keen interest, and while this is current news, and perhaps one of the greatest performances of surgical and medical science, would it not be proper to tell our readers of the greatest Physician to walk upon the earth, and the untold successful heart transplants He has performed for nearly two thousand years?

In this little study we will find many similar steps had to be taken before the operation could be a success. In the spiritual realm one must come to the realization that an operation is necessary, and that there is a Physician ready to perform it. In the story pertaining to the prodigal son we note that when he came to himself he was ready to confess his sins and return to his father and the home of his youth. So, as we live in this Christian age, we must come to our heavenly Father, believing "that He is, and that He is a rewarder of them that diligently seek after him." Without faith it is impossible to please Him. We need to repent, or turn away from a life of sin, confess Christ before man, acknowledge Him as The Son of The Living God, and be buried with Christ in baptism, to rise to walk in newness of life. Yes, "putting off the old man and putting on the new." We have put our whole being in the hands of the Great Physician; He gives us a new heart, by removing the old heart that was diseased with sin. This new pure heart is capable of pumping the blood of Jesus Christ through our bodies, that blood which takes away the sins of the world when properly applied.

We are weak as babes in Christ, only able to take liquid food, such as the "sincere milk of the Word." Later we will be able to eat solid food, such as the meat of the Word, when we have grown or matured in the Body of Christ. Through obedience to the Gospel of Christ, the patient has become a Christian, without any man-made labels—just a Christian. King Agrippa once made this statement to the Apostle Paul: "Almost thou persuadest me to be a Christian." You will note, the King said "a Christian," nothing more, and nothing less. As far as the record informs us, we have no knowledge that King Agrippa underwent the operation to become a Child of God. As we know, in the physical realm the body refuses or rebels against a heart transplant; so we find in the spiritual realm, the carnal mind will rebel and try to reject the mind of Christ when it is planted in a good and honest heart.

Upon our readers, who have not become immersed believers in Jesus Christ, we urge you to submit to this operation. You will thus become just a Christian, nothing more, and nothing less. You will find the new heart or the Spirit of Christ will overcome all rejections and rebellion that the body may try to bring about.

God our Father has given us this Great Physician, his only begotten Son, who is willing to operate on our entire being, so that we "might have life and have it more abundantly." After our stay upon this earth is over, we can depart with a hope of eternal life in the world to come. When this fleshly house of ours is dissolved, we will have "a house not made with hands, eternal in the heavens."

ROWLAND WARD,

Rural Rt. 1, Hwy. 130, Hobart, Indiana, U.S.A.

LIKE AS A FATHER

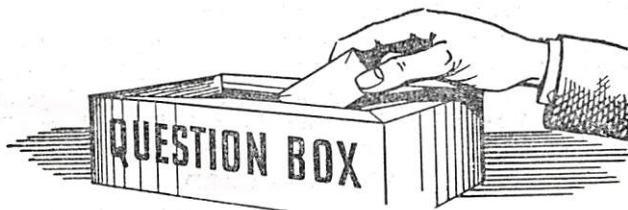
AS Christian workers we need to think of different aspects of God's character at different times. He is our Master, expecting faithful service and always ready to give us the grace to perform it. He is a holy God, requiring that we should be holy both in standing and state. He wants us to have awakened consciences and to aim to please Him in all things. But there are times when it is restful and refreshing to meditate on His character as our loving Heavenly Father. It is He

who condescends to make this comparison: "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust" (Psa. 103:13, 14).

Surely His compassion for His children is infinitely higher and more perfect than that of any earthly father. A loving Christian father wants the best for his children at all times and he plans accordingly. He gladly supplies them with food and clothing. He knows that both their knowledge and strength are limited and does not expect too much from either. He withholds certain knowledge from them when they are young because he knows they are not ready to receive it; and he and his wife cannot possibly take the children into all their counsels in directing the affairs of the family, because there are many things they cannot fully understand and appreciate. He expects obedience from them and will punish them when they disobey in order to bring them into line again with his will. He plans not only duties for his children which they can do, but also arranges good times for them. He likes to oversee their reading and their friendships so that they will build them up and strengthen them and not pull them down.

