

The **SCRIPTURE STANDARD**

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

VOL. 37. No. 11.

NOVEMBER, 1970

THE CHURCH IN PROPHECY AND HISTORY

Burney Johnson

I: ADAM TO MOSES

THE church that Christ built is sure and steadfast and cannot be moved, for it is built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone (Eph. 2). This foundation was being laid for thousands of years, in all God's workings with man from the beginning of the creation, as recorded in the prophecies revealed by the Holy Spirit through the prophets, and all the knowledge revealed by the same Spirit to the apostles. For all the prophecies and all the history recorded by the prophets and scribes from the creation foreshadow, typify and foretell the Son of God and His coming into the world to redeem man from sin and death in which he was held captive by Satan. And all the apostles reveal the meaning of the scriptures of the prophets, testifying that Jesus fulfilled all that was written of Him, thereby proving that He was truly the Son of God who was to die as a sacrifice for man's sins. Besides testifying concerning Jesus' death, burial and resurrection, the apostles reveal to the world His will, which provides for the establishment of His church (His kingdom, His temple, His house, His family, His body, His bride), and which promises an inheritance of eternal life to all the members of that family, foreordained from the creation.

According to the prophet Moses, in the beginning God created the heavens and the earth and all things therein in six days by the power of his word (Gen. 1; Heb. 11). On the sixth day He said, "Let us make man," showing that God was not alone but, as the apostles testify, Christ was in the beginning with God and by Him and for Him all things were made (John 1; Col. 1; Gen. 1; Ps. 8; Ecc. 7). God created man as a righteous being and gave him dominion over all creation. He also caused a deep sleep to come over man and took a rib from his side from which He created him a wife, making them one flesh (Gen. 2)—thus foreshadowing that, in the fulness of time, He would cause a deep sleep to come over His Son Jesus on the cross, that Jesus' side would be opened, and that with His own blood He would purchase a church (Acts 20) that would be called His wife, flesh of His flesh and bone of His bone (Eph. 5). The first man, Adam, being a figure of Christ, then became the father of all living, physically; and Eve the mother,—as Christ (the second man Adam) (1 Cor. 15; Rom. 5) would become the beginning of all living, spiritually, and the church the mother (Gal. 4). There in the garden of Eden, when God gave man a law, and man transgressed, obeying Satan, becoming captive to Satan, bringing death upon all mankind thereafter, God told Satan that the seed of the

woman would bruise the serpent's head and that the serpent would bruise his heel (Gen. 3). Therefore, the apostles testify that, as by man came death into the world, so by man came the resurrection of the dead. "For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15). For Christ, who was born of woman, entered death that He might destroy him that had the power of death, the devil (Heb. 12) thus leading captivity captive (Eph. 4; Ps. 68).

When man was driven from the garden of Eden, the Lord required that he offer animal sacrifices for his sins (Gen. 4). The apostle Paul says that Abel offered his sacrifice by faith (faith coming by hearing, and hearing by the word of God) (Heb. 11; Rom. 10). The animal sacrifices foreshadowed that Christ would offer Himself for sin as a lamb without blemish. But man became so wicked that, by the end of that dispensation, God found Noah the only man on the earth who feared God and walked in His ways. Having determined, therefore, to destroy man for his wickedness, He told Noah to prepare an ark for the saving of his house, in which only eight persons were saved by water (Gen. 6-8). "The like figure," as Peter says, "whereunto even baptism doth also now save us" (2 Pet. 2). There was one family in the ark, as the church is one family (Eph. 3). The world was destroyed by water, but Peter says that it is now reserved unto destruction by fire at the end of this dispensation (2 Pet. 3).

After the ark had landed and man had multiplied on the earth, God thwarted man's efforts to build the tower of Babel into heaven (Gen. 11) evidently signifying that man would never attain to spiritual salvation through material means or his own devices. But God raised up Abraham and preached the gospel (good news) to him by promising that through him and his seed He would bless all nations (Gen. 12; Gal. 3). Since Abraham believed God, his faith was imputed to him for righteousness (Gen. 15; Rom. 4) so that Abraham became the father of all them that believe the gospel, that is, of those who believe on Jesus Christ (Gal. 3; Rom. 4). For Paul says that Christ is that seed through whom God was to bless all nations, and that as many as are in Christ are Abraham's seed and heirs according to the promise (Gal. 3). As God had promised Abraham a son, Sarah being past age and barren, Isaac was born by promise, as Christ and those who by faith are baptized into Christ are born by promise (Gal. 4; Rom. 9). God commanded that Abraham offer his only son upon an altar. And Abraham obeyed, preparing the altar and wood and binding the boy to take his life, believing that God was able to raise him from the dead, from which (according to the apostle) God received him in a figure (Gen. 22; Heb. 11). For God was to offer His only begotten Son for sin, and raise him from the dead to give man assurance of a resurrection (John 19-20; Acts 17).

