

The SCRIPTURE STANDARD

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

VOL. 18. No. 10

OCTOBER, 1952.

EARLY DAYS OF THE RESTORATION MOVEMENT.

*(Substance of address at Hindley Bible School, June 23rd, 1952, by Editor,
published by request.)*

RESTORATION means to revive, to restore to original design or pattern. Reforms had done a great and noble work. In the thirteenth century, William of Occam had declared: 'Christianity is revealed in the Scriptures. Above the Pope and the Church is Christ the Lord.' John Wycliffe (1324-1384), believing the Bible to be the final court of appeal, translated the Scriptures into the English tongue. Martin Luther (1517-1520), said, 'Let not Christians receive anything as their religion unless it be found in the New Testament.' Time and space fail to tell of many other noble souls, 'jealous for the Lord,' and 'valiant for truth upon the earth.' The result of their work was mainly a compromise between priestcraft and primitive Christianity.

Sir Robert Anderson, speaking on November 15th, 1904, at a meeting called to protest against Modernism, said: 'What has Protestantism been trafficking upon? On the truth of the Bible? No, but on the portions of the truth that the Reformation rescued for us. . . . What we want is to get rid of the whole thing [Romanism], and get right down to the Word of God.'

Many years ago, earnest believers saw the need for that. Just when and where the Restoration Movement began is not easy to determine. It seems that in all ages there have been loyal souls holding fast to the Lord and His Word. The brothers Robert and James Haldane, from 1797 on, laboured hard to establish in Scotland Churches according to the New Testament pattern. They thought they had failed, and said, 'Whether it was that we were not worthy, or whatever was the cause, our efforts to restore apostolic Churches and primitive Christianity were unsuccessful.'

But they had succeeded far better than they knew. Alexander Campbell, a young Irishman, shipwrecked when starting for America, went to Glasgow University in 1809, and there came in contact with the Haldanes, and learned much from them. His biographer said that this may be regarded 'as the first phase of that religious reformation which he subsequently carried out so successfully in its legitimate issues.'

The spread of the movement in America, Canada, Australia, New Zealand and Africa, owes much to British Churches and brethren.

M. M. Davis, in *The Restoration Movement in the Nineteenth Century*, says: 'As we look upon the greater growth of the work in the New World, we will not forget that it had its rootage in the Old' (pp. 234-235).

There were Churches of Christ at Kirkcaldy, Scotland, in 1797, at Cox Lane, Chester, and Dungannon, Ireland, in 1810. Many Churches claimed as Baptist were really Churches of Christ. Dr. Cramp in his *Baptist History*, tells of Churches in the year 1688, standing for a plurality of elders, the Lord's Supper, weekly; strict communion, none but baptised believers being admitted to the Lord's Table. One of these was at Tottlebank, in North Lancashire. It was formed in 1669 when, according to Act of Parliament, Nonconformists were not allowed to go within five miles of any town or city. The 'Conventicle Act' passed in 1664, made it punishable to hold religious meetings not in conformity with the Church of England. Persons present at such were liable to three months' imprisonment for a first offence; second offence penalty to be doubled, and for a third offence transportation to foreign plantations. But loyal believers met then. At Broadmead, Bristol, many members of the Church had suffered under that Act; and at a Church meeting it was resolved that those who absented themselves from the services through fear should be regarded as disorderly members.

Several believers walked from Kirkby-in-Furness to Tottlebank (a distance of seven miles) to take part in the worship there. When a preacher who had been there for fifty years passed away, a young man, fresh from college, took his place. He set forth some views which were considered modernistic. Walking home one Lord's Day, one of the company said, 'I'm not going to trudge all these miles to be talked to like yon by a beardless youth.' (Those were the days when men were supposed to carry their brains in their beards!). Said he: 'If you are of the same mind as me, meet at our house next Lord's Day; and we'll take the New Testament and follow where it leads us.' So they did, and began to worship as the first Christians did.

That eminent Methodist, J. A. Beet, wrote: 'We cannot ignore the Christianity of eighteen centuries and begin to re-erect the Church, taking the New Testament plan.' Why not? For he also wrote: 'I have no reliable witnesses of the teaching of Christ and His Apostles except the books of the New Testament; and these I find sufficient to remove all doubt in all matters of importance.' Well, our early pioneers determined to be guided by the New Testament plan; and to return to the ground on which the Church stood at the beginning. For a time, many of them felt that, like Elijah, they were standing alone; but soon they heard of others who had taken the same stand. The first annual meeting of Churches of Christ was held in Edinburgh in 1842. The chairman, Bro. John Davies, of Mollington, said, 'Six years ago he thought himself and a few others were the only persons in this country advocating the Bible alone as their only rule and practice, but that now he found himself in company with many brethren in the Lord. When taking into account the principles and practices contended for . . . the opposition met with from all classes of professing Christians; the many interests every one who buckles on the armour of truth has to war against, and the humble means employed . . . we are constrained to say, with gratitude, 'It is the Lord's doing, and is wondrous in our eyes.' Surely such proof of the mighty power of the truth is sufficient to inspire the heart of every lover of Jesus with renewed zeal.'

