

The SCRIPTURE STANDARD

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

VOL. 34. No. 6.

JUNE, 1967

'FOR IN ONE SPIRIT WERE WE ALL BAPTISED'

"FOR in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free, and were all made to drink of one Spirit." (1 Cor. 12:13.)

What is the problem within this verse? Does Paul refer to water baptism or Holy Spirit baptism?

Grant first that he might be referring to Holy Spirit baptism and then note the problems that would create:

1. As Dr. T. W. Brents points out in "Gospel Plan for Salvation," page 580, if this is a reference to Holy Spirit baptism then Paul is contradicting himself, for in Eph. 4:5 he says there is but one baptism. Paul was preaching and practising water baptism when he wrote 1 Corinthians and Ephesians, but Holy Spirit baptism was a matter of history when he said there is but one baptism.

2. Notice that the baptism of 1 Corinthians 12:13 applied to all in that church. Verse 12 will clearly show that Paul had all the members of the body of Christ, the church, in mind when he said in verse 13 they had all been baptized into one body. Not some, but all had been thus baptized with this baptism, whatever it was. However, even today those who claim for themselves Holy Spirit baptism do not claim that all in the church have it or enjoy it. It is a "second blessing." Paul had in mind not just all the members there in Corinth but all members of the one body of Christ, the church everywhere, in stating that in one Spirit they were all baptized. This verse would thus prove too much even for those who think they have Holy Spirit baptism.

3. Paul says this baptism had put them into the one body, the church. It was a baptism *into*. Water baptism is into a religious body. Have you ever seen in the New Testament where Holy Spirit baptism was *into* the body, into the church, or into anything? Not so. Ephesians 1:23 and Col. 1:18 teach that the body of Christ is the church. The context of 1 Corinthians 12, will clearly teach this fact also. A penitent believer by being baptized into the one body is baptized into Christ. (Rom. 6:3; Gal. 3:27.) The baptism of 1 Corinthians 12:13 must be the baptism translating one into the church, into Christ, into his body. Such language would fit and describe only water baptism. It is foolish to think this refers to Holy Spirit baptism.

4. Granting that Cornelius received Holy Spirit baptism, (Acts 10; 11), this particular passage would therefore teach that these Gentiles by such Holy Spirit baptism entered the church, the one body. But, carefully reading Acts 11 you will discover Cornelius received the Holy Spirit as Peter began to speak, or really before he had preached unto them the words whereby they could be saved. They were not saved until they could at least have heard Peter preach the gospel to them, creating in their hearts faith in Christ. See what a misuse of this passage does? You have these Gentiles baptized with the Holy Spirit into the church before they had even heard the gospel. That couldn't be so. Paul is not thinking of Holy Spirit baptism here.

5. In the last phrase of the passage Paul is showing that following this baptism they all drank of that one Spirit. The drinking is not the baptism but the result or fruit of it. Now, if they had been baptized in the Holy Spirit, enveloped or overwhelmed in the Spirit, why would there be the need of their then drinking of the Spirit? There wouldn't be. A study of John 7:37-39 clearly teaches that to imbibe the teachings of the Spirit is to drink of that Spirit. Having been baptized in water into the body of Christ we do just that as Christians. Isn't it illogical to say Paul refers to a baptism with the Holy Spirit here?

J. W. Shepherd, "Handbook on Baptism," page 393, quotes Beet as stating this verse could be translated "in one Spirit" or "by one Spirit" but never "with one Spirit."

Study the different prepositions employed in our American Standard Version of this chapter by Paul in showing their relationship with the Holy Spirit. Verse 3 says that "in the Holy Spirit" men can and do say that Jesus is the Christ. This preposition is the same in the Greek and English as the one translated "in" in verse 13. Paul is showing that according to the teachings of that Holy Spirit one can learn and then say Jesus is the Christ. He cannot otherwise learn it. Following those same directions of that same Spirit one is baptized into the body. "In" the Spirit, "by" the Spirit, according to the Spirit, following the teachings of the Spirit:—all are the same thought.

"Through the Spirit" of verse 8, "according to the same Spirit" of verse 9 and "in the same Spirit" of verse 9 express the same thought and the same relationship with the Spirit of God, who had brought to them all these divine gifts in that age. Through the agency of that one same Spirit they had received the different gifts and that same Spirit had guided all of them to be baptized into the same one body or same church. As the Spirit is one now so is the body one, for all the many members were guided by this same Holy Spirit to be baptized into the same body, not many but just one.

David Lipscomb in "Queries and Answers," page 48, states: "To say the Spirit baptizes, or directs us to be baptized, and we are baptized by the Spirit mean the same thing." Paul has agency in mind, not element, in this verse. The Holy Spirit was the agency directing or guiding all to be baptised into the same one body of Christ.

J. W. McGarvey in his "Commentary on 1 Corinthians," page 124, gives a rich comment: "Paul here proves the unity of the church by the method of its creation. One Spirit acting through the apostles and all other evangelists and ministers had begotten people of different races and nationalities and conditions and had caused them to be baptized into the one church. The Spirit thus made them one organism."

H. L. JACKSON

STUDIES ON THE TABERNACLE

No. 3: The Furnishings

THERE were two sets of furnishings for use in the tabernacle services, some outside in the tabernacle outer court, and some for inside. These again were in two sections, one for use in the Holy Place, and the other in the Holy of Holies.

