

EXCERPTS FROM

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THE LINK

North Road Chapel (Evangelical)

BIDEFORD

Internet Edition

THE SABBATH - ITS ORIGIN, DURATION AND AUTHORITY

The sabbath is a subject of which there is much muddled thinking and erroneous teaching. Some say that it is old Testament and that it has no relevance to this age: others modify this somewhat by saying that it is entirely Jewish, and that it was part of the Mosaic economy which ended with the advent of Christ and his redemptive work, There is yet another school who teach that being Jewish it will be re-introduced during the millennium.

Such as hold these views would, of course, recognise Sunday, the first day of the week, or the Lord's Day, whichever term they may choose to designate the day, but speaking generally would see no continuity of the Sabbath in this: instead, many would make a sharp distinction between the two, claiming that one pertained to Israel and the other to the church. The sad consequence of this teaching is now only too apparent, both amongst the people of God as well as in the whole of society.

The Word of God makes it abundantly clear that the Sabbath is a creation institution, an ordinance brought into being by God before the fall of man. (Genesis 2:1-3). At creation the Creator established a principle of the dividing of time into periods of seven days: six days for labour and for activity in the material realm, and one day to be set aside for God and for the spiritual. This is the foundation upon which we must take our stand. Genesis is the book of BEGINNINGS. In these early portions of Scripture the Spirit of God gives revelation upon vital and cardinal truth.

"In the beginning God" (Genesis 1:1) - He is the source of all - followed by the bringing into being of "all things" (Exodus 20:11 - Psalm 33:6). Then, there is revealed to us "THE BEGINNINGS" of the Sabbath, Marriage, the Home or Family Unit, Work, and Sin. This opening section of Holy Scripture is fundamental, and if we are to know the real truth then we must go to "THE BEGINNINGS" and start right: if we do not, then we shall be wrong throughout.

So, we state that the Sabbath is a creation institution, and being a creation institution, it applies to ALL THE RACE: not to one section: all mankind must be in view. It is a

principle established of one day in seven for God. From this basic truth the Christian must never budge.

Some will argue against this by saying that there is no reference to the Sabbath or its observance from creation until the giving of the law. This is not correct. "At the end of days Cain brought of the fruit of the ground an offering unto the Lord" (Genesis 4:3 Marg.). Set this verse against the background of Genesis 2: 2-3 and there is great significance: six days of activity, then, at the end of those days, a sanctified day for God. Genesis 7:h and 10, Genesis 8:8,9:10 and 12 all give indication, at least, to the fact that time was measured in "sevens", all peculiar to chapter 2 of Genesis.

In Genesis 26:5, some 450 years later, we read "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws". What is one to understand by this? For this was long before the law was given to Moses on Mt. Sinai. Whether or not there was any sabbath observance in Egypt, one cannot say, but it would be extremely unlikely. Nevertheless, the institution was not forgotten, for shortly after the exodus, the principle is set out again: "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily" (Exodus 16:4-5). By what law is God proving them? This also took place before Sinai. These verses leave us in no doubt, God is proving this people by their obedience to the Sabbath, the creation principle of one day in seven, sanctified to himself.

When the decalogue was given to Moses on Mt. Sinai, it is important to note that the very wording of the fourth commandment signifies that it was no new ordinance, for it distinctly says, "REMEMBER" the sabbath day, to keep it holy" (Exodus 20:8). This means, forget not, have in memory, the creation institution; recall and observe the principle of one day in seven for God. This commandment is but a re-statement of something already in existence.

Much could be said on this aspect, for upon close examination we should find that each of the ten commandments finds its origin in Eden, but this cannot be dealt with in this article. Suffice it to say that, contrary to so much that is taught today, the ten commandments are not Jewish: they pertain to all men, of all nations, in all generations. It is true they were given to Moses on Mt. Sinai, but it was simply a reaffirming of a law already given.

Is not the first commandment - "Thou shalt have no other gods before me" (Exodus 20:3) - the sum and substance of that which was required of Adam when God placed him in Eden? And was it not in this that Adam failed? Whilst the first commandment demands the worship of the one true God, the second commandment demands the worship of the true God in the true manner, and Cain's downfall was his failure to observe this commandment.