There were fifty Churches in 1842, with a membership of 1,300.

Personal Recollections.

Nearly all my life has been spent under the influence of the Church of Christ. My father attended the discussion on baptism between Bro. David King, of Birmingham, and the 'Rev.' L. O. Lewis, Vicar of Lindal-in-Furness. That, and talks with members of Churches of Christ, brought him on to New Testament ground. He and a few others started a Church in Ulverston on March 19th, 1876. My father's home was always an open house for his brethren in Christ; and to me it was a real education to hear the conversation of many faithful pioneers. I was immersed and added to the Church at Ulverston on March 1st, 1891. I attended my first annual meeting, at Wigan, in August of that year.

Truly there were giants in those days: David King, Alexander Brown, Bartley Ellis, George Collin, Lancelot Oliver, James Anderson, and others. These were men of the Book, 'skilful in the word of righteousness,' of whom we could write much, did space permit. Even in those days, in 1891, there was a group calling themselves 'The Forward Movement,' which a brother described as 'a bit of religious slang.' Unfortunately, some of that group not only left the Church of Christ, but also Christianity.

So long as Churches remained loyal to the original plea, steady and substantial progress was made. The 1,300 in 1842 increased to 4,053 in 1872. In the next thirty years, they again trebled their number, to 12,537 in 1902. But the next thirty years they only increased to 16,126; and now, according to latest returns, the figure is 9,460, lower than it was sixty years ago. Brethren, from every standpoint it pays to be loyal. 'Good discipline and a solid front' are essential to real progress.

Brother D. King, in a paper on 'Fifty Years' Work,' delivered in 1892, said: 'Our largest comparative success was at the first, without evangelists or highly educated proclaimers of the Gospel, and solely as the result of the brethren individually doing what they could.'

Were Our Pioneers Right?

Mr. (afterwards Sir) George McAlpine, president of the Baptist Union, after referring to Churches established by the Haldanes and others, said: 'Do we catch here, for a moment, a glimpse of an ideal Church, possible even in our days, in which all the ordinances of worship are adequately maintained by the voluntary service of the members, under the gracious influence of the Holy Spirit, and where the financial resources of a consecrated people are set free for the extension of the Redeemer's Kingdom beyond their own borders? The ecclesiastical spirit is foreign and fatal to the operations of the Holy Spirit. When, in fact, the ministry of Word was the function of any member of the Church, then, and then only, was a vigorous spiritual life maintained. So in this, the twentieth century, must the advance of God's Kingdom depend upon the testimony, not of a few selected or professional class of workers, but of every Christian man and woman' (*The Baptist*, April 28th, 1910). Bishop Hensley Henson, in *Apostolic Christianity*, wrote: 'In the apostolic age, the latest Christian century must find its guidance. There we may discover the original principles of Christianity, a return to which is the supreme necessity of our time.'

That is our plea. To contend earnestly for that is your business, and mine. 'Do not forget your leaders, the men who told you God's message. Recall the close of their lives, and imitate their faith. Jesus Christ is the same yesterday and to-day—yes, and for ever! Do not let yourselves be carried away by the various novel forms of teaching' (Heb. 13:7-9, *Twentieth Century New Testament*).

As our Commander-in-Chief calls, 'Hold fast till I come,' may every heart respond, 'By Thy grace we will,'

EDITOR.

WORLD CHURCHES FAIL IN ATTEMPT TO FIND A WAY TO UNITY.

THE world's divided Churches failed in their efforts to map a blueprint for a united Christendom, their representatives declared to-day after a two-week conference.

'We have not resolved our differences, nor brought forth before the world a simple method of achieving unity,' the report of the third world conference on faith and order stated.

'Our divergences stubbornly resist easy solution, but we have made genuine progress.'

Two hundred and thirty theologians from forty countries gathered in the quiet university town of Lund for the conference. The talks were mostly on deep theological levels, behind closed doors. The conference was sponsored by the World Council of Churches, an organisation of one hundred and fifty-eight Anglican, Protestant, Old Catholic and Orthodox Churches.

Spokesmen said they took heart in the report of one small sub-section of the conference which proposed going behind the dividing walls of the Churches and making a new theological study of the very beginnings of Christianity. The method was compared to a circle, with the world's Churches on the rim and Christ in the very centre.

'The closer the Churches approach Christ, the closer they come together,' the spokesman said. —(*News-Chronicle*, August 29th, 1952).

That small sub-section pointed in the right direction, back to the beginning of Christianity. The Restoration of the Church of Christ, as it was in its first and best days, must result in reunion on solid ground. Our Lord prayed that those who believe on Him through the Word of the Apostles whom He had chosen 'might all be one' (John 17:20, 21; Acts 1:2). We need to keep in mind that we are indebted to the testimony and teaching of those apostles for all we know of the Lord Jesus Christ, and His Church. It is departure from their teaching and practice that has produced the multitude of sectarian parties, which bewilder those who seek to know the truth.

