

THE SCRIPTURE STANDARD

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

'What doth the Lord require of Thee?'



EVEN hundred years before Christ this question was written by the prophet Micah, and it has confronted every generation since. Man is a

odious being. He desires to know, So have fellowship with God, and to **he** assured that his worship and service is divinely approved. Hence the question, 'Wherewith shall I come before the Lord, and bow myself before the high God?' Because in the context (Micah. vi. 6-8), and a few other passages, burnt offerings and sacrifices seem to occupy a secondary place, it has been hastily assumed by some that they were not divinely appointed and approved. A careful examination of these passages shows that they were not acceptable when offered by those whose hearts were *not* right with God, and that they cannot take the place of obedience to the Lord's commands. 'To obey is better than sacrifice.'

These offerings under the law were types of, and their inadequacy argued the need for, a greater and better sacrifice. They pointed to Him who 'having offered one sacrifice for sins for ever, sat down on the right hand of God.' In answer to the question as to what the Lord requires, Micah wrote: 'He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?'

These matters were in the law given through Moses. The prophets enunciated no new laws; their business was to call the people back to laws and ways previously made known. We have ever contended for 'rightly dividing the Word of Truth,' and pleaded that nothing in the Old Testament is binding upon us unless it is brought over and re-enacted in the New. The whole of the teaching of the Lord and His Apostles is to the effect that nothing from the Old Testament or any other source must be added by man to the New Testament revelation. These great things stressed by Micah are brought over into the New Covenant Scriptures.

We are to 'do justly' in all matters and relationships, whether as servants or masters. (Coloss. iii. 22-25. iv. 1). The Master's teaching about the cloke and the extra mile (Matt. v. 40-41)

clearly shows that as Christians we must not only pay up all just demands upon us, but must go beyond even that. *'To love mercy.'* The parable of the unmerciful servant (Matt. xviii. t-25) teaches that unless we show mercy to others God will cancel His pardon of our sins. The Apostle's exhortation is: 'Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you.' (Eph. iv. 22).

'To walk humbly with thy God' (Margin, 'humble thyself to walk'), sums up what a Christian life should be: active fellowship with God. Once we 'walked according to the course of this world,' and 'were without Christ. . . having no hope, and without God.' 'But now in Christ Jesus' we have been 'made nigh by the blood of Christ.' Thus are the two paths set forth by Paul in Ephesians ii. 'Without,' and 'in Christ,' tell of state and relationship. 'Know ye not,' wrote Paul, 'that so many of us as were baptised into Jesus Christ were baptised into His death. Therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should *walk in newness of life.*' (Rom. 4:3-4). In that divinely appointed, symbolic act we turned our back on the old life of sin, bondage, and darkness, and rose with our faces in a new direction to walk in fellowship with the Lord Jesus. In the New Testament Scriptures we are taught how we 'ought to walk and to please God;' and apart from that divine revelation no man, whatever his position or scholarship, knows what the Lord requires of him. If we have the right, as some claim, to speak and act in matters on which the Scriptures are silent there is no stopping place. It is quite easy, on the grounds of expediency to introduce certain things into the worship and service of God; but we have to do with a God who is wise enough to reveal all that He requires, and who has ever punished those who dared to add thereto.

Of that great Prophet, by whom in these last days God has given a final revelation of His will, it was predicted, 'that whosoever will not hearken unto my words which He shall speak in my name, I will require it of him.' (Deut. xviii. 19). 'What doth the Lord require of thee?' He requires that we humble ourselves to walk with Him in the path clearly laid down in His Word. That would end all divisions, and bring every blessing to us. 'If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.'

EDITOR.

'I go a-fishing.'

IT was Peter who made the suggestion, but James, John, Thomas, and the others readily responded, with 'we also go with you,' and so they put forth, seven of them, out over the sea of Tiberias. And they caught nothing. Truly, they had not fished for well-nigh three years. Not since the Lord had called to them: 'Follow me, and I will make you fishers of men,' had they plied their crafts on Galilee, but that was hardly the reason for their present disappointment. It was the miracle that finally opened their eyes. A stranger on the shore, waiting for their return, calls: 'Cast your nets on the right side of the boat and you will find.' They obey, and now their nets are right full of fish, and, in a flash, John recognises their helper. 'It is the Lord.'

This is not the first time that this has happened. Peter! Do you not remember the night before the Master first called you, how that you toiled all night and caught nothing, and then, at his call, had a netful that was landed with difficulty? Perhaps this second miracle is to tell you that though you have returned to your fishing the Lord requires you to still fish for men, and even now is repeat-

edly, though in a different way, they "follow me"

And we too, in the year of our lord nineteen hundred and thirty-nine, are probably waiting for another miracle to happen before we realise that we have lost the enthusiasm for spiritual fishing that we had when we too decided to follow Christ.

we have returned to our everyday business left this duty to those who preach Gospel from public platforms? we failing even to bring our acquaintances within sound of the preacher's voice? We should at least be

able to bring unbelievers to hear the message; but we should do more: we could take the message to those who will not come to hear it

incertainty Seeking the Way to Heaven.

BY BENJAMIN FRANKLIN.

(continued).

AccORDiNG to promise, SINCERITY read the Psalms of David through and concluded on Thursday night. In

of the prayer meeting he found revival meeting. On entering he he saw Mr. H. in the pulpit, sayng the words, 'He who seeks shall find 'What precious words to me!' Sincerity to himself. I will then love the Lord with all my heart.