Consider the seventh commandment: "Thou shalt not commit adultery" (Exodus 20:14). Where was the law concerning marital fidelity established? On Sinai? Indeed it was not, as our Lord himself clearly stated (Matt.19:3-8). In answering the question put to him by the Pharisees, Christ directs them beyond the Decalogue hack to the "original" - "...from the beginning it was not so" (Matt.19:8).

These are creation institutions and they pertain to the whole of mankind and are not for Jews only.

It is significant that when the "Ten Commandments" were given to Moses by Almighty God, that they were kept distinct anti separate. They were written upon tables of stone.

There was also given to Moses (after the decalogue), the "ceremonial" law, setting out the detail of the Levitical order with its wonderful meaning and significance, and the "Judicial" Law with its divers regulations pertaining to society and civil matters, which Included a Sabbatical Year (Exodus 2-3i 10-11).

It also included the death penalty for a person's failure to observe the Sabbath (Exodus 31:15). Adultery, also, was punishable by death (Leviticus 20:10), but these things belong to the Jewish economy: they were NOT written upon the

tables of stone. The ceremonial and Judicial laws which pertained to the old Jewish economy gave way to the better things of the New Covenant, so clearly set out in the New Testament epistles of Romans, Galatians, and Hebrews. This, however does not mean the setting aside of the Ten Commandments which are of perpetual duration and the essence of which is found at the very commencement of human history, being binding upon all men until time shall end.

The Sabbath was consistently observed by our Lord (Luke 4:16), but he ruthlessly condemned cold Pharisaical formality. His teaching on these foundation truths was to set forth the creation institutions in their original nature and purity. In no way is the teaching on the Sabbath altered in the gospels, neither is it indicated that it is about to be phased out. That there was a change of day is quite obvious, but this was a natural sequence following completion of the work of Atonement, for then the foundation of a new - a spiritual - creation, was laid.

Just as when the material creation was established and completed, God marked it by the setting aside of a day for himself, for man to commemorate: so at the completion of the work of redemption, which was the foundation of the spiritual creation, He who was himself "LORD OF THE SABBATH", gave precedence to THE FIRST DAY OF THE WEEK.

Here, it must be emphasized, that this in no way conflicts with the original institution of the Sabbath, which simply means ONE DAY IN SEVEN - it is a principle. Accordingly, after the resurrection of Christ on this New Testament sabbath, he appears and moots with his disciples on numerous occasions. "The first day of the week" (John 20:1). "In the end of the sabbath (the Old Testament) as it began to dawn toward the first day of the week" (Matthew 28:1), and again in Mark 16:2, Luke 24:1-2, John 20:19, and John 20:26.

It is recorded that the Holy Spirit came on the "Day of Pentecost": all minutely planned and set out in the old ceremonial law in Leviticus 23:11 and 15. Here we read of "the morrow after the sabbath" - "The morrow after the seventh sabbath" verse 16. This has the New Testament in view. The Psalms, also, give far more than a hint as to the alteration in the day. "The stone which the builders refused is become the head stone of the corner. This is the Lord's

doing, it is marvellous in our eyes. This is the day which the Lord hath made; we will be glad and rejoice in it." (Psalm 118:22-24).

That the stone here refers to Christ, we are in no doubt- Cf. Matthew 21:42 - Mark 12:10 - Luke 20:17 - Acts 4:11 - Ephesians 2:20 - 1 Peter 2:4-7. The stone was rejected - when? - at Calvary. The stone was set at nought and cast away by the builders - when? - in the tomb. The stone became head of the comer - when? - at resurrection. This is "marvellous" says the psalmist - a mighty act! "It is the Lord's doing". The Almighty God is at work here: the power of God in redemption: a new - a spiritual - creation is in view and it was finalized at the resurrection, on the first day of the week.

"THIS IS THE DAY THAT THE LORD HATH MADE; WE WILL REJOICE AND BE GLAD IN IT". Yes, indeed, THIS is the day: THIS is the sanctified day in our age. It was spoken of in the Old Testament, but in no way does this change of day affect or change the divine sabbath principle.