During the dispensation in which Abraham lived, God raised up Melchisedec and made him priest over all, to whom even Abraham paid tithes (Gen. 14). Melchisedec inherited the priesthood from no one, and passed it on to no one, but was, in the words of the apostle, "without father or mother and without descent." For Christ was to be made priest after the order of Melchisedec, "without beginning of days or end of life, abiding as a priest continually" (Ps. 110; Heb. 5, 7), that is, throughout His dispensation.

God had called Abraham out from his native land, the land of the Chaldees, and led him and his wife Sarah into the land of Canaan, where Isaac was born. But God never allowed Abraham to own any of the land, but promised the whole territory to his descendants (Gen. 11, 12, 20). For God was preparing a separate and distinct people to inherit a land of promise, thus typifying that Christ would prepare a people whom He would call His brethren (Heb. 2; Matt. 12). His family, which would be named after Him (2 Pet. 3; Rev. 21; Isa. 65), to inherit a new heaven and new earth (Eph. 3; Acts 11). Isaac grew up, went to Mesopotamia, took Rebekah as a wife from among his father's people, returned to Canaan and begot Jacob. Jacob also grew up, went to Mesopotamia to his father's house, took Rachel and Leah as wives, and returned to Canaan. On the return trip to Canaan God changed Jacob's name to Israel, the name by which his descendants would be called (Gal. 6). For Christ's people would also be called Israel (Gen. 24-32), spiritual Israel. Moreover, with both Isaac and Jacob, God renewed the promise made to Abraham that through them and their seed He would bless all nations (Gen. 26, 28). God also signified in Jacob that He would bring into existence a way by

which man might attain to eternal life, for He sent him a dream in which he saw a ladder reaching from the earth into heaven, and angels ascending and descending (Gen. 28).

After Abraham, Isaac and Jacob had sojourned in Canaan, and after Abraham and Isaac were dead, God brought Jacob and his descendants (about seventy persons, including his twelve sons and their children) into Egypt (Gen. 37-46). Before Jacob died, in blessing his sons he said of Judah, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Gen. 49). For Christ was to be of the tribe of Judah and was to be a descendant of David, who became king some eight hundred years after Jacob's death (Rom. 1; Heb. 7). In Egypt the children of Israel multiplied over a period of about four hundred years, during which time they became slaves to the Egyptians (Ex. 1). At the end of that period, fearing that the Jews would overpower the Egyptians, Pharaoh commanded that all male children of the Israelites be slain at birth. At that time Moses was born, was hid three months and was taken to be brought up by Pharaoh's daughter (Ex. 2). Thus Herod also was to seek Christ's life when He was born, commanding that all Bethlehem's children two years and under be slain (Matt. 2).

When Moses came to years, God called him to lead Israel out from Egyptian bondage, enabling him to perform great miracles to prove that God had sent him (Ex. 3-10). For Christ was to lead a people out from the bondage of sin after performing miracles and signs so that (according to John) men might believe that Jesus was the Christ and might have life through His name (John 20). Before leaving Egypt, the Jews were commanded to kill a lamb as a sacrifice and eat it with unleavened bread for the feast called the passover, by which they would remember every year their deliverance from Egyptian bondage (Ex. 12). Paul says that "Christ our passover is sacrificed for us." He also commands Christ's church to keep the Lord's supper, consisting of unleavened bread and a cup containing the fruit of the vine, which the church kept on the first day of the week in remembrance of Christ, the passover (1 Cor. 11). Moses led the children of Israel (over 600,000 strong besides women and children) out to the Red Sea, where God caused the waters to divide and allowed Israel to pass through dry shod under the cloud that led them. When all had passed through to the other side, the walls of water gave way and destroyed the Egyptian army, which had attempted to pass through (Ex. 14). Paul says that the Israelites were all baptized unto Moses in the cloud and in the sea (1 Cor. 10). God, therefore, delivered the children of Israel from bondage through baptism, as Christ was to deliver man from sin by baptism for the remission of sins (Acts 2). And the children of Israel sang the song of deliverance on the other side (Ex. 15).

(To be continued)

THE RESTORATION MOVEMENT

Carlton Melling

X: RECENT HISTORY IN GREAT BRITAIN

IN the previous article the history of the American Disciples' mission in this country was traced. It may be asked what relationship the Christian Association bears with the Churches of Christ (meaning the former Co-operation, and now known as the Association of Churches of Christ) in Britain. A vital relationship exists, which has considerably affected the Association of Churches in this country.

Beginning in 1901 correspondence and conversations were entered into between the two bodies with a view to co-operation and unity. Reports on the outcome were published by the (American) Christian Association in 1904 and by the Churches of Christ in 1905. On the request of the Churches of Christ representatives the Christian Association drew up a statement setting out the following points:—

"I: We believe that the Scriptures teach: (a) that we come into Christ, and therefore into His Body, the Church, by faith in Christ, repentance of sin, and, upon confession of faith, immersion in water in the name of Christ; (b) that the Lord's Supper is an ordinance inside the Church, and that to be Scripturally qualified to sit at the Lord's Table, one must comply with the Scriptural conditions of entrance into that Church as above stated.