H. divided his discourse has thus:—

1. To show that it is the duty of all seek.

2. That the way is plain.

3. The promise is unequivocal—all seek shall find.

sn these heads he said :—

1. It is the duty of all to seek the d. This is sustained by Scripture:

hath made of one blood all nations men, to dwell on all the face of the that they should *seek the Lord,*

haply they might feel after Him

find Him.' Again: 'I will be ght unto by prayer.' Thus we have shown that all are commanded seek the Lord.

Now we are getting shy of that. We hear the excuse: 'Do not talk about the Gospel, but live it,' and it sounds very convincing, but it is not Scriptural. Faith and works go together, so do preaching and practising. If it is good to show whose we are, by the way we live, it is better still to back up that witness by telling of Jesus in conversation.

* So let our lips and lives express
The Holy Gospel we profess;
So let our works and virtues shine,
To show forth doctrine so divine.'

Let us then, as we hear Peter say: 'I go a fishing,' reply with his friends, 'we also go with you'—and mean it.

R. A. HILL.

2. The way is plain. The prophet says, 'The way is so plain, that way-faring men, though fools, need not err therein.' The Gospel is a lamp to our path, which shows that the path was to be very plain.

3. The promise is unequivocal. 'To him who asks, it shall be given; to him who knocks, it shall be opened; he who seeks *shall find.*' And again: 'He who cometh to me I will in no wise cast out.' 'Now is the accepted time; behold, now is the day of salvation.' 'Whosoever will, let him partake of the water of life freely.'

Having now proved from God's Word—1, That it is the duty of all to seek; 2, That the way is plain; 3, That they who seek *shall find*—the duty of all is manifest. What, then, must the perdition be of those who refuse to seek God? Let me exhort you, then, to haste as for life to the altar of prayer, and seek God while it is called to-day.

At the conclusion an invitation was given, and a number of persons went to the penitent form, and fell upon their knees. But our young friend

kept his seat, and showed from his countenance that deep trouble was upon his heart. He sat still, apparently in deep meditation, during some two hours, while the usual exercises of a mourner's bench scene transpired, and at the close withdrew in great sadness. As he walked away he said to himself, 'I am afraid this matter of becoming a Christian is a dark subject. The more I think about it, the thicker the gloom. What does it avail to hear a man argue that the way is plain if he does not show his plain way? I will go to Mr. HONESTY and have another conversation with him.' In a few minutes he raps at the door. 'Walk in,' responded from within.

HONESTY.—Good evening, Mr. S.; I am happy to see you, and was greatly rejoiced to see you at our meeting to-night. Have you read the Psalms of David?'

SINCERITY.—Yes, Sir, and find them very interesting, but could not find the way pointed out to become a Christian.

H.—I laboured to point out that in my discourse to-night; I hope I have satisfied you in regard to that.

S.—I am sorry to say that you shed no light on the main difficulty. I was satisfied before that it was my duty to seek God, and I had supposed, as you contended, that the way is plain. But from all you have said I could not see that you pointed out the way.

H.—Did you not see how others came?'

S.—I saw how they came to the mourner's bench, but I did not hear any Scriptures requiring them to come *in that way*. If you had shown the Scripture, I was ready at any moment to have done as they did. But seeing these come as they did has involved my mind in such perplexity that I, know not what to do.

H.—I don't see anything to perplex you, unless it is your unbelief.

S.—It may be unbelief, for anything I know, but so it is, I am miserable, and hoped that you might relieve me.

H.—I cannot relieve you unless I know your difficulty. I trust, however, it is the work of conviction you feel; and if so, I hope it may progress to complete regeneration.

S.—My difficulty is this: you argued that it was the sinner's duty to seek; that the way was plain; and that those who seek *shall find*. A large number came forward *seeking*, and enquired what they should do to be saved. I anxiously listened to hear you tell them what to do. I heard the directions you gave them, and saw them do what you told them, in every particular, as it appeared to me, with the deepest anxiety. Am I not right? Did they not seek according to your directions?'

H.—They did, and I think did right in so doing. You should have done the same.

S.—Well, Sir, here is my difficulty. After they had sought according to your directions, you recollect that you inquired of them personally, after which you reported that not one of them had got religion? Now, I could not understand this. It was their duty to seek. You said the way was plain, and insisted upon the unequivocal promise, 'They who seek shall find,' These persons *did seek*, but you said *did not find!*

H.—Perhaps they may find peace to their souls to-morrow night.

S.—My dear Sir, am I in all this anxiety, and are all those persons, in their deep and intense solicitude, as I saw them to-night, to depend on a '*perhaps*' for the salvation of the soul! If this is where I am to be left, I am in a worse condition than if I had never heard the Gospel.

H.—My young friend, you are entirely too impatient. I was a seeker six months before the Lord spoke peace to my soul. I have known many to seek for years, and not find peace with God. In some instances I have known persons to join on trial, and seek ten, fifteen, and, in some few instances, twenty years, without finding.

S.—And yet you tell them the *way is plain*, and they who seek *shall find*. Alas! for your *plain way* and your *Bible promises*, if a man may seek fifteen or twenty years and not find!

H.—Young man, I see that you have no adequate conception of Christianity.

S.—No, Sir, I perceive I have not, *tried* what is more, I am not likely to for nothing but clouds of gloom rise before me. Am I to have no Scriptural directions to guide me? Is there no way laid down in the Bible by which I can come to the Lord?

H.—I do not say that you must seek time—many get through sooner, you may get through in a week, two weeks, or six months. You might religion the first time you come to fee mourner's bench. You should not become impatient but my dear sir if it

plain as you have represented, and have the promise that they who *shall find*, how is it that you spend the whole matter in doubting, 'I may get religion' the first implication. The second etc is there a definite place I can come to hear the

plain clear promise of God? H.—I have already shown you the promise and if you have faith you do not doubt the promise, but must wait the Lord's good time

S.—Does not the Scripture say, *now* is the accepted time, and *now* is the day of salvation? Does it not say, *To-day*, if you will hear his voice? Did not many thousands come to the lord in a single day?