Outside the Tabernacle

First there was the brazen altar of sacrifice set immediately facing the entrance gate of the courtyard (Exod. 27: 1-8 and Exod. 38: 1-7). It was made of shittim or acacia wood and overlaid with brass; the implements of service for the altar were also of brass—pots, shovels, basins, flesh-hooks and fire pans. Nothing was left to chance or man's device, a point we shall emphasise later. This brazen altar, or altar of sacrifice as it was also called, was approximately twice the size of the Ark of the Covenant and Mercy Seat.

Immediately behind this altar, about halfway between it and the entrance to the tabernacle, was the laver, a kind of brass bowl on a stand; by the description in Exod. 38:8 this was apparently made from highly polished brass mirrors used by the womenfolk. A footbath ran round its base where the priests could wash their feet in the ceremonial washings attached to the tabernacle services (Exod. 30:17-21). The importance of these washings is emphasised in verse 20: "They shall wash with water, that they die not." One is tempted to ask what would be thought if God emphasised his commands these days in the same terms?

Inside the Tabernacle

Now let us look at the furnishings inside. On entering through the veil over the entrance, of which more will be said later, we see on our left hand the golden candlestick, or lampstand (which is really more correct). This was made of solid gold with seven branches, three on either side of a central one. For a description of the lampstand see Exod. 25:31-40 and Exod. 37:17-24.

Each branch had an almond-shaped bowl for holding the oil; these apparently lay in an ornamental container like a flower, with a knop or bulb to hold a reserve of oil, for the light had to burn night and day and was attended to by the priests night and morning.

Snuff tongs and snuff dishes to contain them were made of pure gold (no expense was spared in the making of these and other vessels for use in the tabernacle). The weight of this massive lampstand was about one hundred and thirty pounds and by present-day standards it would be worth £60,000. It is significant that no artificial or natural light was available in the tabernacle save this divinely-ordained source of light. It is also significant that the instructions regarding it in Exod. 25: are concluded with the words, "And look that thou make them after the pattern which was shewed thee in the mount," again emphasising the attention to detail the Lord demanded in this earthly tabernacle which, as we shall see later, was destined to be a type of that spiritual tabernacle, the church.

On the right hand of the tabernacle as we enter the door (that is on the north side) and opposite the golden lampstand, we have the table of shewbread (Exod. 25:23-30 and Exod. 37:10-16). This also was made of acacia wood overlaid with pure gold and fitted with rings and staves for carrying, supplied with dishes and covers, spoons and bowls, all of pure gold. It was three feet wide, one foot six inches deep and two feet three inches high—about the size of a small type-writer desk. The shewbread was made of fine flour (Lev. 24: 5-9) in twelve loaves, one for each of the twelve tribes. It was topped with oil of frankincense. No doubt the dishes were for the shewbread, the bowls, spoons and covers for the oil of frankincense with which the bread was topped, and was to be eaten by the priests every Sabbath day, "For it is most holy unto him of the offerings of the Lord" (Lev. 24:9).

The next item of furniture we see is the golden altar of incense, placed immediately in front of the veil or curtain dividing the Holy Place from the Holy of Holies. It was 18 inches square and three feet high, and was made, like the other furnishings, of acacia wood overlaid with gold and fitted with staves and carrying rings; in it the priests burned incense night and morning.

It may be profitable at this stage to take a look at the veils or curtains belonging to the tabernacle. These were similar in design and size, being made of blue, purple, scarlet and fine twined linen (Exod. 36:31-37). The inner one was decorated with skilfully worked cherubim and hung on four pillars; the outer one was made of the same material, but skilfully worked with needlework and was hung on five pillars.

The outer veil cut off the tabernacle from any but the priests, whilst the inner one guarded the holiest of all, through which only the High Priest must go once a year. It was behind this inner veil that the Ark of the Covenant was placed. This too was made of acacia wood overlaid with pure gold, was three feet nine inches long, two feet three inches deep and two feet three inches high—not quite as large or as high as the average kitchen table; the lid was the same length and width as the Ark itself and was known as the Mercy Seat: it was made of solid gold and ornamented by two magnificent cherubim, made also of solid gold (Exod. 25:10-22; 37:1-9).

The contents of the Ark are themselves of great significance. They were the two tables or tablets of stone on which were written the Ten Commandments; Aaron's Rod that perpetually budded; a golden pot of manna, and a golden censer or fire pot (Heb. 9 :3-5), although judging by the context Aaron's Rod that budded could not have been added to the contents of the Ark until some 20 years after the building of the tabernacle (Numb. 17:1-55).

Words cannot adequately describe the magnificent structure that the tabernacle was. Sufficient it is to say it was of divine origin, therefore beyond improvement for the portable place of worship it was intended to be. Only the Temple of Solomon exceeded it in grandeur, and that also was of divine pattern. As "living stones" in the spiritual tabernacle, the Church, let us seek to be worthy priests, offering acceptable sacrifices to Him who is our great High Priest and Mediator, Christ the Lord.

HAROLD BAINES.

