

# THE SCRIPTURE STANDARD

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

## *The Christian Hymnary.*



IN the above volume, there are indeed many fine hymns, both new and old, but from the measures and rhythm of several of them, we feel certain that a great many will only be suitable for trained choirs.

In the preface, the Committee refer to a statement by Bro. James Wallis, in the original volume of hymns, issued by him in 1842, and comment on it thus: 'It makes clear the fact that the chief consideration in the selection of hymns is correctness of doctrine,' and if this principle had been adhered to there would have been less disappointment with this publication. For instance, there is inserted 'The First Nowell' (84), which states that shepherds kept their sheep 'on a cold and winter night,' also that they 'looked up and saw a star shining in the East.' No. 75 also asserts that 'In the bleak mid-winter, frosty wind made moan,' while 'snow had fallen, snow on snow, snow on snow.' If all this is correct doctrine, it is certainly not revealed in Scrip-

ture. The Saviour was certainly not born in such circumstances, and to sing or say such things is merely a perversion of the truth. Perhaps this is an instance of the Christian interpretation of history which the preface commends.

Again, we have the infant Saviour described as 'God in His mother's arms' (74). This is much nearer to Popish inventions than correct doctrine.

It is far from correct doctrine to aver that 'Christ is the foundation of the house we raise' (667, under the heading, 'Dedication of Church buildings'). When it goes on to speak of 'Here the sick be heald,' and, in No. 231, 'Give us to own the Pentecost and the descending power,' it would seem that the Committee are under the impression that the powers given at Pentecost are still available, or is it intended to accustom the brethren to such ideas in order to pave the way for amalgamation with the 'Divine Healers,' which is in prospect.

We cannot understand why Tennyson's 'Crossing the Bar' should be included, in view of its nebulous faith. 'I hope to see *my* Pilot face to face,' is very far removed from the Apostle's confidence, 'I know whom I have believed.'

'Ring out wild bells' (600) has a curiously apt line, 'Ring out a slowly dying cause.' For many years, the cause of primitive Christianity has been stifled by those in power, and this new volume of hymns is hardly adapted to build the faith once for all delivered. Why should we be asked to sing (644), 'In doubt and darkness dimly guessing'? Why, with the Scriptures before us, should there be this blindness, unless the Committee may be waiting for that 'light and truth' which No. 339 assures us 'will yet break forth from His word.'

Why Kipling's 'Recessional' should have been inserted is beyond comprehension. It is mere political bombast. When we sing it, of whom are we to think when we stand before God and make reference to

'Such boastings as the Gentiles use,  
Or lesser breeds without the Law.'

Who are these 'Gentiles' and 'lesser breeds,' in any event?

Who is supposed to sing words such as these? (726):

'Pass me not, O gracious Saviour,  
Sinful though my heart may be;  
Thou might'st leave me; but the rather  
Let Thy mercy light on me.

Pass me not, O tender Saviour,  
Let me love and cling to Thee;  
I am longing for Thy favour,  
Whilst Thou'rt calling, O call me.'

The words are inapplicable to those who have given their hearts to the Lord and unsuitable in every way for those who have not. They are in reality an endorsement of the sectarian folly which, instead of teaching man to surrender, urges them to pray and to expect an answer from, and acceptance by, the Lord.

Attention to correct doctrine would surely have led to the rejection of the words, 'In Thine own sacrament of bread and wine' (277). Men may have made of the Feast of sacrament but the Saviour never. He called it a feast in memory of Himself, but not one word of it being His sacrament

Under the heading 'Gospel Proclamation,' there are thirteen hymns, although twenty-one others are referred to as suggested additions, yet it is hoped that these will enable Churches to dispense with other Mission Hymn Books!

Then there is a section devoted to 'the Holy Spirit and the Trinity.' How comes this in a book professing 'correctness of doctrine'? No apostle, prophet, teacher, or evangelist of New Testament times ever spoke of the 'Trinity.' It was left to an apostate age to designate God, our Saviour, and the Holy Spirit, under a number, as is done with people in hotels and prisons. Would anyone dare to address the King, Queen, and the Princesses, as the 'Quartette,' even with the prefix of 'Blessed' or 'Glorious'? However inappropriate it might be for earthly monarchs, it is derogatory and preposterous in the worship of God. Those who are jealous for the honour of God should refuse to utter in worship such muddle-headed sentiments.

In the last place, we have a selection of passages of Scripture and the Apocrypha pointed for chanting. Why anyone should want to chant the *Magnificat* (804), which was an utterance of praise appropriate only to Mary, or the so-called Lord's Prayer (814), which was appropriate only to the early disciples, is not easy to fathom: and we are certain few can sing with truth *Deus noster Refugium* (816), or Hymn 27, which is a paraphrase of the same. Far less than an earthquake would make most people tremble, but to assert that we should not be afraid while mountains toppled into the sea is too extravagant.

It is true that Chants were included in former Hymn books, but we can safely say that in Scotland they never were memories in English liturgy have never made any wide appeal and these chants will be no "more popular in Scotland than were the former. With all their

Isults, the metrical version of the Psalms is used and loved, and Scotland, at least, will find in them all sentiments and a more musical expression of praise.

