

The SCRIPTURE STANDARD

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

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'Hear Ye Him.'

AT the transfiguration of Jesus, when Deity shone through the veil of His flesh, God's voice, 'from the excellent glory,' gave out the message clear and plain: 'This is my beloved Son, in whom I am well pleased; hear ye him.'

That message needs to be broadcast through the world to-day. It is the foundation and centre of Christianity. Rightly understood it involves all the rest. Believing that Jesus is the divine Son of God surely includes acceptance of all His claims, belief of all His words, and obedience to all His commands. Those who speak of Jesus being ignorant of some things, and mistaken about others, do not believe in His divine sonship, and His claims that His word and teaching were the Father's who sent Him. When Jesus was transfigured, 'there appeared unto them Moses and Elijah talking with him.'

We are not left in doubt as to the subject of their conversation, for Luke tells us, they 'spake of his decease which he should accomplish at Jerusalem.' It was to this that the law and the prophets pointed.

After His triumphant resurrection, which vindicated all His claims, Jesus said: 'Ought not the Christ to have suffered these things, and then to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.'

So-called modern scholarship denies this: and it is significant that in *The Christian Hymnary* the following verse is omitted from hymn 448.

The types and shadows of the Word
Unite in Christ, the Man, the Lord,
The Saviour, just and true:
O may we still His Word believe,
And all His promises receive,
And all His precepts do!

When the glory of the transfiguration, and the illustrious visitors departed, the disciples 'saw no man, save Jesus only.' When friends depart, and things we so desire slip from our eager grasp, Jesus remains, 'the same yesterday, and to-day, and for ever.'

It is written: 'The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works therein shall be burned up.' But listen! It is also written of Jesus: 'And thou Lord in the beginning hast laid the foundation of the earth: and the heavens are the works of thine hands. They shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them

up, and they shall be changed; but thou art the same, and thy years shall not fail.'

'Hallelujah! What a Saviour!'

Jesus is our Lawgiver

We are not under law to Moses, but we are 'under law to Christ.' We cannot too often repeat and emphasise that great statement with which that marvellous epistle to the Hebrews begins: 'God, who at sundry times and in divers manners spake in time past [the Old Covenant] unto the fathers by the prophets, & 'th in these last days [the New Covenant dispensation] spoken unto us by [R.V. In] his Son.' What problems could be settled if all would hear Him! There would be no mixing of the law and the Gospel, no talk of keeping the seventh day Sabbath, or any part of the Old Covenant law, if all would hear Jesus only. The determining questions would be: 'Is it in His Word?' 'Has it His authority?' Jesus has made known through His chosen ambassadors, the Apostles, what He would have us do. All that is essential for us now to know is found in their testimony and teaching contained in the New Testament Scriptures.

Christian Union

Oh! the time that has been spent in discussion about this! Judging by statements from religious leaders, the solution of the problem is as far off as ever. Yet if all that 'name the name of Christ' would stop listening to men and hear Jesus only, it could be settled at once. Jesus was looking beyond the Jewish nation to the great Gentile world, when He said: 'Other sheep I have, which are not of this fold: them also I must bring, and **they shall hear my voice, and they shall become one flock, one shepherd.**' That is the only true basis for union.

The Dread of War

The prediction of Jesus, 'Men's hearts failing them for fear, and for looking after those things which are coming on the earth,' is surely being fulfilled to-day. All fear and dread would pass away if, instead of listening to politicians, men would hear Jesus only. It is impossible to justify war from the teaching of the 'Prince of Peace.' When His will is done on earth:

No longer hosts encountering hosts
 Shall crowds of slain deplore:
 They'll hang the trumpet in the hall,
 And study war no more.

How often in that address called 'the Sermon on the Mount,' the great Lawgiver of the Christian dispensation asserts His authority. 'It hath been said,' and He quotes from the Old Covenant law, 'But I say unto you.'

Who is this who dares to set aside and supersede that law given by God through His servant Moses? It can be none other than He of whom God said: 'This is my beloved Son, in whom I am well pleased, hear ye him.' 'See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven.'

Bro. James Wardrop: An Appreciation.

'JAMES WARDROP has gone.' So said a brother to us on the day of his departure. To those of us who have known him all our intelligent existence this news comes as a shock. That may surprise some, for he was an old man, a very old man; but to have known him, to have loved him, and to lose him, leaves a very empty place in one's life. I not only speak my own feelings, but of many, some of whom have suggested that I should write something of his life and labours. We would have liked it better had he, at our expressed wish, written his autobiography. His native shyness, meekness, and humility hindered him.

I would have been pleased, had time permitted, to gather from the rich storehouses of memory existing in some of the older brethren, and to have written a fuller statement, but I must confine myself to the setting forth of a mere outline, a very lean outline.

At an early age, James obeyed the Gospel, having been earlier under the influence of the Methodists in Armadale. Soon he was teaching others by word and by example. By the time he was a young man, he had manifested, by a studious and clear thinking brain, great powers of exposition. Brethren many years his senior travelled long roads to consult him on matters of the faith. Such did not go away empty, for, to be in his presence and that of his dear wife Kate, in their most hospitable home, made a man feel richer.

A man of slight stature, his form somewhat suggesting frailty, one could hardly believe he had earned his living at one time as a coal miner. His face was a characteristic study, his soft eyes and his ready smile were capable of adding expression to his words as he spoke. He would probably have been considered uneducated, but he gained from erudition much more than he lost by non-attendance at the schools of men. He was a disciple of the Christ who had developed a forceful yet simple style of teaching, who, from a mind free from creed or sectarian dogma, thrilled those who cared to sit at his feet and learn. He was a grand example of a spiritual giant, who lived in the free atmosphere of the perfect law of liberty.