All of these illustrate in a limited way what God wants to do for His children. It is interesting that in the Sermon on the Mount (Matt. 5, 6, 7) God is spoken of seventeen times as our Heavenly Father. We are to glorify Him, trust Him, and be like Him. He sees the gifts we make in secret and will reward us, and likes to have us open our hearts fully to Him in secret prayer. He reminds us repeatedly that He knows what we need and that we are not to take anxious thought concerning food and clothing. Calling our attention to the birds, the Lord Jesus said, "Your heavenly Father feedeth them. Are ye not much better than they?" He promises that if we seek first the Kingdom of God and His righteousness, all these necessary things will be given to us.

Speaking of prayer, He says, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" This is the same One of whom it is said, "The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27). Christian workers in these days are hard pressed, perplexed, working with very limited funds, and many are suffering from physical handicaps. If you are such a one, you will find relief from the sense of stress and strain if you will rest back on those everlasting arms and know that Almighty God is your loving, compassionate, Heavenly Father who now, at this moment, wants to do the very best for you.—"Sunday School Times."



Conducted by
James Gardiner

"Is Acts 2:42 a pattern for New Testament worship (order of meeting necessarily to be followed), and, does "fellowship" in that verse mean simply giving (in the contribution) ?

Last month an attempt was made to give an answer to the first question above. This month an answer to the second question will be suggested.

"The Fellowship"

The early disciples continued in various things steadfastly and one such thing was the fellowship. In last month's answer we noticed that, apart from the breaking of the bread, the things in which the early Christians participated were not confined to one

meeting on one day, nor indeed confined to the whole of one day. The apostles' doctrine was continued in steadfastly seven days per week, as were the prayers, as was the "fellowship." I am thereby suggesting that the "fellowship" was not simply the giving of a contribution on the first day of the week—indeed was not simply giving at all, at any time, but meant and means much more than this, as I hope we shall see.

"Fellowship" in the New Testament means communion; joint participation; being joined in partnership, contributing and distributing. The original Greek word is "koinonia" and is usually translated "fellowship," but in 2 Cor. 9:13 is translated "distribution" and in Romans 15:26 "contribution." The same word (koinonia) is also translated "communion" in 1 Cor. 10:16, 2 Cor. 6:14, 2 Cor. 13:14 and "communication" in Philemon verse 6 and "communicate" in Hebrews 13:16. Young's Greek concordance will confirm these statements and also inform us that "communion" means "the act of using a thing in common" and that "distribution" means "a sharing" and a "joint participation."

Fellowship then does not "mean simply giving" (as per the question) but means joint participation in religious privileges and responsibilities, a giving and a receiving, a *contribution and a distribution*, not only of money, but of helps and kindnesses.

To further illustrate the point that "fellowship" is not confined to giving let it be remembered that we have fellowship with God (1 John 1:3); fellowship with Christ (1 Cor. 1:9); fellowship with the Holy Spirit (2 Cor. 13:14) and fellowship with one another (1 John 1:7). Surely "fellowship" in these passages does not refer only to giving but has a depth of meaning too that cannot be plumbed at all by man; and the "fellowship" in these quotations is precisely the same "fellowship" as is used in Acts 2:42 in the question.

The fellowship of Acts 2:42 refers to our joint participation with God, Jesus Christ, the Holy Spirit and one another in all the blessings, benefits and tribulations of the gospel of Jesus Christ brought about by His atoning death on Calvary's tree—"communion" in the fullest sense and experienced seven days of each week.