"II: We believe that in the case of the unimmersed coming or desiring to come to the Lord's Table, each Church should deal with such as soon as a suitable opportunity presents itself, either before or after communicating, by pointing out courteously their Scriptural obligations as above set forth."

The meetings and conversations came to nothing at the time. A study of the two reports will show the reason why: in spite of the definite statement made by the Christian Association under the first point, the statement under the second head nullified the former. What strikes one on a careful reading of the reports is that, on the part of the Christian Association sentiment overruled the clear teaching of the New Testament, while the representatives of the Churches of Christ remained absolutely true to that revelation.

Union of American and British Churches

There the matter stood until 1917. In that year correspondence was once more entered into with the Christian Association. Complete fusion was proposed. Agreement was reached on foundation principles, namely:—

"1: We come into Christ and into His Body the Church by faith in Christ, repentance and immersion in the name of the Lord Jesus Christ.

"2: The Lord's Supper is inside the Church, and Scriptural qualification to participate is attained by compliance with the above conditions."

On the communion question—that on which co-operation had been found impossible in the previous correspondence—the following agreement was affirmed:—

"3: It is our duty to do everything in our power . . . to induce every unimmersed believer who present themselves at the Lord's Table to obey Christ . . . in immersion.

"4: It is our duty to develop the abilities of the individual members of the Church capable of taking part in the Lord's work, and to afford them suitable opportunities."

These propositions were accepted by both parties as a satisfactory basis for union, and at the Annual Conference of the Churches of Christ in 1917 union between the two was approved. Minute 8 of the Conference read:—

"That the following fourteen Churches of the late Christian Association be added to the list of Churches co-operating, viz: Birkenhead (Alvanley Place), Cheltenham, Northgate (Chester), Fulham (Tasso Tabernacle), Gloucester, Hornsey, Ingleton, Lancaster, Liverpool (Empire Street, Potter Street and Upper Parliament Street), Saltney, Southport (Morningson Road) and Woolston."

What had happened in the period intervening between the contacts with the Christian Association to warrant this union, while previously even co-operation had been refused? Look again at the statements made by the Christian Association. Is there any difference between those of 1901-5 and those of 1917? None. They are almost identically the same. Where then was the change? Obviously in the Churches of Christ. The Co-operation churches submitted to the glamour of becoming a more influential and larger body, and to achieve those ends they compromised vital principles. For the statements of the Christian Association formed an equally unsatisfactory basis in 1917 as they did in 1905. It should have been seen at the time that no good could come of a union on so insecure a basis, and history since has shown the folly of that union, and the disasters which have followed it. To those with any knowledge of the Churches of Christ in this country from 1917 onwards, a glance at the names of the Christian Association churches received into the Co-operation will show some of the more "advanced" churches—practising "open communion" and taking collections from the unimmersed. Those churches have had a harmful influence upon others previously loyal to New Testament teaching concerning the church.

Some Results of the Union

We have shown that in 1917 the Churches of Christ had moved from the unassailable position they had taken in 1901-5. With the inclusion of the Christian Association

in 1917 this retrograde movement was given impetus. The coming together of the two bodies was an absorption rather than a union. It was not a question of "co-operation": the larger body (the Churches of the Co-operation) swallowed up the smaller (the Christian Association). Just as what is taken into the body affects one's physique and life, so the Christian Association with its American traditions has influenced (and for the worse) the body that assimilated it. Whereas before 1917 the Churches of Christ adhered altogether to the scriptural position as to the Lord's table, now it is stated quite openly that these American traditions are practised. Thus, in reply to a questionnaire sent out by the Commission on Intercommunion of the World Conference on Faith and Order, the reply of the Churches of Christ was that "the practice of these American-British Churches tends to be that of open communion" and that "in the British established Churches there is a growing feeling towards open communion . . ." At the 1939 Annual Meeting of the Co-operation Churches A. W. Kuypers said in his Chairman's Address: "Some Churches in our Co-operation make no secret of the fact that they take public collections." Since then the tendency has become a regular practice.

But not only in "open communion" and in taking public collections did Churches of Christ depart from New Testament teaching. The leaven of the Disciples soon began to work in other respects. The growth and ready acceptance of the use of instrumental music among Churches of Christ is traceable to this influence. The whole weight of Co-operating churches until early in this century was against this addition to the worship of God. Issues of the *Bible Advocate* (predecessor of the *Christian Advocate*) of that period show that this opposition to instrumental music was strong and firm. Lancelot Oliver, the then editor, who was one of the representatives of the Churches of Christ in the discussions, wrote that "among certain matters of difficulty that would have to be looked into before co-operation could be considered was that of instrumental music."

The formation of Overdale theological college was also largely a result of the fusion. The sad results of the modernistic attitude to the Bible and denominational practices which have emanated from the teaching given in that College are too obvious and widespread to be contradicted. This is not a wild or bigotted statement. A former Chairman of the (College) Training Committee, R. W. Black, said at an Annual Meeting: "The teaching given at Overdale College is of such a nature that I would not send my own son there, and I cannot conscientiously ask others to send their sons." In this statement he was supported by his brother, J. Wycliffe Black. I was told by Bro. Walter Crosthwaite that on one occasion J. W. Black said to him: "Walter, you won't agree with me, but one of the best things that has come out of our union with the American Churches has been Overdale College." Yet a few years later experience had resulted in the College being regarded as a disastrous institution in the churches, in which former ardent supporters had completely lost confidence.

