

The SCRIPTURE STANDARD

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

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'In the beginning God.'

"IN the beginning God created the heaven and the earth" (Gen. 1:1). God is the beginning and the end of all things. He is the basis of all our faith and hope. Without Him a great void would exist in the religious world. We believe in God because the Bible tells us about Him, and we believe the Bible is true. However, there are other reasons why we believe in God, the main one being the fact that if we do not believe in God we are forced to believe in atheism. And we could never believe in atheism because it cannot be proved. Hanging over the head of every atheist is the grim thought that there might be a God. True, he doesn't believe there is but he can't prove it. In fact in order to prove there is no God he would have to become a God himself. For until he had searched heaven and earth he could not positively say "there is no God." He would have to be omniscient, and no man can so be.

Logic and reason teach us that there is a God. Nature teaches us that there is a God. When we view, with the naked eye, the starry host of heaven we, like David, declare "The heavens declare the glory of God and the firmament sheweth his handiwork" (Psa. 19:1). We stand in awe at the mighty creative works of our great God. And yet, even though these all tell us there is a God they fail to tell us exactly what He is like. To discover this we must search the scriptures. And when we do we find that:

God is One—There may be many false gods, but only one true God. "Hear, O Israel: The Lord our God is one Lord." (Deut. 6:4). We must learn to place our faith and trust in this one God and cling to Him only. But, we also learn that

God is Spirit—"God is a Spirit" (Jn. 4:24), "for a Spirit hath not flesh and bones . . ." (Luke 24:39). Speculation as to the type of body that God possesses is to no avail. After all is said and done, we can say no more than the scripture. To do so is to invite trouble.

God is Omniscient—He knows all things (Acts 15:18; 2 Pet. 1:19). We cannot hide our thoughts or actions from God. We may be able to deceive many men as to our motives and intentions, but not God.

God is Omnipotent—He has all power (Psa. 19:1; Gen. 17:1; Rev. 4:4). We are living in a time when most men and nations are power-conscious. We as Christians would do well to remember that the God we serve is the most powerful force in existence. He has more power than all the bombs and missiles ever made. We hear a lot about outer space, life on other planets, and going to the moon these days, and we would do well to remember that the God who made our planet made the others also, and His will must be done in all things. There are many things that I don't know, but one thing is certain: God does not have to rely on the in-

ventions of puny man to destroy this old world. And when God decides that the fullness of time is come, all things will be accomplished as he sees fit.

God is Omnipresent—He is present in every place (Jeremiah 23:23-24; Psa. 139:7-10). None can escape His all-seeing eye. Wherever we go and whatever we do God will see and hear.

God is infinitely Just—Psa. 89:14). "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face." We are prone to be unjust and partial, but not God. He is just.

God is infinite in Goodness—(Psa. 145:9). "The Lord is good to all and His tender mercies are over all His works." Think of how good God has been to us. All that we are physically and financially, God has given us. Our food, security, clothing, homes, etc. all come from God. The gratitude He gets in return sometimes falls far short.

God is Eternal—Psa. 90:2 tells us of God's eternal state. Something is, therefore something always was. That Something is God. The cause behind every event.

God is Unchangeable—(Jas. 1:17) ". . . With whom there is no variableness neither shadow of turning." Human love may change, but not God's. He is constant and stable. He can always be depended upon. He is there when we need Him. "A mighty fortress is our God, a bulwark never failing."

God is Love—(1 Jno. 4:8) He loved us while we were unworthy of His love. He sent His Son to die that we might live. The same love that prompted Him to do this is extended to you, sinner friend, today. Will you accept it?

God truly is. He is great and magnificent to all who learn of Him through His word. May we respect and fear Him, that someday we may live with Him.

'As Jonah . . . so the Son of man'

"NOW the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights" (Jonah 1:17).

According to Webster, when used to designate time, a day and night are reckoned as 24 consecutive hours, regardless of time of day or night the period begins. Jonah was in the fish three times 24 hours, "three days and three nights" or so close to that exact length of time God and others acquainted with the facts saw fit to call it that. The important thing is, by act of God, the man swallowed by a fish came out alive three days and nights later—alive! Marvellous, is it not? God could have kept him there longer, of course, but that was long enough to convert Jonah and others.

I never heard of anyone trying to prove these "three days and three nights" meant anything short of 72 hours. Which day of the week or hour of the day he was swallowed is inconsequential, it was still "three days and three nights" spent inside the fish. Ninevites believed Jonah, and so do people today. But when Jesus said 'three days and three nights' (Matt. 12:39, 40; 16:4; Luke 11:29) people teach it may mean just about anything except "three days and three nights" that it meant when Jonah said the same thing. Jesus was giving His adversaries a sign to go by that they might know if He was whom and what He claimed to be. If the "sign" worked they should accept Him: if not, then He was a false prophet and they were not obligated, neither are we; but should be looking for the "promised seed" yet to come.