The apostasy predicted by the apostles has made most of what passes for Christianity to-day a caricature of the teaching of Jesus. Dr. G. C. Lorimer (Baptist), writing of this apostasy, said, 'The influence of Constantine went far toward turning the religion of our Lord from the lofty ideals by which it was governed in its primitive stage, and facilitated its despicable subordination to the kings of the earth. This momentous era has long since closed, and yet we suffer, many of us perhaps unconsciously, from its mischievous movements. Its alliances and councils have confused our moral judgments, and have enslaved us to ideas and methods that are vicious and delusive. Dead hands pull the wires that are composed of centuries of religious fatuity and falseness, and the poor puppets of this generation go mechanically through their pious platitudinising and attitudinising. No organisation has as yet been able to break entirely the spell of that long past. It reigns supreme. If deliverance is to be attained, it can come only through a resolute determination to return to the Christianity of the New Testament. But so great a change, so remarkable a reaction, would be a marvel almost as stupendous as that which ushered in the establishment of the primitive Church' (*People's Bible History*, p. 851).

Yet it was to plead for that return that Churches of Christ came into being; and for which they are supposed to exist to-day. Alexander Campbell wrote: 'Let the Bible be substituted for all human creeds: facts, for definitions; things, for words; faith, for speculation; unity of faith, for unity of opinion; the positive commandments of God, for human legislation and tradition; piety, for ceremony; morality, for partisan zeal; the practice of religion, for the mere profession of it; and the work is done' (*Christian System*, p.118).

As the Lord Jesus looked beyond the Jewish nation to the great Gentile world, He said: 'Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice, and they shall become one flock, one Shepherd' (John 10:16, R.V.).

How simple is the real remedy for disunion. Hear His voice, Jesus only. Stop listening to merely human teachers with their strange doctrines, and believers would soon be one.

EDITOR, S.S.

THE CHURCH AND THE MILITARY STATE.

WE have all loved our great nation. She has been one of man's noblest experiments in government and in social life. The United States has given her citizens more freedom and greater material blessings than any other citizens in all of man's history. The Church has flourished in her borders. It is the hope and prayer of all of us that this beloved country might continue to be a free country and an encourager of the faith.

But the evidence to the contrary is great and disturbing. World forces are driving us toward the ominous fate of becoming a powerful military state—that is, a state which is predominantly under the influence of military thought and practice, a state that rests its destiny in force of arms and which uses the major portion of its resources to remain armed to the teeth.

Probably no thoughtful person, not even the military authorities themselves, wants our country to go very far in this direction. Against our wills and against our better judgment we travel the fateful road toward the military and finally the police state. We travel that road very reluctantly and very sincerely in the name of self-defence.

It is not my purpose here to discuss the political trends in our country. Rather I am concerned to point out the critical problems that already face the Church and the even more critical ones that will face it as our country becomes a military state—the modern Rome with its legions spread over the earth.

In order to understand what the issues before the Church will be in such a case, it is necessary to face squarely and candidly some of the characteristics of the military mind and some practices that grow out of that way of thinking. Here are some of the more basic elementary aspects of the military approach to life.

1. The military is built upon raw, crude force. Every problem of life in final essence thus boils down to armed might.

2. The military in its very nature is undemocratic. Its outlook, its organisation, is that of modern Rome—Prussia. Unquestioning procedures are patterned after Rome and obedience is the unaltering rule of the military life.

3. The purpose of military action must inevitably and continuously be to destroy and to kill.

4. To the military mind the individual man means nothing. He is simply a piece to be moved in the horrible and mad game of war.

5. The military cannot and will not tolerate criticism or opposition.

6. The military cultivates hatred and the harsh, hard traits of man.

7. Military action and procedure are based upon the principle that the end justifies the means. In a military action the goal—the objective—is the final ultimate concern. Whatever may be necessary to attain that goal, as is witnessed by saturation bombing of civilian populations and threats of biological warfare, is justified.

Now any thoughtful Christian who looks carefully at these and other evident and avowed military attitudes and practices will see immediately what the disciples of Christ will be facing when these attitudes become dominant in our country. And these attitudes will become dominant in our country when our nation becomes influenced chiefly by the military approach to life and thus becomes a military state. It is evident at a glance even if we did not know all the telling evidence from history that the military state and the Church of Christ cannot long live in peace.

Let us look at some very practical problems even at the present stage of our development toward the military state. The military authorities are pleading for universal military training. Now simply stated, what does universal military training mean? It means that every Christian boy is to be taken from his home against his will at the age of eighteen or so and forced to undergo a prolonged training in the arts and attitudes of war.

Now the art of war cannot be dressed up and glossed over; it is the art of killing people and of destroying their property. The attitude of war is the attitude of hatred. What an issue before the Church! What will be left of the Church if year in and year out all its young men receive this sort of training? How could anyone possibly reconcile the life and teachings of Jesus of Nazareth with such a programme of training for our youth, not merely in the emergency of a war once in twenty-five or fifty years, but continuously as a fixed policy of government?

Secondly, the Church must co-operate with or at least be a silent watcher of whatever military enterprise a fearful or perchance an over-ambitious government may decide to undertake. Whenever the military determines upon a war over the face of the earth, we must give our blessing or our silent consent and send our Christian boys into battle. To question or to criticise will be 'unpatriotic and will endanger the security of the nation.'