James Wardrop was not 'simply eloquent,' but he was 'eloquently simple.' His speech was unaffected, his gestures were few but graceful, his diction was always distinct and his emphases were well placed. The thoughts he spoke were fruits of deep study, careful research and prayerfulness. He was not a great preacher, but he was a very great teacher. His choice of subjects was never spectacular. He abhorred human adornment of the Gospel. He spoke as the oracles of God. A lover of peace he was, yet he was ever ready to contend for the faith. For some time, he was a fellow labourer with James Anderson, and he could tell of the stirring times when that great warrior was breaking down the strongholds of error. He failed to emphasise that he, no doubt, was, by his understanding generosity, a great help to James Anderson. Preachers have feelings and become despondent. This great duty seems to increase a man's sensitive nature so that he feels the reaction of his fellows rather keenly. I have watched the struggles of another great preacher to rise above his surroundings bring lines to his face. I have seen that same man changed into a smiling, encouraged person, after a short visit from Jim Wardrop. Yes, he had the power of making you feel your hand tighter in the hand of the Lord.

It was an honour and an ordeal for a young preacher to preach in the presence of James Wardrop. To be asked to go home with him after the meeting meant that your address was to suffer a critical examination.

When leaving for home, however, you were not allowed to go feeling a grudge but rather a desire to embrace this gentle corrector.

The Slamannan District Churches, some few years ago, gathered in a large meeting to honour this labourer who had served them in many ways. We are glad that opportunity was taken while he still lived to show our appreciation of his many kindnesses, and his great labour of love amongst us as unpaid evangelist, overseer, and helper.

At length, could we tell of his excellence of life, faithful discipleship, lengthened Christian experience, and his unchallengeable piety. If, however, I may epitomise he was blameless, chaste, watchful, modest, well behaved, hospitable, apt to teach, non-quarrelsome, liberal, non-disputatious, ungrasping, good domestic ruler, having good report of all.

'A great man who was the servant of all.'

W. STEELE.

All who really knew James Wardrop will confirm the above tribute to his work and worth. Not only was he highly esteemed by his brethren in Christ, but he had 'a good report of them which are without.' Many outside the Church of Christ, and even some who would scoff at religion generally, have testified that James Wardrop was 'a real Christian.' We all feel poorer for the loss of such a faithful comrade in the good fight of the faith, 'a good soldier of Jesus Christ.' He 'fought the good fight,' he kept [guarded] the faith; and will surely receive the 'crown of righteousness' from his great 'leader and commander.'

It has been a great joy to us to have known, and had fellowship with, James Wardrop. Through the grace of God we hope to have eternal fellowship with him. 'Blest be his memory, and blest his bright example be.'

EDITOR.

Some Bible Contradictions.

GLEANINGS from *The Origin and Character of the Bible*, by J. T. Sunderland, M.A. (Published by Philip Green, 5 Essex Street, Strand, W.C., 1909. Pages 265-268.)

'There is no respect of persons with God' (Rom. ii. 11).

'Jacob have I loved, but Esau have I hated' (Rom. ix. 13, see vv. 10-18).

The meaning of Romans ii. 11 is not that God does not show partiality, for we well know that He loves those who love Him and keep His commandments, but hates those who love evil; but it means that God looks upon the heart and not the position or rank held in the sight of men. 'God seeth not as man seeth.'

'And again the anger of the Lord was kindled against Israel and he moved David against them to say, Go, number Israel and Judah' (2 Sam. xxiv. 1).

'And Satan stood up against Israel, and provoked David to number Israel' (1 Chron. xxi. 1).

The rule of literature is to explain passages which are difficult by other more simple ones. It is silly to think that God would move David to sin and then punish him for it, so the obvious thing is that 'he' in 2 Sam. xxiv. 1 refers to Satan.

'I am the Lord, I change not' (Malachi iii. 6).

'With whom is no variableness, neither shadow of turning' (James i. 17).

'I will not go back, neither will I repent' (Ezek. xxiv. 14).

'And God repented of the evil that he had said he would do unto them, and he did it not' (Jonah iii. 10).

There is a great difference between the two statements: (1) God changing His will; (2) God willing a change. God is ever the same. Evil is evil and not to be repented of. But let one gleam of repentance be seen on the part of man and the love of God is immediately shown.

(To be continued.)



BRO. A. L. FRITH

OUR readers will be pleased to have the portrait of Bro. Arthur Lancelot Frith, our hard working agent and treasurer. We first met him about thirty years ago. He was then a Methodist, and studying to be a preacher in that body. In contact with members of the Church of Christ, he learned 'the way of God more perfectly.' He came right out and since then has been an ardent advocate of New Testament Christianity. He is a most acceptable preacher and teacher of the Word.

Nearly fifteen years ago we met at Fleetwood to arrange for the launching of the 'Scripture Standard.' 'Strange,' said he, 'that I who left Methodism because of their apostacy should now be helping to win Churches of Christ back

to their original New Testament position.'

For nearly fifteen years, he has worked hard for our magazine, and it is largely due to his zeal and organising ability that it has attained its present position and wide circulation. No editor could wish for a better colleague. It has been a real pleasure to work with him. He is a comparatively young man not yet fifty-five years of age; and we pray that if the Lord tarries, he may be spared for many years to help 'The Scripture Standard,' and the cause for which it stands: the Restoration of New Testament Christianity. Readers will join us in tendering our heartiest thanks and good wishes.

EDITOR.

What do you Believe and Teach.

We believe and teach:

1. That the Bible contains an authentic revelation from God to man, revealing his origin, duty and destiny.
2. That this revelation is adapted to men in their fallen and sinful condition, and, therefore, can be understood by them without supernatural illumination or priestly intervention (John v. 39; Eph. iii. 4; 2 Tim. iii. 14).
3. That the Word of God is the only infallible rule of faith and practice, and hence, all other rules of faith and practice are fallible, and should be at once and for ever discarded, as sources of error, confusion and strife among the people of God (2 Tim. iii. 16, 17).
4. That Jesus of Nazareth, typified in the law, foretold by prophets, sung by Hebrew bards and testified to by chosen witnesses, is the Son of the living God, and the world's only Saviour (John xx. 30, 34).
5. That His death on the Cross is the ground and only meritorious cause of human redemption (Rom. v. 6; 1 Pet. ii. 24).
6. That salvation is, therefore, of grace, and unmerited by any act of man (Rom. iii. 20; Eph. ii. 8, 9).
7. That this fact, however, does not render unnecessary obedience on the part of man to the requirements of heaven in order to his salvation (Phil. ii. 12, 13; Acts ii. 40; James ii. 17, 24).
8. That faith in Christ, and not in abstract dogmas, is the faith that alone has the power to emancipate the soul from its bondage to sin (1 John v. 1, 5; John iii. 14-16).
9. That the true 'Confession of Faith,' therefore, is the confession of Christ (Rom. x. 8, 10; Matt. x. 32).
10. That preaching Christ is God's means of converting the world (Rom. i. 16; 1 Cor. i. 21; ii. 2).
11. That believers on Christ, who have resolved to live a new life, and only such, should be baptised (Mark xvi. 15, 16; Acts viii. 36-38).
12. That Christian baptism is the burial of such persons in water, into the name of the Father and of the Son and of the Holy Spirit, symbolising Christ's burial and resurrection, and the sinner's death to sin and resurrection to a new life (Rom. vi. 4; Col. ii. 12; Matt. xxviii. 19).
13. That such a baptism inducts the believing penitent into Christ (Rom. vi. 3; Gal. iii. 27), into the kingdom of God (John iii. 5) and secures to him the pledge of forgiveness (Acts ii. 38; Acts xxii. 16).
14. That it is the duty and the privilege of those baptised, by the prayerful study of God's Word, and the faithful practice of its precepts, to "grow in grace and in the knowledge of the truth" and become 'strong in the Lord and in the power of His might' (1 Pet. ii. 1, 2; 2 Pet. iii. 18; Eph. vi. 10).
15. That Christians should meet together, in local congregations, for worship and Christian work under the instruction of godly elders or pastors, meeting together on the first day of the week for commemorating the Lord's death, attending to the Apostles doctrine, the prayers, etc. (Acts ii. 42; Acts xx. 7).
16. That divisions among the people of God are sinful, being contrary to the plainest teaching of Jesus Christ and His Apostles, and standing directly in the way of the conversion of sinners; that they ought, therefore, to be discountenanced by every lover of Christ (John xvii. 20, 21; 1 Cor. i. 10-13; 1 Cor. iii. 3, 4; Eph. iv. 1-6).
17. That all party creeds, party names and party spirit, tending as they do to perpetuate divisions and jealousies among Christians ought to

be discarded; that for unauthorised articles of faith, the pure Word of God should be substituted; for party names, such Scriptural designations as 'Church of God,' 'Church of Christ,' 'Christians,' 'Disciples,' etc.; and for sectarian spirit, love, which is the bond of perfectness. See New Testament Scriptures *in extenso*.

18. That Christianity, as it came from Christ and His Apostles, is divinely complete, and admits of no addition, subtraction or alteration, without disloyalty to the Head of the Church (Rev. xxii. 18, 19).

19. That the restoration of primitive Christianity, and of the Apostolic Church, as it existed before the great apostacy, is, therefore, the only remedy for divided Christendom, and the great want of the age (Jude 3; Gal. i. 8).

Reader, if these principles are found to be in accordance with the Word of God, will you not give them your hearty approval and earnest support? Perhaps not less than three quarters of a million of souls, in the United States, Great Britain, and the British Possessions, are enlisted in the cause of this reformation.

But it is not upon numbers, nor increase that we base this appeal for your aid and sympathy; but upon the manifest conformity of our plea to the Word of God. If this fact alone does not win your heart, you are not of the number of true spirits whom God chooses to carry on His reformations.

CHRISTIAN.

The Church of England and the Church of Christ.

WE have in this country a vast institution called 'The Church of England,' covering the entire ground, and everywhere professing to make Christians of babes by means of a superstitious ceremonial, which only tends to carnal security in after days, and thereby destroys innumerable souls. Members thus made are kept in priestly trammels—man taking the place of God, and keeping up, in subsequent stages, the delusion imposed at the beginning.

If, in this country, the Gospel had to grapple with heathenism, and Christianity had to wage war with atheism merely, the conflict would be comparatively short and the triumph certain. It is this false Church and spurious Christianity that renders the truth inefficient in its assault upon the strongholds of Romanism and infidelity.

Our purpose in this writing is to show in several particulars the essential difference between the Church of Christ and the Church of England.

1. In the Church of Christ there is no recognition of Kings, Queens, Princes or Parliaments, as having headship or rule in the affairs of the Church. In the Church of England such persons exercise rule in spiritual things, as they do in civil affairs.

2. In the Church of Christ, the will of Christ made known by Prophets, Apostles, and the Son of God is the only rule of faith and practice. In the Church of England the ultimate appeal is to rubrics, canons, and laws of mere human device; and by these alone can Churchmen be judged.

3. In the Church of Christ pains and penalties are not inflicted by civil rulers on account of deviation from Church regulations. In the Church of England, ecclesiastical offenders have been often punished with degradation, fines, physical sufferings, and death.

4. In the Church of Christ there are no spiritual courts in which the clergy, or their agents, sit to adjudicate on matters affecting property. In the Church of England such courts abound.

5. The Church of Christ is sustained entirely by voluntary contributions. The Church of England is largely supported by enforced payments, levied alike upon the pious and the profane, upon its upholders and its opponents.

6. The Church of Christ is an independent congregation, planted wherever it is needful for the disciples of Jesus to organise for the purpose of attending to the apostles' doctrine, the fellowship, the breaking of the bread, and the prayers. The Church of England is a national hierarchy, made up of many communions, which can only 'perform divine service' in prelatially consecrated buildings and canonical forms.

7. In the Church of Christ feasts, fasts, dress and meats are left to individual judgment. In the Church of England they are largely specified by law.

8. The Church of Christ has no humanly prescribed forms of service and prayer, nor any fixed ritual; its worship is characterised by simplicity and freedom. The Church of England imposes a showy ceremonial and a humanly devised liturgy on all its adherents.

9. The Church of Christ administers baptism only to those who personally confess repentance toward God and faith in the Lord Jesus. The Church of England superstitiously baptises infants, without faith or knowledge, and, falsely, declares them thereby made children of God and inheritors of the kingdom of heaven.