H.—There are such passages as you refer too, and many did come and obtain peace in a single day, but it is not so now.

S.—Why is it not so now? Has God changed the order?

H.—Times have changed. The Scripture says—I—if you desire to go with us; we will do all for you we can; but, with your notions, I can do but little for you.

S.—I have no notions, but wish you would show me how so many turned to the Lord in one day.

SINCERITY retired, but not to sleep. He lay in bed and soliloquised as follows:—

'I see I am deluded. I had supposed it a very plain matter to become a Christian, and, therefore, indifferently put it off till, in all probability, a majority of my days are numbered. I am astonished to find that now I am anxious to seek salvation the whole matter appears involved in obscurity. Is it possible that salvation is wrapped up in so much obscurity; that a learned ministry, called and sent of God to preach the Gospel, can throw no clearer light upon the subject? I am resolved to read the Bible through. I have read the five Books of Moses already, and have been unable to find anything in them relating directly to myself or showing the way to heaven.

'It is true that I am a sinner, and must be lost if I am not pardoned. I am equally certain that Christ is the Redeemer of men, and that He invites all to come to Him. Why is it, then, that no way is pointed out by which to come? Would the Lord invite men to come, knowing they would be lost if they did not, and yet point out no way? He could not do this, and then declare the way so plain that wayfaring men, though simpletons, need not err therein; nor could He say' that 'he who seeks shall find.' Why cannot I find the way? I cannot understand Mr. H. I cannot see why he should be unwilling to refer me to the passages that speak of mourners coming forward to pray and be prayed for. I recollect that he would not refer me to the place where I could find an account of the conversion of such vast multitudes. It appeared to me rational, as I desired to come to the Lord to read those accounts. Why did he fail to point them out?'

(To be continued).

Christians and War.

Dear Editor,

In replying to Bro. Frith's second letter, I feel it would be unprofitable to follow him into the open sea of sentiment and general statements. What I can visualise, or what Bro. Frith believes must be, have no bearing on the main issue. Our difference is regarding what Jesus taught, not as to what we feel He must have taught. This second letter does not give a single example of what Christ taught. It consists mainly of moral and political reasoning, rather than showing what the Scriptures say.

Your notes in reply to Devonport are referred to, but they have no direct bearing on the matter now in dispute between Bro. Frith and me.

In December, Bro. Frith wrote in support of the East Kirkby resolution which held that to go to war at the call of the Government was to act contrary to the teaching of Christ. In support, he referred to one passage, Matt. xxvi. 52. In January, I replied, and sought to show that the passage had no reference to war or the subject in hand. It entirely dealt with an unauthorised act of unlawful violence committed on the personal responsibility of Peter himself. It was not the act of a public servant. I may now say that it might be questioned if the Saviour was then laying down a law. His words seem to be those of a friend warning Peter that if he persisted in breaking the law of the land he would come to an untimely end, through the sword of his own State coming down upon him. Bro. Frith has not shown that this passage is relevant, nor has he given any other passage that he considers supports the East Kirkby position. If he has Scripture that he feels upholds his contention we will consider the same with as liberal a mind as we can command.

The resolution opposes taking part in war under any circumstances,

This narrows the issue, and it should not be widened by the introduction of irrelevant matters. For example: whether a war is just or unjust, defensive or offensive, whether the cruelties and horrors are more or less intense than in past times, whether or not we believe that war is an outrageous way of trying to settle differences, are irrelevant and only mystify the present issue. If there are definite Scriptures, then they should be left to stand out clear without being lost in colouring and camouflage. Let us get down to what the teaching of Christ is.

Nor does it affect our subject whether our views be one thing or another on peace, whether human life and suffering must always be the immediate first consideration, whether life comes before honour, possessions before justice, whether government, freedom and justice are more precious than life. What we believe on these does not alter what Jesus taught. The Saviour's views of war and life were not limited, like ours.

Whether we should obey God rather than man, is a question that does not now arise. We would, I hope, all be pacifists if the State usurped the place of God. We could not be soldiers if it was a condition that we worship heathen gods, or Mohammed, or the Pope, or if we believed that the demands violated the teaching of Jesus.

Bro Frith says, 'War is of the Devil.' That leads to the question, 'Is war inherently evil?' or 'Is war a sin?' As this subject takes us into the Old Testament we will meantime leave it aside.

Bro. Ferguson writes on John xviii. 36, and says there is confusion. I fear he rather mixes up the domain of the temporal and the spiritual kingdoms. He does not leave an extensive province for Caesar, but *the*

Scriptures give the powers that be of God quite a place. (Rom. xiii.)

In Scripture we do not read of resort being made to the temporal government for protection or assistance in furtherance of the Heavenly Kingdom. When Christ said, 'My kingdom is not of this world,' it would imply to Pilate that it was not a temporal kingdom, and I take it that the Lord referred to the nature and province of His kingdom, not as to whether it was evil or unlawful. He contrasted His spiritual kingdom with the temporal or worldly kingdoms, but did not place the one in conflict with the other. We may say a kingdom is mundane, without implying that it is carnal. The words of the Saviour convey to me quite the opposite of what Bro. Ferguson finds in them. They imply to me that in the realm of Caesar, a temporal ruler may protect himself with his army. The Apostle Paul seems to have viewed it in this light. One instance is in Acts xxiii. 17-22. The notes to Devonport do not meet my point here. It is not that Paul submitted to be guarded, but that he directly appealed for the protection of the soldiers, and this involved the probability that some of his countrymen would be killed.