BOOK REVIEWS

G. R. Beasley-Murray: "Baptism Today and Tomorrow," 1966, 172 pages.

I WAS pleased to be asked to review this book since it is written by a member of the Baptist Church. I have long marvelled that a Church with such a name should present so uncertain a witness concerning baptism. The author admits this failing and is in part trying in his book to move his fellow Baptists to make their views more rational. He declares it to be a matter of importance for all those claiming a part in the Christian Church to speak clearly on this subject, for otherwise how can the world understand? To this we must say "amen," and though we cannot subscribe to all that Beasley-Murray has to say, I am glad that he has made the attempt.

The book contains a great many quotations from sources both ancient and modern: these serve to my mind to show how many men have seen a part of the meaning of baptism very clearly. The trouble has been, and still is, that the fascination with a part has blinded many to the total view which is so much more meaningful than any of the parts. The writer of this book commends himself to us in Churches of Christ in that he specifically sets out to "tell all." Thus the debate as to whether baptism is symbol or sacrament, whether it represents something (as in Rom. 6), or whether it achieves something ("baptism doth also now save us") finds him agreeing with both contentions—PROVIDED THEY ARE NOT ACCEPTED ALONE.

In tracing the apostolic origins of baptism he presents very well what we have often heard in Gospel sermons, but graciously and without rancour. He uses the phrase "conversion baptism" to describe New Testament baptism, and for those of very different background from our own this will no doubt be quite a telling description. He is prepared to say that some who have not received baptism are saved, because of their "fruits." This I find a great difficulty myself. I do not feel justified in saying more than the scriptures on such a matter, but like any fair-minded person, I have to admit to evidence of a real interest in Christ on the part of many who have not known or have not submitted to "conversion baptism."

The author has a very interesting comment on the phrase "in the name of . . ." as used in connection with baptism, which indicates baptism to be a means of surrender (page 43). He maintains all the usual attendant details at baptism which we have learned to see as part and parcel of salvation. He also makes plain that the gift of the Holy Spirit by baptism, the laying on of the hands of the attempts to excuse oneself water baptism on the grounds that one has received the Spirit are not really acceptable. Beasley-Murray seems to me to be too ready to equate the gift of the Holy Spirit by baptism, the laying on of the hands of the apostles (e.g. Peter and John and the Samaritans), and baptism in the Holy Spirit. I personally do not see these as the exact equivalents of each other in varying circumstances. I fancy that they may be said to overlap in their application.

He draws his study on the New Testament teaching on baptism together by saying that baptism into Christ is baptism in the name of the Father, and the Son, and the Holy Spirit, and brings one into the church. He makes the point that earthy man needs a physical sign of entry into the church, and that therefore a belittling of water baptism as inferior to claimed Spirit baptism misses the real point of New Testament baptism. It was designed by God for men: He needs no sign, He knows. The book has a sound section on baptism and the Christian life, in which the inescapable linking of the new life and the confession of faith are well pointed.

Chapter 4 deals with "Baptism in Baptist Churches Today." The author points out the over-emphasis on the spiritual aspect of baptism from which his own Church has suffered. This in time has given rise to open membership (in Britain only, it seems). Methodists for example have been accepted as members though they have never submitted to believers' baptism (not even to believers' sprinkling). Some Baptist Churches have taken this a stage further and admitted adolescents into church membership without baptism. This was precisely the tangle I could not rationalise for myself with regard to the Baptist Church, and I was pleased to see the author face the problem and sound his warning against this innovation. His solution—crudely, to accept the Methodist because he has been a long time mistaken, but to require really new boys to undergo the full treatment—seems inadequate.

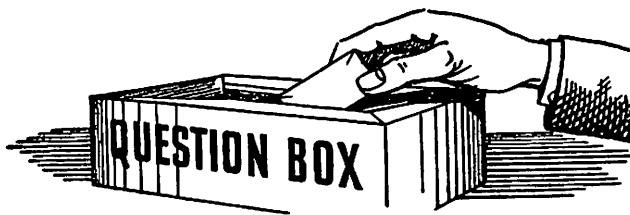
The main step toward reform he rightly states to be the recognition that the separation of conversion from baptism is not normal in the New Testament.

The problem of children in the church is considered, and very wisely dealt with, in my humble opinion. He points out that ages ranging from 4 to 18 years have been quoted as the earliest possible age for receiving baptism. Beasley-Murray declares that the real test is, Can they believe? If they can, then is the time. Col. 3:20 is quoted to show that the early church had young members.

The last chapter of the book is devoted to a study of infant baptism. The author points out that a great deal of misunderstanding and all the acrimony between the contenders on this front stem from the failure or refusal to listen to each other. Paedobaptists are naturally offended when we in common with the Baptist Church refuse to recognise infant baptism as valid baptism; the implication is if this was intended as a means of entry to the church, and is not accepted, then into what have we entered? Into what indeed?! With all the good will in the world we are bound to appear to seem to adopt the holier-than-thou attitude. Beasley-Murray would accept their standing with Christ, but would not allow membership of the Baptist communion. This of course has the effect of making the Baptist Church more exclusive than the Lord's body. This weakness we can see, but how do we account for the real concern for Christ that many such display? We may not have made the Baptist's mistake, but this is only because we have not dealt with the problem that such people seem to have got something out of Christ without ever coming into Christ, if our understanding is right.

