

# The Scripture Standard

'What Saith the Scripture.' (Rom. iv. 3.)

VOL. II. 6.

JUNE, 1936.

## *The Lord's Second Coming; The Jews and Palestine.*

OPINIONS and speculations on this and kindred subjects have not been made tests of fellowship among us, much liberty has been allowed.

### THE FACT.

That the Lord Jesus is coming again, no true believer can doubt. He said, 'I will come again, and receive you unto myself, that where I am there you may be also.'

After denouncing the religious guides of Israel, as Jesus passed out of the Temple, His disciples call attention to that magnificent pile of buildings, and He said, 'There shall not be left here one stone upon another that shall not be thrown down.' A three-fold question is put to Him: 'Tell us, when shall these things be? And what shall be the sign of thy coming, and of the end of the world?'

In Matt. xxiv-xxv., Jesus answers these questions, dealing first with the desolation of Jerusalem, then with matters relating to His coming, and the final judgment scene. The predictions about Jerusalem were terribly fulfilled, as the Jewish historian testifies. What ground is there then for doubting that the predictions relating to the Lord's second coming will be as perfectly fulfilled? It was with reference to these that the Lord said, 'Heaven and earth shall pass away, but my words shall not pass away.'

The first coming of Christ was the hope of the Old Testament, the second

coming is the hope of the New Testament. New Testament converts 'turned from idols to serve the living and true God, and to wait for his Son from heaven.' His coming will be personal: 'I will come again,' *The Lord Himself* shall descend from heaven, 'This same Jesus . . . shall so come in like manner as ye have seen him go into heaven.' His coming will be visible: 'They shall see the Son of Man coming in the clouds of heaven with power and great glory' (Matt. xxiv. 30).

### WHEN WILL JESUS COME?

'Of that day and hour knoweth no man; no, not the angels of heaven, but my Father only.'

For a real believer, that should be sufficient, but some will be wise above what is written, they will speak where the Bible is silent. So it is that men like Miller, Baxter, Russell, and Rutherford, have dared to name times and seasons which the Father keeps in His own power, only to cover themselves with shame as false prophets, and at the same time prove the truth of the Lord's word. Because the day is not made known, we are exhorted to **watch, be ready, take heed**, lest that day come upon us unawares. »

### WHAT, WHEN JESUS COMES?

This is the more important question, and I do not venture to give any opinions of my own, but am content just to put forth plain New Testament statements.

## Nyasaland.

AT the Bast Kirkby conference a report of the mission was presented. The financial statement showed that since the previous conference last September, at Morley, a sum of £57 7- *ad.*, had been generously contributed by Churches and brethren. A new school had been opened last February, at Namiwawa, which called for even more generous contributions each month. An appeal has been repeated for more Bibles for the brethren there.

Bro. Ronald, in his last letter, says that, as soon as the rains cease and the roads are cleared, several of the preachers will go on trek into Portuguese East Africa and also to Dowa and the Lake Nyasa district. The children of Bro. Frederick expressed their thanks to the brethren here who have sent to them.

I shall be very glad if readers of these notes concerning Nyasaland will send me contributions towards the work. One European country has sent poison gas, bombs, desolation and death in the boasted name of Civilisation. Let us send to another part, of Africa the Word of God, either printed or spoken. I am ordering a number of Bibles in their tongue, relying upon the support of readers.

W. M. KEMPSTER.

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## News.

Blackburn, Hamilton Street.—The fourth anniversary of the Women's Class was held on March 14th. About eighty were present at the tea and social. It was a pleasure to have Sister Walker with us, through whose incentive the class was started, but who through failing health and sight has been prevented from regular attendance. The class has grown and prospered, and we hope will be an effective means of leading others to acknowledge Jesus as their Saviour.

Sisters White (Earlestown), and Baxter (formerly of Stockport, now in membership here), addressed the meeting very effectively. Sister White spoke on bringing, all our faculties into subjection to the will of Christ, so that growing in grace and knowledge of the truth, our lives might be beautiful, and become useful vessels in His

service. Sister Baxter spoke of the part women can and do play. From the Master's example in washing the disciples' feet she emphasised, the need for humility and service. • Women were privileged to serve the Master and to help in spreading the good news, they could get in where men would be out of place. They were created to be help-meets, and those who have husbands should make it easy for them to preach the Gospel. A surprise visit from Sister Bannister, recently returned from Africa, excited much interest. She gave an account of the work in Nyasaland, and appealed for clothing, sheets, etc., which could be used for surgical dressings. The medical work was a potent factor in spreading the Gospel.

Hymns, solos, duets and recitations were also given. M. H.