A Christian does not go to war with vengeance, hatred, or malice in his heart, nor does he go with the idea that it is a duty pertaining to the spiritual kingdom. It is apart from that, but it is not in conflict with it. Why should the Christian soldier not be clear in his mind as to the two kingdoms and their domains, when he can at one and the same time give to Caesar and to God each their own right place.

JOHN ANDERSON.

[Bro. Anderson says our notes on Acts xxiii. do not meet his point. He says Paul directly appealed for the protection of the soldiers,' etc. Will he please give us the verse where this is stated? Bro. Anderson ignores the questions we put at the end of his letter in our January issue. He then said, *If we wish to practise to be silent

where the Bible is silent, then we must needs be silent as to war.' We asked, 'If the Bible is silent as to war, how can it be made to sanction Christians taking part in war?' Instead of answering this, he now says, 'Let us get down to what the teaching of Christ is.' If Bro. Anderson is right about the Bible being 'silent as to war,' how can we get down to what is the teaching of Christ on the question?—EDITOR.]

Dear Editor,

Bro. John Anderson's letter in Dec. S.S. was very good, and to the point. Bro. Frith said: 'Christ disarmed His followers for all time in the Garden of Gethsemane, Christ and war cannot be reconciled.' Thus he went beyond what is written, and needs to be reminded of Rev. xx. 18-19. It is true that Peter's work in hand was not pertaining to temporal affairs but in furtherance of spiritual work, and not to take life unlawfully. Gen. ix. 6, Exod. xxi. 12, and Matt. xxvi. 52, recognise the same principle, and is in violation of Rom. xiii. 9. If Peter had killed the high priest's servant, instead of striking off his ear, he would certainly have had to suffer capital punishment. Gen. 9:6 is God's own decree against a murderer, a decree enacted for the whole human race, which has never been repealed, revoked, or set aside. The State or Court, therefore, that is daring enough to presume to disregard it is false alike to God and society. The Scripture cannot be broken.

Second. It demonstrated the Lord's power in healing the servant's ear.

Third. His kingdom *not* being of this world, His servants must not fight with carnal weapons to defend it. The Christians' armour is recorded in Ephes. vi. 11-17. But when dealing with temporal affairs it is different. Jesus Himself had to submit to the law of an earthly government, to fulfil the Scriptures concerning Him. (Luke xxiv. 44-49).

It is also clear that war was not reckoned as a breach of the law as given to Noah and Moses is gathered

from Gen. xiv. 17-20, Joshua vi., 1 Sam. xv., 1 Kings ii. 5-34, 1 Kings xviii., Judges xix.-xx., Matt. xxiv. 6, Rev. xx. 7-9, as prophesied in Ezek. xxxviii.-xxxix., etc.

Again, Bro. Frith says: 'War is of the Devil.' Yes, it started in heaven. (Rev. xii. 7-9): 'And Michael and his angels cast the Devil and his angels out.' The question arises: 'Why did God allow Michael and his angels to take part in it? And why did He allow 'His children,' by the command of Joshua, Samuel, David, etc., to take part in it in the interest of justice and right, if as pacifists say, His children are not allowed to use carnal weapons in an earthly realm in defence of justice and right? God is no respecter of persons. He is the same in all ages.

The above passages of Scripture need explaining. Perhaps Bro. Frith will explain them, especially 1 Kings ii. 5-34, and explain the difference between the blood of war and the blood of peace, as David discriminated it. Jesus endorsed the Old Testament Scriptures, and confirmed it in Matt. v. 17-18, xxiv. 6, xxvi. 52, Rev. xx. 7-9. Romans xiii. applies to all, Christians or non-Christians, and we cannot get out of it until we die.

Of course, we must use common sense as to justice and right. Our responsibilities are not lessened because we are Christians. In relation to temporal affairs, all men are equal. God is no respecter of persons when trouble arises, all are required to do their duty as citizens whether in peace or war. As stated, when reason is of no avail, the inevitable must follow. We are children of God, and subject to the minister of God. Rom. xiii. was written with the full authority of the King of Kings, by inspiration of Paul. There is no dodging the fact, whether pacifist or not, the Divine declaration stands just the same.

Again. Is the Bible silent as to war? The answer is emphatically, No! It starts from Gen, xiv, 17-20,

and ends at Rev. xx. 7-9, as prophesied in Ezek. xxxviii.-xxxix. by decree of God and Christ. We know that we are not under Moses, viz. carnal ordinances, but under Christ, established upon better promises, the Gospel or the doctrine of Christ.

If carnal warfare and capital punishment have been done away with, as some affirm, or would have us believe, when Christ established the new Covenant, will they please quote the passage of Scripture to confirm that statement? Surely God has not left the children of light in the dark on this matter.

j. TORR (Devonport).

[Nothing in any previous dispensation is of authority for Christians unless re-enacted in the New Covenant Scriptures. In Matt. xix. 3-9, the Lord states that things not right were permitted because of hardness of their hearts. He then gave His law on the matter: 'And I say unto-you,' etc.

That is what is required to sanction Christians taking part in carnal warfare. Will any of these brethren affirm: 'That in the New Testament Scriptures, the Lord Jesus and His Apostles gave instructions which sanction Christians enlisting in the army of an earthly ruler, and going forth to fight and kill others'? That will bring this matter to a definite issue.

Bro. Torr says, 'Romans xiii. applies to all,' and 'we cannot get out of it until we die,' then, strangely, he tells us how to get out of it, when he adds, 'Of course, we must use common sense as to justice and right.' So 'common sense' is to be the standard by which to judge Divine commands! Anyone who believes that has no real use for the Bible.