To those people Jonah was a man of God fully accepted for whom he was. Jesus approached them on their own grounds by giving them "the sign of the prophet Jonah," a sign they understood and, from the way Jesus referred to it, it is plain they neither questioned its truth, nor length of its duration—"three days and three nights." They understood God had a hand in the affair, and if Jesus could produce a parallel circumstance, etc., they would be able to see God working with Him and should be able to accept Him and His teachings thereafter.

But if Jesus stayed dead in the earth, then His sign failed. If He stayed in the tomb a year, the sign would have failed. It was failure also if He stayed four days, or any length of time more or less than He indicated.

"Three days and three nights" mean just that with regard to Jonah, but with Jesus—very few teach it meant exactly what was said. They make it mean just about anything that suits their fancy, not realising they may be making unbelievers, by trying to show Jesus did not do exactly what He said He would do. Jesus made a definite statement with regard to length of time to be spent in the tomb. If I could be made to believe He lied about it, I would not accept Him as Christ.

Let us examine simple statements Jesus made concerning these things. Mark 8:31 and 9:31 give Jesus' statements to His disciples, that He would be "killed, and after three days rise." That implies a burial. In Matthew and Luke his statements refer to the time He would spend in the heart of the earth—"three days and three nights." So we learn He will be killed, buried, rise "after three days" from death and at the end of "three days and three nights" spent "in the heart of the earth," an impossible feat unless by the same power that brought Jonah from the fish alive after a sojourn of "three days and three nights" inside it. No conflict in His prophecy. Both prophecies fulfilled to the letter.

I believe Jesus arose early Sunday (Mark 16:9). Just what time of day, the Bible does not say. From "Caesar's Court" record (p. 94) we gather He must have arisen about 3 a.m. Anyway we know from the Bible He was gone from the tomb before it was light that Sunday morning (John 20:1).

For convenience let us say He arose at 3 a.m. Sunday, though it may have been earlier or later. He said He would spend "three days and three nights" in the earth. Seventy-two hours before 3 a.m. Sunday was 3 a.m. Thursday, time of His burial. From Scripture we understand He was killed in daylight part of a day, buried sometime later. If He was buried Wednesday night, then He was crucified on Wednesday. Yes, Wednesday is the day, the 9th hour, 3 p.m., time of His death.

Some rebel at the idea Jesus was buried so many hours after His death. Consider the element of distance and things involved that are mentioned in the Bible, and other details no doubt necessary but not mentioned, and it is not only possible but probable that many hours passed between His death and burial. Pilate says in his report to Caesar ("Court Record," p. 92) that he went out toward the 1st hour of the night and watched the crowd come away from Golgotha. Later, he says, Joseph came to beg the body of Jesus.

"Today is the third day since these things were done" (Luke 24:21).

What things were referred to?

V. 19, "Concerning Jesus of Nazareth." Some things regarding Him are mentioned, but many are not. His burial is not mentioned in this statement, but from following verses we well assume it was implied and/or included in things "concerning Jesus." Still no conflict in days here. So far as they were concerned, things mentioned end at the burial, unless He came from the grave, as He prophesied. Those "things" ended on Thursday, and "the third day since these things were done" would of course be Sunday, or the first day of the week, the day on which the above conversation took place.

A long time ago I never thought but that the sabbath day mentioned as the day following the crucifixion was the seventh day of the week sabbath, merely wondering why it was called a high day.

Such were not the true circumstances despite the fact that I had been raised up hearing Jesus was crucified on Friday and rose Sunday.

I can now understand by studying Scripture to learn what did happen—that the high sabbath spoken of as following Jesus' crucifixion day was a sabbath connected with the feast, Passover, etc., and to be kept as strict as the seventh day of the week sabbath.

Now I can see Jesus was crucified one day, the following day was a high sabbath, women bought and prepared spices the day following the high sabbath

and rested the sabbath day according to command—then very early the first day of the week they came with spices to the sepulchre where He had been placed—and He was gone.

Crucified Wednesday, kept high sabbath of Thursday, bought spices on Friday and prepared them, rested Saturday and got up early Sunday, according to Matt. 28:1 and Mark 16:1 and Luke 23:56 and others—but please read these places noting sequence and simplicity of recording of events.

The weekly sabbath had no connection with Passover activities at this time of year, and it so happened the 3rd day following Jesus' burial came on Sunday. Some other year the high sabbath of the feast might have come on Monday or another day of the week.

Passover activities began on a certain day of a certain month; not a certain day of some week. And the women brought spices and prepared them, then rested a sabbath before Sunday. They were forbidden to buy or sell on Thursday or Saturday, so it had to be Friday (read Exo. 12). They were to do nothing "except that necessary that they eat."