The very mission of the Church is to condemn evil. If the Church is denied its voice against evil, then the body of Christ in any meaningful sense ceases to exist. But to condemn the practices of an all-powerful government that hold the power of life and death requires courage of a high order. In my judgment, we may see how much of the Church has that sort of courage, perhaps before this generation passes.

Thirdly, in a military state the Church will be called upon to become an instrument for propaganda which means that it will be a distributor of the lies and half-lies that serve the immediate purposes of the state. Whatever people we become embroiled with in war or threat of war, we must learn to hate. Not only must we hate them, but we must use our Church buildings and our pulpits to spread the poison of hate. And then if that nation becomes our military ally, we must praise her and hate someone else. Such a prostitution of the body of Christ to the uses of propaganda and the distortion of truth can be nothing less than an abomina-

tion in the sight of God. Doubtless we feel now that these things could not take place in the Church where we worship, but we should remember that these and even worse things have happened again and again in the history of Christianity.

Further, if the state becomes military and we find ourselves in continuous war or state of war, the major portion of our resources will be taken in taxes for the purposes of war. There will thus be little left in time and money to do the noble works of peace and healing for which the Church exists. Our church buildings will fall into disrepair and decay and in their place will rise shining arches of triumph and other memorials to the heroes of war.

Worst of all, perhaps, in the military state the men of force and destruction and the traits of war will be most honoured and admired. The eternal Christian virtues of humility, kindness, gentleness, love, peacefulness will be considered the marks of weakness and shame as they must have been considered that day at the trial of Jesus.

Thus, both Christians and their children will have a hard choice to make. The question is, in the face of this telling issue, will the Church stand for the way of its Master? It is my faith that a remnant will stand. How large that remnant will be only the test will reveal.

As I write these things, I am mindful of the evil forces that fill our world. I know of the noxious poisons of totalitarian, materialistic, atheistic Communism. I know further that this terrible evil growing in numbers and military strength throughout the world and thus may threaten the existence of our nation as a nation. Further, it is evident, that Christianity is sorely persecuted by totalitarian Communism. All of this makes a hard choice for a Christian who loves his country, a choice that requires much soul searching and prayer, a choice which every Christian must make for himself.

In the midst of all, as we try to make up our minds on these difficult issues, Christians must keep their minds clear on two questions: (1) What is Christ's solution for the world's horrible ills? If under the blows of modern circumstances, our nation becomes a military state, how should the Church meet the issues that arise from that fact?

To be prepared to meet these issues squarely in terms of God's truth and will, Christians must above all be grounded in the teachings of Christ. We must study carefully in order that we may know fully the nature of His will for us as revealed in Christ. Then, and this is perhaps more difficult, we must in some way develop the courage to live and teach what we know in our hearts to be His message for us. Only a very close daily walk with God can prepare us for these trying issues.

E. V. PULLIAS, U.S.A.

TEACH THEM THE TRUTH.

'I'M not going to cram religion down the throats of my children; I'm going to wait until they are old enough to choose for themselves.' Parents sometimes take this dangerous attitude toward their own children!

Suppose you did your garden this way! Imagine this sort of reasoning: 'I don't believe I will plant strawberries this spring; I will just wait and see if the garden spot wants to take strawberries or weeds.' You know the weeds will take it.

—Selected.

THE LORD PRAYED.

'NEITHER for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us; that the world may believe that thou didst send me' (John 17:20-21).

This prayer was uttered by Jesus as He knelt, as it were, in the shadow of the Cross. It was offered on behalf of all men in all ages who believe in Him. He prayed that unity might characterise those who went forth to proclaim His gospel to the whole world. He prayed that they would be united with the same type of unity which existed between Himself and the Father. He also knew that such unity was absolutely essential if the world was to be brought to believe in Him as the 'Messiah' and the 'Redeemer.'

Thus we are not surprised when we read that the apostle Paul wrote to the Church at Corinth in these words: 'Now I beseech you brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment' (1 Cor. 1:10, 11). Note: 'Speak the same thing'; 'No divisions among you'; 'Perfected together'; 'Same mind'; 'Same judgment.' Such is the unity for which Jesus prayed.

Such unity does not exist among believers to-day! Why not? Some real heart searching needs to be done by everyone who professes to be a Christian. When the unity for which Jesus prayed becomes a reality then the world will bow in subjection to the King of kings.

'Behold, how good and how pleasant it is for brethren to dwell together in unity' (Psalms 133:1).

'ANY OLD RAGS, BOTTLES OR BONES'

ABOUT two months ago our national newspapers carried a news item relating to a speech made by Cardinal Griffin at Launcetown in Cornwall. In the course of the speech the cardinal announced the intention of the Roman Church in England and Wales, of urging the canonisation of Cuthbert Mayne, who was hanged at Launcetown in 1577.

Now before a saint can be made, the Roman Church demands that there must be proof of at least three miracles performed either by the would-be saint himself, or through his intercession after his death. These miracles, it is claimed, must be submitted to the most stringent examination, and only after the examination has been passed are they set forth in the papal bull of canonisation as grounds upon which the honour of sainthood should be conferred. Later they are recorded in the priest's manual of private daily devotions.