He refers to the fact that since the third century baptism has been very largely equated with infant baptism. Although there is now a large body of informed Bible scholarship saying clearly that Apostolic baptism was believers' immersion, there is a great gulf between this body and the theologians, who seem to find it easier to read each other's books than to study critical commentaries. Many again tend to say infant baptism exists and therefore it must be accepted however it may have arrived. The argument based on household baptisms in the New Testament is carefully dealt with, as are all the straws at which paedobaptists have clutched from time to time. Each time Beasley-Murray returns to his main theme—the total view of baptism as shown to us in the New Testament. He is able to say that he believes that the witness of the Baptist Church has had an effect on the changes in outlook, albeit small and slow acting, that are to be seen in some churches using infant baptism (notably the Anglicans). I wish we could make such a claim. We could give an even better account of the Spirit's wishes.

G. LODGE



Conducted by
James Gardiner

IN view of our claim to "speak where the scriptures speak" why do we not carry out the practices enjoined as to (1) washing of each others' feet (John 13:14; 1 Tim. 5:10); (2) greeting each other with a holy kiss (Rom. 16:16) and (3) enrolling and supporting widows in the church who do the services enjoined in 1 Tim. 5:3-16)?

This month we deal with parts 2 and 3 of the question and, of course, limited space will necessitate rather brief answers.

(2) A "holy kiss," or "kiss of charity," is a phrase occurring several times in the N.T. It appears to have been a custom in eastern countries, and to some extent still is today, for one to greet or salute a friend with a kiss. In much the same way, we in our segment of the globe normally greet one another with a handshake. Falling on one's neck and kissing him was also common in bible times and countries. It was merely a method of salutation and, like feet-washing, was never an item of worship.

The Lord, however, in the N.T., did regulate the quality of this act of greeting among the disciples and stipulated that when they kissed in greeting the kiss should be a "holy" one. The emphasis is on the word "holy." In other words they were not to greet one another with an unholy kiss, an improper one, or a hypocritical one. Judas gave the Saviour an unholy and hypocritical kiss when he

betrayed Him. Here in the west I suppose we could read Paul's words as being, "Greet one another with a holy handshake" — since it is possible to give a casual, careless, dutiful, indifferent, patronising or hypocritical one.

I know that this eastern custom has, like the washing of feet, been in some quarters exalted into a church observance, regularly performed, and called "The Holy Kiss," but this surely has not the sanction of our Lord.

(3) Enrolling and supporting widows.

Paul does not specify here into what "number" the widow is to be taken. He does not specify the purpose of the "number" but he apparently speaks as if the whole matter would be easily understood by the recipients of the epistle. Honour was to be given to "widows indeed" and Acts 6:1 refers to widows being "neglected in the daily ministrations." These widows under discussion however, those to be "taken into the number," had to possess qualifications of age, piety and good works before they could qualify for entry to this little band—the widow ministry.

Destitute widows of any age would require to receive pecuniary aid from the church, but only those over 60 years of age, with a record of good works, were to be taken into the number. This "number" could not refer to the church. Obviously a special work is envisaged — a widow ministry or service. Certainly many valuable tasks could and would be performed by such Godly women, and no doubt they tended the sick and aged and gave teaching, guidance and advice to the younger sisters on problems peculiar to women. In my own humble view the "widows' number" was something quite unlike the custom of washing feet or greeting with a kiss, but something valuable to the spiritual growth and well-being of the church. There seems to me to be no reason why such work should not still be valuable. Unlike eastern widows of Paul's day, our widows' are perhaps seldom truly destitute, but if and when such widows exist in the churches — destitute widows of the required age and character qualifications—they can perform a valuable work for the Lord and should, therefore, be taken "into the number."

[Questions, please, to James R. Gardiner, 88 Davidson Terrace, Haddington, East Lothian, Scotland].

THE MANHATTAN TEMPLE

FOR several years the Manhattan, New York church, and their preacher, Burton Coffman, have been trying to raise money by brotherhood solicitation to build a meeting house. Recently several of the religious journals have carried additional notices about their latest efforts to raise money.

Reuel Lemmons, "Firm Foundation" editor, recently said, "Burton Coffman and the Manhattan church is (sic) out raising money" (February 7th, 1967). This announcement was not particularly surprising, since Burton Coffman and the Manhattan church have been out raising money nearly as long as some of us can remember.

The building project of the Manhattan church has been underway for more than a decade. As I remember they paid \$330,000.00 for a building site. That action alone should have raised a few eyebrows. A \$100,000.00 building is considered adequate and super-adequate by most churches. A \$200,000.00 building by most churches is considered an expendable luxury. And a \$300,000.00 building by nearly any church would be considered a virtual temple.

But Manhattan put more than \$300,000.00 in a building lot alone. Though the sectarian churches for a score of years have considered property on Manhattan Island too expensive to attempt to erect a building thereon, our brethren considered it absolutely essential. Manhattan embraces an area less than five miles square. There are a good many of us who have to drive more than five miles to worship, and many in the New York area who drive four or five times that far. But we had to impress the world, and build right in the middle of Manhattan Island, though real estate there is some of the most expensive in the world.