This correspondence is confined to those who have taken part in it. EDITOR.]

Thanks.

THE Church at East Ardsley expresses sincere thanks to those who responded to their appeal for help in purchasing new meeting-house.

By the time this appears, they will (D.V.) have opened their new premises, and we pray that these may prove a true spiritual home for many, and a centre from which the Word of the Lord *ml* be broadcasted.,

Conference.

METHODIST MEMORIAL HALL,
MOUNT ROAD, FLEETWOOD,

APRIL 8TH-IOTH, 1939.

SATURDAY, APRIL 8TH.

2.0 p.m. PRAYBR MEETING.

2.30 p.m. CONFERENCE BUSINESS MEETING.

Chairman: BRO. F. WILLS (Bristol).
Consideration of the Lord's work.

6.30 p.m. PUBLIC MEETING.

Chairman: BRO. ED. PRICE (Wigan).
Speakers: BRO. DANIELL (Bristol).
BRO. HAYNES (Burnley).

TEA on Saturday will be served in the
INSTITUTE adjoining. Charge, 1/-.

MONDAY, APRIL IOTH.

2.0 p.m. PRAYER MEETING.

2.30 p.m.

Chairman: BRO. DAND (Mapplewell).
PAPER on 'New Testament Ministry'
by BRO. J. SCOLLER (Glasgow).

6.30 p.m. PUBLIC MEETING.

Chairman: BRO. HARDY (Morley).
Speakers: BRO. HASSELL (Leicester).
BRO. BREAKELL (Wigan).
BRO. A. WINSTANLEY
(Hindley).

LORD'S DAY, APRIL 9th.

BREAKING OF BREAD AND GOSPEL SERVICE
at HBALD'S CAFE, NORTH ALBERT STREET,
at 10.30 and 6.30.

MEALS AND SLEEPING.

Brethren coming for the WEEK-END, kindly
note: Meals will be served at the Marine
Hall, Promenadd, on Lord's Day and
Monday. (Tuesday where necessary).
Breakfast, 1/6; Lunch, 1/6; Tea, 1/3.
Charges for sleeping: One person, 2/6 per
night 5 two persons (sharing), 3/- These

figures are approximate. Brethren MUST
state clearly and early what they require re
sleeping. It should be understood that
business will not allow me to have to run
about the week before Conference to fix
visitors up.

DAY VISITORS are asked to state day
coming, and if meals will be required at the
Marine Hall. Day excursion tickets will be
issued from anywhere, if the return journey
can be made same day, all at single fare.
Where day excursion tickets are *not* in
operation, they will be issued upon pro-
duction of a voucher, which can be had
from me. Please write, and as early as
possible, to Bro. A. L. Frith, 10 Poulton
Street, Fleetwood.

Readings.

Psalm To whatever temporal cir-
14 cumstances this song may
have owed its origin, it is
beyond doubt that its final application
is to the Messiah: fairer than the
children of men, in whose lips alone
perfect grace is found; whose throne
is everlasting, and who has been
anointed with the oil of gladness (the
Holy Spirit) above all the children of
men (John i. 34). Reigning at the
right hand of God, He subdues all
enemies, and His Bride, the Church
(Rev. xxi. 2 and 10), radiant with
faith—of which gold is a type—
comes forth to be united to her Lord
and Saviour.

Isaiah Reverting to the 13th verse
liii of the previous chapter we
have again God's servant;
but it is important to decide whether
this is the servant upon whom God
has put His Spirit (xiii. 1), or he who
is deaf and blind (xiii. 19). It is
suggested that the servant here is
Israel, and that the whole chapter
depicts the sufferings of that harassed
people. But this is impossible, as
Israel has never been wounded? for
others' transgressions, nor borne
stripes by which others have been
healed \ nor has God laid upon Israel

the iniquities of all. No it is One who was stricken for the transgressions of Israel (my people). No other, in any way, can fill in the details, but Jesus the Christ, who did no sin, neither was guile found in His mouth.

Isa 1 Sodom and Gomorah had perished
10-20 hundreds of years

before these prophecies were penned. What, then, is the significance of the reference to them? Just as these cities became an abomination in the sight of God because of sin and iniquity, so the people of Judah had become corrupt in conduct and worship. The Northern kingdom was fast hurrying to its captivity in Assyria—which occurred in Isaiah's lifetime—because of similar indifference to the worship of God. Their sacrifices were degraded, and solemn assemblies given to wicked indignities, and prayers stained with blood-guiltiness. The prophet warns them that God delights not in them, is weary of their solemnities, will hide His eyes and close His ears to their prayers. The call to repentance is eloquent of the doings that had called down such strictures. Yet they are not forsaken: the call is for a return to reason that there may be opportunity of cleansing.

Psalm This petition whether of David or
lxxii Solomon finds

some measure of fulfilment in Solomon's reign, which was marked by a large extension of his dominions. Yet the prophetic ruler who is indicated far outshines Solomon's grandeur and power. The description rather befits Him to whom it was said, 'Ask of me, and I shall give you the heathen for an inheritance, and the uttermost parts of the earth for a possession' (Psa. ii.), and of this King, who came, 'meek and lowly, riding on an ass, who speaks peace to the nations, whose dominion shall be from sea to sea, and from the rivers to the ends of the earth' (Zech ix. 10.)

NEW TESTAMENT.