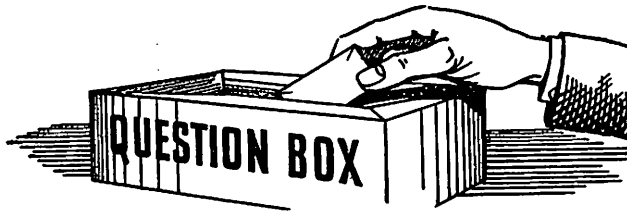
Summarising: Jesus said He would be killed and rise "after three days." Also that He would be "in the heart of the earth three days and three nights," as Jonah was. Do not overlook significance of the words "as Jonah was." Our faith hinges on these very things (1 Cor. 15:12, 20). Scripture and "Roman Court" records show plainly He fulfilled both promises, or prophecies.

Let us not minimise facts connected with the resurrection of Jesus, nor abbreviate His stay in the tomb by teaching He was killed Friday evening and arose Sunday morning.

If that is true then His sign failed and He was an impostor, and the Jews are right in still looking for their Redeemer to come, and in their having rejected Him as being the One.

I believe the sign worked. I accept Him as "The Christ," the promised "seed," the instigator of the "new and living way" (Heb. 10:20). Do you?

M. BREHMON.



CONDUCTED BY
L. CHANNING

Send your questions
direct to L. Channing,
10 Mandeville Road,
Aylesbury, Bucks.

[We publish the answer following because the question is a supplementary one to Bro. Channing's answers in two previous issues of the *S.S.* on the subject of the Jewish sabbath and the Christian Lord's Day.—ED.]

Q. Is there any connection between the Lord's Day and the Jewish sabbath?

A. This question has really been answered in discussing the previous questions, but let it be emphasised that there is no connection whatever between the Lord's Day and the Jewish sabbath, except in one thing, that the Lord's Day continues the divine order of a seven-day week. That this is so is seen from the scriptures, and the world acknowledges it; so much so that in an attempt to get away from anything divine the rationalists of the French Revolution changed the week for a time into one of ten days. The Russians also altered the week in the early days of their revolution. But both attempts failed.

The Apostles and the Sabbath. The claim is sometimes made that the apostles observed the sabbath, but this is untrue. Jesus showed clearly that the New Covenant was not going to be just a new patch on the old garment of Judaism, nor new wine in the restricted compass of the old bottles of the Jewish law (Matt. 9:

16-17). It is true that even the apostle Peter had to realise this (Acts 10:28-29, 34-35; 11:17; 15:7-10). Some of the Jewish Christians in Jerusalem never did realise it (Acts 21:20-21). However, when further revelation had enlightened especially Peter, the teaching of all the apostles is, as we have seen in answers to previous questions, quite clear on the sabbath's being done away. Further, the Holy Spirit directed through the apostles and elders at Jerusalem that no more restrictions were to be placed upon their Gentile brethren than those that were absolutely necessary, and the observance of the sabbath was not one of them (Acts 15:24-29; 16:4). For the apostles to observe the sabbath, therefore, would have been a denial of the Holy Spirit's authority, as well as of their own teaching.

On the other hand the apostles certainly used the sabbath, but not as a religious observance; they used it as a means of reaching the largest number of their fellow Jews in the shortest possible time, and of preaching the gospel to them in their synagogue assemblies.

The "Christian Sabbath".—The idea that the Lord's Day is the "Christian Sabbath" is also erroneous. The term *sabbath* is never applied to the Lord's Day in the New Testament, nor are sabbatarian laws or ideas attached to it. This confusion arose later, and the beginning of it can be seen in the writings of the Early Fathers.

The Lord's Day is not only a new and separate institution, but it has a different meaning altogether from the sabbath. The sabbath commemorated rest from a physical creation, in that God rested from His creative labours on that day. The Lord's Day commemorates directly the opposite, in that in the Lord's resurrection it marks the beginning of a new spiritual creation.

Use of the Lord's Day. The use of the Lord's Day must therefore be correspondingly different. Its observance is not a matter of legal enactment, but willing devotion. It is not to be regarded in the negative spirit of the sabbath, but positively, as affording an opportunity for gathering together in accordance with the Lord's command (Heb. 10:25-26); and using it as an especial time for fellowship and labour in the Lord's service.

The Precentor---3.

What of the hymns themselves? How often we hear it said, "It is the hymn that matters, not the tune," meaning that an appreciation of the words and sentiments of the hymn is the most important aspect of our praise. We heartily agree, but ask, if such is the all-important part, then why *sing*? Why not just read the hymn? We sing that all may unite in praise, because we all earnestly desire to give expression to feelings of love, joy, adoration and gratitude to God. It was often as an expression of such feelings that many of our hymns came to be written. Men and women full of a deep conviction of their indebtedness to God, and desiring to declare their love and appreciation of Him, used poetry as the most sublime vehicle through which to express themselves. We, when we sing their hymns, their poems, are enabled to give glory to God in words more noble, more befitting the majesty of our Father, than if we were to content ourselves with our own words and phrases.