The brotherhood has already sent this church more than \$100,000.00 with which to build a building. You would think a cool million bucks would build a "fairly suitable" meeting house for the two hundred people who comprise the Manhattan congregation. One also would think that with a \$900.00 a week contribution this church could at least provide itself with a suitable meeting house. Churches usually can build for themselves any meeting house they need; they may not be able to afford any meeting house they want.

It is difficult, if not impossible, to tell when Manhattan will have enough money. Each time they set a goal, they have no sooner obtained that than they set a new and higher goal which they expect the brotherhood to supply. Their \$100,000.00 goal now attained, they have announced: "We are determined to raise another million dollars, or even more, if necessary . . ." They even have the audacity to state that "the wishes of the brotherhood . . . demand that we raise additional money . . ." ("Gospel Advocate," January 26th, 1967).

For "Phase II" they tell us "another million dollars will be needed." They have requested that "every church of Christ in the nation" send them one-half of one Sunday's contribution. And, "Of course, other fund raising efforts will be intensified and continued also." They boast of the fact that this "little church" with the \$900.00 a week contribution has paid all of the cost of fund raising. They have not used any money sent to them to beg more money. I guess this would be bad! Their counterpart in professional religious begging, the Highland Church in Abilene, Texas, has used more than \$700,000.00 sent to them for the Herald of Truth to beg more money.

What is the object of this Manhattan project? B. C. Goodpasture says that failure to build this building "would cast a shadow on our image all over the world" ("Gospel Advocate," January 26th, 1967). Burton Coffman said, "For churches of Christ to attempt to build on Madison Avenue and then not complete it would damage their image for generations." So it sounds as though we are trying to do something about "our image" by erecting a \$2,000,000.00 temple on Madison Avenue.

But we still cannot be sure "our image" is not going to be damaged. A few years ago maintaining our image was going to cost us \$1,000,000.00. Now maintaining our image is going to cost us "another million dollars, or even more . . ." It sounds something like blackmail to me. Either you fork over another \$1,000,000.00 or your image is going to be damaged. But suppose these brethren decide they want to undertake "Phase III" just as soon as the brotherhood supplies "another million" for "Phase II." Won't "our image" be jeopardized again? Reckon the brotherhood might then have to send yet "another million dollars, or even more" to Manhattan to preserve our image?

Never before has so much been done by so many for so few, who yet wanted so much more. And so the Manhattan temple makes it ways to the skies. It seems that I remember some people back in the Old Testament (Genesis 11) who were going to build a tower (temple) to make a name ("image") for themselves. People never learn, do they?

C. WILLIS in "Truth" magazine, April 1967.

[New Testament Christianity?—Ed. "S.S."]

SCRIPTURE READINGS

JUNE 1967

4—Proverbs 15:1-18	1 Tim. 6:11-21
11—1 Samuel 1:1-19	2 Tim. 1:1-14
18—1 Samuel 1:19-28	2 Tim. 1:15 to 2:13
25—1 Samuel 2:1-11	2 Tim. 2:14-26

THE APOSTLE PAUL'S CLOSING WORDS

WE regard Paul's second letter to Timothy as his last words to us and possibly to Timothy. It will do us good to consider the things which occupied his mind as he recognised the close approach of his "departure" (4:6).

Let us look first at his recollection of Timothy's tears when they last parted. He is assured of the sincerity of his faith, bearing in mind that the same faith and sincerity had been shown by his grandmother and mother before him. A measure of our characters is inherited,

though we may cultivate or neglect it. What we believe is of vital importance, and Timothy's faith had been built upon the Scriptures (3:15). We can hardly realise how deeply he would feel separation from Paul, partly on account of the close personal bond of love, but more perhaps on account of the spiritual strength imparted by his abundant confidence in God. The bond and the feeling were mutual. Paul writes "to have you with me would be the greatest possible joy" (1:4, Phillips). A fear of weakness on the part of the younger man moves Paul to urge that he "stir up the gift of God, which is in thee through the laying on of my hands" (1:6), and the example of his own sufferings and assurance is set forth (1:8-12).

Timothy had received that spiritual gift to enable him to preach the gospel with authority before it had been committed to writing, but his use of it depended upon his own will. Hence he is required and urged to maintain without change "the good deposit" (1:14 R.V. margin). "Hold fast the form of sound

(healthful) words" is his instruction. Paul had taught Timothy the right truths in the right words, and on his power to transmit it to others depended the health of the church. Already false teachings are rife, leading to "un-christian babblings" (2:16 Phillips), and the only safety is in "contending for the faith once for all delivered." The same of course holds today and justifies the plea for "New Testament" faith and practice. We can see Paul's anxiety for the preservation of the original divine message of the gospel due to his knowledge that "some shall depart from the faith" (1 Tim. 4:1). Presently against his careful and distinct teaching about marriage, some will "forbid to marry, and command to abstain from meats" (1 Tim. 4:3). These are marks of the apostasy foretold in scripture, clearly seen and almost advertised today.