Since this is the situation, then, Cardinal Griffin tells an interesting little tale, obviously designed to further the claims of 'the blessed Cuthbert,' as he calls him. The tale is to the effect that after a serious illness, the cardinal himself was convalescing in the West Country, and was permitted to have a most precious relic with him in his private chapel, the relic being the skull of Cuthbert Mayne. After a period of prayers and services covering nine consecutive days, the cardinal's health was much improved. He says, 'My subsequent improvement in health has done much to confirm my faith in the heavenly power of this great martyr.'

Griffin, as you see, is a true Catholic, and follows carefully the teaching of his Church (which, after all, is what one might expect, for he is a cardinal, and may be made a saint himself, one day, if he behaves himself). So, he has with him the 'precious relic,' the skull, and then offers appeals for the intercession of the mortal to whom it is supposed to have belonged. This is because the creed of Pius VII teaches that 'the saints reigning together with Christ, are to be honoured and invoked, that they offer up prayers to God for us, and that their relics be venerated.' Indeed, the Church of Rome is built upon a foundation of decaying bones and rotten wood, for the *Students' Catholic Doctrine* (p. 185) says, 'Not only does the Church sanction such honour to be given, but she even requires relics of the saints to be inserted in all altars where Holy Mass is offered.'

This means that if you take away the rags, bottles and bones, the Romanists cannot celebrate their Mass. And if you remove the Mass, you might just as well remove the Church of Rome herself, for the Mass is the goose which lays the golden egg for her.

Here, in the revering of relics, is yet another evidence of apostasy, for not until apostasy began did this superstitious custom arise. Even then, it received its greatest impetus at the time of the Crusades, when 'Christians' felt they should take up the sword to free the Holy Land from the Turks. When it came time for them to return, they thought they should bring back some tangible proof of their having visited the sacred places of the land of Palestine, and what more convincing proof could be found than, say, a bit of the wood of the cross? Or maybe a thorn from the crown of thorns? Or perhaps, even, a nail from the cross?

Remember, these were dark, Roman-dominated days, in the eleventh and twelfth centuries, when ignorance and superstition reigned supreme, and you will appreciate what a sensation these 'relics' created in England. Wherever they were displayed men and women crossed themselves in awe, and muttered their prayers as they gazed. Of course, the more imaginative (or gullible) a returning warrior was, the more unique and rare was the relic he had bought. One man went about London rattling a box which he claimed contained the teeth of the apostle James, and crowds fell on their knees to thank God that they had been permitted to hear such a soul-saving sound! Even the cathedrals were not above playing the same game, for it is recorded that Exeter Cathedral jealously guarded one of Paul's big toes, and, more wonderful still, a bit of the burning bush that Moses saw!

We are amused at such folly, and small wonder. But it was treated with deadly seriousness in those days. So much so that the monastic houses vied with each other for the rarest objects and even raided each other, and their conduct was not regarded as sinful because the things stolen were precious relics.

Even in those days, England was not without that tribe of opportunists we know to-day, in common terms, as 'spivs'! For soon a thriving market was set up, and fantastic prices were paid by people who had more money and credulity than common-sense. A splinter of 'the true wood of the cross' was sold for eleven pounds weight in gold. And a bit of the nail of the cross fetched fourteen pounds weight in silver. This sort of thing continued up to the time of the Reformation, when the sin and folly of it were exposed for the first time. So heavy were the Reformers in their scorn and ridicule that the Romish authorities squirmed under it. And wherever the Reformers went they cleared out this 'holy' rubbish. Their work was effective too, for it produced a change in Rome herself, since from that time she has been more cautious in acknowledging sacred relics. At least, in countries where she is no longer the law, though in lands she

still dominates conditions have scarcely changed. And even here, as we see from the statement of Cardinal Griffin, it is plain that at heart she is still joined to her idols.

Much could be written as to genuineness—or otherwise—of these objects. The fact is that there is not a public museum in the educated world that would so much as consider accepting a hundredth part of Rome's rubbish on the scanty evidence she supplies. It is common knowledge, as even Augustine declares, that centuries ago, a thriving trade in forged relics was set up in Palestine. Travellers tell us it is still carried on.

But more to the point is the question: Even if these objects *were* genuine, what good could they do? It is true that in Old Testament times God had certain objects preserved for the people, as reminders of His providence; the pot that held the manna, Aaron's rod, the tables of stone, etc. But it is against the will of God that men should invest such things with miraculous power, or set them up as objects of worship. We know what happened when the children of Israel turned the brazen serpent into an idol. It was smashed by Hezekiah. The fact of the matter is that Rome's worship is not in the least Christian, but is a mixture of an old, out-dated Jewish economy and paganism. And if Cuthbert Mayne was not a saint when he died, he can never become one now. All children of God are saints, since the word denotes 'holy ones.' We rejoice in the knowledge that we are not made 'holy' by any papal declaration, but are sanctified ('saint-i-fied,' made saints) by our obedience of the truth (John 17:17).