Money and the Church

In any event "the giving" in fellowship is not confined to the first day of the week. 1 Cor. 16:1,2 says "now concerning the collection, as I have given order to the churches of Galatia even so do ye. Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." This was an instruction given to the churches in Galatia and at Corinth in connection with a special collection for the saints at Jerusalem. It is, however, also a convenient time for us to lay by in store as God has prospered us but we are not precluded from providing for the needs of others at other times, materially and spiritually (see Acts 4:34,35). Unfortunately the work of the church cannot be carried out without money (at least some of the work requires money) although today we wonder if money will not have a part in the downfall of the church. It certainly is the cause of some individual members falling away. Financial prosperity brings ease, luxury and affluence—ideal conditions for a drift away from a dependence upon God. It is true of a nation, a person and a church. Israel forgot and forsook God after they had been blessed and prospered by Him. However, money can oil the wheels of progress in the Lord's work as well as the world's commerce, and just as a contribution without distribution avails nothing, so a distribution without a contribution is an impossibility. It is said that the Mormon Church is, per member, one of the richest religious groups financially in the world because they tithe in the Old Testament manner—a moral here, no doubt.

A Privilege of Christians

Perhaps a final comment on this question of fellowship in Acts 2:42 should concern the fact that it was *those who had obeyed the gospel* (the early disciples) who "continued in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers." Rightly, therefore, "the giving" is confined to those who are members of the Lord's body, those who continue steadfastly in the apostles' doctrine. Some have argued that since fellowship means contribution and distribution and, if the contributing is confined to members of the Lord's body only, *distribution* should also be thus

confined to members of the church, *i.e.* that church funds must only be used for the benefit of church members. Certainly "the fellowship" is limited to the confines of the Lord's body—has Jesus fellowship with the unsaved? "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? . . ." (2 Cor. 6:14-16).

Therefore just as the breaking of the bread is to be participated in only by those obedient to the gospel, so is the fellowship in contribution to be confined in exactly the same way. But is the fellowship in *distribution* restricted to members of the church? It is true that after we have given into the Lord's treasury the money ceases to be ours and has become the Lord's in a rather special way, and we must have a care in what we do with it. It is also true that when brethren are in need we have a duty to alleviate their condition as much as lies within our power, as witness the brethren at Antioch and Corinth (Acts 11:29,30 and 2 Cor. chaps. 8 & 9). At the same time, however, surely Jesus taught us in the parable of the good Samaritan, that we should be a neighbour not only to the man whose house adjoins ours, or whose land meets ours, but to anyone at all who needs us and indeed to our very bitterest enemies. Dorcas was a woman who spent all her time making garments to help the poor—does anything in Acts 9:36-43 lead us to suppose that she confined her distribution of succour to church members? Surely not.

May it be that God shall help us all to do what Paul exhorts us to do in Gal. 6:10 "As we have, therefore, opportunity, let us do good unto all men, especially unto them who are of the household of faith." Do good, or distribute, to all men not just church members.

(Please send all questions to James R. Gardiner, 88 Davidson Terrace, Haddington, East Lothian, Scotland).

"YOUR ACCOUNT IS CLOSED"

ONE day a man who looked much like you or me walked into his home town bank on Main Street. This man had once been a respected customer of the bank and many of his cheques had they honoured. Today he watched men he knew making deposits and presenting cheques at the counter.

The visitor filled in a blank cheque and presented it to the teller. The teller looked at the cheque and the man who had signed it and then went to take a look at the books. On his return he handed the cheque to the man and said, "I'm sorry but we cannot cash this cheque."

"But," the used-to-be customer said, "I once did business here and you have cashed many of my cheques." To which the teller answered, "Yes, I well remember when you made regular deposits and had a good chequing account. But now your record shows your account is closed. I'm sorry."

A number who are dear to us need this warning. There was a time when you were faithful. If your seat was vacant, we knew you were either ill or out of town. Your Lord was very real and dear to you. You now say, "Why don't they?" but you used to say, "Why don't we?" You were deeply concerned about the unfaithful. You read your Bible often and prayed much. But that is all in the past. You have quit. Your account is closed. It will be terrible indeed when you go to the judgment and expect to be approved on what you once did, only to hear the Judge of all the earth say, "Depart from me. Your account is closed."