That there was an overlap of the two sabbaths in the very early days of the New Testament church, is quite apparent. We have already referred to our Lord's appearances to his own on the first day of the week. At Pentecost, also, the disciples and others were gathered on that day and this became an established practice as can be seen in Acts 20:6-7 - 1 Cor.16:1-2. Nevertheless, the Old Testament day was still observed, as is shown by such scriptures as Acts 2:46 - Acts 3:1 - Acts 9:20 - Acts 13:14 - Acts 17:1.

The apostles in no way prohibited the old sabbath; indeed, they made use of it! It is in the setting of this overlap period that Paul said "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; ... To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." (1 Cor.9:20 and 22). These verses are today used by liberal evangelicals as authority for their lack of separation and for their unbiblical modes of presentation and communication. "Such do err not knowing the scriptures".

These words of Paul pertain to the initial period of the New Testament church, before the Jewish order had actually terminated. It is not a precedent set for liberal practice. A careful study of the Roman, Galatian and Hebrew epistles reveal that those believers who were hanging on to fragments of Judaism soon ran into theological problems, and the apostle had to step in with stern rebuke. However, it was not to be long before the prophecy of our Lord, as recorded in Matthew 24:1-2 and Luke 21:24, would be fulfilled, and in AD 70 Titus besieged Jerusalem, razed the city, totally destroyed the temple, and the Jews were scattered to the four corners of the earth.

Under the providential hand of God, at his appointed time, the Jewish centre of worship with its priesthood, its altars, its sacrifices, and its sabbath disappeared. The phasing out of the old economy was ended. The Jewish ecclesia and their assemblies were finished. Sincere Jewish believers separated from Judaism at this point, relinquishing, with all the other things, the Old Testament sabbath; and so from then, the New Testament day - the first day of the week - took over and continued as is so clearly stated by the early fathers such as Ignatius, Justyn Martyr, A.D. 100-165 - Irenaeus A.D.140-203 - Tertullian, Dionysius 3rd Century - Augustine 4th Century - Athanasius 4th Century.

From all this it is evident that the vital truth is, "THE CONTINUANCE OF THE SABBATH IN ALL AGES" and man's obligation in 1982, to REMEMBER the sabbath, is precisely the same.

In observing the sabbath we wear the badge of our profession; indeed, this day is a monument to the two mightiest works of the Eternal God - CREATION and REDEMPTION. These are the two main themes of our worship. When we set aside material things on the Lord's day and gather for corporate worship which is a vital part of sabbath observance - we separate ourselves from unbelievers, from profane and godless men and profess that we are worshippers of the one true and living God - "THE MAKER OF HEAVEN AND EARTH". Such phraseology is used throughout scripture in worship: it is a commemoration of creation, and we must not lose sight of this in our worship.

There is yet a higher theme in our praise on this holy day - "REDEMPTION". The first redemption song was sung at the safe crossing of the Red sea. "Then sang Moses and the children of Israel this song unto the Lord.. (Exodus 15:1). "Thou in thy mercy hast led forth thy people which thou hast redeemed" (Exodus 15:13). In the last recorded public proclamation of the decalogue, it is significant to note that this redemption out of Egypt is embodied in the fourth commandment. "Keep the sabbath day to sanctify it ... and remember that thou wast a servant in the land of Egypt, and that the lord thy God brought thee out from thence through a mighty hand and by a stretched out arm: THEREFORE THE LORD THY GOD COMMANDED THEE TO KEEP THE SABBATH DAY." (Deut.5:12-13).

In sabbath worship the people of God, both under the Old Testament and the New Testament, are to commemorate these two mighty works. No Lord's Day must pass without a remembrance and celebration of these glorious truths. The majesty and power of the true and living God must be proclaimed.

Redemption and the sabbath must never be divorced. Does not the observance of the Lord's Supper each lord's day signify this? For, states the Word of God, that in observing this ordinance we "show the lord's death" - REDEMPTION BY BLOOD - and thus make public confession of the covenant of grace. (This is not to suggest that Redemption is only set forth in a sacrament).

So, on the sabbath, CREATION is to be before us and REDEMPTION is to be Before us. We sing the song of Moses and of the Lamb: the Old Testament creation institution and the New Testament resurrection sabbath, are brought together, but the divine principle of one day in seven, set apart for God, continues without injury; indeed, its glory and significance is enhanced.