Thus we have repeated reference to attention to God's word. Paul is in prison because of his faithfulness in preaching the truth but the word of God is not imprisoned (2:9) and Timothy's great effort must be to please God by "handling aright the word of truth" (2:15). Certainly the Old Testament Scriptures must have been in view, but with the addition of the personal teachings of the apostles and their immediate helpers (such as Barnabas, Philip, Silas, Apollos—to name a few); and finally by those writings which have been so miraculously preserved to us in the "canon of scripture." Peter's reference to Paul's writings and subsequent history reveal that already much was written down (2 Peter 3:15 and 16). So the climax of Paul's instruction comes to us in 3:16 (easy to memorise in view of John 3:16). Here we have clearly the fact of inspiration (God-breathed writings), the purpose and the outcome for us. The duty of a man of God — and every Christian man and woman should be that — is to reach up to completeness, "furnished completely" by the God-breathed writings for every good work. We like the translation and interpretation, "The scriptures are the comprehensive equipment of the man of God, and fit him fully for all branches of his work" (Phillips). The Lord give us the aspiration, the ambition for this — and there will be no more neglect, now so widespread and encouraged by doubters, of that precious word.

The other aspect of faithfulness on the part of preachers of the word is dealt with also as in all Paul's writings. No amount of knowledge of the scriptures absolves from a most careful walk with God. We read this in 2:3-7, where there are three illustrations of the need for concentration on good living. A soldier keeps to his training and does not get entangled with other pursuits. An athlete carefully observes the rules

for his training and running. A farm worker has entitlement to results when he works well. So Timothy must practise godliness (1 Tim. 4:7) and live a blameless life (2:20-26). Persecution may be inevitable but the patient bearing of it will be more than rewarded (3:12 and 13). Patience with the erring, love to all and perseverance in good must go hand in hand with his teaching (2:24-26; 3:14; 4:2). James warns us (1:22) to be doers of the word as well as hearers. He tells us also (3:1 and 2) how much more we should be doers when we teach and preach.

R. B. SCOTT

NECESSITY OF ELDERS TODAY

All men who subscribe to the Scriptures as their rule and guide of faith must admit that The Eldership, or Elders, is a major subject in the New Testament. If you feel that we need no church government and men to fill positions in this government, may I remind you that we do have and practise some form of church government: Two or three brethren, and in some instances sisters, meet in small groups and make decisions determining the future of that congregation. These are usually called our leaders, a totally unscriptural title. I suggest that Jesus Christ, having ALL AUTHORITY, set up His church and placed the elders in it to govern. The Holy Spirit confirmed this repeatedly in Acts 20 1 Tim. 3, and Titus 1. The fact exists, brethren, and only Jesus Christ can abolish this office: only He can alter the requirements ordered of elders.

Some say, "We can worship without elders." Yes. Acts 14:23 shows that elders were appointed in Derbe, Iconium, Lystra, etc. We have churches four to six years old having qualified men for this position. Brethren Paul and Barnabas, as evangelists, did their job and no doubt told these people to "seek out from among yourselves" . . . "men who desire the office of a bishop," capable according to certain rules. Paul in giving instructions to Titus, an evangelist (this should apply to evangelists today) said "set in order things lacking and ordain elders."

To speak negatively for a moment, if elders are not necessary today, certain scriptures need a lot of explaining. 1 Tim. 3:1-2: "If a man desire the office of a bishop he desires a good work." Brethren, we can desire this office all we want to today; and let's face it, we just are not paying any attention to this passage except lip service.

Heb. 13:17: "Obey them that have the rule over you and submit yourselves for they watch for your souls." Brethren, we make a mockery of this passage of

a victim of vanity of the most foolish kind.

Life Through Death

Another aspect of bread that may have escaped our notice, is that it is the product of death; something has to die in order that life may come. This, we feel, was the cardinal point our Lord had in mind. In John 12:24: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." For every earful of corn from which the miller mills his flour and you housewives bake your bread, a grain of wheat has had to die. But in dying gave life abundantly.

The Apostle Paul, in that masterly discourse on the resurrection in 1 Cor. 15, enlarges on the same thought: he shows that a grain of wheat falling into the ground without "quicken" is not giving life until it dies. The great teaching our Lord is here giving is that, unless he had died, we, and the millions of the saved, would never have known salvation; but, thanks be to God, he did die and became in very truth "the Bread of Life." The words our Lord uses in John 6 are worthy of our consideration. Verse 35: "I am *the* bread of life; verse 48: I am *that* Bread of Life; verse 51: I am the *living* Bread which came down from heaven—living, life-giving bread. There we have *the* bread; that Bread, the living bread, the everlasting bread—"He that eateth of this bread shall live for ever" (verse 58).

In preparing these thoughts, I have had in mind the old fashioned way of preparing bread by hand, rather than the modern way of baking by machinery; for when our Lord gave this teaching he too would have in mind the procedure of his day.

Hard Work

We find ourselves thinking of the toil and labour our mothers put in when they baked their own bread. To-day's housewives have little knowledge of the work involved in bread baking. Just so, we in our turn have little knowledge of the toil and sacrifice involved in our Lord becoming "the bread of life, which came down from heaven." In another context a similar thought is expressed:

"But none of the ransomed ever
knew

How deep were the waters crossed,
Or how dark the night the Lord
went through,
Ere He found the sheep that was
lost."

In the days of Christ and to quite modern times there were no thermostatically controlled electric ovens. To-day most of us buy our bread ready baked, sliced, wrapped and ready for eating. Many people to-day seem to like their religion the same way—all neatly wrapped up, ready for consumption, knowing and caring little what is involved in that loaf of bread. One feels that, even among Christians, there is little appreciation of the sacrifice our Lord made for us, and consequently little appreciation of the sacrifice demanded of us. And yet, at its best, what is asked of us is so little compared with what we receive.