East Kirkby, Beulah Road.—The Church has enjoyed the services of Bro. T. E. Entwistle (Evangelist) from April 12th to 26th. During this brief visit, he has served the Church most loyally; and his convincing addresses have been greatly appreciated by the Church and interested friends. In addition to speaking on Lord's Days, our brother addressed gospel meetings on Wednesdays, and special meetings for the Young People on Thursdays.

Pleading for the authority of the sacred Scriptures, he has endeavoured to lead his hearers through the 'Volume of the Book' to the 'Lord of the Book.' We rejoice that during his visit five young people made the good confession, and were immersed into the name of Christ. To Him be the glory. Our hearts are made glad by these things and we can only express sincere appreciation of Bro. Entwistle's services and gratitude to the Lord of the harvest. ALLEN MURRAY.

Glasgow, Hospital Street.—We are pleased to report the addition of a young brother, who was immersed on April 22nd and received into fellowship on Sunday, April 26th. M. B.

Morecambe.—Brethren visiting Morecambe during the forthcoming holiday season will be heartily welcomed at the Breaking of Bread service, each Lord's Day evening (D.V.), at 6.45, in the home of Bro. and Sister Charles Bailey, 'Wild Rose Cottage,' 6 Warley Drive, immediately off Westgate. The bus on circular route from

## *Christ as Lord.*

'SANCTIFY in your hearts Christ as Lord: being ready always to give answer [to every man that asketh you for a reason] concerning the hope that is in you' (1 Peter iii. 15 R.v.).

Our forefathers in the faith could and did give answer and reason for the hope that was in them. A visit paid to any Church of Christ then left no doubt as to what they were. All spoke the same thing. What a contrast to-day! Visitors to some Churches have with the impression that they are like a sectarian or Anglican community. Some leaders, instead of giving answer and reason, apologise for their "association" with such a small body, and in place of what *is* believed a list of what 'of course we do not believe to-day,' regarding the inspiration of the Bible, its account of creation, the fall, Noah, Jonah, etc., is given. It was because our fathers sanctified Christ as Lord in their hearts that they were able and ready to give an answer.

Notice first, please, we are to sanctify *in the heart*. The heart occupies an important place in Scripture teaching. When Samuel went to anoint a successor to the disobedient King Saul, of Jesse's first-born he said, 'Surely, the Lord's anointed is before me'; but the Lord said, 'Look not unto his countenance nor on the height of his stature; for I have rejected him: for the Lord seeth not as man seeth; for man looketh upon the outward appearance, but the Lord looketh on the heart.'

Herein Christianity is different from schemes of social reform. One society insists on giving up drink, but leaves a man free to gamble. One man urging people to give up smoking was himself one of the worst of drunkards.

We need a new beginning—a new heart, then other things will be put right, for when we give our heart we give our all. 'Keep thine heart with all diligence, for out of it are the issues of life.' To the question, 'Who shall ascend into the hill of the Lord, or who shall stand in his holy place?' the Psalmist answers, 'He that hath clean hands and a pure heart.' Our Lord said, 'Blessed are the pure in heart, for they shall see God.'

Now, notice we must *sanctify* in our heart.

Why are Bible terms given meanings and associations never intended? Why wait until two hundred years after a man's death before deciding that he is entitled to be called a saint? Paul says all called to be Jesus Christ's are 'called to be saints.' Why should bishops be associated with lawn sleeves, gaiters, aprons and mitres? In the N.T. the bishop is one who can roll up his sleeves, and whose hands are grimy with a hard day's work, endeavouring not to be a burden.

So sanctify primarily means to set apart for a specific purpose. To set apart Christ in the heart is not to put Him in a water-tight compartment on Sunday night not to be liberated until the next Sunday morning, and never allowed to interfere with work-a-day life affairs. It is said, 'You can't mix business and religion.' If this be true comment is superfluous.

Christ is to be set apart as the only Lord to control all the affairs of our life. When confronted by 'scholars' who claim to prove that the story of Jonah and the whale is a myth, we will hear the King of our heart saying, 'For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth,' thus making the story of Jonah and His resurrection stand or fall

together. So with Noah and other Bible stories, Jesus endorsed them. Jesus must have absolute authority, and unquestioned obedience. As we sing:

**'In your hearts enthrone Him, there let Him subdue..**

**All that is not holy, all that is not true;  
Crown Him as your Captain in temptation's hour,**

**Let His will enfold you in its light and power.'**

What are the implications of such an enthronement? I can only suggest lines along which you may work this out for yourselves. The greatest thing in the world we are told is love, so shall we begin with that?

Every normal being feels a measure of love towards the one who went near to death to give us birth, who nursed us in sickness, smoothed the fevered brow, and cared for us when **We** were too young to care for ourselves, and yet Jesus steps in and says, 'If any man love father or mother more than me he is not worthy of me.' Our parents pass on, and are but a cherished memory, but Jesus Christ is the same, yesterday, to-day, and for ever.' 'When,' says the Psalmist, 'my father and my mother forsake me, then the Lord will take me up.'