10. The Church of Christ knows nothing of sponsors, god-fathers, and god-mothers, and, therefore, has no rite of prelatial confirmation to release them from their broken vows and to assure the young, indiscriminately, that they are regenerate and enjoy the favour of God. The Church of England does all this, generally about once in three years.

11. In the Church of Christ there is no priest save the one High Priest, and the metaphorical priesthood which embraces alike all believers in Christ. In the Church of England there are priests, specially ordained as such, wearing vestments designed to indicate sacrificial work; and altars corresponding thereto.

12. In the Church of Christ there are neither days nor services instituted to celebrate the deeds or death of any person, excepting only those of the Lord Jesus. The Church of England has set apart numerous days and ordained special services to commemorate the doings and death of many persons, including very indifferent characters.

13. The Church of Christ holds as eligible to membership only persons who profess a changed heart and whose lives do not refute that profession, and it withdraws from the fellowship of those who walk disorderly. The Church of England receives into its communion all whom it accounts baptised and confirmed—the wise and ignorant, the virtuous and the immoral, without distinction, and without efficient power to discriminate and exclude.

14. The Church of Christ knows nothing of cathedral institutions, with Deans, Prebendaries, Canons, and the like, having large pay and little work. In the Church of England these are found in every diocese and regarded as integral parts and splendid ornaments of the State Religion.

15. In the Church of Christ no officer or minister is imposed upon the Church by patrons, lay or clerical, nor by the government or monarch. In the Church of England ministers are forced upon the congregations like captains over a paid soldiery, the people having neither voice nor vote.

The foregoing are but a few of the many points of essential difference between the Church of God and the Church of the State. The one is of heaven and heavenly, the other is of the earth and earthy; the one is of the Apostles, the other is of the Apostacy; the one had its beginning in Jerusalem, the other came from Rome; the one appertains to the mystery of godliness, the other is a result of the mystery of iniquity.

Ponder well the call: 'Come out of her my people.'

DAVID KING.

Meditations. No. 4.

'THE Spirit himself beareth witness with our spirit that we are the children of God.' So affirms Paul in Rom. viii. 16.

Some use this passage to support a claim for direct communication of the Spirit, quite apart from the written Word. It should be noted that it is 'with our spirit' and not 'to our spirit.' Others claim it to mean that when our lives are in keeping with the Spirit's teaching, then He is witnessing with our spirit. We cannot see the feasibility of this claim either, as those to whom the Epistle was written had not the written words of the Spirit's teaching with which to compare their lives. So we must be prepared to understand Paul to refer to something quite apart from these ideas.

In the study of any passages from either of the Epistles, the design of the whole should be kept in view. Was it to meet a local situation, or was it to settle a truth with finality for the benefit of all Christians down the ages, till Christ should come, or was it for both?

Now evidently, from the character of this Epistle, it appears that the questions existing were whether Gentile believers were to be admitted on equal footing with Jewish and entitled to all the same privileges of the New Covenant under Jesus, quite apart from the Law of Moses; or whether this was in force or set aside. Some boasted in the Law (ii. 17-22 and x. 3). Then there were those who, accepting Christ, could not easily throw off old Jewish customs (Rom. xiv. 1, 13, 15 and xv. 1-7).

Now in chapter viii., Paul declares the status of believing Jews and Gentiles freed from the Law, and affirms that they are the children of God. This same truth was also taught to the Churches in Galatia (Gal. iii. 26). 'For ye are all the children of God by faith in Christ Jesus.' John, in his first epistle, (iii. 1-2), taught this same truth: 'Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God; and we are' (R.V.).

At verse 14 of Rom. viii., Paul has just said that those who allowed themselves to be guided by the Holy Spirit were the sons of God. In the next verse, that, in so doing, they were released from a spirit of bondage and given one of sonship. So, in verse 16, he is ready to affirm that to the truth of this testimony the Holy Spirit bears witness.

By understanding the words 'our spirit' to mean 'our testimony,' we shall see that Paul is affirming that all the Apostles taught that believers everywhere were children or sons of God, and that the Holy Spirit bore witness to the truth of this declaration by signs and wonders. The unbelieving Jews might claim to be still God's people on grounds other than that of faith in Christ (see Rom. ix. 31-33 and x. 1-4). But with the overthrow of their city and the scattering of the priesthood, this claim was blasted for eternity and the true Israel of God and sons of God were manifest in the Churches and the Kingdom of God, fulfilling the parable of the tares (Matt. xiii. 43). 'Then shall the righteous shine forth as the sun in the kingdom of their Father.'

ADVICE TO PREACHERS

MAKE no apologies. If you have the Lord's message, declare it; if not, hold your peace.

Have short prefaces and introductions. Say your best things first, and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup.

Leave yourself out of the pulpit, take Jesus in. Defend the gospel, and let the Lord defend you and your character.

Do not get excited. Do not run from your remarks. Engine-driven wheels whirl fast on icy tracks, but when loaded go slower.

It takes a cold hammer to bend a hot iron. Heat up the people, but keep the hammer wet and cool.

Do not bawl and scream. Too much water stops mill wheels, and too much noise drowns sense.

Empty vessels ring the loudest. Powder is not shot. Thunder is harmless; lightning kills. If you have lightning you can afford to thunder.

Do not scold the people. Do not abuse the faithful souls who come to meeting on rainy days, because others are too lazy to attend.

Preach the best to the smallest assemblies; Jesus preached to one woman at the well, and she got all Samaria out to hear Him the next time.

fragrance of their character remains with us to encourage us in the path of righteousness. May God help us to profit by their example, that we who remain may let the beauty of Jesus shine through our lives.

'As some rare perfume in a vase of clay
Pervades it with a fragrance not its
own,

So, when Thou dwellest in a mortal soul.
All heaven's own sweetness seems
around it thrown.'

A. E. WINSTANLEY.

THE THURSDAY CROSS

Dear Bro. Crosthwaite. — In the April issue of the 'Scripture Standard,' you reprint an article by David King, 'Is Easter a Pagan Festival?' While we agree with his main point and support most of his arguments, there is one subject which he raises concerning which he 'greatly errs.'