The tune must fit the words

It is not possible for us to know all the history of the hymns we use, but it is necessary that the precentor should know the nature of the hymn—whether it is one of jubilant praise, petition, penitence, or intercession.

This perhaps raises a question. The precentor needs this knowledge to enable him to select a suitable tune. In January 1959, page six, we anticipated this series and wrote, at a brother's request, on the subject of the metre of hymns. A perusal of that brief article would help at this stage. While the metre must be considered in order to find a fitting tune with the right number of notes, and with the stress in the right places, it is essential that the tune be suitable to the expressions of the words. How can we then decide the type of hymn we have before us? Much

is done in the compilation of the book to help us. Section headings are a great asset, but the only real way is to know your hymns and your tunes. Let us consider an actual instance. Sometime ago when the tune "Silver Hill" was just coming into use among us, the hymn, "Now in a song of joyful praise," was announced. Obviously a happy, lively hymn of praise, requiring a tune to suit the mood of its words, such as Duke Street or Truro. But Silver Hill was set, quite unsuitable, except for the metre. Silver Hill is a beautiful tune, eminently suitable for "When I survey the wondrous cross," or "Tis midnight, and on Olive's brow." For these hymns Truro and Duke Street would be equally out of place. Most hymns can have their meaning brought out more forcefully by the use of a tune specially suited to the words and the way in which the phrases are formed.

A very beautiful hymn will serve as an example, No. 214, "If human kindness meets return." This is a common metre, a hymn written in four verses, four lines to each verse. A single reading of this hymn will show the reader that it is a gentle hymn with tender sentiments, demanding a tune of like feeling. "Belmont," the first suggestion is quite good. This tune can be sung with much feeling. "Claremont" does not suit nearly so well. Far surpassing either of these two tunes is "Prospect," Carey Bonner, No. 83. For a tune more capable of expressing the tender feelings of this hymn we shall have to look a long way. In a second way, this tune is more suitable in that being a D.C.M. it allows for the singing of the first and second verses without a break. This is necessary to obtain the best expression of the verses, for the first asks two questions which are answered in the second verse. There is no real end to the first verse and only a semi-colon is used.

Punctuation marks are used by the poets to give sense to their works. The precursor who is conscious of these marks and careful to see that the tunes selected will assist in exercise of them, will make the praise more intelligible and help to bring out the intentions of the hymn-writers. In this connection, we would mention the well-known hymn 39, "The Lord's my Shepherd." In this paraphrase of the 23rd Psalm the pause marks do not come at the end of each line or only at line ends, but the lines are broken and the phrases run from the middle of one line to the middle of the next, and in some instances for two whole lines. It is necessary with this hymn, therefore, to use a tune which can be broken at almost any point. The two tunes suggested allow for this, as do many of the old Scottish melodies, but there is one tune in common use among us for this hymn which is quite unsuitable. We refer to the tune "Orlington." This is a tune of five lines, being 8, 6, 8, 8, 6. To use this tune to a C.M. hymn necessitates the repeating of the third line of each verse. This is not fitting to No. 39 if we are at all concerned with the words and expressing them correctly.

CORRESPONDENCE

'This Do . . .'

Dear Brother Editor,—In case the issue should become clouded may I reaffirm the relevant points:—

- (1) Jesus commanded us to "this do."
- (2) The meaning of the command is seen in:
 - (a) what Jesus told them, the disciples, to do;
 - (b) what He indicated by His actions; and
 - (c) what the apostles did in response to His directions.
- (3) Consequently, it is evident in the

text of Matthew 26:27 and Mark 14:23 that conveying the fruit of the vine in a cup, and dividing it by the action of drinking, was entailed in the command, because of:

- (a) Jesus's words: "Drink ye all of it";
- (b) His actions: "He took a cup . . . and gave to them."
- (c) the apostles' response: "and they all drank of it."

A. ASHURST.

[This seems the right note on which to close this correspondence. Bro. Ashurst has presented the clear, incontrovertible statements of the N.T. on this subject, without personal reference to individual or church. He has kept the issue clear: "What saith the scripture?" Let none of us oppose that or seek to explain it away.—Editor.]

Dear Bro. Editor,

May I ask your indulgence to print a letter regarding the Bangor Vacation Bible School.

This was our first time at a Church of Christ Bible school, and I would dare to say that it is the greatest thing that has happened amongst the churches during my 44 years' experience.

To see 90 young people gathered together around the Lord's Table was an inspiring sight and speaks well for the future of the Church of Christ.

The questions were of a very high quality and required much thought and prayerful consideration by those responsible for answering them.

The talks on the Holy Spirit and his office gave much food for thought and a deeper consciousness of His presence. May I say a big thank you to those who made themselves responsible for the School's organisation, and to those young brethren who gave of their best.

J. E. BREAKELL.

SCRIPTURE READINGS

Sept. 4—Nehemiah 1 to 2:8; Matt. 22: 23-46.