Philip 1 To this little church the first in Europe founded by Paul and Silas

is addressed a letter full of beauty, love and thanks-giving. Although not a rich Church, they had supported the Apostle liberally. Paul's first view of Philippi must have been disappointing, but the outcome, as a Church established in the faith, filled the Apostle with joy. His imprisonment in Rome, so far from having curtailed his work, had encouraged many not only to embrace Christianity, but also to propagate it. Even if this were done of envy or antagonism, he could rejoice, because the Gospel was preached in its purity and not mixed with sectarian tares.

He evidently anticipates some early decision—either for life or death—and is calmly assured of the future, whether it be continued striving for the Master or rest with Him. The sufferings he underwent in the jail at Philippi, they had known, and so had been encouraged also to suffer on behalf of their faith.

Philip 2. Exhorting to lowliness of mind, Paul cites the example

of Jesus in putting aside the glory which He had with the Father, to come down to earth to work out redemption—descending even to the humiliation of the cross. Too much is frequently made for polemical purposes of this 'emptying Himself.' The things Jesus laid aside pertained to His greatness, not to His knowledge, memory, goodness, or power. Men humiliated Him, but God exalts Him to dominance over all that is in heaven and earth.

In that spirit, he bids them work out what God works in; and that, according to i Thess. ii. 13, is His Word. Epaphroditus was evidently the bearer of their bounty to Rome.

Philip 3 In the East, dogs are not

household pets, but neglected starving outcasts—the only scavengers of the streets. Jews used

that term of reproach towards the Gentiles. Here, the Apostle casts back the epithet at those teachers of Judaism, that they were the real outcasts rather than those who, from the Gentiles, had turned to serve God. They claimed to be the circumcision—the elect of God. Paul retorts that they were mere mutilators whose practices are more akin to heathenism (1 Kings xviii. 28). The true circumcision consists of those who have cast off the old man (Col. ii. 11-12). Paul recalls that he might boast of all that such men could plead for, yet he had renounced them for the hope set before him, through Jesus Christ.

Paul did not claim yet to have the perfected or completed revelation (1 Cor. xiii. 10), but he would not compromise what he had either for what the law commanded or promised.

Philip
iv Euodia and Sentyche may well have been members of Lydia's household in view

of their having been active helpers of Paul in his work at Philippi. Differences had arisen between them, so Paul counsels unity. He exhorts the brethren to be anxious about nothing, prayerful about everything, and thankful for anything, while they cling to things true, honourable, pure, lovely, virtuous, and praiseworthy.

However much in need Paul may have been he did not estimate the intrinsic value of their contribution for his welfare as he did the grace that had inspired it. In all probability, it had been a real sacrifice on their part, which afforded such needed help to Paul. J. SCOLLER.

Harvest Festivals and Open Collections.

Dear Editor,

Bro. J. C. Drummond's letter does not help me a bit. If the 'Harvest Festival' was really a Gospel Meeting why call it by the former term? I take it that the hall was decorated with corn and vegetables, if so, please tell me how that helps the preaching

of the Word. Where is the New Testament authority for holding such a festival?

Some Churches have a Harvest Festival on a Lord's Day morning with the place decorated with turnips, and cabbages, and corn. Keep in mind the primary object of the gathering is to remember our Lord's Death, what connection is there between vegetables and the Lord's Table. I hold it is a distraction, absolutely unauthorised, and not in harmony with the plea for New Testament Christianity. A 'Fish Service' is held in a London Church. I have seen a picture of the display of fish. Quite as Scriptural as 'Harvest Festival.' If we cannot thank God for all His goodness without visible evidences, I can see all the members carrying evidences to the Meeting House. My advice is, banish all these novelties, and put heart and soul into preaching of the Word, then divisions and heart burnings will cease, and we will be used of God to extend His Kingdom.

With the expected return of the Australian preacher the big open box will be in force. These Missions end with an offering, and money is taken from members and non-members alike, saints and sinners.

The Chairman of the Home Missions Committee is party to this. He, with others whose names I do not know, run the preacher. The accounts are not published, and the members of the Churches are expected to be pleased with the arrangements. I could not help in this. j. w. MURRAY.

An Appeal to End Present Divisions.

ALLOW me, through the *Scripture Standard*, to make an appeal to the Brotherhood, and especially to the Home Missions Committee.

We all know the terrible tragedy of internal strife going on in the Churches of Christ. Its effects are deplored by every right thinking person! Confidence in each other is gone, suspicion and distrust remain. Dying Churches everywhere, life long members leaving the movement; the college trained men are not wanted by many of our Churches; numbers decreasing every year; no longer a united Gospel message to the world, or to divided Christendom.

First, I appeal to every member of the Brotherhood who loves the 'Cause' to write to the C.A., and ask the Home Mission?

Committee to take this business in hand immediately, and make it the all important consideration of this year's conference. Surely, honest God-fearing men, who condemn disorder in the world, can put their own house in order?

I also appeal for a commission to sit on this vital question. I would suggest, seven men chosen by the supporters of the *Standard* and seven chosen by those of the *Christian Advocate*. These men to choose a chairman in whom they have confidence. This Commission to gather all the material, sift wheat from chaff, and place the vital differences before the Conference, and, if possible, present the best solution of this awful problem, which is assuredly destroying the Churches of Christ.

D. RBID, Buckhaven.

Who Carries on the' Business?

MEN don't believe in a devil now, as their fathers used to do;

They've forced the door of the broadest creed to let his Majesty through.

There isn't a print of his cloven foot or a fiery dart from his bow

To be found in earth or air to-day, for the world has voted it so.

But who is mixing the fatal draught that palsies heart and brain,

And loads the bier of each passing year with ten hundred thousand slain?

Who blights the bloom of the land to-day with the fiery breath of hell?