M. OSBORN.

SCRIPTURE READINGS

FEBRUARY 1968

4—Psalm 91	Matthew 4
11—Isaiah 66:1-9	Matthew 5:1-20
18—Proverbs 25:1-23	Matthew 5:21-46
25—Isaiah 58	Matthew 6:1-18

THE TEMPTATION OF OUR SAVIOUR

WE have here an account which could come only from the Saviour Himself, or directly from God through His Holy Spirit. We are convinced that the former is true but of course it makes no difference to the believer because all truth comes from the same source, either directly or indirectly, to the mind of man. Man was created by God in His Own Image. The powers which God has given to man enable him to perceive truth, but he can be deceived by Satan directly or indirectly. It is written of the present time that men will be "deceiving and being deceived." Attention to the Word of God is the only safeguard and therefore the most dangerous and subtle deceptions are those which cast doubt on His veracity.

Three accounts of this experience of Jesus are preserved for us, the longest being that of Luke. Obviously he could only have received his information from one of those who were "eyewitnesses, and ministers of the Word." He gives a different order from that of Matthew. The word "then" in 4:5 indicates order in Matthew's account and the concluding reply "Get thee hence, Satan" seems fittingly to finish the clash.

Jesus was baptised by John not because He needed forgiveness upon repentance for sin but because He must set an example of obedience to a divine ordinance. If the sinless Son of God submitted so gladly and willingly, what excuse can a repentant sinner have for refusing obedience? We do not know of such excuse, and yet the way to unity of belief is blocked hopelessly by perversion or refusal on this very point.

The divine approval by a heavenly manifestation was given to the Lord Himself upon His coming up out of the water at His baptism. It was granted to John

to witness this so that he identified the Messiah, and pointed Him out to others as the One Who would baptise in the Holy Spirit and so begin the holy community on earth.—the kingdom of heaven. We just cannot measure or realise the tremendous issues which hung upon this bestowment. Satan did and the Saviour did, and under guidance of that spiritual power then conferred upon Him He went into the solitude and terrors of the wilderness to prepare for His life of holiness and self-abnegation. "It is perhaps an invariable experience in deeply religious lives to be taken into the desert of their own hearts and there to meet and resist the temptations that assailed Christ" (Cambridge Bible for Schools).

Fasting requires a mastery over the flesh. The craving for food has to be denied. After the first conflict, for about three days, the desire largely passes away, but returns with redoubled force as the body is exhausted of all reserves. We can therefore picture the end of forty days as the time of greatest trial. It is of course always when we are at our weakest that the Tempter makes his attack. It has been said, with much evidence, that the appearance of stones in the desert might resemble that of loaves, and that Jesus with the powers He had was well able to perform the miracle we have no doubt at all. He refused, and for His defence quoted Deut. 8:3. The Lord had brought His people for their training into the "waste, howling wilderness" (Deut. 32:10). He fed them there with manna day by day. It was a test indeed for their obedience and for their faith, because He was accomplishing for them the impossible. It seems likely that everyone is equally dependent upon His provision without one miracle—or is it *all* miracle? So the absolute truth is that we do not live on bread alone. It is the Word of God which continues the order of the universe, including our food.

In resisting this temptation Jesus was facing death in absolute trust in God. Hence "angels came and ministered unto Him." (4:11).

We do not need to quibble as to whether the visit to the Temple was made physically, for in spiritual matters and for spiritually alert beings thought can be as real as physical presence (indeed our mental powers make this as possible). It was written by Josephus that "if anyone look down from the battlements he would

be giddy, while his sight could not reach to such an immense depth." That God could if He so wished save a person falling from such a height Jesus could have no doubt, but the principle is at stake. There could be only the purpose of testing God's ability in accepting Satan's suggestion. Some have thought a show of power is in view to obtain acclamation by the people, but is it not rather a question of distrusting the declaration of Sonship made forty days before? The words in Psa. 91:11 include "to keep thee in all thy ways." Are not these significant of promise while fulfilling purpose in life?

The answer is again in Deuteronomy (6:16). "Thou shalt not tempt (try, test) the Lord." The children of Israel in spite of all the wonders executed in their midst said "Is Jehovah among us or not?" (Exodus 17:7)—a sign of distrust.