We can only express deep disappointment at the omission of the Sallowing, among other well-known loved hymns:

A Ruler once came.'  
 'Almost persuaded.'  
 'Fierce raged the tempest.'  
 'For ever with the Lord.'  
 'Rescue the perishing'  
 'How' gentle God's commands'  
 'Twas onthatnight when doomed  
 to know'  
 'Work for the night is coming.'

J. SCULLER.

their preface, the Committee say that hymns were rejected 'on the ground being indifferent compositions from a 'point of view.' Some of those in have neither literary, poetic, nor plural merit. They are just childish use. We advised some Churches and ren to wait and see copies of *The stian Hymnary* before ordering. Many those who have 'bought a pig in a poke,' wish they had seen a sample before g their orders. EDITOR.

Editor—Bro. Reid raises the question getting back to a united brotherhood, which may be a very proper and appropriate suggestion, if it were not for the insurmountable difficulties that are already in existence, and more being created. I refer **the** new hymn book, and ask: What are going to do when our present books are longer fit for using? Can we consciently use the new one, now being advertised when it seems to beat any sectarian book in its approach to modernism, **the** things that spring from popery. *well* allow me to make my suggestion that if

**it be** impossible to renew our present hymn book, then let us return to the psalms and paraphrases used by our forefathers which are more in keeping with 'divine.' worship and produce a more profound deeper reverence generally.

## Conference.

METHODIST MEMORIAL HALL,  
 MOUNT ROAD, FLEETWOOD,  
 APRIL 8TH-10TH, 1939.

SATURDAY, APRIL 8TH.

- 2.0 p.m. PRAYER 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).  
 BRO. A. CARSON (Nelson).

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

MONDAY, APRIL 10TH.

- 2.0 p.m. PRAYER MEETING.  
 2.30 p.m.  
 Chairman: BRO. DAND (Mapplewell).  
 PAPER on 'New Testament Ministry'  
 by BRO. J. SCULLER (Glasgow).  
 6.30 p.m. PUBLIC MEETING.  
 Chairman: BRO. HARDY (Morley).  
 Speakers: BRO. HASSBELL (Leicester).  
 BRO. BRBAKELL (Wigan).  
 BRO. A. WINSTANLEY  
 (Hindley).

LORD'S DAY, APRIL 9th.

BRBAKING OF BRBAD AND GOSPEL SERVICE  
 at HBALD'S CAFB, NORTH ALBERT STREET,  
 at 10.30 and 6.30.

MEALS AND SLEEPING.

Breth?}oiring for the WBBK-BND, kindly note meals will be served at the Marine MW Promenade, on Lord's Day and Monday. (Tuesday where necessary). Breakfast, i/6 Lunh, 1/6; Tea, Charges for si 1/3.. - : Gie

night; 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 production 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.

Special day excursion facilities are offered for those living over one hundred and fifty miles from Fleetwood. They may leave at or after 9 p.m. evening previous to Conference, and return not later than midnight on day of Conference. Anyone in difficulty please write to me, A. L. Frith.

Will visitors to Conference please bring at least one hymn book.

I am arranging for brethren to visit the Fish Docks and ice making plant on the Monday morning. This is most interesting, and I would like a rough idea of how many will be going round, ^, permits have to be obtained.

## *Christians and War.*

Dear Editor—In your March notes, you ask two questions:

- (1) If the Bible is silent as to war, how can it be made to sanction Christians taking part in war?
- (2) Please give the verse where it is stated that Paul directly appealed for the protection of the soldiers, etc.

As to (1), for Bible I would now seek to substitute New Testament. I would not, of my own accord, confine the question to the New Testament, but I agree to it because others" think it is reasonable. The Old Testament is scarcely silent. We cannot base Christian conduct on what the Jews did, nor on all things below the standard, which God permitted of old because of the hardness of their hearts. But beside these things we read of what God did direct without appeal or the agency of man. Such as the destruction of the firstborn, the overthrow of the Egyptian army in the Red Sea, and so on. God's heart was not hard, but was the same then as now. The acts will be in keeping with a right interpretation of the law of love.

Your question when put in the January notes seemed to me to be a digression, a side-track to be avoided, and, in any case, better left until the

discussion with Bro. Frith was further advanced. As you again press the point, I must, out of respect, reply now.

I say the New Testament is silent as to war, therefore we should be silent. Your question does not indicate that you question either of my two statements. You inquire as to what result my statement has, and thus open up a new subject that has no bearing on the truth of my statement. Now the matter is one for evidence, not reasoning, and we must make an honest decision, though it compels us to revise our belief and practice.

Your question seems to infer that a Christian must not do anything that is not specifically sanctioned in Scripture, such as joining a trades union or co-operative society. In matters of faith, which are binding on all, we have always asked for a 'thus saith the Lord,' but in civil or personal matters each person is left to apply the Christian principles. We are free to do this in the way we judge fulfils the principles of the Gospel. The Scriptures say, \*Do good to all men,' and 'Love your enemies,' but they do not specify any acts by which we must carry out the instructions. As the various circumstances confront us, we individually decide what we

should do. If I dare use the words of Bro. Torr, for which he got such a rap on the knuckles, I would say that, where we are free, we must use our commonsense in deciding the things that are just and right.

