

The SCRIPTURE STANDARD

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

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BETWEEN TWO APPEARINGS

PAUL affirms that 'the grace of God that bringeth salvation, hath appeared to all men'; and he exhorts believers to be 'looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ' (Titus 2:11-14).

So we are living between two appearings of our Lord. The first time He came in grace; the second time He comes in glory. The purpose of His first coming was to make salvation possible for all. He gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, 'zealous of good works.'

What a wonderful manifestation of God's marvellous grace (free loving favour) to those who do not deserve it, is seen in the coming of His only and well-beloved Son to be our Saviour! He demonstrated 'the exceeding riches of his grace in his kindness towards us, through Christ Jesus,' who came to save us from our sins. His second appearing is to complete our salvation. 'Once in the end of the world [age] he appeared to put away sin by the sacrifice of himself . . . and unto them that look for him shall he appear the second time without sin unto salvation ['to make their salvation complete,' Weymouth]' (Hebrews 9:26-28).

These two great events are linked together by Paul, when he wrote of the Lord's Supper: 'For as often as ye eat this bread, and drink this cup ye do show [proclaim, r.v.] the Lord's death till he come.'

'That Blessed Hope.'

The Lord's first coming was the hope of Old Covenant believers; His second coming is the Christian's hope.

Centuries before He came to this poor lost world it was predicted that He would come; and all the prophecies concerning His birth, life, cruel death, triumphant resurrection, accusation, coronation, and glorification, were all fulfilled. We have His own word and promise (the word of One 'who cannot lie') that He will come again. It was in connection with His predictions concerning His second coming that He said: 'Heaven and earth shall pass away, but my words shall not pass away' (Matt. 24:35). He comforted His sorrowing disciples with the assurance, 'I go to prepare a place for you, and if I go to prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also' (John 14:1-3).

We have heard and read much about the location of the believer's eternal home ; but we are content with the Lord's assurance that we shall be with Him. Surely eternal fellowship with Him will more than satisfy all who truly love Him. Paul supplied a handkerchief to dry the tears of all bereaved ones when he wrote : 'For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first. Then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord' (1 Thess. 4 : 13-17).

It is written : 'He will dwell with them, and they shall be his people, and God himself shall be with them, and be their God : and God shall wipe away all tears from their eyes : and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things are passed away' (Rev. 21 : 3-4). Where in all the literature of the world can we find such wonderful comfort and help in times of sorrow ?

We are to Prepare for that Glory Now.

So Paul tells us that the purpose of the manifestation of God's grace in sending His Son was to teach (discipline) us, 'that denying ungodliness and world lusts [desires], we should live soberly, righteously and godly in this present world, looking for that blessed hope.'

Between the two appearings we are to keep on

Denying, Living, Looking

1. *Denying.* 'If,' said Jesus, 'any man will come after me, let him deny himself, and take up his cross, and follow me.' It means denial of self, of all that displeases Him, and fears His searching light. It means saying 'No' to self, and 'Yes' to Jesus. Worldly desires are the thorns that choke the Gospel seed, and hinder growth and fruitfulness. Paul, with tears, wrote of some who were 'enemies of the cross of Christ . . . *who mind earthly things,*' to the neglect of the spiritual and heavenly. But he also wrote : 'They that are Christ's have crucified the flesh with the affections and lusts.'

2. *Living.* 'Soberly,' which means control of self. Solomon wrote, 'He that is slow to anger is better than the mighty : and he that ruleth his spirit than he that taketh a city' (Prov. 16 : 32). How much we need to pray for power to control self !

'Righteously,' acting right towards all. Doing unto others as we would that they should do to us. Loving our neighbour, those who need our sympathy and help, as we love ourselves.

'Godly,' doing all things 'with reverence and godly fear.' David said, 'I have set the Lord always before me : because he is at my right hand, I shall not be moved.' If we keep the Lord before us, as a living bright reality, remembering that He sees and knows all about us, it will surely have a steady influence on our lives.

'In this present world.' The Lord's people are 'the salt of the earth,' to season, savour, and save ; but we shall never influence the world by doing as the world does. Only as we are separate, distinct, and different, can we hope to make any good impression upon 'this present evil world.' 'In the midst of a crooked and perverse nation' we are to be 'seen as lights in the world, holding forth the word of life,' to dispel the darkness and the gloom.

3. *Looking,* eagerly expecting the coming of the Lord. What a revolutionary effect that would have on our lives ! We would surely daily live

as we would like Him to find us. 'Watch,' said Jesus, 'lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch.'

It is Those in Christ who Share that Blessed Hope.

'In Christ' means vital union with Him. The inspired Paul wrote: 'Know ye not, that so many of us as were baptised [immersed] into Jesus Christ were baptised into his death' (Rom. 6:3). That is the Divinely appointed means by which a penitent believer is united to His Lord. It is those 'in Christ' who shall ascend to be forever with Him. Our attitude to Christ now will make an eternal difference then. The near close of another year finds us nearer our eternal destiny. To those in Christ it means nearer to eternal fellowship with Him; but to those out of Christ it means nearer everlasting banishment from His presence and glory.

Now, as we are living between the two appearings, we can choose which destiny shall be ours.

EDITOR.

'WHISPERED' SERMONS.

ONE excuse I hear for absence from Church is: 'I will not go there again, for I cannot hear what that man says.' Too often there is some reason for this fault-finding because there are preachers who drop their voices to a whisper. This should be carefully avoided, remembering that the Gospel is the most supremely important message for time and eternity a preacher can deliver.

—Selected.

DRIFTING.

'THEREFORE we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them' (Heb. 2:1, R.V.).