But there is a higher form of love, of which Jesus said, 'For this cause shall a man leave his father and mother, and shall cleave to his wife.' When thus, united, promising to live together, to keep to each other, shar-

ing pleasures and dividing sorrows, then a higher form of love exists. But Jesus comes in again, and says, 'If any man love his *wife* more than me he is not worthy of me.' Newspapers tell daily of those who are seeking to be liberated from the marriage tie. Death too separates the married. Ah, but if Jesus comes first, whatever happens, our anchor is safely fixed. To love Him first will not lessen, but increase, love one for the other, and make that love holier and purer.

There is yet a higher form of love, when as a result of the married union a little one appears, the height of human bliss seems to be reached. Parents bestow love, are prepared to make any sacrifice and count it a pleasure to do anything for the well-being of their offspring. Yet Jesus says again, 'If any man love his *child* more than me he is not worthy of me;' Does that make us feel rebellious? Call to mind some heart-broken parents, think of David's anguish at the death of Absalom. Earthly friends fail, leave and deceive us. Jesus never fails. None else can do what He has done, and is doing for us still.

Now think the remainder put for yourselves. Let Jesus have the first place in our time, our money, in everything we do. And He will have all this and more if we carry out the Apostle's exhortation. Shall we then, brethren, sanctify in our hearts. Christ as Lord?

## *The Greatest of These.*

THE Age of Adam began amidst all the beauty of paradise, when the day knew no overshadowing cloud; the heart, no sorrow; and the body, no fatigue. The birds and streams, like so many harp-strings, intermingled their notes, and made melody in the heart of man. But that age passed rapidly away and was succeeded by a dismal shadow in which the rose that

bloomed but yesterday in paradise withered in the hands of our first parents. A flaming cherubim defended paradise and drove out those first victims of self-assertion to water the earth with their tears and to fertilize it with the sweat of their brows.

Self-assertion entered the world through failure to keep closed these three channels by which the tempter

approaches mankind: (a) the lust of the flesh, (b) the lust of the eyes, and (c) the vain glory of life. The woman saw the tree was 'good for food,' the lust of the flesh; that 'it was a delight to the eyes,' the lust of the eyes; and that 'it was desirable to make one wise/ the vainglory of life; the peacock of pride strutting about in its fine feathers. Man is composed of spirit, soul, and body, and not body, soul, and spirit. The prince of this world approached our first mother through her spirit nature; and when her spirit fell, her will became subject to the tempter. Partaking of the fruit of the forbidden tree, her whole nature was affected. Her husband followed suit, they completely apostatized from God, and began to do the things that are selfish rather than those things that are unselfish and godlike. Thus came about the necessity for regeneration, which working upon the God-assimilating part of our natures, brings our spirits under the guidance of God's unselfish spirit. God grant that everyone may realize the regenerating power of the Spirit of God.

The Age of Cain followed, when murder was added to the calamity of the curse. Man then learned that to be at war with God is to be at war with the elements themselves. Then followed an age of rebellion against God; tuTNoah, forewarned of God, told men of the coming flood. The ante-deluvian geologists proved to their own satisfaction' that there was not sufficient water in the whole world to cover the earth; and the comic papers, if we can suppose such things then, contained caricatures, and poked fun at" his stupid warnings. But if it was an age of unbelief, it was also an age of demonstration. One day it rained: as it probably had rained before; Then it became very heavy. Soon the waters were knee-deep. Then they began to revise their calculations. Soon the overwhelming floods pursued them and drowned the earth. Going back to the beginning we see a spectacle of woe, under which the world' reeled, staggered,

and fell. For two thousand years-till Noah, and for two thousand years under the law of Moses, we see men attempting to toil up into heaveft's immortal light. But Christianity steps in where Moses fails, to say you cannot starve out the self-assertion by whatever desperate efforts. The angels re-echoed,'Unto us a child is born; unto us a son Is given.' This was music sweeter than the music of the spheres; and the whole world listened to catch the chimes of that Jubilee sound. -Jesus Christ only did speak comfort to human hearts. Christ entered on His ministry and made the greatest social reformation ever the world saw. He went into the Synagogue, and the minister—the chapel-keeper-^and that is the only office to which the term, 'minister,' can legitimately be applied—the minister of the synagogue handed to the Blessed Master the book, and turning to that wonderful prophecy of Isaiah, read these words:—"The Spirit of the Lord" is upon me; because he anointed me to preach good tidings to the poor. He hath sent me to proclaim release to the captives, and recovering of sight to the blind; to set at liberty them that are bruised, to proclaim the acceptable year of the Lord.'