The final temptation postulates spiritual discernment by spiritual power (Satan's and Christ's). Complete dominion over and possession of mankind was available to unlimited power (and we must remember that Jesus had the Spirit of God without measure—John 3:34). Thus dominion can come by deceit, by force or by completely satisfying man's physical and mental cravings. Can a person do this, and remain holy and unblameable in the sight of a holy God? Man has his free will or he is not Man at all, and the world has chosen evil rather than good; the way back is the way of repentance and obedience. Satan is the god of this world (John 12:31; 14:30) and his hosts are the world-rulers of darkness (Eph. 6:12). Worship offered to him would ensure this domination to those who offer it. Indeed have we not seen in our times such domination—some now at work? The reply of Jesus involved for Him the cross, and for us salvation through His sacrifice.

Shall we not see, through the study of these critical trials of Jesus, our own need to learn and obey the divine will? While we enjoy comparative immunity from victimisation by enemies of the cross, there is still the subtle temptation to compromise for peace, and some of our brethren are now undergoing the trials of faith issuing in torture, imprisonment and death. Knowledge of the Word is good, understanding of it vital and practice of it challenging.

R. B. SCOTT

WHAT MY FAITH MEANS TO ME!

- To open the Book God wrote, and find the greatest Story ever told.
- To learn by heart those promises which never fail.
- To repeat them to myself, when I am tempted to self-pity or selfishness.
- To meditate on them while waiting for a red light to turn green.
- To know that "all things work together for good to them that love God."
- To try to learn in "whatsoever state I am to be content."
- To believe that we Christians "can do all things through Christ, Who giveth us the strength."
- To meet with fellow disciples around the Lord's table, EVERY LORD'S DAY.
- To "sing with melody in my heart" the hymns to God's praise.
- To know the freedom of no creed but Christ; no rule of faith but the Bible.
- To realize, that in spite of our weaknesses and sins God loves us.
- To try to share these blessings with others whom God loves just as much.
- To anticipate the joys of being with God and Christ and the Holy Spirit forever.
- To look forward to reunion with all the redeemed, especially those we have loved here awhile.
- To know that God's grace will cover our unprofitable service.

CORRESPONDENCE

A correspondent has raised objection to a statement by Bro. A. Jackson in his article "SECURITY" in January "S.S." that Moses gives us no idea as to how long the days were in which God carried out the Creation. Here is Bro. Jackson's reply:

Our article was not intended to put anyone right, but to be of assistance in view of the tendency nowadays to "kick God out of His own universe." The length of the "days" of creation has been the subject of much speculative thought and much sincere desire to understand our Bibles aright.

The extent of the Flood has had its quota. Our Bible simply says the Flood was sent not to drown the *globe* but *mankind*, its extensiveness being sufficient to accomplish this. So we understand the matter. The New Testament has its quota for in Rev. 1:10 the words

"The Lord's Day" are made to mean the first day of the week—an unscriptural claim to say the least. Now here, in Gen. 1, the use of the word "day" refers to activity on the part of God; so also in the "day" of salvation, that is God's activity in saving sinners. To revert to Gen. 1: in verses 17 and 18 Moses says the sun, moon and stars were appointed to measure time and to divide the light from the darkness. But this division has already occurred if it refers to the same "kind" of day (Gen. 1:4). In verse 14 we get the intention to measure time on the earth and in verses 16, 17 and 18 we get it carried into effect. Evidently the creation "days" were not measured by sun, moon or stars but by light and darkness, which God called day and night, their length not being revealed. It should be kept in mind that the narrative is from God's point of view: He himself is not working in man's "time" but is *arranging* time for others. His activity was divided into six stages, and then rest. Here comes the point of the fourth commandment. As God was so engaged so the Jews too were to be actively engaged after the same manner, and then to rest. Gen. 2:4 reads as though heaven and earth were created in one day. Were they? From Gen. 1:27 it would appear that man and woman were created on the same day. Were they? If so what sort of a day was it? For according to Gen. 2 quite a lot took place between the creation of man and the creation of woman. A garden is planted, man is placed alone in it, trees are made to grow (in 24 hours?) and the naming of beasts and fowls of the air. How can anyone say how long that first day was with nothing to measure it by and originating in complete darkness? Whatever is argued, it appears God worked in "time" of some sort. Moses says it was light and darkness which God called day and night, their length not being revealed. We intended that Moses's account should be understood in the light of Prov. 8.