It will be seen that the Revised Version of the above verse supplies not only a new word, but a new thought. The old version exhorts us to more earnest heed in the things heard, 'lest at any time we let them slip,' whereas the Revised Version exhorts us to diligence lest we 'drift away' from the things heard. No doubt the latter is the more correct. The teaching, then, is not that we let the things slip away from us, but that of carefulness not to 'drift away' from them. The word drift suggests undesigned, unconscious, and almost unobserved movement; slow, imperceptible, yet sure. Not deliberate apostasy, nor open rebellion, but a subtle, insidious, and gradual change. Influences, not good, play upon us, get hold of us, and gradually we slip, tie after tie, drifting entirely away.

Drift is always to evil. There is no drifting into the Kingdom of God. 'The kingdom of heaven suffereth violence, and men of violence take it by force.' To get into the narrow way, and to keep in it, requires striving. We drift into the broad way. To get truth, and keep it, calls for struggling. We drift into error. Drifting from the good and the true has always been prevalent. Man seems prone to depart from the living God, and ever ready to glide away from the truth.

We live in a drifting age. It seems quite fashionable, and even religious to drift away from the Word of God. To-day, the Bible has more to fear (if it has anything to fear) from its professed friends than its avowed enemies. 'The National Secular Society' has no need to bestir itself. Its work is being done by men who wear the Christian name, who receive pay for teaching Christian truth, and who edit magazines, having 'Christian' on their title. History repeats itself; the wise man says: 'There is no new thing under the sun.' Satan set the example at

the first. He interjected a doubt, 'Hath God said, Ye shall not eat of every tree of the garden?' The woman listened, then the enemy advanced another stage, asserting, 'Ye shall not surely die.' She gave heed, and drifted away from the words she had heard. So at the present time it is said, by professed believers, 'Oh, the Bible is not the Word of God, but it contains the Word of God, plus something else'; and of course each has to study for himself, and please himself as to what portions are the Word of God, and what are not. A most dangerous and soul-destroying position. When this point has been reached 'drifting' has set in with a vengeance.

Another popular statement is, 'verbal inspiration is a farce.' In fact, I have a magazine before me which says: 'The marvel is that the verbal theory is held by anybody familiar with the Scriptures.' Well, I cannot conceive how we can hold the Scriptures to be inspired, and yet reject verbal inspiration. Inspired words make up inspired Scriptures, and inspired Scriptures together make an inspired Book. Once convinced that verbal inspiration is all moonshine, then book inspiration is all twaddle, and I become an avowed unbeliever in Divine revelation. Verily, the drift is complete, I am right away from the words I have heard, away out in the sea of doubt and uncertainty, without compass, rudder, or pilot, to be swallowed up in the whirlpool of worldliness, or stranded permanently upon the rocks of unbelief. Having imbibed the notion that the Bible is not the Word of God, but contains the Word of God, and having rejected verbal inspiration, I am now ready to act Jehoiakim over again. I begin to cut and carve the Scriptures according to fancy. The fall of man is a myth; the thing as recorded in Genesis never occurred. The first five books of the Bible were never written by Moses at all; to say so is a fraud. The books of Ruth, songs of Solomon, and Jonah are very nice reading; the one is a love story, the second written concerning a Jewish wedding, and the third too absurd to be believed; certainly these are not inspired productions. The last part of the book of Isaiah was never written by him at all. Considerable doubt exists as to the validity of the fourth Gospel. Thus the process of excision goes on, and by the time it is completed there is little left but the covers of the Book.

Then there is the startling fact that Jesus, the all-wise, endorsed Moses, quoted Moses. How could He do either, if Moses never wrote? The inspired Apostles, who spake, not in the words which men's wisdom teacheth, but which the Holy Spirit teacheth (a case of verbal inspiration) endorsed Moses, quoted Moses. If the higher critics and these profoundly learned men are right, then Jesus and the Apostles must go. We can no longer accept them as authorities in matters of faith; mistaken in one matter, they may be mistaken in another.

We need not be unduly alarmed at these critics and their criticisms; they, like their predecessors, will pass away and be forgotten, but the Book will live on, as it has ever done, amid destruction, undestroyed. The truth and cause of the Lord has suffered more, perhaps from a certain class of 'learned men' than any others. Paul warned the Christians against being spoiled through 'philosophy and vain deceit.' Even in his time there was the danger of the mind being 'corrupted from the simplicity that is in Christ.' It was the learned men who brought the world under the yoke of the apostasy, and it is the learned men who keep the yoke of human tradition upon the necks of the people still. What is wanted in order to save us from drifting is a close adherence to the exhortation, 'Therefore we ought to give the more earnest heed to the things that were heard': a firm and hearty grip of the truth, as it is in Jesus, a constant and unwavering confidence in it, as the only reliable guide in all matters of Christian faith and practice.

We need to give 'heed,' 'earnest heed,' 'more earnest heed' to it, as the only antidote against prevalent drifting away from the truth.

'My tower, my refuge, and my rock,
My shield art Thou, O Lord;
I firmly anchor all my hopes
On Thine unerring Word.'

BARTLEY ELLIS.

[This article appeared in *The Bible Advocate*, July 1st, 1891, when Bro. David King was editor. It is just as much, if not more, needed now than then.—Editor, S.S.]

DISCIPLES OF CHRIST AT HIGH MASS.

IN the *Christian Advocate* of September 12th there is an account of the World Conference on Faith and Order, held at Lund, Sweden, in August. It is written 'by Basil Holt, Disciples' delegate from S. Africa.'