There is propaganda for you. The incarnation of divine philanthropy brings a grand new conception of the heart of God before the gaze of self-indulgent and" self-assertive people, whom He came to bless. At the end of His ministry He said,'I am going away. I give you a new commandment that ye love one another.' God had been revealed as the great judge and ruler of the human family, but Jesus reveals Him as the everlasting Father and God of love. What is new about that command to love one another? Did not the second table of stone given to Moses on Sinai contain the command that every one should love his neighbour? What is new about it? The context furnishes the reply.'Love one another *as I am loving you.*' That makes the command new. To love with the quality of love

exhibited by Jesus Christ. Canon Westcott said, 'there were five kinds of love in the world. First, the love of instinct—the love manifested in those through whose veins the same blood flows. It is the love of kith and kin—the love of parents for children, and children for parents. But that love is not *'agape.'* 'Now abideth faith, hope, and *agape,* but the greatest of these is *agape.'* I use the original Greek word. We have no exact word for it in our language. In the old version, we have 'charity,' but that is so chilling. Charity is not *agape.* In the revised version we have 'love,' but that is not definite enough. I venture then to call it *agape.* The love of instinct is not *agape.* Secondly, there is love of merit or admiration. That is the love of all that is lovely in nature; the admiration of art and literature. It is a love that shews itself in the erection of mosques, shrines, temples, cathedrals. But this love is not *agape.* Thirdly, there is the love of patriotism. This is the love that impels the Yankee to declare the forty-four States of America to be the most fascinating and most magnificent sight on God's grand earth. It is that love which impelled me, after two years travelling round the world, as I stood in St. Paul's Churchyard, to declare that the City of London is the fairest flower on earth. That is the love of patriotism, but it is not *agape.* Fourthly, there is the love of gratitude. It is love and gratitude that brings us to the feet of Jesus. 'We love Him because He first loved us.' If God had had to wait until He saw some sign of love from us in return, we should be still in our sins. God loves us, not because we ask Him to love us, not because we deserve or have merited His love. God loves us because He can't help doing so. Love is the attribute, the essence of God. If a man have not the love of gratitude, he is as the lower animals. But the love of gratitude is not *agape.* Fifthly, there is the love of com-

placency—love brought forth by the amiable characteristics of objects on which it is fixed. It is the love of all that is noble and delightful, but it is not *agape.* You may take all these forms of love together, yet they fail to give us the conception of *agape.*

*Agape* is unselfish love. It o'er-leaps the Red Sea; it knows nothing of the Pacific Ocean. *Agape* knows naught of the miserable ecclesiastical machinery that makes a barrier between man and God. *Agape* is disinterested, unselfish. It stands upon its own feet. It is not relative, but absolute. Do not lose sight of the end of all this. The *summum bonum* of all this is that 'when the moon is old, and the stars are cold, and the books of the Judgment Day unfold,' then will it be found that the greatest of these is *agape.*

*Agape* is the free, unmerited gift of God. It is the gift of Himself. Jesus has come to shew us the true meaning of *agape.* Judaism said, 'An eye for an eye, and a tooth for a tooth.' Jesus did not say that. He said a certain man went down from Jerusalem to Jericho, and fell among thieves. You know the sequel. His whole life was an illustration of *agape.* Jesus Christ was not all talk. He spake as He lived, and lived as He spake. The Lord help us to re-incarnate His example. Here is His biography, Jesus, the incarnation of *agape,* went about doing good. But my story is not yet told. He came to His own, but His own received Him not. He was in the most contemptible and treacherous manner nailed to the accursed tree. But He took up His life again on the first day of the week, and stayed in the world six weeks to prove His identity. Then He ascended and took His seat on the right hand of the Majesty on high. Hallelujah to the Saviour! Where, oh! where is the incarnation of *agape* to be found to-day. Praise the Lord, *agape* is to be found in the spiritual, the living Word. At Pentecost, under the guidance of heaven,

three thousand men and women surrendered their spirits to God, which included the subjection of the will and the affections of the heart. Their lives are transformed and surrendered to God, in the confession, 'I believe that Jesus is the Christ, the Son of the living God.' They have been buried with their redeeming Lord into the likeness of His death and raised to walk in newness of life. They have flung open their moral natures to receive the gift of *agape*. So greatly were they imbued by the *agape* of God, that they were ready to part with their lands and lay the proceeds at the apostles' feet. Little wonder that the heathen were wont to exclaim, 'See how these Christians love one another.'