Sept. 11—Nehemiah 4:1-20; Matt. 23.

Sept. 18—Esther 4; Matt. 24:1-31.

Sept. 25—Esther 6; Matt. 24:32-51.

David

OF all the Old Testament characters, perhaps David is the most interesting, and we have much detailed information about him, embodied in the books of Samuel, Kings and Chronicles.

The Psalms tell us even more by revealing his thoughts. Samuel was rebuked gently for giving prior attention to the appearance of David's brothers (1 Sam. 16:7), but David himself seems to have been attractive. "Now he was ruddy, and had beautiful eyes and was handsome" (1 Sam. 16:12, R.S.V.).

However, it was not for this that he was chosen, but because "I have found . . . a man after my heart, who will do all my will" (Acts 13:22). It would seem like the choice of Nathanael by Jesus (John 1:47). God knew him while he kept the flock and we may indeed believe that in these early days of his life he learnt much of God. It may be that Psalm 19 tells us this, and we may

indeed presume that his forebears for generations had been true worshippers of the true God—what inestimable advantages this confers, and how earnestly those with children should watch their responsibilities. (For David's forebears, see Ruth 4:18-24).

The trouble with David's predecessor, Saul, was that he did not do God's will but substituted his own, and perhaps the most striking trait in David's character was his anxiety to do God's will. He did indeed sin grievously in more ways than one, but the truth remains that he sought continuously the guidance of God, and made the nation return to the worship appointed by Moses.

David was the skilled harper who played to relieve Saul's evil spirit, and he faithfully served Saul in the conflict with Goliath and the Philistines. For this he was promoted, but jealousy intervening he became the persecuted fugitive, and around him gathered a motley throng of discontented and rebellious subjects of Saul, with David's own family. David's outstanding character gave him the leadership over them, and he won their loyalty and submission, no doubt in preparation for the much greater work which afterwards he did as king over Israel.

We do not know how long David remained in this condition, but it must have been a severe test of his faith in God, and his patience under great provocation and entirely unjustified persecution is very striking. It is in fact a practical illustration of the attitude Christians are definitely commanded to take, "Love your enemies, do good to them that hate you," and "Avenge not yourselves, beloved, but give place to the wrath of God" (Matt. 5:44; Rom. 12: 18-21). This had alas only a temporary effect on Saul (1 Sam. 24:16; 26:25). He did appreciate the mercy of David, but that did not cancel out his envy. We see also in David a touch of nobility in his dealing with Abigail. He was thankful to God that he had been saved from doing that which would have brought sorrow and trouble on her and guilt on himself, making the innocent suffer for the guilty, which we always do when we go to war or do violence.

Upon the death of Saul it was rather the followers of David than David himself who made him king. He had already gained great and deserved fame as the leader against the Philistines,

and the people were alienated from Saul by his evil spirit. The tribe of Judah led the movement for David and made him king, but only over a limited population and area of the land. Then during seven years of partial leadership, his superiority over Ishbosheth was more and more manifest, and without much bloodshed he became king over the whole nation, and by continued wise leadership united the nation. This was a religious revival by David's own desire and work. We may well see in the bringing of the ark of the covenant to Jerusalem the reformation and regeneration of true loyalty to the Mosaic institutions, which had fallen into disrepute since Samuel had almost given up his grip during the period of David's persecution (1 Sam. 15:34, 35), and his sons were unfit for the work. David put the work upon the priests and Levites to whom it belonged. The death of Uzzah reminded him of these provisions of the Law.

We observe that the Tabernacle itself remained at Gibeon and the altar of sacrifice was there so that the worship was divided until the Temple was completed by Solomon many years after. So David, like Moses, was not able to see the completion of his plans but only to enjoy it in anticipation. (See 1 Chron. 16:37-42; 2 Chron. 1:2-6).

The writer of Chronicles wrote his history from a religious angle, and his work should be studied in conjunction with that in 2 Samuel. We see David then as a godly reformer unifying his nation as the judges had failed to do, and developing God's people for His glory rather than David's. Such is the work of everyone who serves God truly. "That they may see your good works and glorify your Father in heaven" (Matthew 5:16). May this be our ambition as we seek to keep to and restore the "old paths." R. B. SCOTT.

The Church.

Extracts from the Writings of D. KING

Apostolic Development

1. Church members.—Only those who had avowed their faith in the Lord Jesus Christ and repentance toward God.
2. Immersion in the name of the Father, the Son, and the Holy Spirit.
3. Baptism of avowed believers only.
4. The bread and the cup on the first day of the week, as showing the body and blood of Christ.
5. Every Christian a priest to God. No priestly orders.
6. Liberty in ministry to all male members able to edify.
7. Permanent church officers—deacons and elders; plurality in every church.
8. Fellowship — freewill offerings of God's people.
9. The church a local institution, uncontrolled by monarchs, parliaments, conferences, synods; neither united to the State nor portioned into denominations.