In it he says: 'On Sunday, August 17th, what was to remain the outstanding spiritual experience of the whole Conference took place. The authorities of the Church of Sweden had announced that all members of the Conference would be welcome at the service of High Mass with Communion in the Cathedral at 10 a.m. . . . The well-known Dr. Anders Nygreen, Bishop of Lund, preached on Jesus and the Temple. . . . Then we all moved forward down the aisles in hundreds to receive the Communion at the hands of Swedish Lutheran priests. . . . The space all about the High Altar became congested, as we waited our turn to kneel at the Communion Rail in batches of twenty-five to receive the bread and wine' (pp. 290-291).

On reading the above we thought of a Scripture passage, used in another sense, which expresses the trend of the above, and much more that is being done by Disciples of Christ, and Churches of Christ, to-day: 'So we went toward Rome' (Acts 28:14).

EDITOR, S.S.

GOD AND HIS SERVANTS.

IT is a far cry from the prophet Elijah to Bro. A. E. Winstanley, but the present writer catches—or seems to—a faint correspondence between the two. They each place a limit on the resources of God. Elijah lamented: 'I only am left.' Brother Winstanley declares: 'It [the Gospel] is God's only solution for man's problems.' Elijah was plainly told that God had others who served Him besides himself, though the prophet could not see them. And the declarations of God's Word show that God has resources to-day in His dealings with man and his problems, apart from the Gospel.

'Render to Cæsar the things that are Cæsar's and to God the things that are God's' reveals the twofold nature of man's responsibility, and he has problems, as a man of the world, for which the Gospel has no direct remedy.

There was a time when the world of men became so evil that God destroyed it; save for a remnant. To that remnant He handed the germ of human government: 'At the hand of every man's brother will I require the life of man.' In the development of that idea, God providentially acted from time to time in ways which seem strange and are incomprehensible. His servants were not always those who were closest to Him. Sometimes

those who were ruthless and heathen in their ways of life—Egyptians, Chaldeans, Syrians, Babylonians, Greeks and Romans—men without the law, were brought to bear punishment and justice upon those within, and upon each other, all acting under providence, in the development of God's will for man upon earth. That providence, in this Gospel age, is still operative. Paul declares, 'There is no power but of God, the powers that be are ordained of God . . . [they are] ministers of God to thee for good.' That is: they are servants of God outside the Church, and—even in these days—mostly outside the Gospel.

'At the hands of every man's brother will I require the life of man' is an idea which has its appeal to the natural man, and is often acted upon—as witness the good Samaritan. Every man who so acts is a servant of God, using God's means to meet man's needs. That an acceptance of such responsibility by any man may be traced back to its source—the Divine will—I agree, but it is there, in many, apart from the acceptance of the Gospel.

What the aim of God is in the world I do not pretend to know, but believe Him to be active for the fulfilment of His will. About that, we quote one prophetic utterance: 'The earth shall be full of the knowledge of the Lord as the waters cover the sea,' which I take, not as just an extravagant expression, but a graphic description of something to be accomplished. The Lord spoke the same thing when He said: 'Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid . . . until the whole was leavened.' And those two prophecies have not yet seen their fulfilment.

Bro. Winstanley entitles his article: 'The Bonds of the Gospel,' and uses the quotation well in an imaginative way, but at the end, he draws the thongs so tight as to make of them a stranglehold on conscience. His implication that the only way in which the Christian can serve his day and generation is within the Church denies the duty a man owes to the powers that be, which, says Paul, he should fulfil 'for conscience sake.'

It is all a question as to what service a man feels himself called to give, and is one of those problems that come within the category to which Paul refers, when he writes: 'Let every man be persuaded in his own mind . . . Happy is he that condemns not himself in that thing which he alloweth.'

W. BARKER.

MODERNISM AND DENOMINATIONALISM

IT has been noted by several of my readers that in my recent writings I have emphasised denominationalism as the chief danger to the purity of the Church. In the minds of some, modernism is a more serious threat to the Church than denominationalism. Both of these developments are very significant threats, and there is likely to be honest difference of opinion as to their relative dangers.

The purity and effectiveness of the Church can best be maintained if we are clear as to what the real dangers are and avoid being sidetracked into over-concern about other dangers. 'To be forewarned is to be fore-armed.' I would not wish to under-estimate the evil of modernism. At the same time, I am convinced that the evidence indicates beyond all reasonable doubt that denominationalism is a much more serious threat to New Testament Christianity in our day than is modernism. While we are chiefly concerned about modernism, we are sliding rapidly into the morass of sectarianism which completely spoiled the Church in what is called 'The Great Apostasy.'

Before giving my reasons for the greater fear of denominationalism let us define briefly the two things with which we are concerned—modernism and denominationalism. First, modernism: in essence this doctrine involves a loss of faith in the basic truths of the revealed will of God through Christ. The person who accepts the modernist's point of view tends to deny or explain away the basic supernatural aspects of the Christian faith; to him the Bible is a human document rather than the revealed will of God; Jesus is a great man and moral leader but not the Son of God in the Christian sense; the Church is an important cultural movement but not the sacred body of Christ; the virgin birth and the miracles tend to be explained away; the atonement tends to become a psychological process rather than a union with God through Christ; and so on with other fundamental doctrines of the Christian faith. They are watered down or explained away. In short, modernism forsakes the doctrines on which the gospel of Christ rests. How could anything be a greater threat than this? We shall examine that question in a moment.

What is denominationalism? Essentially, it is the over-emphasis of one part of God's will to the neglect of another; the distortion of some aspect of the truth until it is not the truth; the going beyond the revealed will of God and adding to that will in matters pertaining to doctrine or manner of life; the leaving out of significant aspects of God's truth; the manifestation of a party or divisive spirit in the teaching of truth about Christ's body.