I have the honour to belong to a people who plead for restoration of Christianity in all its pristine simplicity and splendour. Back beyond the days of John Knox, John Calvin, John Bull, and every other. We reject the apostasy *in toto* and plead for an unqualified return to the ancient faith. We believe in speaking where the Scriptures speak, and in being silent where the Scriptures are silent. I am an optimist of the most ambitious kind. I have never been in the objective mood. All things are in progress and this great land shall yet rejoice in an unsectarian Church, which shall evangelise the world. The united spiritual forces of Christendom shall yet sound forth a far-reaching and irresistible blast from the gospel trumpet, that the benighted nations shall shout aloud for joy. God speed the day when His remembrances shall no longer barter away their birthright for a mess of pottage: when human creeds and creed-makers shall be known no more, when sects and parties shall have fallen to rise no more, when Christians shall offer up praises to God freed from their present bondage, and gazing on the rotten and dead relics of apostasy, self-assertion and sin, the unfettered emancipated servants

of Jesus Christ shall lift "up" their voices in one grand Hallelujah Chorus.

'Sound the loud timbrel o'er Egypt's dark sea,  
Jehovah has triumphed; His people are free.'

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## Bible Readings.

### OLD TESTAMENT.

**Deut. MOSES**, in this song, draws metaphors from a wide circle to describe 1-20 the love, care, and tenderness of God for the people whom He had chosen for His own. Jeshurun means 'blessed' and is applied here, and elsewhere, (Isaiah xlv. 2) to Israel. While God was faithful, infidelity and forgetfulness were the characteristics of the people. The song goes on to warn of the consequences of continuing to despise God, and neglect His laws.

**Psal m** In the government and reign of the xvli. Lord there is abundant scope for consolation and confidence on the part of His people. Nothing that can happen—be it earthquake, eruptions, lightning or thunder—will ever be to the hurt of those who love God and are called according to His purpose. With our larger knowledge of nature's ways—which are the ways of our God—shall we not say, they are working for good? The invitation to the isles of the west to be glad in the Lord is emphasized in Isaiah's prophecy.

**Joel 2** The burden of this prophecy is the 18-23 backsliding of God's people, and the terrible nature of God's judgments thereon, with abundant assurances of blessing awaiting on their repentance. There is promise of restoration, freedom, and material prosperity, but above and beyond all of an outpouring of the Holy Spirit, which was fulfilled, upon the coming of the kingdom of our Lord and Saviour, Jesus Christ, and the preaching in Jerusalem of the opening of that fountain of cleansing for guilt and sin.

No other fulfilment of this prophecy could have taken place previously for John (chapter vii.) records that the Holy Spirit was not in His day given, for the reason that Jesus had not been glorified.

The early rain (verse 23) occurred in Palestine, October-February, while the latter rain came March to end of April.

Psalm The psalmist could have had no cxxii idea when he wrote these words how

'appropriate they would be to the House of God, which is the Church of the living God (1 Tim. iii. 15), for there are thrones therein set for judgment (Matt. xix. 28). Those who have been called into that assembly may well pray for peace within its borders; and do all they can to further its prosperity.

#### NEW TESTAMENT.

Matt 14 The key to understand this 13-28 passage lies in understanding verse 21, 'From THAT time Jesus began to shew how he must suffer . . . . be killed . . . . be raised up.' If we would understand it as Matthew did, we must find in Jesus' declarations at Caesarea Philippi some reference to His death and resurrection. First note that Jesus did not say the gates of 'Hell' but of 'Hades'—the unseen world to which the spirits of all go at death. He declared that though He was indeed the Christ, the Son of the living God, He must die and go to that unseen world; but that its gates (which had imprisoned all who had gone there) would be powerless to hold Him, or to destroy the truth Peter had confessed. So far from the gates of Hades prevailing over that truth it would be amply and abundantly proved by His bursting the gates of death. Peter realised at Pentecost the meaning of the Lord's words that eluded him at this time, and he was able to declare that 'It was not possible that he should be holden of it;' while Paul was enabled to say that Jesus 'was demonstrated to be the Son of God, with power. . . . by the resurrection of the dead.'

Acts i Theophilus, for whom this narrative was written must have been an

outstanding man as he is called 'Most Excellent.' The same title is applied to Festus (Acts xxvi, 25). Luke here continues the Gospel narrative so far as relates to the period after the resurrection. • The Apostles were bidden to wait in Jerusalem for the baptism of the Holy Spirit, which was to be given after Jesus was glorified (John vii. 30). The prevalent idea of an earthly kingdom was also in the Apostles'

minds when they asked, 'Wilt thou at this time restore the kingdom to Israel?'. It is certain the kingdom was not yet set up, else their question would have been pointless. They needed the Holy Spirit to guide them into all truth, and so disabuse their minds of wrong conceptions. Their marching order was first Jerusalem, then Judea, Samaria, and the uttermost parts of the earth.

Acts 222-47 Filled with the Holy Spirit Peter and his fellow apostles stand before.