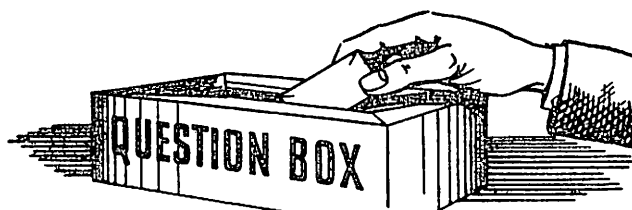
The Desire to be Recognised

The Co-operation of Churches have made and are still making the same fatal mistake as the Jewish nation of old—desiring to be like the nations around them. The Co-operation looked with envious eyes on the denominations around—their vast numbers, their elaborate organisation and their accepted position in the world. They are proud to be included among the British Council of Churches, Free Church Councils, and, highest of all, the World Council of Churches, the Ecumenical Movement. They are more proud to "belong" than to glory in the truth that the church of the New Testament needs nothing else other than to be herself. They are proud to be a denomination among denominations. They are so courteous in their attitude to "other Christians" who do not accept or acknowledge the binding authority of scripture that what was termed "our distinctive witness" has been lost. Laurie Grinstead wrote in the *Christian Advocate* of December 2nd, 1938: "After reading the current Year Book, where the President of the Conference seemed to be cancelled out by the writer of the Conference Paper, I have wondered how much of the plea remains, and if what remains is worth maintaining a separate existence for." In the same magazine of September 24th, 1941, the then editor wrote: "We have become more and more efficient and less and less effective. Our literature has put us on a level with Churches much larger than our own . . . But what

is the good of all this if we are a diminishing body?" To quote again from the *C.A.*, the editor said: "The future holds no place whatever for a community of 10,000 souls which is nothing more or less than a denomination among denominations." Since those words were written the Co-operating Churches have become a body of much less than ten thousand souls; and as for being "a denomination among denominations," a letter in the *C.A.* of March 16th, 1945, contained the statement that "To seek for unity through complete conformity with the details of our traditional practice will only result in perpetuating a denomination (which Churches of Christ have inevitably become). The only hopeful prospect is for us to learn to think in terms of the ecumenical Church and our contribution to it."

Various other trends have become very noticeable of late years, and of which space forbids us to make more than mention. There is the deadly spirit of worldly-mindedness which has gripped the churches; the lack of the spiritual mind which worships God in spirit and truth; the stress upon worship as an art to be cultivated and imposed from without rather than coming spontaneously from within. And there is a love of theological language, almost religious jargon, not found in scripture—high-sounding terms which are largely meaningless, or can be made to mean anything you wish:— "Churchmanship," the "high doctrine of the Church," the "Christian ethic," the "essential genius of our movement," "sacraments," "involvement," "mission" and suchlike terms.

(To be continued)



Conducted by
James Gardiner

"In Exod. 7 Moses and Aaron were sent to Pharaoh to persuade the king to release the children of Israel by performing wonders and signs. Why was it that the wise men and magicians of Egypt were able to perform the same miracles as were performed by Moses? Also, if Moses turned all the rivers, ponds and brooks into blood, how were the magicians able to do likewise, and where did the water come from?"

As we can imagine, when Moses and Aaron confronted Pharaoh as representatives of God, the king was not long in asking for some evidence as proof that God, the God of Israel, was backing their demands. Thus it was arranged, that when Pharaoh demanded such proof (as in chap. 7:9) that Aaron was to cast his rod before the king and it would become a serpent. Aaron does as he is commanded and we would have imagined that Pharaoh would have been impressed. Pharaoh, it appears, regarded the wonder as a skilful piece of magic, and his reaction was to summon to his palace his wise men, sorcerers and magicians, no doubt assuring Moses that he could repeat Moses' trick of turning stick into serpent. The Egyptians were particularly clever sorcerers; and even today there are magicians in Egypt who are extremely adept at charming snakes. By pressing the nape of the neck they can throw snakes into a kind of catalepsy which renders them stiff and immovable—thus seeming to have transformed them into walking sticks. The magicians were summoned to the palace and, having had prior notice of what was required of them, they would come prepared. What they were not prepared for, however, was that Aaron's rod would swallow all the rods of the magicians, leaving them discomfited and no doubt embarrassed. However, the fact that Pharaoh's magicians appeared to the king to have been successful in repeating the miracle of Aaron's was enough to assure the king that Aaron was guilty of legerdemain.