Alfred Jackson

COMPENSATION FOR LOSS OF CHURCH PREMISES

(The following note will be of importance and interest to churches whose premises are included in redevelopment schemes. We are indebted to Bro. Leslie Daniell, estate agent, of Bristol for having drawn up the statement.—Ed.)

Some Churches are being affected by re-development of town areas in which they are situated. This is causing financial embarrassment, but it may be that Local Authorities are not giving **full compensation** so that the Church can be re-established elsewhere. I suggest that a Church so affected should have its interests looked after, not only by a firm of Solicitors, but also by a competent Chartered Surveyor or Chartered Auctioneer.

The basis of compensation should be for the reinstatement of a new building elsewhere, and is covered by rule 5 of the Land Compensation Act 1961, which says:—

"Where land is, and but for the compulsory acquisition would continue to be, devoted to a purpose of such a nature that there is no general demand or market for land for that purpose, the compensation may, if the Lands Tribunal is satisfied that reinstatement in some other place is 'bona fide' intended, be assessed on the basis of the reasonable cost of equivalent reinstatement."

The reinstatement cost need not necessarily be assessed at the time of the 'notice to treat' for the purchase of the 'old' building, but as at the time of completion of the new building — (unless otherwise agreed at the time of the 'notice to treat').

Such things as seats could also be 'reinstated' where, say, they are fixed in the old hall and could not be reasonably re-used in the new.

Churches affected by redevelopment may well desire to bring these notes before their Legal Advisors for discussion with the District or City Valuers, who, incidentally, should also agree to pay Solicitors' and Surveyors' costs.

Leslie L. Daniell—January 1968.

NEWS FROM THE CHURCHES

Bedminster, Bristol.—It is a joy to report five baptisms during the past month. Much credit belongs to the young men among us who are untiring in their efforts to extend the Kingdom of our Lord and Saviour.

We thank God for their zeal.

Len Daniell.

Buckie.—Our hearts were lifted up and our faith strengthened when at the Bible reading on Saturday, January 6th, Marjory Reid, daughter of Sister Margaret Reid (Inverness) expressed her desire to become a Christian. Bro. Alex Harper took her "good confession" and united her with her Lord in baptism. She was received into the fellowship of the church on Lord's Day, January 7th. We pray that though she be young in years her life shall be given in service to her Lord, and that she will be kept faithful to the end. Brethren, continue to pray for us.

John Geddes

Hindley.—Again we have cause to rejoice for the Lord has added two more to His church.

Mr. James Bradley and Mrs. June Gregson confessed their faith in Jesus as the Son of God and were baptised into His Name for the remission of sins.

We thank God for this blessing which comes in the wake of much sorrow through the loss of those whom we love in Christ. He who has promised "the oil of joy for mourning" has most surely fulfilled His word, and, encouraged and uplifted, we press on to further service.

T. Kemp.

Slamannan District. — On Saturday, December 9th, 1967, a large number of brethren met again for mutual benefit at Dennyloanhead to discuss the subject "The problems facing the Church today and what to do to solve them."

The discussion was led by Bro. W. Scotland, Dennyloanhead, and Bro. James Sinclair, Jun., Tranent, and was presided over by Bro. Ian Davidson, Motherwell.

Our speakers, both young in Christ's service, made an excellent job of leading us in this study, and with the meeting ably handled by our young chairman an interesting and helpful time was spent in discussing the subject.

With our problems still very much in mind it was agreed when we next meet to discuss "How can we be united with all our brethren?"

God willing, therefore, we hope next to meet at Tranent on Saturday, March 9th, 1968, to discuss the above subject led by Bro. John Colgan, Tranent, and Bro. Hugh Davidson, Motherwell, presided over by Bro. Wm. Black, Dalmellington.

We thank the brethren at Dennyloanhead for inviting us and all who helped in the catering arrangements.