War is not a duty pertaining to the spiritual kingdom. It is not a matter of faith, as we use the phrase, but belongs to our secular life, regarding which Christ has only given us principles to guide us. Each man determines the implications and interpretation for his own conduct but not for that of his brother. To our own Master we stand or fall.

Surely, it is commonsense to interpret the law of love so that it should not cause us to violate God's law of obedience to the State. (Rom. xiii. i, Titus iii. i, i Peter ii. 13). Both **laws** are of God and the one will, therefore, I reason, be consistent with the other. Submission to the State is a divine law, and God, who alone **can** make an exception to His own **law**, has not authorised an exception **as** to war. When the authorities went beyond the things of Caesar **and** trespassed into the things of God, the Apostles were explicitly authorised to defy the rulers. (Acts v. 20). But the calling to arms for their country lies within the province of the State. (Rom. xiii. 4). Therefore I say that to exalt and seek to impose on the brotherhood one of man's short-sighted interpretations **and** give it a place above a divine, dearly-given general law seems to me **an** untenable position. It smacks of Overdale.

As to (2), last month, I gave Acts **xxiii.** 17-22, as proving that Paul directly appealed for the protection of the soldiers. The Apostle was in the castle under the guard of the Roman soldiers when the Jews sought opportunity to kill him. The verses 'show how. Paul sent his nephew to the chief captain to warn him of the plot, and to make request that he remain under the protection of the soldiers, rather than be sent down to the council and be exposed to the

violence of the Jews. Verse 18 shows it was Paul who appealed. I fail to see why Paul appealed to a chief captain if it was not for protection. Had Scripture been found that as clearly indicates that a Christian must not go to war, as these verses indicate that Paul appealed for protection, I feel we would at once submit to what it taught.

In concluding, may I say that our Saviour came and made a way that would bring peace to the world, and it may be misdirected over-zeal to experiment with so-called short cuts.

JOHN ANDERSON.

[In March S.S., Bro. Anderson exhorted us 'to get down to what the teaching of Christ is,' but he now claims there is no teaching of Christ to get down to, for he maintains that the New Testament (the only book which contains the teaching of Christ) is silent as to war. Then-why is Bro. A. not silent ?

As to the Old Testament, Bro. Anderson, on other subjects, would contend that nothing found therein is binding on Christians, unless brought over into the New Testament. Then why make an exception in regard to war? We are not under law to Moses, but we are under law to Christ. Paul contended that the man who goes back to the law is a debtor to do the whole law. Bro. Anderson speaks of applying Christian principles. Well, these are clearly stated in Romans xii. and xiii. It is for Bro. Anderson, and those who think with him, to show how we can 'live peaceably with all men,' 'overcome evil with good,' 'love,' 'work no ill to our neighbour,' and yet go forth, in obedience to the powers that be, to kill, maim, and blind them.

Bro. Anderson gives, a fine example of what he calls a 'side track,' by his introduction of trade unions and co-operative societies.

On Acts xxiii., Bro. Anderson does what he suggested Bro. Frith was doing, i.e., putting in what he thinks should be there. It is surely strange to argue that because Paul's nephew told of Jews plot, and requested the captain not to grant their demand, that Paul 'directly appealed for the protection of the soldiers,' and therefore Christians are justified in enlisting in an earthly army, and going forth to kill all who come in their way.

Bro. Anderson speaks of our Saviour's way of peace for the world. It is a curious way of furthering that peace to argue that the Scriptures justify His followers participating in carnal warfare. As Bro. Anderson's father said of another matter: 'If there are seven wonders without this one, this may be put down for an eighth wonder.'

With any rejoinders to these letters, this discussion must close.

EDITOR.

Dear Editor—I am satisfied that Brethren Anderson and Torr will not be influenced by anything I, or anyone else may say, on the war question. They are convinced that you can be a Christian, and still take up arms. Our Lord Jesus said:

'Put up again thy sword into his place, for all they that take the sword shall perish with the sword.' (Matt. xxvi. 52).

'My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews.' (John xviii. 36).

— (I cannot dismiss this passage as easily as Bro. Anderson.)

'The Son of Man is not come to destroy men's lives, but to save them.' (Luke ix. 56).

'A new commandment I give unto you, that ye love one another . . . by this shall all men know that ye are my disciples.' (John xiii. 34-35)–

'Peace I leave with you; my peace I give unto you.' (John xiv. 27).

Being a Christian involves a new relationship, both to God and man. War is a denial of that relationship. Love, peace, goodwill, there cannot be in war. We are commanded to 'Go, preach, and make disciples,' not to kill and maim our fellow man, and I, for one, will not do it. I am amazed that, in these days, a Christian apologist for war can be found.

A. L. FRITH,

DEAR EDITOR—I do not often disagree with Bro. Anderson on any Scriptural subject. Most of us who have worshipped with him have greatly benefitted from his clear and forceful addresses: and what is better still his exemplary life and character.

Nevertheless, on this question, after a somewhat extensive study of the Scriptures, I, who at times wavered, have arrived at a most definite conclusion, and beg to differ from all who take Bro. Anderson's position.

I quoted John xviii. 36, as a basis, and nothing has been said to alter or minimise my belief that it is the most definite passage on this question, and should settle the Christian's attitude.