The next wonder performed by Moses and Aaron was in turning the mighty river Nile into blood, and all the other rivers in Egypt, and the streams, ponds, pools and even

the water in the water vessels. The question asks that if the waters of all the above descriptions in Egypt were turned to blood (as they indeed were, v. 20 of chap. 7) how was it possible for the sorcerers to do likewise and where could the water come from. This thing done to all the waters in Egypt must surely rank as one of the greatest wonders in the Bible, when we think about it, and yet we have to admit that in verse 23 "the magicians of Egypt did so with their enchantments." First of all with reference to the availability of water for the magicians to turn to blood, I suggest that verse 24 provides the answer: "And all the Egyptians digged about the river for water to drink." It appears that the water already absorbed by the earth in its natural way had not been contaminated and that if one dug a hole in the earth near the river it would eventually fill up with a certain amount of water. Of necessity, therefore, the "miracle" of the magicians turning water to blood must have been on a small scale, but still of sufficient skill and magnitude to convince the king. I believe it to be of great importance to notice the wording of verse 22—that the magicians accomplished the feat by the use of "their enchantments." By contrast, Moses performed the working of his wonder *in the sight of Pharaoh* and all his servants. Also, notice well the similarity of this verse with verse 18 of chap. 8 which says, regarding the attempt of the magicians to turn dust into lice, that, "the magicians did so with their enchantments, to bring forth lice, but they could not." To my mind, therefore, the interpretation to be put on the phrase, "the magicians did so with their enchantments," is merely another way of saying that the magicians brought all their skill and knowledge to bear and did all in their power to copy Moses' performance. In the cases of the rods turned to serpents, the water turned to blood, and the plague of frogs, they succeeded in giving a credible appearance of success, especially in the eyes of Pharaoh, but in each case it was accomplished by sleight of hand and cunning skill. It was of course a complete impossibility to turn rivers and ponds of water into blood if all such had already been turned into blood, and this miracle had probably been chosen by God quite purposely to confound the magicians. However, even the most cunning of the Egyptian sorcerers was unable to turn dust into lice and thus we read, "And the magicians did so with their enchantments to bring forth lice, but they could not."

It is not quite accurate, therefore, to say as the question does, that the magicians of Egypt *did the same wonders* as Moses. Out of the ten plagues brought upon Egypt the magicians succeeded only in two cases in convincing the king that they had succeeded in matching the powers of Moses. They failed in the other eight instances:— the lice; the flies; the murrain of beasts; the boils; the hail and lightning; the locusts; the darkness and finally the death of the firstborn. In actual fact we read, in the case of the plague of boils, that (v. 11 of chap. 9) "the magicians could not stand before Moses because of the boils; for the boil was upon the magicians and upon all the Egyptians."

Thus the magicians and sorcerers, clever and skilful as they no doubt appear to have been, were no match for the wonderful power of God through Moses and Aaron, and were forced to admit to Pharaoh (in verse 19 of chap. 8) "This is the finger of God."

(Questions please to:— James R. Gardiner, 88 Davidson Terrace, Haddington, East Lothian, Scotland)

SCRIPTURE READINGS

NOVEMBER 1970

1—Psalm 41 John 18:1-24
8—1 Kings 22:13-36 John 18:25-40

15—Genesis 37:12-36 John 19:1-22
22—Psalm 22 John 19:23-42
29—Genesis 45:1-15 John 20:1-18

TRAGEDY

MY dictionary tells me this word means: "a fatal and mournful event; any event in which human lives are lost by human violence." Surely the cross is the greatest

tragedy in history because the greatest life of all was lost through the greatest wickedness. Yet a poet has written thus and with truth —

“ Clouds and conflict round us press
 Would we have one sorrow less ?
 Lo, the sharpness of the cross,
 All the pain and all the loss,
 Death, and darkness and the tomb

Only whisper, ‘Till He come’.”

Because of course the life was not lost, it was culminated triumphantly by final obedience to the Heavenly Father's will by the Son. “And greater works than these shall he do; because I go to the Father” said Jesus (John 14:12). The three years' work of the Galilean prophet, however wonderful in itself, would never have been defects, and we can sometimes see our recorded in history (humanly speaking) if there had not followed the resurrection and the work of the Holy Spirit carried out by the apostles. Jesus told them “I chose you and appointed you that ye should go and bear fruit, and that your fruit should abide,” and praise be to God, it certainly has and continues to in a hostile world. So the tragedy of the cross is the wisdom and power of God in action —and in that sense not a tragedy. Just the proof infallible, that “God so loved the world.”

The Human Tragedy

It is the other, human, side of this event which is so deep and dark a tragedy. Man's part is so terrible that the mind and heart reel under a realisation of its meaning and results. We look first at Judas Iscariot. Jesus said “Did not I choose you the twelve, and one of you is a devil?” (John 6:70). Could any harsher judgement of a man be made—yet Jesus made it. He also said “It would be better for that man if he had not been born” (Matt. 26:24). We cannot believe that Judas was compelled to take this awful role. He chose it out of the depths of an evil heart (of unbelief), but how did this come about with him? We can only know by what the scriptures reveal of his character what sort of a man he was. We are sure Jesus did not call a man of bad character but we know all men have own through past and present experiences. How careful we should be, when we know our weak points, to shun temptation along