'the crowd in Jerusalem, Peter declares, what many religious teachers to-day deny, that David prophesied the resurrection of Jesus. The Apostles bind: on the convicted people repentance and baptism as pre-requisites to pardon and reception of the gift of the Holy Spirit. The mighty working of the Gospel is seen in: the communism of these early disciples. There is no mention of the now prevalent idea of joining; the Church. The Lord then added those who were being saved.

The healing of the lame man Acts iiiii startled not only the people in the Temple, but the Rulers, as we see by the following chapter. Peter and John are swift to take the opportunity of preaching the Gospel. Moses' prediction of a prophet like unto himself, whom it would be essential to obey, is the Apostles' text, and they assert that all the prophets from Samuel had foretold those days.

It is important to note the declaration that the heavens must retain the Christ till the restoration of all things. This fact is sufficient to overthrow many speculative theories which have gathered round the second coming of the Saviour, j. SCOUXEK.

### *Purchasing Degrees\**

AN investigator for the Los Angeles Ministerial Association states that ten dollars was charged for ordination as a minister, five dollars more for a doctor of divinity degree—with no theological study necessary and fifteen dollars additional for a third rank of bishop.



## *Next Conference.*

THE next Conference will be held (D.V.) at BLACKPOOL, on Saturday, Sept. 5th, in the Methodist Chapel, Chapel Street, opposite the Central Pier.

Afternoon Session, at 2.30.

Chairman, Bro. GEORGE HUDSON,,  
of Birmingham.

Bro. C. BAILEY, of Morecambe,  
may be expected to read a Paper on  
the subject:

*How can we best Co-ordinate our  
Work, and in doing so make possible a  
richer fellowship.*

Tea at 5 o'clock. Price, is.

Evening Meeting, at 6.15.

Chairman, Bro. CARLTON MELLING,  
of Wigan.

Speakers, Bro. W. STEELE, of Dal-  
mellington, Scotland, and Bro. A. L.  
FRITH, of Fleetwood.

### KINDLY NOTE.

The last Conference fixed/ Sept. 19th for the next. This was impossible for Blackpool as, the Autumn Illuminations begin>onthe 12th, making travelling difficult and accommodation still more so. After consultation the 5th was, fixed instead.

It will be impossible for the Blackpool Church to provide hospitality for those wishing to stay overnight or longer, and Brethren must make their own arrangements in this respect. The Secretary will be glad to help in this, particular.

It is hoped that the Conference will be well attended, that it will be a reqor.d-, in fact. Brethren are asked to note that the L.M.S. Railway Company and other Companies are being approached with a view to facilities being granted-to benefit all-who

intend to-come. Further particulars in next issue of the *Scripture Standard*.

The Secretary is Bro. Ernest Winter, 65 Fredora Avenue, Blackpool, to whom all correspondence should be sent.

## *Jesus, the Wayfarer's Friend.*

WE often hear people suggest that Christianity is composed only of sentiment and emotions,, that there is nothing tangible in it. With such thoughts many, seeking for happiness, have stood at the parting of the ways. Before them lie two, roads: the one, narrow, steep, and rugged, looks difficult to negotiate. The other, broad, well-paved, and brilliantly lit, and leads to what appears to be a refuge, wherein they hope to find the attainment of their desires.

Too often they choose this latter path, and come to a place that is full of scientific wonders, beautiful buildings, and attractions that gladden the eyes and excite the senses. But yet, amidst this world of gaiety, there is failure to find that happiness which they pursue.

This place is controlled by hatred, envy, and lust, dark vicious forces that destroy men, morals, empires, and even souls. They also discover that the beautiful garish buildings cannot withstand life's storms, but crumble at the first onslaught. •

Disappointed and sorrowful, they try to escape by following, the bright lights they met on the way, only to find that, like will-o'-the-wisps, these lead into a maze of doubt and despair,, until, with hearts and minds broken by adversity and tribulation, they fall by the wayside.

But who is this that beckons? There is something about Him that inspires confidence. With a voice thiat thrills, they hear Him say, 'Come unto Me, all ye who labour and are heavy-laden,'and I will give you rest,'?: The poor-wayfarers feel new

strength surging within them as He calls them to follow. He leads them up the rough and narrow way, and guides them with a judgment that never errs, and with a patience that never flags. This is no intangible being this is Jesus, a living, loving, and personal Friend. A Friend whose heart speaks with His voice, a Friend who teaches wisdom and reveals a religion that penetrates to the fundamentals: of life. Jesus teaches them that they who were fashioned in God's own image should love one another, and bear one another's burdens.

As they journey onwards they meet others who, through Him, have found happiness and contentment. These cheerful folk live in dwellings that can stand amid difficulties, storms, and turmoils, because their abiding-places have been built with imperishable materials: love, fellowship, service.