The Scriptures chosen to support Ceasar's kingdom, Rom. xiii. and Peter ii. are the very ones which support Christ's kingdom, as a brief study of these epistles will show: They were written to Christians. The apostles knew the danger to Christians in a country where attempts were being made to stamp out Christianity; and so advised them to be subject to the rulers, to endeavour to give no cause for offence, lest they brought down punishment on their own heads. Paul and Peter knew, from the fact that 'Claudius had commanded all Jews to depart from Rome,' that their brethren were in danger. This edict is being repeated now in 1939.

Paul's warfare consisted in combating the evils in the world by the proclamation of the Gospel, and thus advancing the kingdom of Christ. The worldly kingdom had neither influence nor power over Christ, Peter or Paul.

Peter was liberated from prison by an angel who said, 'Go stand in the temple, and speak to the people all the words of this life.'

To Paul, the Lord said, 'Be not afraid,' (of the powers), but speak, and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee.' Now, if by the express will of God, Peter and Paul defied

the powers, why should they ask Christians to obey them? Simply for their own safety under the circumstances, while living under a foreign yoke, no logic or reason will ever disprove one passage of Scripture.

Jesus said that though His disciples were in the world they were not of it, and Paul declares that the Colossians were delivered from the power of darkness and translated into the kingdom of God's dear Son. You cannot fight for both kingdoms, If your correspondents will read the

whole of the epistles above named, instead of disconnecting a few verses which seem to suite their feeble arguments they will find a peaceful solution to this vexed question.

All the teaching of Christ and His Apostles tends towards peace. At the birth of Jesus the angels sang, 'Glory to God in the highest, and on earth peace, goodwill towards men;' and His legacy was, 'My peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you.'

The epistles are prefaced by expressions of may peace, grace, and mercy be yours, and be 'multiplied' If we are now living in the age of which Isaiah prophesied, we should seek by the power of the gospel, to bring about the time when 'they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against, neither shall they learn Jvar any more. We shall never accomplish this while Christians agree with war mongers, and assist them. It is admitted that war is evil, and of the evil one.

'What concord hath Christ with Belial? . . . . Wherefore come out

from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you. Bro. Anderson says I do 'not leave an extensive province for Caesar, but the Scriptures give the powers that be

quite a place.' The trouble is that the Caesars are for ever grabbing and are never satisfied; and if God gives

them a place on earth they don't give God a place in it.

Bro. Torr need not remind us of the Old Testament wars, nor the prophecies of Revelation, for they are quite irrelevant to this subject. He says his quotation from Romans xiii. applies to all. Let him read the first chapter and take special notice of verse seven.

The Kingdom of Christ is a spiritual one, and is opposed to the kingdom of Satan on this earth. Jesus said, 'The Prince of this world cometh, and hath nothing in Me.'

W. FERGUSON.

IN view of the correspondence in our pages, and in answer to urgent requests, we now give some definite statements on this subject.

ALEXANDER CAMPBELL.

'We might dispense with the words aggressive and defensive, for a mere grammatical, logical, or legal quibble will make any war either aggressive or defensive, just as the whim, caprice, or interest of an individual pleases. Napoleon, on his death bed, declared that he had never engaged, during his whole career, in an aggressive war—that all his wars were defensive. Yet all Europe regarded him as the most aggressive warrior of any age.'

'The precepts of Christianity positively inhibit war by showing that wars and fightings come from men's lusts and evil passions, and by commanding Christians to 'follow peace with all men.'

'No wonder, then, that for two or three centuries after Christ all Christians refused to bear arms. So depose Justin Martyr, Tatian, Clement of Alexandria, Tertullian, Origen, etc. (*British. Millennial Harbinger*. Vol. xiv. 394).

DAVID KING.

'But not less united are they (Churches and Brethren) in proclaiming that the only weapons which a Christian can use without offence to the Lord, are those which are not carnal. They cannot see the possi-

bility of Christian love flowing forth with the deadly strife of the battlefield. They say, we can do nothing against a just government, we must give it all the moral support possible, but being followers of the Prince of Peace, we will not, because we dare not, deal out death and destruction; the work of slaughter cannot be ours.'

'Our citizenship is in heaven and of heaven. Let the nations and the ungodly fight if they will: let the dead bury the dead; but certainly the answer given by many Christians of the ancient times best suits the followers of the Prince of Peace—I am a Christian and cannot fight.'

J. W. MCGARVEY.

'The first Napoleon declared that war is the trade of barbarians . . . the Duke of Wellington asserts that men of nice views about religion have no business in the army or the navy.' If these be true, if almost the inevitable result of going to war is to abandon Christ, and ruin my soul for ever, I ask what power on earth has the right to demand of me such a sacrifice. Shall a Christian love his country more than he loves his Saviour? . . . I am patiently and unceasingly standing between my brethren and the battlefield, with the New Testament in my hand, warning them, as they hope for heaven, to keep the peace.'

H. E. TICKLE.

'In view, then, of the conditions under which nations are governed and wars decreed, having regard to the ordinary associations of military service, and above all to that subjection of the will which compels the soldier to destroy the property and maim and kill the persons of those who like himself, have no responsibility for the causes of war, it seems to be to-day, as in the early days of the Church, the privilege and duty of the individual to decline all such tervke, whether voluntary or compulsory, even if such a course should involve penalties in person and property.' *Annual Conference Paper. 180X. Year Book.* pp. 46-47. .