those lines. To take an instance, if a man knows there was weakness in his parents or relations in the matter of drink, how essential that both drink and company should be watched and total abstinence strictly kept. Many other weaknesses need the same treatment and God's help sought. It does seem that love of money began Judas's downward drift, and he had acquired or been given the work of treasurer of the apostolic party (John 12:6). How soon, in what was probably years of trust, the money got a hold upon him we do not know, but that it did we are plainly told, and it looks as though the embezzlement had become habitual by the time of the incident at Bethany. “He used to pilfer the money put into the common purse, which was in his charge” (John 12:6 N.E.B.). Then the tragic bargaining took place a little later (Matt. 26:14-16) when the price was actually weighed out to him in advance of the betrayal. The embezzlement had developed so easily into hypocrisy and deceit with the grumbling at Bethany and the participation in the last supper and acceptance of the washing of his feet by those loving and holy hands, and the sharing of the food at the table (John 13:10, 11 & 26).

Finally the fearful pangs of remorse took hold on him and he killed himself in despair (Matt. 27:3-5).

The Religious Tragedy

There is the still darker tragedy of the chief priests,—those who should have been leading their people into holiness of life and love of God and neighbour, who also had the sacred duty of offering sacrifice in the Holy Place. Surely the life, the miraculous power, the outstanding teachings of the prophet of Nazareth awakened some response in hearts influenced by and exercised in the Old Testament scriptures. Alas! their religion had become a matter of political eminence with hardly a thought of God, or they could not have stifled their consciences. The commandments of the law were merely instructions for the performance of rites instead of heart-searching requirements for a godly life. The deliberate plotting to murder Jesus, contrary to all correct legal rules, the mock trial, the connivance at cruel mockery and the vociferous demand for the cruellest death possible were all signs of complete

surrender to the devil. Judas was their tool. As Jesus said: "He that delivered Me unto you hath the greater sin" (John 19:11), in answer to Pilate. Their guilt is terrible to consider, and it would seem almost impossible that they could repent or be forgiven. Some of them may have heard the gospel and obeyed it. We are glad to know that some of the councillors had not consented to their counsel and deed (Luke 23:51).

Space forbids consideration of the tragedy of Pilate, who was deeply involved also in the condemnation and execution of the sinless Son of Man. He was obviously much troubled—but all the same was guilty of agreeing to inhuman torture of a Man he knew to be innocent.

The fate of those who refuse submission to Jesus against all they know to be right is the real tragedy. We are all subject to the wiles of the devil through which white is black and black is white spiritually. The Lord save us from surrender to them, and supply His abundant grace.

R. B. SCOTT

CHILD PSYCHOLOGY

A young mother was trying in vain to get her rather spoiled son to eat his evening meal. As he repeatedly pushed his plate away, she asked him what he would like to eat.

"I want a worm," he replied. Having read a book on Child Psychology, she asked father to go to the garden and find a worm. He did. But the boy still was not satisfied.

"I want it cooked," he demanded. Afraid that her child should be repressed, frustrated or maladjusted, the mother cooked the worm and again set it before him. Again he refused. Now what? Son wanted father to eat half of it. Reluctantly, father consumed half of the worm. After all, the boy must not become emotionally disturbed.

This demonstration of fatherly love promptly set off a kicking, screaming, tantrum of protest: "Daddy ate the half I wanted!"

Moral: Some people can never be pleased. The more you try, the less you succeed. Happy is the church that is not made up of such. Strive to please God rather than men!—*Selected.*

TO KEEP THE RECORD STRAIGHT

The *Christian Advocate* of September, 1970, contains the Presidential Address, delivered by Bro. James Gray, M.A., at the Annual Conference of Churches of Christ, in Chester. Bro. Gray entitles his address "Varieties of Christian Unity." In the address he twice refers to the "Old Path" controversy from 1945, when Bro. Gray was first elected Chairman (now President) of the Conference. The references are to be found on p. 409, col. 2, and p. 414, col. 1. We should like to add a little to the latter quotation only. Here is what Bro. Gray says:

"One of the sad disappointments has been the division in our Church life which used to be spoken of as the 'Old Paths' issue. It was produced by differences of conviction about the nature of Biblical revelation and its relation to present-day Church life, but it was maintained and embittered by mistrust and lack of humility and love. The tragedy has been in the breaking of the fellowship, which could surely have been avoided. A few months ago I had a letter from an old and dear friend whose wife had recently died. He is a devoted and much-loved Elder in one of our Churches, and he has been in close contact for many years with many of those who left the Association of Churches of Christ over this controversy, but entirely free from bitterness or conceit. He said in the course of his letter: 'Oh, James, if only all our brethren, whatever their differences might be, could feel drawn to each other as we have been, what a different story we should have to tell.' A different story indeed, if only at this level we could have maintained the fellowship."