Post-apostolic Development

1. Church members.—Babes and others who have never avowed faith in Christ.
2. "Ecclesiastical baptism"—pouring or sprinkling water as substitute for immersion commanded by the Saviour
3. Baptism or sprinkling of babes.
4. "Sacrament of the altar" wherein by "trans-substantiation" the real body of Christ is repeatedly sacrificed.
5. Limited and sacrificing priesthood.
6. Restriction of ministry to priests and ordained ministers.
7. Ministers, Popes, Cardinals, Archbishops, Canons, Deans, and numerous others.
8. Compulsory contributions to church funds.
9. State churches; denominational churches; churches enslaved to parliaments, conferences, and other bodies unknown to the apostles.

Goodly Pearls.

Gathered by the late Bro. W. B. Jepson

Universal Scepticism.—Universal scepticism involves a contradiction in terms. It is a belief that there can be no belief. It is an attempt of the mind to act without its structure, and by other laws than those to which nature has subjected its operations. No man can be allowed to be an opponent in reasoning who does not admit those principles, without which all reasoning is impossible.

Piety.—The foundation of piety is in the heart, yet its beautiful frontispiece appears in the conversation. An upright Christian is like Solomon's temple—gold within and without. Piety is like heaven, which amalgamates and mingles itself with the whole man.

Meditation.—As fire will not warm us unless we tarry at it, and as a bee cannot suck the honey from a flower unless she abide upon it; no more can any child of God receive support and consolation from the promises unless he seriously and solemnly ponder and meditate on them.

The Second Birth.—Those born once only, die twice—they die a temporal and they die an eternal death. But those who are born twice die only once, for over them the second death hath no power.

Power of the Gospel.—The religion of the Gospel is always glorious—it is a pure spiritual essence which nothing can deteriorate. If it forces its way into a narrow heart, it struggles to expand it; if it dwells in a vulgar mind, its tendency is to refine it; and when associated with error and a spirit foreign to its own, it subdues the power of the one and softens the asperities of the other.

Skilful Piloting.—As a skilful pilot and master of a ship will, in calm weather, look for a storm, even so every wise man, in times of peace and prosperity, will prepare his mind for adversity.

Trials.—Trials are laid on the Christian in order to keep down the risings of pride and the love of the world. They

sweeten the prospect of that state which is exempt from sorrows and all their causes.

Human Depravity.—There is greater depravity in not repenting of sin when it has been committed than in committing it at first. To deny, as Peter did, is hard, but not to weep bitterly, as he did when he had denied, is worse.

Benefit of Affliction.—As the ark of Noah rose higher and higher by the swelling of the waters of the deluge, even so the souls of the righteous are brought nearer and nearer to God by persecution and affliction.

Slander.—Slander is a vice impure in its source, dangerous in its effects, general in its influence, irreparable in its consequences: a vice that strikes two mortal blows: it wounds him who commits it and him against whom it is committed. It is tolerated in society only because everyone has an inclination to commit it.

Christian Zeal.—A good man's zeal should be ever on the wing, but it should borrow the eyes of discernment and the hands of prudence, or it will be bland and extravagant.

An Appeal.

Dear Brethren,

The church at Dewsbury meets at present in the Friends' Meeting House, by courtesy of the Society of Friends. In addition to the disadvantages which result from sharing a meeting-place in this way, the district in which it is situated is gradually being cleared of houses and is scheduled for development as an industrial area. We have, therefore, been seeking a new meeting-place for some time. Recently a Methodist church in a residential district about a mile away closed its doors and, as a result of negotiations which have now been concluded, we have purchased the building for the very reasonable sum of £700. The building is structurally sound but, since its maintenance has been somewhat neglected, it will be necessary to spend approximately £500 in carrying

out certain repairs and modifications in order to bring it into good condition and to make it suitable for our requirements.

The church at Dewsbury is not very large, having less than thirty members, and we are therefore appealing for gifts or loans from churches or individual brethren in order that we may be able to commence our occupation of these premises without contracting a debt to unbelievers. Gifts and loans will be gratefully received and should be sent to the church treasurer, Brother. T. McDonald, "Fairbank", High Street, Morley, near Leeds, Yorks.

If you cannot help us with financial assistance, we earnestly bespeak your prayers to the end that the purchase of this meeting-place may mark the beginning of a period of increased usefulness for the church at Dewsbury.

On behalf of the church,

Yours in the Master's service,

G. R. DENTON	} Elders.
E. HAIGH	
R. McDONALD	

[We wholeheartedly commend the above appeal to the brethren. Recent reports in the S.S. have shown the growth and progress of the church in Dewsbury. The church "has a mind to work" and faithfully maintains its witness. Above all, the true spirit—the spirit of love—is the driving force in its work. Many churches throughout the country have been blessed by the faithful ministry of brethren from Dewsbury. Of the small congregation no fewer than six travel regularly to serve churches near and far. Now that we have the opportunity let us show our appreciation and encouragement by generous giving and fervent prayer for God to "come and fill this wider space and bless them with a large increase."—Editor.]