Now notice that the denominational person may hold to most—in fact, oftentimes nearly all—of the basic doctrines of the Church. He believes in God, in Christ, in the virgin birth, in the miracles, in blood atonement, in the inspiration of Scriptures and so on. Consider what I believe to be the most serious departure ever made by the disciples of Christ—the development of the mediæval Church. The leaders of the old mediæval Church held firmly to all the doctrines that the modernists deny and yet they produced The Great Apostasy.

The history of the Church reveals that important divisions and departures have come through those who strongly believed or thought they believed all the fundamental doctrines, but so twisted them or distorted them or added to them that the central message was lost. But what of the modernist? Don't they harm the Church? Yes, of course. They particularly harm themselves and the people they influence, for they destroy faith in the basic fundamentals of Christian doctrine; but having lost their faith, they lose their zeal, die of spiritual dry rot, and drift out of the Church. Therefore, they practically never lead the Church far astray. In short, they have no real power beyond themselves and the few they may influence. Even those soon drift out of the Church.

The denominationalist with his false conception of the clergy, his man-made doctrine of the organisation of the Church, his evil spirit, his fanatical self-righteous zeal, his neglect of faith and love—with these and other distortions of the truth, plus his faith in most of the central doctrines of the Church, he sticks to the Church like a leech and leads her into the confused state of sectarianism. Of this kind of person Jesus said, ' . . . ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves' (Matt. 23:15). This is the detour that through history has carried the Church away from Christ and the New Testament order.

Nothing I have said here should be interpreted as under-estimating the evil of modernism in the body of Christ. It is a serious evil and should be watched with care and opposed with strength. But for the reasons I have mentioned it does not compare with the danger of a drift

toward denominationalism so far as permanent harm to the Church is concerned.

A final practical point is in order. The Church of Christ in our day doubtless has a few modernists in it, but probably very few, and they will soon drift out. But anyone who knows anything about the development of denominations knows that the Church of Christ is in sore danger of losing the vision of the restoration plea and becoming simply another party rather than the true Body of Christ. If Satan can get us to be chiefly concerned about lesser dangers, he will win the victory of making us a denomination almost without a struggle. The professional clergy, the man-made creed, the partial emphasis, the organisation beyond the New Testament order, the worship of material power, the substituting of the authority of schools, clergy, or journals for the authority of Scripture, the violation of the autonomy of the local congregation—these and other familiar trappings of the full-blown denomination have a powerful appeal to men. They want these things and like to condemn other tendencies that apply less to themselves.

And so the devil-steered drift goes forward to the serious damage of the Church. I urge two fundamental things to stem this tide: (1) a continuous study of the Bible by all the people in each generation for themselves; and (2) an unaltered respect for the autonomy of the local congregation guided by Scriptural elders. For forsaking of either of these principles will spell ruin. Tenaciously holding to them will, I believe, stem the onrushing flood of denominationalism.

—E. V. PULLIAS, in *Gospel Advocate*, U.S.A.

BIRTHDAY ANNIVERSARY

[The following lines, written by Bro. James Leavesley, of Leicester, in 1912, can now be appropriated by the editor of *Scripture Standard*] . . .

My pilgrim years are seventy-nine,
So good the Lord has been to me,
The Saviour still is truly mine
And will be in eternity.
In fellowship with Christ to be,
It fills my soul with ecstasy.

The sweetness of a godly life,
So beautiful in Him to live;
Preserved from snares of sin and strife,
Our all to Jesus we will give:
So will our joy be more complete
While bowing at our Saviour's feet.

We'll worship at the House of God,
As bidden by our blessed Lord.
The Bread and Wine as heavenly food
We'll take, according to His word.
So will our souls be ever fed
With Christ, who is the Living Bread,

So safe is life if lived for God,
In fellowship with kindred minds,
Together on the heavenly road
Each blood-bought soul in Jesus finds
His former sins all washed away,
Prepared for the eternal day.

—James Leavesley

CORRESPONDENCE

OUR BRETHREN AND STARVING

In the 'Christian Advocate,' of October 31st, an article appeared with this heading. A report was given of the dire situation in Pelamau and Sarguja, where 'some one thousand people, Church members and their families, are starving.' This position has arisen because of poor harvests and lack of Government support. At least £1,000 is needed urgently, that is by December. I am sure many readers of 'S.S.' would wish to help to alleviate this distress. I should be pleased to send on a combined contribution if brethren send to me their gifts without delay, at 43 Rose Glen, Kingsbury, London, N.W.9.

ERIC McDONALD

APPRECIATION

Briefly, but very sincerely, we would add our tribute to the memory of our late Sis. Crosthwaite. We thank God for her long years of loving, earnest assistance in Bro. Crosthwaite's strenuous efforts for the Gospel and New

Testament Christianity among the Churches of the Slanann District, and other areas in the United Kingdom; also for her help in thus encountering and overcoming his many serious difficulties in constant proclamation of the Truth, particularly during the trying war periods 1914-18 and 1939-45. We thank God, too, for our sister's work of faith, labour of love and patience of hope, so evident personally.

We deeply sympathise with Bro. Crosthwaite and pray that God will continue abundantly to bless him in his further efforts for the Gospel and the Old Path Movement.

CHARLES & S. BAILEY

GRATEFUL THANKS

It is difficult to find words to express heartfelt gratitude for the large number of messages of sympathy, love and esteem, which I have received concerning my great loss in the falling asleep in Jesus of my dear wife, who for forty-two years shared my joys and sorrows, trials and conflicts. Such a large number of messages have reached me from Churches, brethren and sisters that it is quite impossible for me to acknowledge them all personally. Will all please accept on behalf of myself and family our sincere thanks for their kind words, which are a true manifestation of 'the tie that binds our hearts in Christian love.'