So far, we have dealt with the origin and perpetuity of the sabbath; what of its authority? Many Christians hold that sabbath observance cannot be enforced upon unsaved men and women; that they are unregenerate; that they do not understand these things, and even if they did make some acknowledgment of this day, what would it avail them? Is

such an argument valid and is there any ground for such reasoning?

In order to be consistent, the following questions must be asked:

1. Is it right to demand that men shall not murder their fellows; should it not be left to them to please themselves?
2. Is it an offence to steal? Why should people not be able to help themselves to what they see?
3. What is wrong with adultery? Why such a restriction and why impose prohibitions?

Others argue that man is a free-will agent, let him make his own decisions and express himself.

Would not the situation be too disastrous to contemplate apart from the law which governs these matters? Yet, sabbath observance is an essential part of that same law. The decalogue is not ten laws, it is ten commandments forming ONE LAW (singular) and it is perfect (Psalm 19:7). No part of this law can be isolated from the whole - cf. James 2:10).

To say that the law of God - of which the observance of the sabbath is an integral part - is not authoritative today is to undermine "The Faith" at its very foundations. It must be clearly understood that the holy law of God, in its entirety, is binding upon ALL men and it must be preached and maintained as such; for by the law is brought home to them the "knowledge of sin" (Romans 3:20).

The ongoing breakdown within society can be directly attributed to the setting aside of God's holy law, and in this the church bears a heavy responsibility, for she is the custodian of "THE TRUTH".

There has eaten into a large section of evangelicalism over the past 150 years, a system of extreme dispensationalism which has divided the scriptures and separated truth into

watertight compartments. Just as Pelagianism was the invention of Pelagius, a British monk, and whose theory was later modified by an abbot, John Cassius of Syrian extraction, whose version came to be known as Semi-Pelagianism and which in essence was the same as today's Arminianism, so, Dispensationalism finds its origin in the same spring; first, in the writings of Jesuit, Francesco Ribera 1585 and Pierre Lambert 1813.

In the early eighteen-hundreds, a work was produced by a Jesuit scholar, Manuel de Lacunza, "The coming of the Messiah in glory and majesty". This large volume was written in Spanish and discovered by Edward Irving in 1812, and he had it translated into English, in two volumes. This was a much used and discussed work at the Albury Park Prophetic Conferences, started by Henry Drummond and supported in the early days, by both Edward Irving and John Nelson Darby.

From the two latter men there sprang two powerful sections of evangelicalism, highlighting a rigid prophetic outline; but, more serious still there developed from this, a sectionalising of the Word of God, which has become even more exaggerated over the years; neither did the Schofield Bible help matters. A sharp distinction was made between Old Testament and New Testament - Kingdom and Church - Law and Grace etc.

The result of all this has been the preaching of partial truth, an over-emphasis of certain portions and a guilty silence on others. Such as are caught up in this web would do well to re-examine their beliefs in the light of the whole of Scripture and also the source from which these theories sprang. It is the firm conviction of the writer that these things will yet return to the harlot that bore them.

The law of God is a VITAL part of the "Counsel of God" and because of the neglect of its preaching for so long, it needs increased emphasis in our generation.

If the church preaches a LAW-LESS gospel, then, the inevitable result will be "like people, like priest" (Hosea 4:9). Truth will fall in the street - Cf. Is.59:14. Truth will soon disappear in a nation when it disappears from the

pulpit. Is it any wonder that sabbath observance has practically ceased in Great Britain today, when leading evangelical preachers have, for several generations, failed to proclaim the law of God and to press home its divine authority?

It was a sad day when Jesuitical Arminian dispensationalism took root in evangelicalism! it is accomplishing its end at an alarming rate, in the breaking down of authority and the erosion of moral ethics: a sure way to bring a people down and to incur the judgment of Almighty God.

W.H.Molland.

We thank Thee for the Day of rest,
That tells Creation's birth,
The Day of all the days the best,
The Day of heaven on earth.

We thank Thee for the Day of life,
The Day when Jesus rose.
The Day that tells amid our strife,
His triumph o'er His foes.

We thank Thee for the Day that speaks
Of Hope's eternal day,
The rest the heart in labour seeks,
Rest that will ever stay.

Too lightly we have prized Thy gift -
Too oft misused Thy Day
But, Lord, to Thee our prayer we lift,
Purge Thou this sin away.