We share the sorrow of Bro. Gray and the writer of the letter over this terrible and tragic division. We believe that the situation was mishandled and that there was "lack of humility and love." We believe that sometimes conviction and even truth itself took second place to personalities and the desire to vindicate themselves on the part of some brethren. But all too often it is taken for granted that the "lack of humility and love" was shown by those who withdrew, separated themselves, from the Co-operation of Churches, and

that the humility and love were displayed only by those who remained in the Co-operation. We are not attempting to justify ourselves in this matter. But we want to correct the false impressions that became so widely spread as the outcome of these divisions.

We say, in the first place, that the protesting brethren should have been taken more notice of in their warnings against the way things were going among the Co-operation churches, and in the cause which the protesters loved every bit as much as those who remained in. Instead these brethren were treated as though they had no case, as mere "antis," trouble-makers, disturbers of churches. And all the time the things they objected to were being insinuated more and more into the teaching and practices of the churches. Could it not have been, after all, that these brethren's voices should be heard and tested by scripture, that the word of God should be arbiter in the issues involved? Why is it that those who introduce something new and whose aim is all too often to be accepted in the denominational world are listened to with sympathy and open-mindedness, while those who believe that the scriptures are all-sufficient for the needs of the church and the Christian are regarded as destroying the unity of the Body of Christ and as dividers of churches? Why was so little effort made to refrain from introducing the things which were known to be divisive and without authority of scripture? Could not more grace and charity have been shown in a greater readiness to examine *ourselves* to find whether, after all, there were reasons for the protests of brethren?

Further, while we confess that the Spirit of our Lord Jesus Christ was all too often lacking in our relations towards each other, it was not we who caused what have been termed "our unhappy divisions." Before we withdrew from the Co-operation a "Secret and Confidential" document from the Central Council was circulated among the churches co-operating. This was not intended for those who were raising issues in the churches. But of course the "S. & C." document was read by some of them, as was to be expected. One of the recommendations in this document was that Churches do not invite to speak

or preach any of these "Old Path" brethren: in other words that the pulpits and platforms be forbidden to us and that, so far as possible, our mouths be silenced. Who cut who off? It is commonly believed that these "O.P." brethren refused to serve churches in the Co-operation and wanted no relations whatever with them. Yet the contrary step was enjoined upon churches by the most powerful body within the Co-operation.

Speaking for myself, I never declined to serve any of the churches. Co-operation or otherwise. I was simply dropped from their preaching plans. This was the experience of many brethren I know, who had previously served the churches, sometimes at their own sacrifice and expense; who had been ready to help weak and struggling causes by doing as much as they could for them. It is significant that very soon after some of those weak and struggling churches cut us off the churches themselves died, for they had been kept in being very largely by the consecrated and sacrificial services of brethren who loved the cause of New Testament Christianity.

Lest misjudgments multiply, and untruths come to be believed by their being constantly told, we have written what we know to be the truth in order to keep the record straight.

Carlton Melling

FROM THE TREASURER SUBSCRIPTION RATES FOR 1971

It is a great pleasure to add my thanks to those of the editor in respect of your gifts at the recent time of crisis. The *Scripture Standard* has survived again; but we have been urged by many who responded to our need to make the paper pay its way by fixing a rate of subscriptions which will avoid the recurring need of appeals. We are indebted to our printer, Walter Barker Ltd., for the very able way in which they produce the paper and for their efforts to keep our costs to the minimum. Their estimate for 1971 shows a reduction of £60 on the year. We record our grateful thanks.

SUBSCRIPTIONS

Many difficulties in the past have been

caused by the decrease in the numbers of copies sold. We have budgetted on selling 1,000 copies. Now we must be realistic. If you read your copy and then pass it on to brethren who could afford to subscribe for themselves, you may be losing the *Standard* a subscription, and your action could eventually rob you of the *Standard*. Try to get that brother or sister to take out a subscription. We would remind you that all our services—editor, distributor, treasurer and agents—are freely given—indeed often at cost to ourselves. We can do no more: the rest is up to you, the readers.

Bearing in mind the prospective steep rise in postal charges announced by the Post Office, it will be necessary to put forward a flat Subscription Rate of £1 per annum. To the U.S.A. and Canada the charge will be \$3.00 for one year or \$5.00 for two years, or two copies per month for one year—the latter providing payment is made in dollar bills. Cheques drawn on foreign banks cost 25 per cent. of their face value to cash.

DISTRIBUTION

We will send out copies of the paper according to the present list, up to and including January, 1971. From February only those copies which have been ordered and paid for will be sent. We are not being harsh; we are being practical. We must set January 16th as the date by which we must receive agents' requirements, and March 22nd as the last date for payment (unless a quarterly remittance is desired). Individual copies will cease to be supplied after the January issue, unless ordered and paid for.

The S.S. is the only paper in this country which carries news of the churches and through which you can announce your forthcoming events. There are many excellent articles, and its pages are open to you. The service of answering questions is very ably conducted and you have a valuable introduction to the Scripture Readings for Lord's days. And the cost? *Less per month than you pay each week for newspapers.* We are setting our sights at a reasonable height—800 copies per month. Will you help us to beat that target? Send in or let your church agent have your order NOW! PAUL JONES

NEWS FROM THE CHURCHES

Bedminster (Bristol).— We have just completed a six-nights mission with Bro. Leonard Morgan.