FRANK WORGAN.

THE CHRISTIAN PRIESTHOOD.

THE Jewish economy had its priesthood in the family of Levi. It was sacred to them, insomuch that he who transgressed the priestly law died by fire from the altar. Thus solemnly did God demonstrate the extreme sacredness of His own presence, His own appointments, and His own service.

The Christian system, too, has its priesthood—primordially, in the high priest of the profession, Christ Jesus; and subordinately, in all His disciples. Hebrews 5 informs us that a priest is one who offers gifts and sacrifices to God; that no one takes this honour to himself but he that is called of God; that the Lord Jesus glorified not Himself to be made a high priest, but that He who said unto Him, 'Thou art my Son,' said also to Him, 'Thou art a priest for ever.'

As with the leader of the faith, so with His followers; they like Him have their calling of God to the priesthood. Hence Hebrews 3:1, 'Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus, who was faithful to him who appointed him.' Hence also 1 Peter 2:4, 5, 9, 'To whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also, as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.' 'A chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvellous light.' And so Revelations 1:5, 6, 'Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion.'

God's people have committed two evils. They have unfaithfully delegated certain of their priestly functions to a few of their number, and instead of the whole Church constituting the priesthood of the house of

God, the few thus recognised are held to be the sacred class—'the clergy.' On the other hand, the world has been taken into co-partnership with the Church; the sacred offices and functions of the Christian priesthood have been thrown open to those without, those who have neither part nor lot in the matter, but who are still in the gall of bitterness and bond of iniquity. Their offerings are not only received, but begged for; their heartless sacrifices of praise are commingled with those of the true worshipper in almost every sanctuary! They are taught to call on Him in whom they have not believed; and, notwithstanding that God's malediction rests on all who love not the Lord Jesus, yet the benediction applicable only to the faithful is pronounced on all alike every time they appear!

Who is responsible for this confusion and desecration? Who but those who put the strange fire upon the altar? Who but those who feed, and fan, and gather round the unholy flame? Who but those who unfaithfully delegate functions and privileges which are not theirs to bestow? Reader, see that you are not a party to the deception, death, and ruin resulting from this sacrilege. How terribly significant the words of apostolic warning, 'Let us have grace whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire.'

T. H. MILNER.

CHRISTIANS IN ALL DENOMINATIONS.

'THERE are Christians in all denominations' is a statement almost endlessly repeated by religious people of this age. In view of such assertion and the general acceptance of this sentiment, several axiomatic truths need to be emphasised.

1. Not a single Christian who lived in the days of the apostles was a member of *any* denomination. If for no other reason, this was true, since there was none in existence.

2. It is utterly impossible (impossible physically, mentally, morally, and spiritually) for man to become a member of any denomination by simply following the teaching of the New Testament. Following the New Testament will make a man a Christian, but he must then do something additional to that to have membership in a denomination.

3. Every denomination on earth will wither and die if ever the religious people of earth get back to the teachings and the practices of the New Testament.

4. If there is any Christian on earth holding membership in any denomination in existence, he is contrary to God's will, and the sooner he gets out the better.

5. New Testament Christians have a deep sympathy for those earnest and pious people who have been led astray into denominationalism, but not for one moment do they concede that membership in a denomination is either identical with, or an adequate substitute for, membership in the blood-bought body of Christ.

—(From *Saskatoon Star*, quoted here from *The Truth*.)

CONSERVATIVES AND DIGRESSIVES.

MANY years ago David Lipscomb warned that the introduction of instrumental music and the societies into the Churches would result in additional and graver departures from the faith. He predicted that these things would prove to be but the beginning of a movement back toward Rome. The 'Disciples denomination' is a full vindication of his prediction. At the time, a paper, published in the very city where *The Restoration Herald* has vital connections, caricatured Lipscomb as an old woman trying to sweep back the incoming tidal wave with a broom. Many Churches were swept from their apostolic moorings by this wave of digression. They have so far drifted from the truth that they now constitute the 'Disciples denomination,' a group so steeped in liberalism and modernism that their more conservative brethren of the Christian Church speak of them as 'a whited sepulchre full of dead men's bones.' Even the slightest deviation from the New Testament pattern, if long pursued, will carry one far afield.

It is interesting to note that Editor Elmore prefers the company of the Churches of Christ, in this connection, to that of the 'Disciples of Christ.'

It is heartening to see an increasing number of these more conservative members of the Christian Church turning from modernism and the innovations toward the old paths. It is to be hoped that many of them will come all the way back to those who have not 'left the brotherhood'—come back far enough to see the difference between a pipe organ and a tuning fork. (The use of a pipe organ in the worship adds to singing another kind of music; the use of the tuning fork does not.)

[The above is from the *Gospel Advocate*, U.S.A., of July 17th, 1952. It seems to us to describe conditions here in Britain. 'The Christian Church,' also known as 'Disciples of Christ,' is the digressive body. 'The Churches of Christ' are the conservative body. The official 'Churches of Christ' in Britain fraternise, and exchange delegates with the digressive 'Disciples of Christ'; not with the 'Churches of Christ' in U.S.A. May there be here in Britain a greater turning from modernism, and innovations to New Testament teaching and practice.—Editor, S.S.]