With joyful hearts, these pilgrims thank God that they met such a Friend as Jesus. For whosoever reaches out beyond earthly limits and finds contact with God through His Son, Jesus, discovers a Comforter in times of distress, a Protector when disaster threatens, and a fountain of wisdom when thirsting for truth; and above all, they find a Saviour—the same yesterday, to-day, and forever.

ERNEST W. HORTON.

### *It Isn't Good Enough.*

EITHER we believe in a religion that saves to the uttermost or we do not. If we do, then let us stop living and talking like an army in retreat, and get on with the blessed business of proclaiming the reality of our faith by the quality of its redemptive power in the world of our own environment. If we do not believe in the truth of the Good News we talk about, then let us look elsewhere for our salvation. We can't have it both ways.

I am in revolt against the prevalent mood of self-defence in the

individual Christian and in the Church that has forgotten a parable about a city set on a hill. You know that city. It gleamed and sparkled in the sunlight. You couldn't hide it if you tried. Men saw it because it stood where it stood, and the only way to stop its light from shining would have been to knock it down or blow it up.

Do you believe in these things? If you do, I would beg you to bend all your energies to the blessed task of shaking the people and the Churches of Christendom out of the mood of self-regarding, self-pitying pessimism that is eating like dry-rot through the fabric of our common fellowship.

The tragic absurdity of the present religious situation is just this: that the Church of Christ, born of the Spirit, nurtured in perilous adventure, should be anxiously and timidly concerned about its own self-preservation in the midst of a world crisis.

It isn't good enough—and when you and I know well enough and feel deeply enough how far from good it is, it will no longer be. Let's get going!

PETER FLETCHER.

From *Discipleship*

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### *Unbelief.*

EVERYTHING that is supernatural and that is miraculous, according to the modern view of natural law, must be ruled out of the Bible. If, however, you begin by denying the Virgin Birth, and close by denying the physical resurrection of Christ, it will not be very long before you will be denying all that goes between. A sinless human being in the midst of a sinning race is as much a miracle in the moral realm as a Virgin Birth or a Resurrection are in the physical realm.

*Sel,*

EXCEPT the Lord build the house, they labour in vain that build it,—*Ps,*

Tuston Road Station via Torrisholme to Bare stops quite near (penny stage) at White Lund Corner (Six Cross Roads).

CHANGE OF ADDRESS.—Bro. James Holmes, in Weatherill Street, Goole, Yorks.

## Obituary.

**Slamannan.**—With feelings of profound regret we record the passing away on April 18th of our dearly beloved brother, Thomas Neilson, after a very short illness, in his sixty-second year. He became united to the Church here over thirty-five years ago, and has been a faithful and active member.

For his example we give thanks to God, and pray that it may be an inspiration to us all, that like him we will be faithful to the end.

Our sincerest sympathy and earnest prayers are for his widow and two daughters, members of the Church here, and for all the bereaved. We commend them to the love and care of our heavenly Father.

At the interment on April 21st a large company of brethren and friends gathered to pay their tribute of esteem for the departed one. Brethren A. Gordon and W. Crosthwaite conducted the service.

'Blessed are the dead who die in the Lord . . . they rest from their labours, and their works do follow them.' J. D. WILSON.

**Tunbridge Wells.**—It has pleased God in His infinite wisdom to call to Himself the esteemed Evangelist of the South Eastern District, Bro. A. C. Hill, on April 8th, after a month's illness. Formerly an elder of the Andrewes Street Church, Leicester, Bro. Hill commenced his work in this district in October, 1930, since when he has served the three Churches, Tunbridge Wells, Brighton and Piltdown, in a most loyal and acceptable manner, and by whom his quiet unassuming, but genuinely Christian personality will be greatly missed.

Possessed of a special aptitude for capturing the affection of young people in particular, he has left as a legacy to the Churches a splendid band of youthful, eager disciples, which will ensure the remembrance

of his presence and work among us for many days.

An evidence of the affection and esteem in which he was held was the representative gathering of brethren and fellow townfolk on Tuesday, April 14th, when his body was laid to rest in the Tunbridge Wells Borough Cemetery. The service was conducted by Bro. R. K. Francis (Glasgow). Tributes to his Christian character and service were paid by Bro. T. E. Bambury (Andrewes Street, Leicester), and Bro. E. T. Thorpe (Secretary, S.E. District Committee). Brethren E. J. Haffenden (Tunbridge Wells), and W. J. Harris (Wimbledon Park), also assisted in the service.

We remember him as a good man and a faithful servant of Jesus Christ, to whose sustaining grace we commend his bereaved widow and family.

SECRETARY.