If the devil isn't, and never was, will somebody rise and tell?

Who dogs the steps of the toiling saint, and digs the pits for his feet?

Who sows the tares on the field of time, wherever God sows His wheat?

The devil is voted not to be, and of course the thing is true;

But who is doing the kind of work that the devil alone should do?

We are told that he does not go about as a roaring lion now;

But whom shall we hold responsible for the everlasting row

To be heard in home, in Church, and State, to the earth's remotest bound,

If the devil, by a unanimous vote, is nowhere to be found?

Won't somebody step to the front forthwith, and make his bow, and show

How the frauds and crimes of a single day spring up? We want to know.

The devil was fairly voted out, and of course the devil's gone;

But simple people would like to know: who carries his business on?

Where do they go from here?

THE Premillennialists I have met are so certain that Christ will return to this earth and establish a material kingdom for one thousand years duration, that they are loud and long in contending for what they seem to think is an unshakably sound answer to a practical problem, the process of logical procedure fulfilled, the refinement of human reason made pragmatic! They want you to believe, without question, that 2 Sam. vii. 10-17, P^{sa}-xv. 6-7, ex. 1-7, Jer. xxiii. 5, Psa. ii. 6-8, Ezek. xxi. 26-27, Dan. ii. 44, Isa. ii. 2-4, Mic. iv. 1-2, Zech. vi. 13, and others, all concern Christ and His kingdom and have never yet been fulfilled; but will be when He returns to the earth again. To this contention I wish here to present an unshakably sound answer.

Just before Christ gave the apostles their commission He said unto them: 'These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets and in the psalms, concerning me.' Christ here quoted a statement He had already made, as these words show unmistakably. 'These are the words which I spake unto you,' and 'While I was yet with you' show just as clearly that this statement was made before the cross! When first made, the 'must' was future tense and was used prospectively; but in this, the quotation, it naturally points backwards, and points to the fulfilling of His statement, 'all

things' is the equivalent of saying 'everything.' Then, there was absolutely nothing in the entire Old Testament that was not, and is not, included in His statement—if it concerned him! But just when were these 'all things' fulfilled?

Here is the answer: 'And when they had fulfilled all that was written of him (in the law of Moses, the prophets and the psalms), they took Him down from the tree and laid Him in a sepulchre' (Acts xiii. 29). Hence, there is no prophecy anywhere in the Old Testament concerning Him that was not fulfilled when the new order of things began! So, just where do they go from here? If we are looking for prophecy, then, concerning His second coming, we must necessarily look to the new order of things, and not to the Old Testament. We find the first one in Acts i. 11, and the last one in Rev. xxii. 20. Between these two you will find lots of them.

It has only been my pleasure to meet three of the latter day pre-millennialists; but they did not try to go anywhere after the above arguments were presented them, and that is why I am asking the question, just where do they go from here?

1. The 'last' trumpet will sound (1 Cor. xv. 52). 2. All the dead—both righteous and unrighteous—will be raised (John v. 28-29, Thess. iv. 17). 3. The righteous living will be changed to meet Him in the air (1 Cor. xv. 51, 1 Thess. iv. 17). 4. The unrighteous will be banished from His presence (2 Thess. i. 7-10). 5. These shall go away into everlasting punishment (Matt. xxv. 46). 6. Christ will deliver up the kingdom to God; and 7. He will put down all rule, power and authority (1 Cor. xv. 24). 8. The resurrected and living righteous will meet the Lord in the air (Thess. iv. 17). 9. They shall then appear with Him in glory (Col. iii. 4). 10. And so shall they ever be with the Lord (Matt. xxv. 26, 1 Thess. iv. 17). 11. When the Lord comes He will not tarry, (Heb. x. 37,

Rev. i. 1, xxii. 12). 12. This old earth, with its works, will be burned up (2 Pet. iii. 7-10). 13. This will be the end of all things earthly (1 Cor. xv. 24, Rev. x. 5-6). 14. This will all happen within an hour—60 minutes (John v. 28-29). Hence there will be no one thousand years reign on the earth after He comes. Paul says this is the end (1 Cor. xv. 24). Neither will He set up a kingdom, because he will be destitute of all rule, power and authority (1 Cor. xv. 24). Just where do they go from here?

Firm Foundation.

Mission.

By arrangement between the Committee and the Churches, Bro. Geo. Hassell, of Leicester, is conducting a Gospel Mission, February 19th, to middle of March, at East Kirkby (Beulah Road), Notts., and is due similarly at Hamilton Street, Blackburn, March 19th to April 2nd. We bespeak the brethren's earnest prayers for rich blessing on Bro. Hassell's labours. He is a brother thoroughly devoted to New Testament principles and an able exponent of Gospel truth. C.B.

News.

Bedminster, Bristol (37 West St.) — Forty-fourth Church Anniversary and Rally, Saturday, Sunday, and Monday, March 25, 26 and 27. Special speaker: Bro. Sculler (Glasgow). A very cordial invitation is extended to all brethren to have fellowship with us.

We particularly want a large representation of all Churches at least within one hundred miles radius.

The Rally will commence approximately at 3 p.m. on the Saturday, and the Secretary will be pleased to hear of any brethren who can serve us in the capacity of speakers: S. W. Collins, 254 North Sreet, Ashton Gate, Bristol.

Brighton.—The Services of the Church have been maintained by the local brethren for the past month. It has been a pleasure

to receive visits from Bren. Cullurri) Ray Hill, and F. Heasman from the Churches at Piltown and Tunbridge Wells, whose help has been much appreciated, and now Bro. Nelson Barr, the district evangelist, is labouring with us for the month of February. The attendance at the Women's Meeting is being maintained but owing to the wintry weather and sickness other meetings have not been quite so well filled. E. W. P.