Since the above appeal was made, we have been asked to announce that the opening meeting in the new meeting-place will be held, God willing, on Saturday, 12th November 1960. A fuller notice will appear in October S.S., but the brethren at Dewsbury will be grateful for the support of any who can attend at this milestone in the church's history.

Lesson Outlines.

SERIES 1. LESSON 17.

Conversion. "Many disciples in Derbe."

Lesson Verses. Acts 14:8-28.

Memory Verse. Acts 14:10.

Objective. "Enter by the narrow gate; for wide is the gate and spacious the way that leads to destruction, and many there are who enter in by it; but nar-

row is the gate and constricted the way that leads to life, and few there are who find it." (Matt. 7:13-14).

Time. A.D. 47/48.

Places.—Lystra and Derbe, both in ruins, were in Lycaonia in the S. of Galatia; Lystra some 40 miles and Derbe 60 miles S.E. of Iconium.

Persons. Paul; Barnabas; The cripple of Lystra, lame from birth; The populace whose native speech was Lycaonian; Jupiter (Zeus), chief Greek and Roman deity; Mercury (Hermes), Greco-Roman god of eloquence and trade; Priest of Zeus, (Zeus was worshipped there before their city was built); Jews from Antioch and Iconium; Disciples; Elders—overseers or pastors (shepherds).

The cure of the cripple, vv. 8-10. When Paul said that he had faith to be cured, he said "Stand upright!" "The cripple sprang up and walked" (cf. Acts 3:6-8). Immediately the populace said their gods had assumed human form and they called Barnabas Jupiter, and Paul Mercury; Paul was the leader in speaking. Then the priest of Jupiter desired to array Paul and Barnabas with garlands and to make sacrifice of oxen to them. The distress of Paul and Barnabas was so great that they tore their garments to pieces and said "We are not gods but men only." (vv. 14, 15).

Message.—In Lystra Paul and Barnabas said (v. 15): "We tell you to turn from these errors to the living God." Jupiter and Mercury were only figments of their imagination, not "living gods." "In past generations God has allowed the nations to go their own ways; although he has testified of himself to mankind in the rain from heaven and fruitful seasons with food and good cheer." (vv. 16, 17).

Results. The Jews from Antioch and Iconium incited the populace to violence. As a result they stoned Paul as had been their intention at Iconium; they dragged him outside the city and left him for dead. Surrounded by disciples Paul got up, returned to the city and on the morrow he and Barnabas went to Derbe. After making many disciples in Derbe they retraced their steps through Lystra, Iconium and Antioch, confirming the disciples, encouraging faithfulness, telling them that the Kingdom of God is entered the hard way.

Elders were appointed in each church and each church committed to the care of the Lord.

The apostles proceeded to Perga and after delivering the Message, sailed via the seaport Attalia for Antioch in Syria, where they had started out. Gathering the church together they reported how a "door of faith" had been opened for the Gentiles.

Emphasis. "All who desire to live dutifully in Christ Jesus must expect persecution." (2 Tim. 3:12).

"Be alert, stand firm in the faith, be manly and sturdy." (1 Cor. 16:13).

Useful references: John 15:18-20; 16:33; 1 Thess. 3:3; Matt. 7:12; Deut. 30:15-20; Jer. 21:1-8. A. HOOD.

NEWS FROM THE CHURCHES

Birmingham: Summer Lane. — We are happy to record the addition by baptism, to them that are being saved, of two young folk from our Bible school. On Lord's day evening, Philip H. Hardy, the eldest son of our church treasurer, was immersed and on the following day, at the Vacation Bible School in Bangor, Hilda S. Phillips, niece of our school superintendent, similarly submitted herself to the Saviour's requirements. May they remain faithful and so receive the crown of life.

Glasgow: Castlemilk.—Brethren everywhere rejoice with us and again I say rejoice for Glasgow — a spiritual wilderness as far as "the faith once and for all delivered to the saints" was concerned—is now, as the result of help received in many active ways by two American evangelists, beginning to "blossom as the rose." We report the addition of three more to our number; and the prospects are bright indeed for more being reached and won. Our experience of going out amongst the common folks with His glorious gospel is that they are willing to listen and soon put themselves to the task of learning more.

The additions are one married man, one married woman, and one young lad—our first from our large Sunday School. The young lad came forward on his own, the first we hope of many to follow.

Brethren, may we have your love and prayers that we may be worthy of the great opportunity that is now ours, that we may not fail, and that the teeming thousands of Glasgow may have this saving gospel spoken in words they can understand.

Our desire is that the whole brotherhood shall benefit by our example and experience for even now His gospel is still God's power to salvation to all who believe and obey.