He puts forth the argument for a Thursday Cross, although it is usually the modernist and critic who supports this error. The only scholar of note who even tentatively approached the Thursday Cross was Bishop Westcott, of Westcott and Hort fame, and he had an axe to grind thereby.

The Lord Himself says, in Matt. xvi, 21 that he must be killed and be raised **the third day**.

In Luke ix, 22, it is again, 'The Son of Man must be killed and **the third day be raised up.**'

The two angels at the tomb repeat this same **third day** to the women.

The Emmaus disciples tell the Lord Himself that this Sunday is **the third day** from the Cross.

In 1 Cor. xv. 4, Paul says He hath been raised on **the third day**.

Against these five plain assertions stands Mark ix. 31: 'The Son of Man must be killed and after three days rise.' As this passage is the parallel to Matthew and Luke, it is explained by them, not they darkened by it. The phrase 'after three days' may mean three current instead of consecutive days. But in any case, this Mark passage is explained by the others.

There remains one more passage: 'The Son of Man must be in the heart of the earth three days and three nights.' This has no bearing whatever until we know what he meant by 'heart of the earth.' A tomb on the surface is as far removed from the heart of the earth as three days and three nights is removed from the third day.

This Thursday Cross is a recent and modern notion unknown to the early Church, and one at least of our modern 'divines' demands a Wednesday Cross.

CORRESPONDENCE

AN APPRECIATION

True humility is a rare thing; but humility blended with real ability, and combining in true Christlikeness of character is uncommon indeed. Yet these three qualities—humility, ability and Christlikeness—were truly evident in James Wardrop and John Fretwell. These two men never met, yet any who knew both cannot but be impressed by the fact of their likeness in character. They had one great aim in life—the glory of God. They were single-eyed—they put first things first. They were saints in whom the Word of God dwelt rightly—their delight was in the Law of the Lord. They loved to speak of their Lord and His truth. Their love for that truth was deep and their loyalty to it abiding. Compromise was foreign to their nature, yet they knew how to speak the truth in love — their speech was ever with grace, and they know how to give an answer to every man. To the writer, they were living examples of Paul's description of the 'servant of the Lord'—one who 'must not strive; but be gentle unto all men, apt to teach, patient, in meekness, instructing those that oppose themselves . . . ' The sweet

At this rate, we can go on until there was no Cross at all. As regards the truth the New Testament is plain. 'He rose on the third day.' We know that that was Sunday, therefore he was crucified on Friday.

H. ARDRON.

Comments.—Please read Bro. King's article again and note well his arguments. In Mark viii. 31, the Lord said that 'after three days,' He would 'rise again.' Of the temple of His body, He said: 'In three days I will raise it up' (John ii. 19). The chief priests and Pharisees told Pilate that Jesus said: 'After three days, I will rise again' (Matt. xxvii. 63). These passages surely show how 'the third day' was meant by our Lord to be understood, and how it was understood by Jewish religious leaders.

—Editor.

WISE WORDS FOR WOMEN

'THROUGH wisdom is an house builded; by understanding it is established; and by knowledge shall the chambers be filled with all precious and pleasant riches.'—Prov. xxiv. 3-4.

The housing problem in this land is perhaps not so serious as it has been, yet another problem will always be in the world around us—that of the broken home. God holds us responsible for the state of our own home-life:

'Every wise woman buildeth her house, the foolish plucketh it down with her hands.'—Prov. xiv. 1.

Solomon was as competent a judge of women as any man and constantly warned his son against the foolish type, which seemed to be most prevalent in his day. He makes one reference to 'a gracious woman' (Prov. xi. 16); another to 'a prudent wife' (Prov. xix. 14); then remains silent on the subject until the very last chapter. Here he asks the question, 'Who can find a virtuous woman?' for her price is above rubies' (Prov. xxxi. 10); and then proceeds for twenty-one verses to describe this rare specimen of womanhood.

Judging by the unhappy homes in the world to-day, virtuous women are still scarce; but in the Church, God looks for only happy homes built up by virtuous women. Homes of the future can be safeguarded now by instructing our young women in the Word of God:

'to marry, bear children, guide the house' (1 Tim. v., 14);

'to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good and obedient to their own husbands.' (Titus ii. 4-5).

W. E. JACKSON

MOTHER'S GOODBYE

Sit down by the side of your mother, my boy,

You have only a moment I know;
But you'll stay 'till I give you my parting advice;

'Tis all that I have to bestow.

You leave us to seek employment, my boy;

By the world you have yet to be tried,
But in all the temptations and struggles you meet,

May your heart in your Saviour confide.

Hold fast to the good, hold fast to the right,

Wherever your footsteps may roam.
Oh, forsake not the way of salvation,
my boy,

That you learned from your mother at home.

You'll find in your satchel a Bible, my boy;

'Tis a book of all others the best;
It will teach you to live, and help you to die,

And lead you to the gates of the blest.

I gave you to God in your cradle, my boy;

I have taught you the best that I know
And as long as His mercy permits me to live,

I shall never cease praying for you.

Your father is coming to bid you good-bye;

Oh, how lonely and sad we shall be;
But when from the scenes of your childhood and youth,

You'll think of your father and me.

I want you to feel every word I have said;

For it comes from the depth of my love.

And, my boy, if we never behold you on earth,

WILL YOU PROMISE TO MEET US ABOVE?

TREASURER'S NOTE.

Postage on printed papers sent abroad was increased in the Budget of April 16th last. New rates will mean an increase of 6d per copy in the year. The new rates will be as follows: One 4/-, Two 7/-, Three 10/6.

U.S.A. One dollar will more than cover one copy, the small balance will be carried forward.

A. L. FRITH.

SCRIPTURE READINGS

(Matthew xi, 16 to xiii, 23)

A Capricious Generation (xi, 16-19).—The Saviour comments upon the characteristics of those who made criticism of both John and Himself. The thoughts naturally arose from the incident just recorded. John had met with opposition because of his call to an austere holiness of life. He dwelt apart. Jesus dwelt among the people and shared their joys and sorrows in a deeply sympathetic sense. Anyone who has seen the changing moods of children in their play, often deliberately contradictory, will know how fitting is the comparison with those who criticise God's ways. Nevertheless true wisdom will always approve the divine methods, however apparently inconsistent they may appear.