Now I am left alone, yet not alone, 'for He hath said, I will never leave thee, nor forsake thee.'

'Tis grand to know God liveth,

Who rules o'er sea and land,

His own He shelter giveth,

Our times are in His hand.

So I face the future with confidence, and with God's help will do all I can to carry on 'the good fight of the faith.' Again warmly thanking all, your brother in Christ Jesus,

WALTER CROSTHWAITE

CHRISTIANS AWAKE!

Dear Editor,—I believe, as Bro. Lodge does, that God knows all from the beginning. I am a Christian pacifist because I believe that Christ, my Lord and Master, was One with God.

How can we get the will of God done on earth if we refuse to contend with the evil powers around us? How can we get the gospel of Christ and His salvation over to boys and men, and make them altogether Christians, without slaying this modern, gigantic, slavish, military machine that has grown up in our midst? If we are to try to save some, we must of necessity attack this great monster of death, WAR, with the almighty Prince of Peace at our side.

Does not God speak and act through His people here? The reasons for being a pacifist given by Bro. Lodge, viz., his

love for brethren in all lands and for sinners, and his duty to save them, is surely nonplussed by his refusal to attack the body and soul destroying evil of war. Whilst waiting for preachers to take the gospel to them, many of them are being killed by the modern destructive military machines.

Bro. Lodge would be the first to throw a rope to a drowning man, or put up a ladder to occupants of a house on fire, then why not send protests to the Government against conscription and militarism? I do not believe in affiliation with outside bodies, but I do believe that a Christian, or a body of Christians, as was the case at Blackburn, are at liberty to send a protest to the powers that be against involving millions of boys and girls in this hideous, inhuman, un-Christian way of trying to settle disputes through the God of War. 'Christians Awake!' H. WILSON

Dear Bro. Editor.—Your comment on my first letter on this topic was obviously meant to cast doubt on what I said. As I was pleading for the New Testament gospel only as the solution to every problem, I could only infer that you did not agree with that idea. However, your comment on my letter of last issue makes plain where we differ. You declare that the gospel preached, believed and applied would abolish war and every other evil. 'But if we have to wait . . .' The gospel way is too slow for you and so you choose to supplement it in this 'weakness' by other means than the foolishness of preaching Christ crucified. This, I firmly believe, is wrong, the beginning of sectarianism, and therefore sinful and to be resisted by the Churches. I know of no Scripture to suggest that peace on earth is to come save to those who bear goodwill toward God. Thus your prophecy that the unaccepted gospel will not bring world peace. If the gospel cannot do this, then assuredly nothing else will. Thus we may well leave the peace crusade alone and rather seek to save some men eternally and entirely. This belief of mine seems to be Bro. Frith's chief worry. I wonder if Jesus' words to His immediate followers would have struck him as callous or indifferent: 'When ye shall hear of wars and rumours of wars be ye not troubled: for such things must needs be; but the end is not yet.' (Mark 13:7).

As to the rest of Bro. Frith's letter, it seems to be an answer to someone else, for it refers to little I have said. I have had no doubts as to the apostate state of the religious world. I have never had hope in 'religion.' There is, I believe, an implied suggestion in Bro. Frith's letter that as religionists are so hard to convince, something other than the 'ordinary gospel' is needed. This again I refute. If we cannot make religionists

Christians, let us not waste time trying to do something more difficult but of less value—making them behave like Christians in some respects. This may well make it even harder to accept the gospel afterwards. I most solemnly believe and declare that it is 'not better to accept some of Christ's teaching than to reject it all.' The idea of encouraging men to practice some of the Christian way without following the New Testament plan of salvation is unknown to the New Testament and first arose when the Church first became apostate. Let us beware. I do wish Bren. Frith and Crosthwaite would desist from carrying my arguments to supposedly logical conclusions and just face them instead.

It may be said, Bro. Editor, that you have forgotten more about facing tribunals than I ever knew or will know. None the less, I am convinced that a man who sees no difference between murder and warfare (hideous as it is) will be told that he is muddle headed or that his real objection is to killing as an act and not to war as a system, so that he will be put in non-combatant service. This latter is precisely what happened to me when following such teaching as given by you, Bro. Editor. Since the war and since rethinking my position as a positive one of love, I have found that the two reasons I suggest for pacifism are understood and appreciated, even by men who fought and suffered in the last war. However, what men think, either on tribunals or elsewhere, makes nothing right.

I feel that for love of sinners, saints, and the Father in heaven, we ought to use all our powers and also God's power in the Gospel (of which I am not ashamed in any way) to the full, to promote peace with God among men.

G. LODGE.

Notes on Bro. Lodge's Letter

We are agreed that New Testament Christianity can abolish war, and every other evil. Bro. Lodge says: 'Thus your prophecy that the unaccepted gospel will not bring world peace. If the gospel cannot do this then assuredly nothing else will.' He has surely got things mixed up. We are not conscious of making any such prophecy. Our contention is that the Gospel accepted and applied can do it, but in the meantime until all accept and apply it, What?

Bro. Lodge says: 'We may well leave the peace crusade alone.' Can we? We are exhorted to 'follow peace with all men' and to endeavour to 'live peaceably with all men.' (Heb. 12:14; Romans 12:18).

We are for peace and against war because we are Christians, followers of 'the Prince of Peace.' Is it apostasy, sectarian, and sinful to try to carry out these exhortations? We are not creating, neither are we members of a separate society to do this. We are trying to

rouse brethren and Churches to do their duty in this matter.