J. MCCARTNEY.

'I confess my inability to reconcile

this teaching (Matt. v. 43-48., vii. 12., Rom.xii.17-21).with the soldier's duty. If such be New Testament teaching regarding treatment of real enemies, what are we to think of the horrible possibility of slaughtering our own brethren in Christ . . . who may have been compelled by the tyranny under which they live 10 take up arms? In the early Christian centuries, the soldier's profession was regarded as inconsistent with that of the Christian, when such an attitude was less likely to be treated with tolerance than it is now.' *Bible Advocate.* Sept. 14th, 1914.

Such testimonies could be indefinitely multiplied, but we close with one other quotation: Mr. Macphail, Moderator of the Presbyterian Church of England, in 1916, said: 'When you think of war, the thing it is, you do not need to bring in Christianity to condemn it. The thing is irrational, brutal, inhuman, monstrous. It is madness, and worse than madness, in the followers of Christ. The whole spirit of Christianity is opposed to war, and it is the Church's business with united voice to call upon *the nations to abolish it.*' (*British Weekly*) When all that name the Name of Christ do that, war will be ended, and they will to that extent prove that they are really 'the salt of the earth.'

EDITOR.

## Readings.

OLD TESTAMENT.

Psa 68 This Psalm forms the concluding part 14-29 of the Great Hallel, which is sung after the Passover; and, in view of the Crucifixion, it is surely passing strange that those who rejected the Saviour should continue to sing, 'Blessed is he that cometh in the name of the Lord.' It is frequently assumed that the stone rejected was a literal stone in the Temple building.



History knows nothing of any such incident, and it is evident, from Isaiah xxviii. 16, that it was not intended to be literal, but figurative: 'Behold I lay in Zion, for a foundation, a stone, a tried stone.' Emphasised, as this is, by the further declaration (Isa. viii. 14) that it shall be a stone of stumbling, upon which many shall be snared and taken, it cannot refer to a literal stone, because these words were not written till long after Solomon's temple was built. What day is referred to in which we must rejoice? None but the day on which He was made Head of the corner, appropriately called the Lord's day.

Psalm In the Lord Jesus Christ is

16 found the only solution to the enigma of this psalm. Whose soul among all mankind has visited *Sheol* (*Hades* in N.T.) and come back from that dark abode that has imprisoned every erring son of Adam. Peter, inspired with the Holy Spirit, declares that David spoke not of himself in uttering these words, but, being a prophet, foretold of the Messiah that His soul should not remain in Hades, nor should His flesh see corruption. Only because of His redeeming love can we experience the fulness of joy and everlasting pleasures which flow from the gift of God.

**Psalm** The Scriptures are not complimentary to man. Shakespeare said, 'What a piece of work is man: how like a god!' The inspired penman says: How like a sheep! When men come to realise how true, from God's point of view, this generalisation is, they will seek to be led, fed, and directed by the Good Shepherd, and so realize that **BO** good thing shall they lack, for the Shepherd is as wise as He is good; as powerful as He is tender. He will not drive, but lead. 'He maketh them to lie down.' In many cases, the shepherd has to go before the sheep for the reason that the sheep

feed too fast. The need is to hold them back and keep on the same pasture till it is time for new pastures. So our Shepherd curbs our impatience, makes us to lie down that there may come refreshing, rest, and peace.

Psalm The figure of the vine as

Ixxx applied to Israel is found

also in Isaiah v. This vine had been transplanted out of a bad environment in Egypt, where there was neither room for, nor a climate suitable to promote, growth. Removed to its new quarters, it spread surely and rapidly. Why has it now become a prey to all? Because it brought forth only wild grapes of no value to its owner. Consequently, as the prophet foretold, its fences are in disrepair, its plant trodden down and laid waste, and the fertile soil is left with briars and thorns. This psalm implores restoration, but the psalmist realises that this will only be possible through the mediation of the Son of Man, who is at God's right hand.

Zech 2 The prophet lived and

prophesied at the time of the return of the exiles from Babylon. Iddo is mentioned among the 'priests, the chief of the fathers,' who returned with Zerubbabel. (Neh. xii. 4-12). The measuring line would be an appropriate symbol in the hand of those who had the task of rebuilding the walls of Jerusalem. The angel who talks with the prophet leaves him to find another messenger to run after the measurer, as if to bid him cease to measure; or to see that in measuring he is not too restrictive. Zion shall not be compassed in, but widely extended, as the gathering of the people from captivity progresses; and the latter are bidden to hasten from Babylon, ere God lays hands upon it in judgment. No nation that has maltreated or persecuted the Jews has ever prospered. The ancient promise (Gen. xii. 3) still applies to those who are yet beloved for the fathers' sake,

## NEW TESTAMENT.

**John xvii.** Here is truly *the* Lord's Prayer. First of all, the Saviour prays for Himself; then for the Apostles, and for all those who should hereafter believe. The words which He had given to the Apostles were words received from God (8 and 14 verses), and in these words He prays they may be sanctified—set apart and wholly devoted to them. For those who should believe through their preaching, He petitions that they may be and remain one, to the intent that the world may be influenced to believe in Jesus. Nothing is more patent than that the disunity which characterises Christians to-day is responsible for the lack of faith\* and unrest in the world.