Hugh Davidson

CAMEROONS EVANGELISATION FUND

A very recent letter from Bro. D. N. Elangwe, enclosing some of his recent printing work, tells of his continued labours in the gospel. He hopes to send a personal report to the "S.S." in the near future.

Our brother continues to be busy with personal work and writing articles and printing tracts. He has produced a correspondence course and has been operating it since last September. This is handled by four small congregations — Tiko, Victoria, Kumba and Mbenge, all in the Cameroons. When it began eleven names were enrolled but now there are fifty taking the lessons, with good hopes of more.

On 15th December last, a three-day mission was held in a village called Muyuka, thirty-one miles from Kumba; after handbills had been distributed public addresses were given thrice daily, Friday to Sunday. On the Sunday after the preachers had gathered for worship they separated for preaching and personal work. It is with great joy and thanksgiving that Bro. Elangwe reports the baptism of five men on the Saturday evening and four men on the Sunday morning. On Sunday, 24th, our brother worshipped with this new congregation and tries to reach them for teaching as often as possible.

I am sure we are all delighted with the news, brethren, and feel that any help we have given has been well worth while. If anyone would care to drop Bro. Elangwe a letter of encouragement his address is Box 121, Kumba, Church of Christ, West Cameroon, Africa.

Contributions to the fund, still very much required and appreciated, can be sent to James R. Gardiner, 88 Davidson Terrace, Haddington, East Lothian, Scotland.

(Recently we had the privilege of seeing some photographs of Bro. Elangwe and others in the Cameroons, giving us an insight into the work of God being done there. We occasionally write to and have letters from Bro. E. and support Bro. Gardiner's appeal both for such letters and contributions.—Ed.).

COMING EVENTS

Wigan, Albert Street.—Gospel Mission Saturday, February 24th, to Lord's Day, March 10th, 1968.

Meetings on Saturday, Sunday, Tuesday, Wednesday and Thursday each week, all 7.30 p.m. Speaker: Bro. Clarence Eckman of Belfast.

We look forward to the Lord's blessing on the mission and request your prayers and support.

Morley (Zoar Street): Anniversary Week-end Saturday and Sunday, 24th and 25th February.

Saturday: Tea at 4.15 p.m. Meeting at 6.15 p.m. Chairman, Bro. P. Partington; speaker, Bro. Geoffrey Lodge.

Sunday: Bible Classes at 11 a.m. Breaking of Bread at 2.30 p.m. Gospel Meeting at 6 p.m.; speaker, Bro. Geoffrey Lodge.

SPRING CONFERENCE WEEK-END

Saturday, Sunday, Monday

April 13th, 14th, 15th, 1968

Saturday: 2-3 p.m., Conference Business Session. 3.15-4.15 p.m., 1 The family of God; 2 Begotten by God (speakers to be announced later). 4.45 p.m., buffet tea. 6.45 p.m., evening meeting, Frank Worgan.

Sunday. — 10.30 a.m., Bible School. 11.30 a.m., Breaking of Bread. 6.0 p.m., Gospel Meeting (all Frank Worgan).

Monday.—10.30-11.30 a.m., Devotional Meeting. 2.0 p.m., an afternoon outing.

The congregation at Petticoat Lane, Ince-in-Makerfield, has made its building

available for the conference and hopes to arrange accommodation for all who wish to stay for the week-end.

A sincere invitation is extended to all brethren to visit us on this occasion.

Please write early for hospitality to: John Partington, 86 Lord Street, Hindley via Wigan, Lancashire.

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between

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25 Caponhall Court, Tranent,
East Lothian.

WANTED

If there are any churches or members who have copies of the previous Churches of Christ hymn book which are not in use, please contact Hugh Davidson, 21 Glen Lyon, East Kilbride, Glasgow.

BIRTH

A son to Brother and Sister Stanley Evill, on Tuesday, 9th January, 1968, in the Good Hope Maternity Hospital, Sutton Coldfield. Mother and the baby are doing well. He is to be called Stuart Christopher. You are invited to join in returning praise and thanksgiving to our Father for His loving kindness at this time.

P.J.

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

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