FROM CANNIBAL TO SCHOLAR.

FORTY years ago Bishop William Taylor, turned loose on the continent of Africa, found one day in the dark interior an abandoned baby girl, child of cannibal parents. He picked her up from the tall grass, carried her to his tent to the mission station, where he provided for her care and education. A few years later, returning to the United States to attend the general conference of his Church, he stood before that vast assemblage, held this little black girl on the palm of his great hand, and said: 'Brethren, the continent of Africa greets you.'

Years pass. Another general conference is in assembly. The evening for the consideration of Africa arrives. A little black woman stands on the platform to plead for her continent. Who is she? Graduate of college, having taken highest honours in her class in university, she is the baby girl, child of generations of cannibals, picked from the tall grass by Bishop Taylor.—Bruce S. Wright.

SHE MADE HOME HAPPY

"She made home happy." These few words I read
 Within a churchyard, written on a stone;
 No name, no date; the simple words alone
 Told me the story of the unknown dead.

A marble column lifted high its head
 Close by, inscribed to one the world has known.
 But oh! that lonely grave with moss o'ergrown
 Thrilled me far more than his whom armies led.

"She made home happy!" Through the long sad years
 The mother toiled, and never stopped to rest
 Until they crossed her hands upon her breast,
 And closed her eyes, no longer dim with tears.

The simple record that she left behind
 Was grander than the soldier's—to my mind.

SCRIPTURE READINGS

Oct. 5th: Psalm 49; 1 Tim. 6.
 Oct. 12th: 2 Chron. 29:20-36; Titus 1.
 Oct. 19th: Prov. 16:16-33; Titus 2.
 Oct. 26th: 2 Kings 5:1-14; Titus 3.

Timothy, chapter 6. Instructions to various classes of Christians is continued to the end of chapter 6, but the last phrase of verse 2 in that chapter connects better with verse 3. A Christian outlook makes us regard slavery as an evil thing, and might make slaves grudge the service society compelled them to give. For Christians the degraded condition is an opportunity to manifest the doctrine. If their masters are Christians they cannot rightly take advantage of them, but must serve them the better. A really happy relationship between employer and employee requires faithfulness to Christ on the part of both. Notice the emphasis on the yoke of slavery. Some Christians would be household or other servants without their being slaves. It should be our joy to serve one another.

False teachers (6:3-5). Paul's thought goes back to his object in leaving

Timothy at Ephesus. The mark of false teachers is first, unwillingness to accept the plain words of Scripture. Nearly all false teaching requires an argument to get away from the meaning of words, otherwise clearly understood. We might well instance the question of baptism and remission of sins. It requires considerable ingenuity to separate baptism and remission but thousands are being deceived into doing so. Some, too, would argue that only the words actually reported as being uttered by the Christ Himself should be regarded as inspired, as indicated in this passage, but, of course, He Himself said, 'He that heareth you, heareth me' The doctrine according to godliness must include all the Scriptures, or else we are left to our own discretion, or the discretion of other fallible men like ourselves. The way to judge false teachers is by the Word. Refusal to abide by it indicates pride and is generally mixed with desire for honour or 'gain.' Note the change in the R.V. 'godliness is a way of gain.'

Godliness and gain (6:6-10). 'Godliness is a constant devout realisation of God's presence and greatness.' Some may regard it as a means of getting well-paid jobs, and therefore teach what pleases men, thus falling into error, and 'foolish and hurtful' desires. Leaving *healthful* words, we become diseased ('doting') develop corruption of mind, and are bereaved of truth (verse 5). But true godliness is a great source of gain. It develops contentment and takes away those evil desires, which finally estrange us from good. Money becomes no object, only a means to the end of serving God. How often we have heard it quoted that 'Money is the root of all evil, the Bible says so.' Let us note carefully what it does say, and love God.

Concluding warnings to Timothy (6:11-16). What we here read is applicable to us all. We have all made the confession which Jesus Himself made—that He is the Christ the Son of God. Therefore we are men and women of God. We are in the world but not of it. We must reach the ideal expressed in this verse 8 and also in Phil. 4:12. The 'commandment' is surely the whole teaching of Christ and His apostles, and we must be obeying it when the King of Kings appears in glory.

How to treat the rich (6:17-19). From thinking of the longing for riches which brings spiritual ruin in its train, the apostle remembers the grave and urgent need that those who already possess riches should be taught to use them and not to place trust in them, or to dote upon them. His words remind us of His Lord's in Luke 16:9.

Final appeal (6:20-21). How strong is the sense of danger in the apostle's heart. His faithful son must keep the good deposit (that which is committed to him, and avoid another kind of learning which draws away from Christ ('not many wise'—1 Cor. 1:19-26—how significant, and true to life).