Some of us can remember a time when in some Churches it was an offence to speak against using intoxicating drinks, and when the contents of the cup on the Lord's Table were intoxicating. Due to the teaching and pleading of earnest, loyal brethren, the Churches have changed on that matter. Were these brethren sinful and sectarian? Were those Christians who agitated for the liberation of slaves wrong? What are we soldiers of Jesus Christ for? Is it not to oppose and fight against all evil and error? Paul tells us 'Put on the complete armour of God, so as to be able to stand firm against the stratagems of the Devil. For ours is not a conflict with mere flesh and blood but with the despotisms, the empires, the forces that control and govern this dark world, the spiritual hosts of evil arrayed against us in the heavenly warfare.' (Eph. 6:12, Weymouth's translation).

We are amazed that Bro. Lodge thinks it better to reject all the Lord's teaching than to accept some of it. That is, he prefers that people should be infidels rather than professed Christians. We do not wonder that he does not like being shown 'the logical conclusions of his statements.'

As to war being murder, Bro. Lodge has not answered our query: 'Is it murder to drop devilish and destructive bombs, and wipe out villages, towns and cities with all their inhabitants?'

As to the tribunals, we can say that most of the brethren who followed 'such teaching as given' by us, were granted total exemption from all military service.

We can well leave this correspondence to the judgment of our readers, guided by New Testament teaching.—Editor.

MILITARY SERVICE

Dear Bro. Editor,

I am much interested on this question. I am reminded of what occurred seventy years ago in the Church of Christ at Crafton Street, Leicester. Two young men enlisted in the local regiment. A meeting of Church members was called; and on the recommendation of the Oversight they were separated from the fellowship of the Church for acting contrary to the teaching of the 'Prince of Peace.' After serving their time in the army, they asked to be restored to fellowship. This was not permitted until they had confessed their error in joining the army. Was the Church wrong in thus dealing with these young brethren? Or is it a case of—

'Time, like an ever-rolling stream,
Bears all [ideals] away;
They fly forgotten as a dream,
Dies at the opening day.

JOHN T TAYLOR.

A PERSONAL APPRECIATION

Dear Brethren.—It is my desire to place on record my sincere appreciation of the support contributed by Churches and brethren to my training and support over the past six-and-a-half years, through the Committee. In addition, I want to express my sincere appreciation for the loyal and constant assistance afforded me by the members of the Committee. I sincerely appreciate their friendship and advice, and while I shall, as from December 31st, be no longer in their employ, it is my sincere desire that friendship and fellowship should continue.

It will continue to be my aim and object to work for the building up of the Church in the British Isles. It is my sincere desire to keep as close as I can to what I conceive to be the New Testament pattern for the Church. I want to do that which is right, and while, like others, I may make mistakes from time to time, I shall continue to try to follow the paths of truth and righteousness.

ANDREW GARDINER

SCRIPTURE READINGS

- Dec. 7th.—Psalm 8; Hebrews 2.
 Dec. 14th.—Psalm 95; Hebrews 3:1 to 4:13.
 Dec. 21st.—Psalm 22:1-22; Hebrews 4:14 to 5:14.
 Dec. 28th.—Genesis 22:1-19; Hebrews 6.

Christ superior to angels as man (2:5-9). The phrase 'world to come' or rather 'age to come' means the present age, the gospel age. It was so regarded by Jews for whom this letter was written—see Matt. 12:32; Heb. 6:5. The psalmist, no doubt, spoke of man as the crown of creation, although such a small member of it. This is a marvellous contrast. But the words also signify 'a little while' as well as 'little in degree,' and thus we have the 'visit' of God to man, 'humbled for a season to receive a name from the lips of sinners . . .'. The subjection of the creation to man is not complete for he has sinned, and the subjection of all things to the Christ is delayed until He comes again. But He is crowned with glory and honour, exalted above angels ('at God's right hand') It was in order that He might taste death for us that He took our position.

Christ perfected through suffering (2:10-18). It is not that our Saviour needed making perfect—far from it. In order that we might realise and recognise Him as the captain of our salvation He took our form, lived our life, suffered our troubles and bore our sins. In other

words, He identified Himself with us in order to rescue us, lift us up. For this purpose He could not take on the nature of angels because He must be like us, yet without sin, of course. Then He is able to make reconciliation, and to succour and sympathise with us. It is a touching picture—the Saviour singing with us in the daily assembly of God, and calling upon God to behold us with Him as part of God's family, brethren of the Lord.

Christ superior to Moses (3:1-6). Exhortation is mingled with warning and instruction. As Apostle, Christ is the special messenger from God, as High Priest, He is the chief minister of the covenant. This latter subject occupies much of the letter as we shall see, its first notice being in 2:17. Here our attention is drawn to Moses' faithfulness as the Servant of God, but we have already seen Jesus as God (1:8) and the Son of God (1:5-6). Thus He stands above Moses as possessor of the House, and we stand with Him IF . . .