John . It is suggested that John does not corroborate the  
 " other accounts of the resurrection morning, as he speaks of Mary Magdalene only as being present. A careful reading disposes of this idea. Note the statements, 'We know not were they have laid him' (verse 2), and 'I know not,' etc. (verse 13). There were others with Mary, as Matthew states, but finding the tomb empty they go to find Peter and John, and then go home. Mary stands weeping alone, and beholding the angels, she speaks for herself. The scene depicted of Peter and John is vividly characteristic. John, the younger, runs faster, but arriving at the tomb stops abruptly, but Peter, the impetuous, rushes into the tomb.

It is evident that some measure of the Holy Spirit was imparted to the Apostles to serve until, on Pentecost, they were endued with power by the baptism of the Holy Spirit.

**John xxi.** This account of the manifestation in Galilee is valuable, as we see Thomas prominent amongst those who met the Saviour. Would not the suggestion to cast the net on

the right side of the ship bring to their memory a previous incident (Luke v. 5-6) where a great catch was secured?

As Peter had thrice denied his Lord, so a threefold confession is drawn from him. The Saviour uses the word *agapao*. Evidently Peter felt that he could not rise to that height, for he uses a word of lesser intensity, *phileo*. With the repetition of the question, the Lord uses Peter's word—the one of lower meaning. Peter's character again peers out in the question as to what should happen to John eventually, but the Saviour does not satisfy mere curiosity.

**John 15** Jesus here depicts himself  
 15 As the true vine. Men

after putting on Christ, become branches—or it may be, shoots—having been cleansed for the purpose of producing much fruit. The Apostles, to whom this was primarily spoken were selected, not only to bear fruit, but *abiding* fruit. The Saviour marked the permanence of the Apostles, just as he did before ascension, when He said, 'Lo, I am with you always, even unto the end of the world.' The Apostles are the ground work of the truth, and never while the Gospel age runs can they be dispensed with. To them alone came the promise, that in keeping His words and obeying His commandments, they would be assured that whatsoever they might ask would be granted.

This book is the only one  
**Rev. 1.** which commands a blessing for its readers who keep the things written therein. It is a book entirely of signs and symbols. This is "the effect- of the word 'signified' in the opening verse. Thus the number seven does not stand for actually seven things, but signifies 'completeness.' The seven spirits are equivalent to the Holy Spirit in the plenitude of His power (see ii. 1; iv. 5; v. 6). There were other Churches in Asia, but these seven are symbolic

of all Churches in the wide world, To John is granted to see once more Him who was dead and is now alive for ever more, and it is He who com-

missions John to write of things past, present, and future, to be warnings in all time to those who would be loyal to the Christ.. j. SCULLER.

## *Sincerity Seeking the Way to Heaven,*

BY BENJAMIN FRANKLIN.

(continued).

EARLY the next morning, Mr. H. rapped at his door.

Honesty.—Good morning. How do you do this morning?

S.—My health is good, but I could not rest last night. I am in such anxiety. I was surprised that you did not point out, from the Scriptures, last night, how I should come to the Lord. Can you, dear Sir, give me the information now, so that I may obtain from the Scriptures, the evidence of pardon?

H.—You must have the evidence of pardon within.

S.—How am I to know that it is within?

H.—You must feel that your sins are forgiven.

S.—What kind of feelings must I have, as an evidence of the pardon of sin?

H.—Good feelings—joyful feelings, as a matter of course. You must feel that your load of guilt is gone, and that the Lord has spoken peace to your soul.

S.—And that is the evidence of pardon?

H.—Yes. When the Lord converted my soul, it appeared that a mountain had been taken off me. It appeared to me all nature changed—that everything in heaven and upon earth praised God, and I was enabled to say, 'I know that my Redeemer lives,' and that 'Jesus has power on earth to forgive sins.' This is the evidence of pardon.

S.—What is the cause of your rejoicing?

H.—Because I have got religion, thank God!

S.—What is the evidence that you have got religion?

H.—My joyful feelings.

S.—Is that the way such a matter stands in the Bible? I wish you would give the passages in the Bible that teach these things, that my feelings might rest on the testimony of God's Word?

H.—My young friend, I am afraid you are sceptical. It appears that you are inclined to doubts. I would advise you to pray that you may be delivered from unbelief.

S.—I may be sceptical, I do not think I am. At all events, I desire to believe and to become a Christian. But I cannot see why you regard my enquiry (whether you make feeling the result of religion, or religion the result of feeling) an indication that I am sceptical. I simply desire to know whether feeling is the Scriptural evidence of pardon.

H.—My dear young friend, I must say candidly, that I have, from our first conversation, feared that you are sceptical, but shall be happy to find you are not. But that feeling is the evidence of pardon is manifest both from Scripture and reason. Seek the Lord, that you may find the salvation of your soul, and feel the power of pardoning love. I must see those persons who came to the mourner's bench last night, and ascertain if they have found peace with God.

While Sincerity was reflecting on this conversation, a Romanist came in, to whom he said, 'Where do you find Scripture to prove that the priest can forgive sins?'