The Fate of the Most Favoured (xi, 20-24).—Receipt of the divine favour is no use unless it is accepted and acted upon. In fact it makes a much heavier call upon the recipients. Chorazin, Bethsaida and Capernaum could say 'We have eaten and drunk in Thy presence, and Thou hast taught in our streets' (Luke xiii, 26), but this would only increase the measure of their guilt, and therefore their punishment seeing they in their hearts rejected Him. Note that there is a judgment in which those so long passed away will share (22, 24).

Jesus and the Lowly (xi, 25-30).—The heart of God is particularly tender towards the simple hearted, and those who seem without the advantage of education, culture or a good position in society. It is striking that this prayer of Jesus so clearly contrasts the transcendent greatness of God ('Lord of heaven and earth') with the lowliest members of society. Suppose we should miss the true 'rest' because we live at ease! There is no need to do so—the labourers are few.'

The Sabbath—Plucking Corn (xii, 1-8).—Reference to Deut xxiii, 25 shows that the Law of Moses specifically allows this—without mention of the Sabbath. So the quibble is as to whether this was work or not. Remember the background

is the numerous traditions and interpretations made by Pharisaic teachers in addition and explanation of the Law. Such would have upheld David's transgression of the Law as justified by the circumstances, and yet they were condemning what was not actually a transgression. Service to God on the Sabbath in the Tabernacle or Temple was more arduous than on other days. The service of Christ in which the disciples were engaged—then as learners—does away with the Sabbath of the Law.

The Sabbath—Healing the Sick (xii, 9-13).—We may read the parallel passages in Mark iii, 1-6 and Luke vi, 6-11 to get the full story. The argument is simpler, being a reference to obviously proper and necessary action on a Sabbath, action which was undeniably right—even to a Pharisee! We note Jesus was angry (which is no justification for unrighteous men to be so), and the Pharisees were filled with madness—see Mark iii, 5 (and note why), and Luke vi, 11.

Consequent Retirement (xii, 14-21).—The truth being too much for them, the enemies of the Lord consulted together to get rid of Him. He retired to quiet places but was followed persistently by those who greatly needed His help. At this time He must have ceased His more public speaking, thus fulfilling yet another prophecy. This merely delayed the consummation of His mission—the conflict with the enemies of truth (then as now the religious leaders of the day), would be joined again in due time.

Blasphemy Against the Holy Spirit (xii, 22-37).—To the still further discomfiture of the Pharisees a specially striking case of casting out devils makes the people say 'Is not this the Son of David?' Enraged, they invent an idea which they could not really believe even themselves, that Christ was in league with Satan. The hymn writer says 'And lo, Thy touch brought life and health, gave speech and strength and sight, and youth renewed and frenzy calmed owned Thee the Lord of Light.' The Pharisees had witnessed all this. The miseries of demon-possession were well-known to them. Its manifestations were quite unmistakably Satanic. Their own disciples claimed some ability to control such, and it was probably not a pretence—the truly godly man might

well help the sufferers. They would in any case not attribute evil influences to their own efforts. 'Reason, calmness, peace, these were not Satan's gifts to men' (Plumtree). The Saviour's arguments form a solemn warning to any who deny His work. He appeals to their reason by showing the folly of a suggestion which would involve Satan fighting Satan. He shows the danger they are in (verse 28) seeing such power is being used in their very presence, a power superior to that terrible power manifested in demon possession. They must know the tree by its fruit, and, therefore, their words are 'idle' in such an accusation (verse 37). Worst of all they are in danger of committing an unforgivable sin, deliberate rejection of goodness.

Seeking a Sign (xii. 38-42).—This application has an appearance of being reasonable, but in view of all the signs already given, it is but a subterfuge. It will, therefore, not be satisfied, except that a final sign will be given—the resurrection. Nineveh and the Queen of Sheba would surely have been satisfied had they seen the said signs already given.

From Bad to Worse (xii. 43-45). — We might perhaps call this the parable of the unclean spirit. Unless the mind and heart of the possessed man is filled with a good spirit (the Spirit of Christ), it is merely an easy prey to further evil. The Jewish nation had been cured of idolatry, but formalism, exclusiveness and the love of money had begun to take possession—and they would not have Christ. The terrible fate of Jerusalem in 70 A.D. and the subsequent sad history of the nation are a testimony to the truth of the parable.

Close Relationship to Christ (xii. 46-50)—We do not know that the Saviour refused to see His mother and His brethren but He used them to point an important lesson, namely that fleshly relationship had no spiritual importance. Obedience to God is the sole qualification. It is possible that His relations wished to interfere in some way with His mission, and if they did, His words form a sufficient rebuke.

The Parable of the Sower (xiii. 1-23). The shore of the sea of Galilee is steep in some places, and probably speaking from the boat would enable Jesus to

make Himself heard to large numbers at once. The shore would form a sloping platform for the people to stand or sit upon while they listened. This is probably the best known of the parables, and a full explanation is given in verses 18-23. Jesus also gives His reasons for speaking in this way in verses 10 to 17. It may be that the spiritual significance of the parable would strike home to the hearts of some few folk in the great audience, but to the great majority it would be quite incomprehensible. Not possessing any spiritual desires they could not be benefited. The 'ye' in verse 18 is emphatic. Plain truth we must remember had already been spoken both by Jesus and His apostles. The Parable may be regarded as both warning and encouragement to those who would themselves later be preaching the gospel of Christ to the world. The seed is the incorruptible word, but its reception depends in great measure on the soil into which it falls. We may expect failures, but the seed must be sown and the fruit is thirty, sixty and an hundredfold when it falls in the honest and good heart.

R. B. SCOTT.

COMING EVENT

Tranent. — Meeting of Sunday School Teachers, Saturday, 21st May, 1949, at 4 p.m. Demonstration of Visual Aids to Teaching. Come and see how Models, Flannelograph, etc. can be used effectively in teaching the young people.