"Could we with ink the ocean fill,
And were the sky of parchment mad[^]
And every blade on earth a quill,
And every man a Scribe by trade:—
To write the love of God above
Would drain the ocean dry;
Nor would the Scroll
Contain the whole
Though stretched from sky to sky."

So dear Sisters, as you prepare your meals for your families, spare a thought for that richer bread, the "bread of life, which came down from Heaven"; for Him who took that simple commodity so essential to life and used it as he so often did to teach us the greater truths of the Christian faith.

Next month we hope to talk about
Water.

Thoughts from the Kitchen:

The qualities of Christians are often determined by their attitude towards those less fortunate than themselves.

H. BAINES

CAMEROONS' EVANGELISATION FUND

Once again a brief report and reminder that much is going forward in the Cameroons in the preaching of the gospel, and that our help is still required in sus-

taining the present momentum of the effort.

Brother Elangwe writes to say that he is continuing in the printing of much gospel literature, tracts, a correspondence course and a regular paper called "Restoration," urging a restoration of the one faith. He and his fellow workers are also constantly engaged in preaching, teaching the many new members and exhorting the many new congregations being set up. A really worthwhile project for us to support.

Our brother states in a letter to me of a few days ago that "the work is growing. We can now count over fifty congregations with members nearing two thousand." Brother Elangwe is ordering some French type face in this country so that he can print gospel literature also in the French language —• Cameroons being a French Colony or Protectorate.

If you can spare a little towards helping this fine effort in the gospel, please send it to: James R. Gardiner, 88 Davidson Terrace, Haddington, East Lothian, Scotland.

"CAN A CHRISTIAN PARTICIPATE IN MILITARY SERVICE?"

In May "S.S." Bro. Purcell's affirmative statement on this question was published. It was stated that Bro. W. Allan's negative case would be printed in the June issue.

We are sorry, however, that this is not possible. Owing to extremely heavy pressure upon our space, Bro. Allan's article has been returned to him for shortening. When the article is returned it will be published in the first issue of the "S.S." in which room can be found.—Ed.

SPRING CONFERENCE REPORT

The Ulverston Church were this year hosts to the Spring Conference and entertained a good number of brethren in the Quebec Mission Hall on Saturday, 5th April. Bro. Alf Marsden presided at the afternoon business session and at the Devotional meeting which followed it. The speakers, Bros. Geoff. Ellis and John Dodsley, gave comprehensive, yet pointed addresses on "Unity of the Church" and "Causes of Disunity," which were listened to with deep interest.

A well prepared tea intervened before

the evening meeting when, under the chairship of Bro. Black of Dalmellington, the assembly heard two fine addresses by Bros. Alf Marsden of Wigan and Ernest Makin of Ince. It was felt that the conference had been well worthwhile and had resulted in not only a crystallising of the Evangelist position but also in inspiring the brethren present to increased effort for the Lord. We thank the speaking brethren who travelled so far to serve the brethren, also Bro. Black and not least the brethren of Ulverston who entertained us without stint. Tom Woodhouse (Secretary)

THANKS

The church at Ulverston thanks all who attended the Spring Conference, which proved so useful; also those who stayed for the Lord's Day meetings.

The church has been greatly encouraged by these meetings, and we are grateful to all who helped to make them possible.

On behalf of the church,

John Thistlethwaite

NEWS FROM THE CHURCHES

Boureheuwel (South Africa).—On the 15th February Mr. and Mrs. Kenneth were baptised into Christ. Our prayers are that God might bless them, to be the humble means of leading others to Christ.

Peterhead.—During the last four weeks we have had Bro. Frank Worgan and Bro. Alex Strachan respectively, both from the church in Corby, working with us. We have really enjoyed their fellowship. On Lord's Day, 4th May, Bro. William Strachan obeyed his Lord in baptism. The following Lord's Day, 11th May, William's wife Dianne took Jesus as her Saviour. We are having several non-members to these meetings. May the Lord bless us all by adding many more souls to His kingdom.

Alexander E. Strachan, Secretary

Peterhead.—Rejoice with us over another soul finding that peace which passeth all understanding. William Strachan put his Lord on in baptism on Lord's Day, 27th

At our last meeting we enjoyed together again that rich and joyous fellowship we had experienced so often in Wigan and other parts in years past. Many will remember Ernest as a regular attender at the first Bible Schools at Hindley, from 1940 onwards. From those contacts Ernest came to be in great demand to serve the churches in the gospel. He travelled to many parts of England and Scotland, and wherever one went one wasn't surprised to see Ernest. An amusing incident illustrates this point: on one occasion the late Bro. Day was welcoming several visiting brethren in a meeting at Summer Lane, Birmingham. There was "Bro. So-and-So from such a church," etc. When Bro. Cole's name was mentioned he was welcomed as "Bro. Ernest Cole, a cosmopolitan brother." I was told that afterwards when Bro. Cole looked up the meaning of "cosmopolitan" and found that one of the definitions was "a man of the world" he was no little dismayed!