**Toronto, Canada.**—At her home, 271 Queen Street East, Toronto, Canada, Mrs. D. B. Lawley, after a protracted illness, passed to her rest on Sunday, April 12th. Interment at Pine Hills Cemetery, April 15th.

Mrs. Lawley was the second daughter of the late Mr. John Wilson, herbalist, Darwen, and was born in 1885. After training in Sunday School and Church work, she devoted herself to the cause of the blind. In 1915 she was married to Mr. D. B. Lawley, who with a daughter, Marie, and son, Arthur, mourn her loss.

In 1930, consequent on Mr. Lawley receiving an official appointment, they sailed for Canada. Mrs. Lawley, partly for treatment, visited England in 1932 and 1934.

The funeral service was conducted by Mr. Raymond Booth (Society of Friends), and Mr. Harry Bennett (Church of Christ), in the presence of many friends from Toronto and Hamilton. Four natives of Darwen, now resident in Toronto, were also present. Mrs. E. Holden, sister of the deceased, who had assisted during the period of sickness, was present with the family in their sorrow. Floral tributes and representatives were sent by several institutions and clubs for the blind, and the Industrial Placement Department. Floral tributes were also arranged on behalf of the Church of Christ, Hamiltort Street, Blackburn, and the family in Blackburn. We sorrow not as those without hope, but look forward to the glad awakening on the glorious resurrection morn. H. W. •

1. *'The dead in Christ shall rise first'* (1 Thess. iv. 16). Jesus said, believers will be raised up *at the last day'* (John vi. 40).

2. *Living believers will be caught Up, and changed.* This will take place at the sound of *the last trumpet.* (1 Thess. iv. 18; 1 Cor. xv. 52).

3. *The judgment, reward of righteous, and punishment of others will take place when Jesus comes.*

Jesus said, 'The Son of man shall come . . . and then shall he reward every man according to his deed' (Matt. xvi. 27). 'He that rejecteth me, and receiveth not my words, hath one that judgeth him, the word that I have spoken, the same shall judge him *in the last day'* (John xii. 48).

Much has been made by some of the Greek words, *apocalypse* (revelation); *epiphany* (appearing); and *parousia* (coming), as if these referred to different events. If an Englishman's Greek Concordance is consulted, it will be seen that these words are used interchangeably. Paul said, the Lord Jesus will destroy the lawless one 'with the *brightness (epiphany)* of His coming (*parousia*)' (2 Thess. ii. 8); and in 2 Thess. i. 6-10, he says, in that day when Jesus comes, He will render trouble to the persecutors of His people; give rest to His troubled ones; punish the disobedient; and all this 'when he shall come to be glorified in his saints, and admired in all them that believe.'

^Some will say, what about the millennium in Revelation xx.? Well, it is agreed that Revelation is full of figures, signs and symbols, and if it can be interpreted it must be in harmony with the plain statements of Scripture.

In chapter xii., the Church, represented as a woman, is driven by the anti-Christian powers into the wilderness in a state of defeat and death, and during a long period she remains there. In chapter xix., He who is King of kings and Lord of lords' overthrows the foes of His Church,

who are slain with the sword out of<sup>of</sup> His mouth, 'the sword of the Spirit; which is the Word of God.'

Then the Lord's people are represented as risen, exalted, reigning with Him. Israel's return from exile is spoken of as a coming out of their graves (Ezek. xxxvii. 12). Note John saw the *souls* of the martyrs raised. John the Baptist came in 'the spirit and power of Elijah'; and Jesus said of him, '*this is Elijah* which was to come' (Luke i. 17; Matt. xi. 14). In John, Elijah lived again, and so a resurrection of the spirit of those witnesses who were faithful unto dying for their Lord is foretold in Rev. xx. 4.

After a long period of triumph for the Lord and His Church there is a rising again of the anti-Christian powers. The *rest* (Rev. xx. 5) is the same as *remnant* in xix. 21. The Revised Version gives 'rest' in both passages. When Jesus spoke of the days just preceding His coming, He pictured a time of fearful apostacy, with conditions as in the days 01 Noah.

Now if, as some affirm, the resurrections of Rev. xx. 4-5 be literal, the saints raised first, then at the end of a thousand years the wicked are raised, where do 'the dead, small and great,' who surround the great white throne come from? (vv. *II\*IS*).

Further, if during this millennium the Gospel is to be preached and all subjected to the Christ, how comes it that at the end of that period the enemies of Christ and His Church are in number 'as the sand of the sea?' (Rev. xx. 8-9).

(to be continued).

### Scripture Readings.

SEVERAL have suggested the advisability of getting out a list of suggested readings for Lord's Days. It is felt that the official list, which recognises Roman and English Church Festivals, is not suitable, far Churches pleading for New Testament Christianity, Please write Editor of S.S early, giving your mind on this matter,