W. Steele will introduce the speakers who will have an audience of young people drawn from the Tranent School. James Melling, of Scholes, Wigan, will show what can be done by using a home-made model. Tom Kemp, of Hindley, will demonstrate the use of the flannelograph. A film strip projector will also be used.

HINDLEY BIBLE SCHOOL

Saturday, June 4th to Thursday, June 9th, 1949.

Saturday, 3 p.m.: Theme 'Into all the World.' 6 p.m. Fellowship and Welcome.

Lord's Day to Thursday.

Early morning Prayer Meetings, 3 to 8.30 a.m.

Usual meetings on Lord's Days, with a meeting at 8 p.m. in Lower Ince.

Monday to Thursday. Morning Lectures. Afternoon: 'Questions Answered,' 2.30 to 3.15.

3.15 Messages—to 4 p.m.

Evening: Open-air, 6.30 to 7 p.m.; Gospel Meetings, 7.30 p.m. to 9 p.m.

Write for programme. Write early if you intend coming.—L. Morgan, 'Glen-Iris,' 44 Lord Street, Hindley.

Campaigning for Christ.

A 'Back to the Bible' campaign, sponsored by the Church of Christ, Argyle Street, Hindley, opened in Ince on Lord's Day, April 3rd, 1949, although much preparatory work had been done before that date.

We had difficulties with fixing up meeting rooms, but they were overcome, at the cost of over £39 for three months' meetings on Lord's Days and Wednesdays.

About four thousand 'Revivals,' and as many handbills were distributed by a willing band of workers. This literature had been folded and prepared by twenty brethren who came to the meeting-house the Tuesday night before the Mission commenced.

Visits were made to three schools with car and loud speaker, teaching the children one or two choruses, and at the same time getting the names of the mothers and fathers, and giving invitation cards to the children to take home.

The district was given further invitations through the loud speaker. Then we waited, a little fearfully. And, groups of people moved towards the Band Room, but not in. On they went to the Labour Club. More and still more went past, and when our meeting started, loyally supported by a bus load of Hindley brethren, and others from the district, not one stranger was present apart from those brought from Hindley.

We sang (but not up to Bible School standard): faces were glum; prayer was being offered. Then it happened. Our first two visitors arrived. And the writer actually thought they had come to the wrong place. (He had seen so many go past, he was bowled over nearly by the presence of two friends.) Ten more followed and what a transformation! the preacher's face beamed, Bro. Kemp sang more lustily, and if the roof had been loose it would have gone.

Eighty present, seventeen non-members, that we thought, was a good start.

We next concentrated on another part of the district. Our next meeting was to be held in the Public Hall. Again came the fears, and not unduly, this was a large hall and would take some filling. With children, we had about eighty-five present, nine non-members. More personal work by the Evangelists, and more open-air work with the loud speakers, kept the meetings before the townspeople.

Lord's Day we had the meetings again in the Band Room, in Lower Ince, the room almost full with ninety present, twenty-eight non-members present. Tom Kemp has been leading the meetings and Frank Worgan doing the preaching.

We give praise to God, and with

humble hearts thank Him for blessings and mercies received. Brethren, we have no delusions, we shall have to fight every inch of the way. The Gospel we preach is not popular. Please pray for us and the work in Ince. We thank all brethren who have and are assisting us in this effort.

I. MORGAN.

NEWS FROM THE CHURCHES

Blackburn (Hamilton Street).—Change of Secretary's address: Bro. H. Wilson, 62 Bolton Road, Blackburn, Lancs.

Belfast, Berlin Street.—Change of address of secretary: C. J. Hendren, 78 Broom Street, Belfast.

Bristol.—On March 19th, 20th, the Lord's Day School at Bedminster celebrated its anniversary. We were fortunate in having Bro. F. Day to serve us, also Bro. Andrew Gardiner, junr., who is serving the Church here. We are obliged to these brethren for their help in making this occasion a success. The children enjoyed a good tea and took part in a service of song. Certificates of merit were distributed by Bro. F. Day and we were encouraged by a good number of parents present.

K. J. COWLEY

Bedminster (Bristol).—It is with much joy we record the baptism, on Lord's Day, March 27th, of Mrs. Britton, the mother of three of our Sunday School scholars. Formerly a member of the Church of England, we believe she has a sphere of much useful service and influence with the Church of our Lord in the years which lie before her. Again, on Wednesday, March 30th, our hearts rejoiced as we witnessed the immersion of Raymond Stone into the ever Blessed Name. Our brother has been a member of the school for many years and although now in early manhood has not ceased to attend. He is a young man of great promise and sincerity, and is well fitted by reason of education, to play a great part in the life and work of the Church. May the example of these two inspire others who are halting between two opinions to a like decision. Brethren, pray for the work here.

F. W. WILLS

Heanor.—The Church has been served during the first three months of this year by Evangelists, Brethren W. Lister and A. B. Naysmith: the former during February and the latter during January and March. Interest has been maintained during the Mission and in addition to the meetings on the Lord's Days, Gospel Services have been held each

Tuesday and Thursday. Although the attendances have not been as large as they might have been, very helpful and inspiring messages have been delivered by both brethren.

The Anniversary Services were held during last week-end, and on Saturday, March 19th, about 120 were present at the Social Meeting in the evening, the greater part of whom had shared with us in the fellowship afforded by an excellent tea.

Bro. F. W. White presided over the gathering and he recalled the time when as a mere toddler, he accompanied his father when preaching at Heanor and so his association with the Church extends over a period of 60 years, it was then 'the Church in the home.'

Each of the Evangelists gave a good address, and the large audience was very appreciative of the messages given. The meeting was brought to a fitting close by singing the lovely hymn 'Blest be the tie that binds.'

Bro. Naysmith was our speaker on the Lord's Day and once again the services were fairly well attended. Although we cannot report any additions by immersion, yet several members, who have been absent for years, have been regular in their attendance during the mission.