Hindley.—We desire to express our thanks to everyone who took part in our Bible School in June. To those who came from near and far to enrich us by their fellowship; to those who so willingly gave of their best to direct us to an appreciation of God's Word; and to Bro. F. Day for the messages given, resulting in the addition of two precious souls. Above all we thank God and take courage for the inspiring times experienced and pray that His kingdom may be extended further as the outcome of the effort.

Wigan, Scholes.—During June 11th to 27th a special gospel mission was held, conducted by Bro. Albert Winstanley, of Tunbridge Wells. Well-attended meetings were maintained throughout, with a number of non-members present at every meeting. So moved were some of these non-members by the preaching of Bro. Winstanley that decisions for Christ seemed inevitable, and though this was not so much as we hoped, the seed has been sown and we may yet see the harvest. It was not through any lack of direct scriptural preaching that so little was accomplished. However, we thank God for His many blessings.

On Lord's Day, June 18th, two young Bible School scholars, Kenneth Stone and Bernard Atherton, were immersed, and on Thursday, June 22nd, Mrs. E. A. Asnurst, aged seventy-nine, and Mrs. S. Bradshaw, aged seventy-two, were baptised. We pray that they may all remain steadfast and endure to the end.

The mission concluded with a "Questions answered" meeting which revealed the desire of those present for spiritual enlightenment.

The church here deeply appreciates the work of Bro. Albert Winstanley, both in visiting and preaching during the mission, and though his task is beset with many difficulties, we pray that he may continue steadfast and unmoved in the work of the Lord. We also thank those brethren from near and far who supported us in this mission by their presence, help and prayers.

COMING EVENTS

Slamannan District.—The half-yearly conference of Sunday school teachers will be held (D.V.) on September 24th, at Haddington, in the Town House at 4 p.m. Chairman, Bro. Jack Nisbet (Haddington); speaker, Bro. Black (Dalmellington). Subject: "Preparation for the Kingdom."

A warm invitation is given, not only to teachers, but to all who are interested in the work of the Lord amongst the young. Please keep this date free for this important meeting.

COMING EVENTS
AUTUMN RALLY
CLEVELEYS.

The rally will be held in the Co-operative Hall, Beach Road, Cleveleys, on Saturday, September 10th.

2 p.m.: Bro. J. Pritt (Blackburn) will speak on "Vessels of Honour," and Bro. W. Crosthwaite on "Striving Together." After tea, which will be provided at a local café, Bren. L. Morgan (Hindley) and R. McDonald (Dewsbury) will preach the gospel. Bro. Crosthwaite will serve the church on the Lord's Day.

Will all individuals and church secretaries, who have not already done so, please let us know immediately of their intention to be present, so that we can make the necessary arrangements for tea. Write to Bro. Eric Winter, 77 Kelvin Road, Norbreck, Blackpool.

Hindley.—Four Nights' Mission: Saturday, September 17th, to Tuesday, September 20th. 7.30 p.m. each night. Speaker, Bro. W. Crosthwaite. Help us with your presence and prayers.

Morley.—Mission conducted by Bro. Frank Worgan (Holland), commencing 24th September, 1960, and finishing on October 3rd. We shall incorporate our Autumn Rally on October 1st and 2nd, when Bro. Tom Kemp (Hindley), will also serve us.

Times of Meetings:

Saturday, Sept. 24, Gospel, 6.45 p.m.; Lord's Day, Sept. 25, Breaking of Bread, 2.30 p.m., Gospel 6 p.m.; Monday and Wednesday, Sept. 26 and 28, Gospel 8 p.m.; Saturday, October 1, Autumn

Rally, tea 4 p.m., meeting 6 p.m. (Bren. F. Worgan and T. Kemp); Lord's Day, October 2nd, Breaking of Bread, 2.30 p.m., Gospel 6 p.m. (Bren. Worgan and Kemp); Monday, Oct. 3, Final meeting, 8 p.m. (Bro. Worgan).

Will brethren desiring hospitality please let the undersigned know before September 18th.

M. Gaunt, 58 King Street, Drighlington, Bradford, Yorks.

Kentish Town Anniversary Rally.

Saturday, October 8th, 3 and 6 p.m. Tea 5 p.m. Visitors heartily welcome. Write, if staying to R. B. Scott, 96 Chetwynd Road, N.W.5.

Mission with Bro. Winstanley, October 8th to 30th.—Support at meetings and persistent prayer are earnestly requested. Meetings, Lord's Days, 6.30 p.m., Wednesdays, 8 p.m. and Saturdays 7 p.m.

Newtongrange.—Annual Social Meeting, October 8th. Speaker, Bro. Leonard Morgan, who will also serve the church on Lord's Day, October 9th.

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Forthcoming events and personal notices: 3/- for three lines minimum; 8d. per line over three lines.

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

Secretary of Conference Committee: A. HOOD, 45 Park Road, Hindley, nr. Wigan.

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

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