ROMANIST.—I do not ask for Scripture to prove that the priest can forgive sins; I know that priests can forgive sins,

**SINCERITY.**—How do you know it?

R.—Why, Sir, when I am pressed down with my sins, I go to the priest and humbly confess—unbosom my soul to him, and the holy father forgives. I know that I am pardoned, because I feel that the great burden—my oppressive load of guilt—is gone. I feel that I am delivered, and return to my home happy.

S.—But where is the Scripture for that?

R.—What need have I for Scripture? Don't I know I am pardoned when I feel that my load of sin and guilt is gone?

After the Romanist had gone, our young friend said to himself: 'Is it possible that Romanists have the same evidence of pardon as other people? I am unable to understand this. If feeling is the evidence of pardon, for anything I can see to the contrary, this Romanist has proved that a priest can pardon him, just as Mr. H. proved that the Lord pardoned him. Am I to have no evidence of pardon only such as the Romanist has to prove that a priest pardons him? Have Protestants no higher evidence of pardon than Romanists? This involves me in worse confusion than ever!

(To be continued).

### *Scientific Approach to the Scriptures.*

THIS letter was refused insertion in the *Christian Advocate*, and reveals how criticism of what appears is dealt with by the Editor of that magazine. And brethren are wondering why matters appearing there are not called in question. EDITOR, S.S.

Dear Editor—Mr. Hendry has twice referred, in the recent discussion in your pages, to this method of Bible Study, and I write to ask him to put in print exactly what he means and how it works.

Let me state a case.

I made a careful study of the Book of Acts quite recently. I wanted to find out if Churches of Christ were in line with the practice of the Early Church.

I have an experience of dealing with all sorts of documents, legal and business. I

had J. W. McGarvie's *Commentary on the Acts*, and other books of reference. I know nothing about the scientific approach—perhaps J. W. McGarvie was in the same position—and my enquiry is, am I entitled, with any degree of confidence, to speak about what I learned from this important Book, or must I understand the scientific approach before I open my mouth in public? How would the scientific approach help me?

If Mr. Hendry's contention is correct, I seem to detect an end to all lay effort, unless or until the teacher or preacher has had a course of training, at, say, Overdale College I would like to hear Mr. Hendry teach and preach so that I could judge of the advantage of this new plan of Bible Study.

Mr. Hendry is a mere boy to some of the preachers I have listened to: the late Dinsdale Young—the prince of preachers—W. Graham Scroggie, and Campbell Morgan, (surely the finest expositors of the Divine Word living to-day) F. B. Myer, and a host of others, I have never heard or read of scientific approach.

I will read very carefully every word Mr. Hendry cares to write. I have been reading and listening for over forty years, and I fervently hope I have been a good scholar.

Mr. Hendry is a pretty blunt man and so am I. He was trying to trounce my old friend Laurie Grinstead, and I think I ought to say that, at the moment, I think he has only been writing a lot of first-class nonsense.

I have tried to read some of the productions of our younger men who, I take it, have had this special training, and the kindest thing I can say is that I was far from being helped or impressed.

Thanks, Mr. Editor for John McCartney's article on David King. I am wondering if these two stalwarts understood the scientific approach? j. w. MURRAY.

## *Nyasaland.*

NEWS from Nyasaland tells of work steadily carried on, and of progress of preaching of the Word, attended with results that cheer the hearts of preachers and fellow Christians, there and here.

We anticipate being able to report to the April Conference at Fleetwood, up-to-date information which Bro. Ronald expects to send in time,

Meanwhile, expenses go on. The calls for the gospel are incessant, while the needs of Nyasaland are great. Our brethren there have a vast field for their work, as many of the people of Nyasaland have to leave their homes in search of work. Christians carry their Christianity with them, and none can tell what their influence upon natives of other countries may be. Their lives and words will have an effect that cannot be measured.

Will the many readers of this magazine please send contributions to the undersigned? Every little helps. 'If you will you will, you can.'

w. M. KBMPSTER.

### *Evangelist Fund.*

THE following sums have been received since last report, and are here gratefully acknowledged:

No.	£	d.	No.	£	s.	cl.
11+	...	2 0 0	129	...	1 1 0	
115	...	2 0 0	130	...	2 0 0	
116		2 6	131	...	8 0 0	
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123	...	1 0 0	138		5 0	
124	...	1 0 0	139	...	3 0 0	
125	...	10 0 0	140	...	8 0 0	
126		2 6	141	...	8 0 0	
127	...	1 0 0	142	...	8 0 0	
128	...	1 10 0	143	...	1 6 0	

R. MCDONALD, Treasurer,

### *Bro. A. Winstanley's*

#### *Missions.*

BRO. ALBERT WINSTANLEY, of whose ability and promise of future evangelistic usefulness during his training under Bro. Crosthwaite, we have very good reports from Slamannan District, is to labour (D.V.) with the Hindley Church during April, another Church during May, and Ilford (London) during June.—We commend our young brother, and those with whom he will labour, warmly to the prayers of the brethren. C B .

## *News.*

Hindley.—Praise God from whom all blessings flow. Four more won for Jesus by the power of the Gospel.

On February 12th and 19th, we had the services of Bro. Baines, of Morley, and enjoyed a wonderful fellowship together. At the close of the evening service (19th) Mr and Mrs. Roughly expressed, their desire to follow Jesus in his own appointed way, and were immersed the same night. On February 26th, Mrs. E. Bold gave herself to the Lord, and on March 1st, at Wednesday night's meeting, Mr. Rotheram came to the front in answer to the invitation. Suitable addresses having been delivered by two of our youngest brethren, P. Partington and F. Worgan.