Kirkcaldy, Rose Street.—It is with pleasure we record an addition to our number. Mrs. Mary Webster (daughter of Bro. Joe Gilliard), was immersed on Sunday evening, 3rd April, before a large congregation. She was received into the fellowship of the Church on Sunday 10th April, and we hope that her decision may lead others to follow her example.

D. MELLIS

Tranent.—We are glad to report another added to the Church, a young sister, twelve years of age, asked to join the Church. She was immersed on Thursday night, March 31st, and received into the Church on April 3rd. May she be kept faithful until Jesus comes.

WALTER WILSON

Ulverston.—The Church at Ulverston was formed by the late Joseph Crosthwaite on March 19th, 1876. The Church now meeting in the Oddfellows Hall is the true successor of that Church. None can show that we have in any particular departed from where the pioneers stood. Churches of Christ, officially, have moved very far from the original ground. We stand on that ground and refuse to be moved from it.

The 73rd anniversary was celebrated on March 19th and 20th, 1949. Meetings were held on Saturday afternoon and evening. It was inspiring to see the Oddfellows Hall well filled. Bro. W. Crosthwaite presided and messages on a high spiritual level were delivered by Breth-

ren D. Dougall (Scotland), A. L. Frith (Fleetwood), and J. Melling (Wigan).

It was good to be there, and to have such evidence that we are part of a great brotherhood which has not bowed the knee to the Baal of modern teaching and practice. An excellent tea, of which one hundred partook, was served in the Lakeland Cafe.

On Lord's Day, Bro. D. Dougall rendered able and acceptable service, exhorting the Church at meeting for Breaking of Bread, and preaching the grand old gospel to a large company in the evening.

It was truly a memorable week-end. To God be the praise!

Ulverston.—We rejoice to report another addition to the Church here. Isobel, younger daughter of Sister Robinson, was baptised at the Baptist Chapel (kindly loaned), on April 15th; and was welcomed into the Church on Lord's Day the 17th. May the Lord bless, and keep her faithful to the end.

OBITUARY

Belfast (Bloomfield Avenue).—It is with deep sorrow that we record the death of our Sister, Mrs. J. Palmer (Josephine A. Whitfield) on March 17th. Mrs. Palmer first commenced her active work in the Churches of Christ in Grose Street, Adelaide, South Australia. Following a period of special training, she organised the Primary Department of the Sunday School, and the Women's Work, and trained others for the work. Later, leaving Grote Street, she went to other areas to open up Primary Departments and to train workers. Mrs. Palmer afterwards travelled extensively, living for some time in Chile, and finally settling in Belfast, coming to Bloomfield Avenue Church in 1938. Here she quickly took an active interest in the work of the Church—particularly the women's work—which she helped to organise, and in which she maintained an active interest until failing health prevented her. Her loss will be keenly felt.

Birmingham (Summer Lane).—"Blessed are the dead that die in the Lord." Three of our members have been separated from us by death recently. On March 11th, Sister Mrs. Florence Russon, aged 61, after a serious heart attack. Only three weeks before, she was at the meeting but was so weak she had to be conveyed from and to her home. She was

baptised in 1911, but only came into our membership twelve months ago.

Brother Albert Court passed away on March 22nd, in his 83rd year. He was baptised in 1911 from the Men's Bible Class and has been a most faithful old soul. Never absent when it was possible to attend the meetings of the Church he loved so well, his last attendance was on March 6th, with deep snow on the ground, but he was very far from well and had to be assisted home. Then on March 27th we lost our Sister Hannah E. Davis, in her 73rd year. She was baptised in 1924. Several of her daughters, a son and daughter-in-law, have been brought into the Church through the witness of her faithful life.

To the three families of mourners we extend our sympathy, and commend them to the God of comfort and consolation, urging them all to follow in the steps of their loved ones in so far as they in their lives strove to adorn the doctrine of God our Saviour.

FRED C. DAY

Leicester, Churchgate.—It is with deep regret that we record the sudden calling to higher service, on March 29th, of our esteemed aged brother, Thomas Pearce. He had reached the age of seventy-two years, and had been a member of the Church for over fifty-five years, having been drawn into the Church by the late Sidney Block, at South Wigston; and has been a faithful follower of the Lord.

He was very rarely missing from the Lord's Table; and was ever ready to pass on a word of consolation and encouragement when the opportunity occurred. He was never known to be late for a meeting, and would frequently say to late-comers, 'You know what the hymn says, "Be in time,"' and that was his motto.

The words of the Apostle Paul could be applied to our brother: 'I have fought a good fight, I have finished my course, I have kept the faith;' for he was steadfast and unmovable in all the things he believed.

The service was conducted at Harrison Road Church (kindly lent for the occasion) and at Saffron Hill Cemetery, by Bro. George Stanion.

To Sister Pearce and family we pray that 'the Lord will bless and keep you; may his face shine upon thee and be gracious unto thee; the Lord lift up his countenance upon thee and give thee peace.' 'I shall be satisfied when I awake in his likeness.'

Tranent, East Lothian.—On February 22nd, the Church lost an old member and faithful brother in Christ, by the death of Joseph Guiney, at the age of eighty-one. He came to Tranent from Slamannan forty-four years ago. He was in Africa for a short period, and returned to Tranent. He was a leading member of the Church, being one of the oversight, and for many years he conducted the singing. He was loved by all, and has left a fine example for all to follow. He was ever thoughtful for the Church and its welfare; and looked forward to meeting his Saviour at His coming. He died with a firm hope of a joyful resurrection. The burial took place at Tranent, Brethren A. Winstanley and W. Steele officiating. WALTER WILSON

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One by one, faithful brethren are being taken from us. Tranent will not seem the same without Bro. Guiney. He was a faithful man, and feared God above many. Ever loyal to the Lord and His Word, and anxious for the welfare of the Church, he did what he could. By his constant attendance at meetings, indoor and out, hearty singing of the songs of Zion, his cheery words of encouragement, he did much to help forward the cause of the Lord. He will be greatly missed. Shall we?

'O when the Saviour shall make up His jewels,
When the bright crowns of rejoicing are won,
Then shall His weary and faithful disciples,
All be remembered by what they have done.'

EDITOR

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