O God, preserve this Day of days,
When to Thyself we rise;
This Day appointed for Thy praise,
This ladder to the skies.

(Author unknown)

The following was written by Bishop J.C.Ryle about the turn of the century. If these words were true then, how very much more so are they relevant today.

IGNORANCE IS THE ROOT OF ALL ERROR ... Let us make ourselves thoroughly acquainted with the history of the English Reformation. My reason for offering this counsel is my firm conviction that this highly important part of history has of late years undeservedly been neglected. Thousands of church-goers now-a-day have a most inadequate notion of the amount of our debt to our martyred Reformers. They have no distinct conception of the state of darkness and superstition in which our fathers lived, and of the light and liberty which the Reformation brought in; and the consequence is that they see no great harm in the Romanising movement of the present day and have very indistinct ideas of the real nature and work of Popery. It is high time that a better state of things should begin.

Of one thing I am thoroughly convinced: a vast amount of the prevailing apathy about the Romanising movement of the day may be traced up to gross ignorance, both of the true nature of Popery and of the Protestant Reformation.

Ignorance, after all, is one of the best friends of false doctrine. More light is one of the great wants of the day, even in the nineteenth century. Thousands are led astray by Popery or Infidelity from sheer want of reading and information. Once more I repeat, if men would only study with attention the Bible, the Articles, and the History of the Reformation, I should have little fear of their minds being corrupted from the simplicity that is in Christ.

J.C.Ryle (Bishop of Liverpool).

May it be that ministers of God in our day will "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression..." (Isaiah 58:1).

THE TIME HAS COME

Nineteen hundred years ago a prisoner penned the following words: "Preach the Word; be instant in season, out of season} reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned to fables" (2 Tim.4:2-4). This was revealed to the Apostle Paul by the Holy Spirit. The men of today who slander the Apostle Paul, the modernist who speaks of him as a religious enthusiast, and pronounces his inspired documents a self-conceived scheme, are witnesses for the divine revelation he received. Modernism is the present-day fulfilment of the quoted prediction. The time has come and is here when the masses of Protestantism, so called, will not endure sound doctrine. The ears itch after the unscientific ramblings of pseudo-scientists. They want to hear of human progress, the great achievements of the age and the still greater things ahead of our generation. They reject out and out God's revelation. They have no use for the doctrine that man is fallen, a lost and guilty sinner. They teach man is falling upward. Nor do they believe in the Godhead of the Lord Jesus Christ; all doctrines of redemption are no longer endured. The phrases, however, of sound doctrine are still used, rather misused, to cover the abominable denials of the faith once and for all delivered unto the saints. These modernistic leaders are prophetically described as "resisting the truth; men of corrupt minds, reprobate concerning the faith" (2 Tim.3:8).

There is little hope for these enemies of the cross, for it is written "they shall wax worse and worse, deceiving and being deceived." What a cankerous gangrene in in the human body, eating and eating away, and finally attacking the vitals, that in modernism in the body of Christendom. Here is another prophetic picture. "And their word will eat as doth a canker, of whom is Hymenaeus and Philetus, who concerning the faith have erred, saying that the resurrection is passed already; and overthrow the faith of some." (2 Tim.2:17-18)

Modernism walks arm in arm with a close companion. His name is "moral declension." The two are inseparably united. Sound doctrine is given in all Scripture by inspiration of God for correction, for reproof, for instruction in righteousness. In it is the power of godliness. If sound doctrine is given up and the real gospel of redemption by the Blood of the Son of God is denied, worldliness follows. In the suburban town where the editor lives is a young modernistic preacher, who has the wide reputation of being one of the best of dancers.

Here again Scripture speaks when it foresaw the moral conditions of the last days, and these conditions are the offspring of the denial of sound doctrine. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof; from such turn away." For about 30 years we have pointed out, always basing our remarks upon the infallible statements of the Holy Scriptures, that these things are here and that apostacy is increasing, and that the only remedy is an out and out separation, as demanded by the Spirit of God. The time has come!

We would like to thank the Editor of "The Revivalist" magazine, Dr Ian R. K. Paisley, M.P., for permission to reprint the above.

"Fellowship with known and vital error is participation in sin. Those who know and love the truth of God cannot have fellowship with that which is diametrically opposed thereto, and there can be no reason why they should pretend that they have such fellowship."