To God be the glory, great things He hath done. T. KEMP.

Hindley.—Change of secretary. Bro. Leonard Morgan, 'Glen Iris,' Lord Street, Hindley, Wigan.

East Ardsley.—The Church opened new premises, on Saturday and Sunday, Feb., 18th and 19th. On the Saturday, Bro. W. Wintersgill opened the door, after a brief, but beautiful, welcome. About one hundred sat down to a good repast, and thoroughly enjoyed it.

The evening meeting was presided over by Bro. J. Garnett, of Doncaster. Bro. L. Morgan, of Hindley, gave a stimulating address, especially for the young brethren. Bro. A. Murray, of East' Kirkby, Notts, once a member of the Ardsley Church, gave an address on past happenings in the Church and suggested that differences and broken friendships could always be mended, when met by the spirit of love that is in Christ Jesus. On the Lord's Day, Bro. Murray served the Church, and we felt lifted up by his thoughtful addresses. It was a real time of rejoicing for the Church. B. WORTH.

We regret that several items of news, in type, are crowded out.

### *Wanted.*

*Memoir of David King.* Rotherham's *Emphasised New Testament.* Prices, etc., to Editor, S.S.

## Obituary.

Blackburn, Hamilton Street.—It is with deep sorrow we report the departure of one of our oldest members, Sister R. Gorse, aged sixty-one, on March 3rd (which was also the anniversary of her birthday) after a long trying illness patiently endured with strong Christian fortitude. She was amongst the first fruits of the cause started in Hamilton Street, and was baptized by the late Bro. John Wilson; some thirty-five years ago, since when she had been faithful in her attendance at the Lord's Table, coming many times in bodily pain, such was her love for her Master and the Church. The funeral service was conducted by Bro. Slater Wilson at the chapel and the graveside, and the memorial service was conducted on March 10th, by Bro. Baxter, senr. There was a well filled chapel on both occasions, with members and friends. We cannot mourn for her, we are cheered by the blissful hope that when days and years are gone, we shall meet in heaven. Our deepest sympathy is extended to the bereaved husband and family, and we pray that the God of all comfort shall sustain them. **H. WILSON.**

Manchester.—The Church has suffered a serious loss in the death of Mrs. Green, aged sixty-seven, widow of the late elder, Charles Green. Although not brought up with us, she has been, during her membership of over twenty years, a loyal supporter of our plea for a return to the faith and order of the New Testament. As a deaconess and a main supporter of the Women's Monday afternoon meeting, she was in constant touch with the womenfolk, by whom she was held in loving esteem for her unassuming manner and kind disposition. The funeral services were conducted by Brethren A. F. Wallace, elder, and A. Williamson, evangelist. Our kind sympathy is extended to the bereaved relatives.

Wallacestone.—We deeply regret to record the passing, on 21st. Feb., of our esteemed Bro. Thos. Wotherspoon at the age of seventy-two. For over fifty years, he has been connected with the Brotherhood, and his faithfulness to the Lord is a great example and encouragement to all of us who

are left to carry on the work. We commend the bereaved ones to our Father in heaven, and pray that he may give them comfort and hope in their deep sorrow. **R. BROWN.**

### AN APPRECIATION.

**BRO. THOMAS WOTHERSPOON.**

This highly esteemed brother fell asleep in Jesus on February 21st. I visited him on Lord's Day the 19th. He seemed much improved in health, and talked' on spiritual things, including the coming half yearly conference of the Slamannan District. At the close of our conversation, I said I would see him again on Wednesday. 'Yes,' he said, 'but before you go we will have a short word of prayer' Then we said 'Goodbye.' I did not then know that I had spoken for the last time here to one I loved so well. I was preparing to go to see him again when the news of his sudden departure came. He was spared for a little longer than the three score years and ten. I have known him for many years, and always found him gentle and kind. It could be said of him, as of Barnabas, 'He was a good man, full of the Holy Spirit and of faith.' Always anxious to let others know about the Saviour he adored, many through him learned the gospel of the grace of God. The full results of his talks with many will not be known until the roll is called up yonder.

He loved the Church, and nothing was put before it. Some thought his views of spiritual things strange, but this was often due to failure to understand him. He was solid for New Testament faith and practice. His advice always was; 'Let us keep to what the Word says, and we will not go wrong.' His strictness for the truth led some to regard him as peculiar.

He was associated with the Churches of Christ for fifty years; and wielded the sword of the Spirit until a few days of his death. He has gone, but he has left a great record, and an example for all to copy. The writer will never forget the hospitality received from Bro. Wotherspoon and his wife, who is left, with us, to mourn his loss. We must carry on in faith, and love to Him, who has given us the joyous hope of meeting again in the better land, where partings are unknown.

**JOHN MCLAREN.**

# **T h e S C R I P T U R E   s t a n d a r d**

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**NYASALAND MISSION.** Contributions to **W. M. KBMPSTBR**,  
}6 Klngsley Road, Bedford.

## **O U R A I M .**

**W**E 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 Me 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.