Ernest was a lovable character: his smile was a benediction; he had a mischievous sense of humour. Yet his merry laugh often hid the deep physical suffering he endured all his life. Byron, a very different character, wrote in a very different setting "And if I laugh at any mortal thing, 'tis that I may not weep." Ernest long knew that physically he was under sentence of death because of his incurable illness. Yet how glorious to realise that his crippled body will be restored whole and complete in the full redemption which his beloved Saviour has won for His own.

Carlton Melling

Buckie.—The church has suffered another loss, by the death on April 29th of Sister Susan Souter, widow of our late Brother Robert Souter, at the age of 70. For a number of years she had been a patient sufferer. Although unable to meet with the brethren, the church and faithfulness to her Lord were the main concerns of her life. To the family who loved their mother we give our deepest sympathy and commend them to the grace of God. Burial service was conducted by Bro. William Mair.

"Blessed are the dead, which die in the Lord."

John Geddes

OVERSIGHT

Owing to Editor's oversight "Slices from Bread of Life" July readings have been omitted. They will be included in next issue.

"SCRIPTURE STANDARD"

Balance Sheet for Year Ending March 31st, 1967

INCOME			
Cash in hand B/f.	149	12	3
Bank Balance B/f.	163	17	5
			313 9 8
Subscriptions	412	17	4
Gifts	153	12	0
Sub. to "Mission Messenger"	1	0	0
			567 9 4
			<hr/>
Total	£880	19	0

EXPENDITURE

Printing "S.S." (10 months)			414 3 7
Reading Cards, 1966			6 15 0
Reading Cards, 1967			7 16 0
Bound Volumes ...			20 12 6
Postage: Printers	15	18	2
Postage: Distribution	30	4	6
Postage: Editor ...	3	0	0
Postage: Treasurer	7	10	0
			<hr/>
			56 12 8
Stationery			14 19 7
Loss on \$ Cheques			14 10
			<hr/>
			521 14 2
Balance at Bank ...	292	2	1
Cash in Hand	67	2	9
			<hr/>
			359 4 10
			<hr/>
Total	£880	19	0

Checked and found correct.

H. Hardy, April 19th, 1967.

FROM THE TREASURER

At first glance this will appear to be a healthy Balance Sheet, so I must hasten to point out the other side. I feel I am always looking on the black side, but there is a chill wind blowing and prospects are looking bleak. The main facts are that whereas in 1966 there was a balance in hand of £313 9s. 8d., and this year we show £359 4s. 10d., in 1966 we had paid for the full twelve months printing. Here we have only paid for ten months, due to bills not having been received from the printer. This means that our true balance is really about £90 less than shown. Printing costs in the past year have risen by more than £50 and will be still higher this year. On the three months' accounts just received the increase on printing is £3 10s. per month.

For the statisticians here are the blunt facts: printing for one month. 1,000 copies, £44 5s. We do not sell 1,000 copies per month but about 900. Thus it will be seen that at 10d. per copy we are losing money.

COMING EVENTS

East Ardsley, Morley and Dewsbury.—Yorkshire Churches United Mission Effort, June 5th to 11th, 1967 (D.V.) Monday, Tuesday, Wednesday, 5th-7th: Gospel meetings to be addressed by Bro. A. E. Winstanley. Thursday, 8th: Religious film and discussion. Saturday, Sunday, 10th-11th: Gospel meetings to be addressed by Bro. P. Partington. All meetings begin at 7.30 p.m. in Ambler's Mill Canteen, Ardsley (situated on the Bradford-Wakefield road). Help us by your prayers and presence.

Birmingham.—The church at Summer Lane, Birmingham hope to hold their 102nd Anniversary on Saturday and Sunday 26th and 27th August. Tea will be at 4 p.m. on Saturday and the evening meeting will commence at 6 o'clock.

We give a cordial invitation to all who can be with us and feel sure the time will be well spent. This is the Bank Holiday weekend and anyone who would like to spend the whole weekend in Birmingham should contact Brother H. Hardy, 67 Broomhill Road, Perry Common, Birmingham, 23 straight away, as accommodations will be rather limited.

There will be a ramble arranged for the Monday if the weather is fine.

CHANGE OF MEETING PLACE

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

OUR OWN

WE have careful thought for the stranger
And smiles for the sometimes guest.
But oft for our own the bitter tone,
Though we love our own the best.
Ah! lips with curve impatient,
Ah! brow with that look of scorn,
T'were a cruel fate were the night too late
To undo the work of the morn.
For though in the quiet evening,
You may give the kiss of peace;
Yet it might be that never for me,
The pain of the heart should cease.

How many go forth in the morning
That never come home at night,
And hearts have broken for harsh words
spoken
That sorrow can never set right.

* * *

More of us would be on the square
if we lived on a higher plane.

The man at the top is usually someone
who has been going to the bottom
of things.

CHANGE OF ADDRESS

Bro. and Sis. Harold and Violet Webb now reside at 61 Laburnum Drive, Oswaldtwistle, Lancashire, and are meeting with the church in Hamilton Street, Blackburn.

WANTED

Albert Street, Wigan.—Will any church having a communion cup to spare please write stating price to Walter Smith, 262 Scot Lane, Newtown, Wigan.

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, Lanes.** Payments to **PAUL JONES,** address as above.

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

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

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

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

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

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