Warning against apostasy (3:7; 4:11). Note the repetition of verse 6 in verse 14. We are called 'partakers of the heavenly calling' and we are 'partakers of Christ' while we keep faith—full and hopeful. We must take notice of the fate of those who were so wonderfully brought out of Egypt, and yet utterly failed to reach the promised land, 'the rest,' which was promised them. It is necessary, therefore that we shall be always 'taking heed' against unbelief and the hardening influence of sin. We have been brought out of Egypt of sin's bondage, and have the promise of rest. Only two of those who came out of Egypt, however, got to the rest of promise—Caleb and Joshua—too few to be counted in this passage. The reason for the failure was 'the word of hearing not being mixed with faith in them that heard.' There is a difficulty of exact translation and interpretation here, due partly to diversity in manuscripts, but obviously unless we have confidence in what we hear, the message cannot help us. So it was—the words were perfectly clear, the commandment and the promise, but they did not have trust in the Speaker. How often have we seen this in modern days. Doubt and infidelity wreck our lives and take away our 'rest.' God's rest was the rest of satisfaction in His creation. 'When all my labours and trials are o'er' will surely be the Christian's rest, but it will be satisfaction in Christ, not in himself or his works. However, while there is a 'rest that remaineth,' there is surely a continual rest for all who trust God. The rest Joshua had was partial, and a type of a greater rest to follow. David speaks of a rest 'After so long a time' from the creation and Moses and Joshua, proving it to be still future and conditional.

The Word of God searching (4:12 and 13). The writer breaks off to point out that unbelief is fatal, and the word of God infallible and perfect. He searches the depths of our hearts. God is speaking to us in His word, it is His means of communication with us, it conveys His character, His requirements, His commandments. What a terrible mistake to belittle it or to tamper with it as so many do to-day. 'Faith comes by hearing and hearing by the Word of God' and 'Without faith it is impossible to please Him.'

The Priesthood and Sacrifice of Christ (4:14 to 5:10). The Jewish High Priest passed into the Holy of Holies, our Saviour passed into the heavens, yet He even more than the earthly High Priests was tempted and shared our nature. We may have to labour (verse 11) to keep faithful, but we may be assured of grace to help because of His perfect sympathy. This is a necessary qualification for an earthly Priest. Another point of similarity between old and new priesthood is that the honour has to be given by God. He was completely obedient to the Divine Will, suffered the agonies of Gethsemane and His prayer there was answered, and by reason of this He became the author of salvation as a High Priest, who was Himself the sacrifice.

Exhortation to advance (4:11 to 6:3). This embodies rebuke. There is much to add to what has already been said, which Hebrew ears would perhaps be slow to hear. The reverence they had for the institution of the law of Moses may prejudice them against hearing of its passing. How many of us too need this rebuke and warning, having not a deep enough knowledge of God. The entrance of His word gives light and makes strong. It is not enough to know the basic facts of our religion. The foundations of a building may be well laid but what if the building is never raised upon them. We have no difficulty about faith and repentance as fundamentals, nor with resurrection and judgment. The teaching of baptisms to Jews would include ablutions of Jewish origin and John's baptism as well as the Lord's final institution carried into effect by the apostles. The earlier baptisms taught the need for cleansing, the cleansing of repentance, while the ordinance now in force has the additional figurative teaching of washing and death and resurrection. The laying-on of hands was the means of conveying by apostolic authority the miraculous powers of the Holy Spirit.

The terrible fate of the apostates (6:4-8). This is a sad and terrifying passage. We need perhaps to dwell upon the thought more than we do, so that we may face up to the stark reality of

'perishing' or being 'cast into the outer darkness.' Fear is a salutary thing if it drives men to seek God and His salvation, but if it is the hopeless dread of those who have already had all the blessings of salvation in mind and heart, how terrible. Then how earnestly we must strive towards 'perfection' (verse 1), that is full growth.' Do we grow tired like those people of old who said 'Oh, what a weariness it is?' Are we fruitful in every good work, or do we bear thorns and thistles?

Hope and encouragement (6:9-20). It is evident that those addressed are Christians of experience. The writer fears for them because they are growing lax but they have given faithful service in the past, and so they can continue. The example of faithful Abraham is quoted for their attention. He did not have the fulfilment of the promise for years (in Isaac), and did not have the fulfilment of other promises at all in his lifetime, but continued faithful to God. This latter point is not in view here, of course. In an effort to make men tell the truth, an oath is taken in a court of law, and that is regarded as completely settling the point. How much more can we rely upon God when He has spoken, and sworn that Jesus is a High Priest after the order of Melchizedek FOR EVER, as is recorded in Psalm 110:4. This is to give special encouragement to the Jewish Christians by reason of the superior position of Jesus over the Aaronic priesthood they had previously revered. Our High Priest has gone into the heavenly Holy Place, and our hope therefore is anchored there, and we can have far stronger confidence in that than ever the Jews could have in the earthly tabernacle, priest and hope.

R. B. SCOTT

NEWS FROM THE CHURCHES

Birmingham: Summer Lane. — We marked the close of the eighty-seventh year of work and witness for the Master at Summer Lane, Birmingham, with special meetings on November 1st and 2nd. On the Saturday upwards of one hundred had tea and friendly talk together. At the meeting that followed, Bro. R. McDonald, from Dewsbury, gave a very fine exhortation, and we were further encouraged by short messages from Bro. Fred and Ernest Pearce, of Leicester, and Bro. S. Jepson, of Ilkeston, each of whom, at short notice, addressed the gathering in the place of Bro. Charles Limb, who though happily present with us, was not well enough to keep his appointment to speak to the

meeting. Our chapel and annexe were comfortably filled and we were gladdened to see visitors from the local Churches, and from Eastwood, East Kirkby, Churchgate, Leicester, and Ilkeston.

On the Lord's Day, Bro. McDonald exhorted the Church on 'Remembrance,' when we assembled at the Lord's Table; and in the evening proclaimed the 'glorious gospel of the Grace of God! We are grateful to all who served and encouraged us to continue steadfastly through the eighty-eighth year of Church life here.