The meetings were well attended and our brother gave very clear and instructive messages, which have caused a number of non-members to "think on these things." We are confident that we shall yet reap the results of his forceful and faithful preaching.

We thank our brother for giving his time and efforts in the work of our Lord and Saviour Jesus Christ. L.D.

Stretford (Manchester).— Paul Ashurst and Esther Scott (both nine years old) were baptised into Christ on Wednesday, 30th September, at Stockport.

We thank God for their faith in Jesus the Christ and pray that he will guard and guide them into a full life of service to their Lord.

South Africa (Woodstock, Capetown).— On 6th September, Mrs. M. Van Der Poel was baptised.

OBITUARY

Newtongrange.—Within one month the church at Newtongrange has lost two faithful members. Sister Jean Reid passed away on the 12th September after a long period in hospital, which she bore with cheer and good humour. On the 8th October her sister, and ours, Janet Reid, also passed peacefully to her rest. Both had passed their "allotted span" and had spent themselves for their Lord and His church. Although both were unmarried they were "Mothers in Israel," indeed. They were renowned for their hospitality and faithful attendance at all meetings held by the church. Their incapacity and final departure from this life are sad blows to the church. They are greatly missed.

Brother W. H. Allan conducted the funeral services at the meeting-place and at the crematorium. We extend our sympathy to their brother Will and their sister Marion. Weep not, for they have entered into a well-earned rest. M.F.

COMING EVENTS

Wigan (Scholes).—Joint Gospel Mission with Bro. L. Morgan (Hindley) and Bro. Alfred Marsden (Albert Street Church, Wigan) preaching. Gospel meetings Saturdays, Lord's Days, November 7th, 8th, 14th, 15th; Tuesday, Wednesday, Thursday, November 10th, 11th, 12th, all at 7.30 p.m. Children's Meeting Monday, November 9th, 6.30 p.m.

SCRIPTURE READINGS FOR 1971

The list of suggested readings will again be compiled by Bro. R. B. Scott, for whose diligent labours in this respect we offer our most hearty thanks. The churches and the "S.S." owe a deep debt of gratitude to Bro. Scott, who has compiled the readings for many years now.

When printed, supplies of reading cards can be obtained from the treasurer, Paul Jones, 3 St. Laurence Crescent, Slamannan, Stirlingshire — 2d. per card, plus postage. Please apply as soon as possible. Thank you.

TO AGENTS AND SUBSCRIBERS

We thank all our readers who have subscribed to the "S.S." during 1970. We appreciate your support and loyalty.

We thank agents of the magazine in the churches for receiving and forwarding subscriptions, and for bringing the "S.S."

to the notice of readers. We appreciate the service you render.

We shall be grateful if subscribers and agents will remember that subscriptions should be sent to the treasurer by the end of the year, if possible, so that printing bills may be paid promptly.

A RULE OF THREE

Three things to govern — temper, tongue, and conduct.

Three things to cultivate — courage, affection, and gentleness.

Three things to commend — industry, thrift, and promptness.

Three things to despise — arrogance, cruelty, and ingratitude.

Three things to desire — health, friends, and salvation.

Three things to admire — holiness, gracefulness, and intellectual power.

Three things to give — alms to the needy, praise to God, and the gospel to sinners.

FOOD FOR THOUGHT

"Before your child has come to seven,
Teach him well the way of heaven;
Better still the truth will thrive,
If he knows it when he's five;
Best of all if at your knee,
He learns it when he's only three."

The Truth

THE SCRIPTURE STANDARD is published monthly. Prices: Home, one copy for one year, including postage, 14/-; two copies 24/-; three copies 34/-. Canada and U.S.A.: one copy, one dollar 80 cents. All orders and payments to the 'S.S.' Agent and Treasurer: PAUL JONES, 3 St. Laurence Crescent, Slamannan, Stirlingshire.

All correspondence, including articles, news items, coming events, etc., to be sent, before the 10th of the month, to the Editor, C. MELLING, 133 Long Lane, Hindley, Lancs. Payments to PAUL JONES, address as above.

NOTICES. Scale of charges: 3/- for first 3 lines or less; 8d. each subsequent line. Repeats (if notified when sending copy) half original charge. Payments to PAUL JONES, address as above.

DISTRIBUTING AGENT: Ronald Maiden, 41 Comberton Park Road, Kidderminster, Worcs.

EVANGELIST FUND: Contributions to R. McDONALD, "Aldersyde," 10 Mardale Road, Bennett Lane, Dewsbury, Yorkshire.

CONFERENCE SECRETARY: TOM WOODHOUSE, "Jesmond," 8 Shoulder-of-Mutton Hill, Kirkby-in-Ashfield, Notts. NG17 7DX.

Hymn Book Agent and Treasurer: FRED HARDY, 73a Bridge Street, Morley, Leeds, Yorkshire. Tel. Morley 3255.

"The Scripture Standard" is printed for the publishers by Walter Barker (Printers) Ltd., Langley Mill, Nottm. Tel. 2266 Langley Mill.