C.H. Spurgeon.

EDITORIAL

It would be foolish to, in any way, minimise the implications of the Papal visit to our Country which commenced on the 28th May. The feelings of us all were reflected in the minister's opening remarks prior to the morning service on the 30th May, when he said: "In view of all the happenings over the past days in this land, we shall be joining on this holy Sabbath in intercession and prayer with all true Evangelicals ...

We have witnessed that which has been styled 'an historic event' - it is indeed} but it is tragic history. One has heard the flowery speeches, the carefully chosen, often Biblical, phraseology; but beneath it all could be detected the guile and craft.

We have seen the parades of candles, the veneration of Mary, of Apostles and of Saints, the blasphemous fable and deceit of the Mass, the brazen flouting of law and constitution by the Heads, and saddest of all, the guilty silence of the true people of God over long years, upon vital teaching of the Word of God concerning such matters: Hence, this evil is come upon us.

We shall intercede before God in these sad events, especially praying that His true people in this land may be turned back into the paths of righteousness."

For some twenty weeks, on Sunday evenings our attention has been directed to the subject of the Sabbath, tracing it through Scripture from Genesis to Revelation and applying its teaching and authority. This has proved most enlightening. The article under the heading of "The Sabbath Its Origin, Duration and Authority" is a general outline of these addresses. However, all the sermons have been tape recorded and cassettes are available, free on loan, or £1.25p. each cassette to purchase. Each contains two addresses. All other ministry is similarly recorded and is available on request.

EDITORIAL (Cont.)

It is evident that a great many protestants (so called) have been misled by the advocates of ecumenism, which include a number of eminent church leaders. This has reached a point when the Bishop of Rome has come to this country and has been received with open arms. To the discerning this is an ominous sign. Our Bible and our History should warn us of the dangers ahead.

As custodian of the Truth of God, the church has a role to fulfil within the nation, to make known to the people and to the leaders the requirements of God's moral law.

Editor

(L.W.Gee).

INFORMATION

We were pleased to welcome Mr. and Mrs. Goodwin who have recently moved into the area from Cheltenham. Although they have been busy settling into their new home, they have regularly attended the services in the Chapel. Their presence has been a great encouragement and we pray that the blessing of God will mark their coming among us.

In the early hours of Sunday morning of the 30th May, Mr. Chas. Whitlock, one of the most senior members of our fellowship passed peacefully into the presence of the Lord.

For nearly fifty years he worshipped at North Road Chapel and in his younger days was a keen open-air worker. He was a man deeply appreciative of the goodness of God in providence and the grace of God in salvation.

He was laid to rest in The Higher Cemetery, Bideford, following a service in the Chapel, which was attended by members of the family, members of the fellowship, and friends. Attention was directed to verses 28-39 of Romans chapter 8, a portion of Scripture to which our brother frequently referred.

Mr. Bennett and Mr. and Mrs. Potter continue their valuable work of visitation in the hospitals and nursing homes in the area and their weekly report is followed with much interest by the fellowship and is the subject of much prayer. It is evident that God is blessing this work.

INFORMATION

Please note that visiting preachers and special meetings for this quarter are as follows:

SUNDAYS

25th July	Mr. John Thackway - Devizes
8th August	Mr. G. Harris - Aspley Guise
15th August	Mr. J. Roberts - Lord's Day Observance Society.
22nd August	Mr. K. Dix - Dunstable.
29th August	Mr. K. Matrunola - Portsmouth

THURSDAYS

1st July	Mr. F. Stanbury - Bow.
13th August	" " "
3rd Sept.	" " "
7th October	" " "

ANNUAL BIBLE CONVENTION

To be held on SATURDAY 24th July 1982.

Guest Speaker - Mr. John Thackway - Devizes.

Afternoon at 3.30 pm. - Tea at 5 Pm: - Evening 6 pm.

ANNUAL MEETING - TRINITARIAN BIBLE SOCIETY

To be held on SATURDAY 21st August 1982.

Guest Speaker - Mr. K. Dix - Dunstable.

(Deputation Secretary).

Evening at 6.30 pm.

THE "DRIVE-IN" CHURCH

From Sunday 18th July to Sunday 5th September, our evening services will be held, as last year, at 6.30 pm. on the river bank car park.