FRED C. DAY

Blackburn, Hamilton Street.—We wish to place on record our great appreciation of Bro. Dougall's services, so faithfully rendered during our two week's mission in October, in conjunction with the Jubilee of the Church, and to the Slamannan District Churches for so willingly releasing him for the same. Our only regret is that we cannot record any decisions as yet, but we believe those who heard our brother's messages were made to think afresh of their soul's salvation. The Church was greatly strengthened by his exhortations at the Table of the Lord. We pray that God will abundantly bless our brother's labours here, and wherever he may go.

H. WILSON

East Ardsley.—The anniversary of the Church was held on Saturday and Sunday, October 25th and 26th. Bro. Donald Hardy, of Morley, catered a most excellent tea and over fifty set down to enjoy the repast. At the evening service, Bro. Tom Blackmore, of Wortley, was chairman and Bro. F. C. Day, of Birmingham, the speaker. Bro. Blackmore spoke on 'Remove not the old landmarks,' and asked us to place the work of the Church and our Lord Jesus Christ first in our lives. Bro. F. C. Day asked us to cling to things spiritual and not the temporal things. On Lord's Day afternoon, Bro. Day spoke on the true meaning of the word 'Grace.' In the evening, Bro. Robert McDonald spoke on 'We preach Christ crucified.'

Our sincere thanks are due to these brethren who came along, and the visitors, to make our anniversary another stepping stone in the life of the Church here. May the Church grow in grace and the knowledge of the Lord and Saviour Jesus Christ.

E. WORTH

Sis. Holmes have resided in Goole. In her isolation, however, she never lost her interest in the Churches of Christ, and her love for her Lord, and the Lord's people never wavered.

For some time, bodily weakness, and ill-health has been her daily lot, but bravely and courageously she bore her afflictions and never murmured nor complained. We sadly laid her to rest in Goole Cemetery on Thursday, November 13th.

Our very deep and sincere sympathy is extended to our greatly esteemed Bro. J. Holmes, and to Bro. Albert and his wife, all of whom have known much suffering and trouble in recent years.

For those we love within the veil
Who once were comrades of our way,
We thank Thee, Lord; for they have won
To cloudless day.
Not as we knew them anymore,
Toil worn, and sad with burdened care;
Erect, clear eyed, upon their brows
Thy name they bear.

J. GARNETT

East Ardsley.—Sis. Agnes Holmes passed away from this earthly life suddenly on Lord's Day afternoon, November 9th, after long years of indifferent health. She was one of seven members who formed the Church here, on October 31st, 1915. She was a very active worker in the sisters' meetings held at that time. She was at the meetings continually when health permitted her to be present; also she was an active member of the British Women's Temperance Association. A good few years ago, they removed to Goole to take up a business, and they met at their house to attend to the Lord's Supper in their isolation.

Our deepest love and sympathy go out to Bro. Holmes and his family in the separation that has taken place, which has left a vacant place in their midst. Yet we rejoice because she is asleep in Jesus, awaiting the time when all shadows shall flee away, and His loved one will see Jesus as He is, and be like Him. The interment took place at Goole, on Thursday, November 13th, 1952.

W. WINTERGILL

We have known Bro. and Sis. James Holmes for fifty-four years. For many years, in Yorkshire, we had much truly helpful fellowship in gospel work. Of our departed sister we can say, as Paul said of one, 'She hath been a succourer of many, and of myself also.'

Bro. Holmes has helped and encouraged us much in our editorship of the *Scripture Standard*. May he feel the Lord very near him in this time of sorrowful bereavement. Thanks be to God for the hope of the gospel, assuring us of a glad reunion in the presence of the Lord.—Editor.

FROM THE TREASURER.

Autumn is again upon us, and the year end draws near. Again, I earnestly appeal to individuals, churches, and agents to send along subscriptions as soon as possible.

Do not leave matters until the last two weeks in December, if it can possibly be avoided. Agents please let me have your orders for 1953 as early in December as you can. It will help, if I can send the new mailing list to the printer by mid-December at latest.

U.S.A. READERS. Kindly note I have not found it possible to make all subscriptions terminate at the end of December without injustice to readers. This is due to the fact that you pay in dollars. One dollar covers one year's subscription. The best I can do is to send a copy monthly for a year from the time of subscribing. In this case, all will be notified well in advance when the subscription expires. Please send all payments, orders, and changes of address to me, **AND NOT TO THE EDITOR.**

A. L. FRITH.

READING CARDS FOR 1953.

THESE are again in preparation and will be ready shortly (D.V.). Price: One Penny each, cash with order to the Treasurer.

ADDRESSES WANTED

Please send addresses of members of Churches of Christ residing in and near Guildford, Surrey, to W. H. Cummings, 29 Churton Avenue, London E.13.

COMING EVENT

Anniversary. Dewsbury, Saturday, December 6th. Tea, 4 p.m.; meeting 5.45 p.m. Speakers: P. Partington and F. Worgan, both of Hindley.

A cordial invitation is extended to all to join with us. R. McDONALD

Slamannan District.—The annual New Year's social gathering of the Churches in the district will take place (D.V.) in the meeting-place, Blackridge, on Thursday, January 1st, at 12 noon. Chairman, Bro. D Dougall (Evangelist); speakers, Bro. L. Morgan (Hindley), Bro. W. Crosthwaite (Ulverston).

HOMES

So long as there are homes to which men
 turn
 At close of day;
 So long as there are homes where
 children are,
 Where women stay—
 If love and loyalty and faith be found
 Across these sills,
 A stricken nation can recover from
 Its greatest ills.

So long as there are homes where fires
 burn,
 And there is bread;
 So long as there are homes where lamps
 are lit
 And prayers are said—
 Although a people falters through the
 dark,
 And nations grope—
 With God himself back of these little
 homes,
 We still have hope.
 —Grace Noll Crowell

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