Fleetwood.—The small Church here was splendidly served by our Bro. Will Steele, of Pennyvenie, on two Lord's Days during February. The boys' class was addressed before the morning service. This class is the hope of the future, and the boys listened very attentively. We are grateful for this timely help and for a renewal of fellowship, and also that Bro. Steele returned home in better health as a result of his stay in Fleetwood. The Church was certainly strengthened spiritually. A. L. FRITH.

Cape Town, Loop Street.—We have pleasure in again reporting that God's Word has not returned unto Him void. A young woman confessed the Lord Jesus and was united to Him in baptism on Jan. 22nd, before many witnesses.

The Service was conducted by Bren. Rule and Hartle, who made known to friends gathered that the whole duty of man is to fear God and keep His commandments, that more earnest heed should be given to the commands of the Gospel of Christ, and that baptism is the means whereby inheritance in the Kingdom of God can be obtained. Sectarian ways were not appointed by God. They pleaded with any almost persuaded, to be altogether persuaded to become Christians, to obey the Lord's will, and live for Him. We have started a Bible School for children on Lord's Day mornings, the present attendance is fifteen.

We are hoping that with the help of God much fruit will result from this effort. Bro. Brown and family, from Northern Rhodesia, have settled in Cape Town. Bro. Brown hopes to co-operate with the Churches here in labour for the extension of God's Kingdom.

T. HARTLE.

Hindley.—Showers of blessing are indeed falling upon us from the Father above. Last Lord's Day, January 29th, we had the pleasure of hearing the good confession made by three more who were desirous of following the Lord in His own appointed way, and of

seeing them immersed into the ever Blessed Name. At the close of the evening service, in response to the invitation given by our preacher, Brother L. Morgan **three more** came forward and accepted Christ. These were immersed on Wednesday evening February ist.

Pray for the work at Hindley, Dear Brethren, that His cause may go on from victory unto victory. Call more upon the Name of the Lord and He is certain to answer us, for His word is sure and steadfast. May God abundantly bless His work and His workers wherever they are trying to teach and preach the truths that are within His text book, the Bible. T. KEMP.

Hindley.—A 'Men's Meeting' was commenced on February 13th. Bro. F. J. Kettle gave an address on, 'Has the Church anything to offer the Unemployed Man?' About 140 were present, and an interesting and profitable time was spent.

Members of the Woman's Meeting gave a 'Pageant of Noble Womanhood,' on February 7th, to a crowded audience. In response to persistent requests this was repeated on Feb. 9th.

The Woman's Meeting which started two years ago with seven members, has now a membership of fifty.

Blackburn, Hamilton Street.—With joy, we record another addition to the Church, our friend, Mr. George Norman, who for a considerable time has attended the Gospel Meetings and Lord's Day School, decided to make January 29th (the anniversary of his birthday) a red letter day, by putting on **the** Lord in His way. His son and daughter were already members with us, and **we** pray now that our joy may be made full **by** the decision of the mother, so that the whole household may be of one mind and faith in the Lord Jesus.

Praise the Lord, All Glory to His Name.!

H. WILSON.

Obituary.

Brighton.—We record with sincere regret the passing of Sister C. Last (nee Redshaw) on January 31st. Since coming from Leicester a few years ago, she had been regular in her attendance and we shall miss her presence. Bro. N. Barr conducted the funeral service at the house and graveside.

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OUR AIM.

WE MAKE it our aim to further a movement, comprising Churches and individuals, for a complete return to Christianity as it was at the beginning.

HENCE, WE STAND:

1. FOR THE BIBLE AS THE ALL-SUFFICIENT STANDARD and rule of faith and practice, recognizing that what God required from His ancient people, Israel, is found in the Old Testament Scriptures, and what He requires from all now is contained in the New Testament Scriptures.

2. FOR THE UNION OF ALL BELIEVERS ON THE NEW TESTAMENT BASIS. Our Lord prayed that '*they all might be one* that the world may believe.' This prayer makes the union of His people essential to the salvation of the world, and can only be answered when there is a return to the faith, ordinances, and order of the Church of the Apostolic age.

3. FOR THE REJECTION OF ALL HUMAN CREEDS, Confessions of Faith, Doctrines, and Commandments, and the acceptance of the Divinely-revealed creed, '**Thou art the Christ, the Son of the Living God,**' believing that a real heart-grip of that, with all it implies, will lead to a complete surrender of life and will to Him.

4. FOR THE ORDINANCES AS DELIVERED BY THE LORD, and kept by the first Christians. The Scriptures clearly show that BAPTISM was the *immersion* of a penitent believer into the *name of Jesus Christ*, in order to the remission of past sins. The Lord's Table, on which THE LORD'S SUPPER is spread, is *inside the Lord's Church*, and is *for the Lord's People*, to be partaken of on the *first day of the week*. This Divinely-ordained memorial of His death for us is to be kept by the Church *until He shall come again*.

5. FOR THE MINISTRY OF ALL THE CHURCH—every member, in differing spheres, doing that for which they are fitted, limited by ability to edify the Church.

6. FOR THE SUPPORT OF THE CHURCH BY THE CHURCH ONLY. Only those who have obeyed the Gospel have the duty and privilege of contributing to its treasury.

7. FOR THE ABANDONMENT OF ALL SECTARIAN NAMES AND ECCLESIASTICAL TITLES, and that Churches and believers should be called by the names found in the New Testament.

We shall be pleased to answer enquiries relating to the above, and to put those interested in touch with believers standing for these things.

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