The letter to Titus. We learn about Titus from this letter and from others of the apostle Paul, but he is not mentioned elsewhere in the N.T. He was a Gentile, was converted by Paul's influence, and became a valued and very useful helper. He accompanied Paul and Barnabas on their visit to Jerusalem in defence of the work among Gentiles at Antioch. He visited Corinth on behalf of Paul, and both began and concluded the arrangements for the collection for the poor at Jerusalem. It would be well to look up the passages before studying the letter itself—Gal. 2:1-3, Titus 1:4-2, 2 Cor. 2:1, 2 and 13, 7: 5 and 7 and 8:16-24, 12:17-21. Lastly he was left at Crete as we shall see, and required to meet Paul at Nicopolis as soon as Tychicus arrived to take his place. He left Paul to go to Dalmatia at a later date (2 Tim. 4:10). The contents of the letter are very similar to those of the letter we have just concluded, as would be expected seeing the similarity of their purpose.

Introduction (1:1-4). Here is a full statement of Paul's position and authority. He was both a slave and an ambassador. The hope he now shares with his genuine son was revealed through him by God Himself.

Qualifications of Elders (1:5-9) . It would seem that Paul had been unable to give time to 'putting the churches in order' as he wished—and God required. One point—and evidently very important was appointment of elder men to oversee the churches. We have already in the letter to Timothy read the qualifications. Perhaps there is an emphasis on the

ability to refute false teachings, and convince those who taught them.

Character of false teachers (1:10-16). Mainly they are talkers, and they talk for money's sake. Their minds are so set upon money and food that they become hardened against the truth, and will teach anything that will assure worldly comfort. They develop accordingly bad character.

Behaviour of true teachers (2:1-10). Such will talk sound sense—here we have the 'healthful' words again. They will teach—

Aged men to be seriously exercised in Christian behaviour.

Aged women to behave as true Christians and to teach—

Young women to be good Christians.

Young men to be serious-minded.

Slaves to obey their masters.

The details of these instructions indicate an intimate knowledge of the particular failings of those concerned. Scripture provides unerringly what we need, and we can feel if we are honest with ourselves, its 'pointed arrows.' Embodied in this passage is the call to Titus himself to be the example.

The grace of God and how we must be affected thereby (2:11 to 3:8). Paul sets out through these verses the work of God for man. His grace has brought salvation (11); He has given a blessed hope in the return from heaven of Christ (13); He has redeemed us (14); according to His mercy He saved us by 'washing' from sin and 'renewing' by the Spirit. Then we have our consequent obligations. We must deny ourselves (12); live godly: be zealous in doing good (14); be subject to authority (3:1); be on tiptoe to do good (3-2); avoid loud and unkind behaviour (2), and keep on doing good perseveringly (3:8).

How to deal with wrong teaching (3:9-11). There are some discussions which are unprofitable, and anything which involves a man carrying off some members with a special theory or pet interpretation, must be avoided, and the man himself avoided if he persists. Even in those early days there were such, and the fruit of past heresy is with us to-day in the divisions of professing Christians.

Personal instructions and farewell (3:12-15). It is good to read of Apollos again, and there is room for many professions in the Church, even 'Zenas the lawyer.'

R. B. SCOTT

CORRESPONDENCE

CHRISTIANS AWAKE!

Dear Bro. Crosthwaite,—I do indeed wish that some Christians would awake to the fact that our Heavenly Father does know best in all things. He has commanded that the Gospel be preached. He has not instructed us to prevent wars or make gentlemanly rules for the conducting of warfare. We have never read of Peter or Paul petitioning against war, or slavery or any other evil of their day. Did they not care about these things? Indeed they did; but they knew that until men are made Christians the Christian view of these things will seem senseless. Furthermore, if men can be made pacifists without Christ what has been achieved in God's eyes? Precisely nothing. We marvel that America freed her slaves but maintains the colour bar. Why should we marvel? Without the acceptance of the Gospel no real change, no new birth, can take place.

Why, then, should we aim at the amelioration of the many when we should be aiming 'by all means to save some' eternally, I verily believe that this passion for crusading on special topics, be it pacifism, Sunday cinemas or what you will, is the Devil's best means of side-tracking our little enthusiasm for the souls of men. Let us strive to make men disciples and then teach them the things to be found in the epistles—including 'as much as lieth in you live at peace with all men.'

If we upset the order here, as in other phases of the plan of salvation, sectarianism awaits us. It comes natural to the Archbishop to assume such functions, but we should remember he is not claiming to be a New Testament Christian. We ought each one to be prepared to give a reason of the hope that is within us as it applies to any feature of our practice but we should not expect or request that others imitate us without they go the whole way and follow Christ.

G. LODGE

If a Christian sees a man about to murder another should he try to prevent him, or preach the Gospel to him? As Christians we have to fight against the powers that control and govern this dark world (Eph. 6:11-17).—
Editor, "S.S."

NEWS FROM THE CHURCHES

Dewsbury.—The Church at Dewsbury has been cheered by the addition of one—Mrs. Whitam—by baptism. She has been an attender at a place of worship for years. After attending our Bible class and Gospel services for a few weeks she asked to be baptised, a request we were happy to comply with. We earnestly pray that she may be kept faithful.

R. MACDONALD

Doncaster.—Saturday, August 30th was truly a red-letter day in the life and experience of the Church at Doncaster. For several years we have found it impracticable to hold a Tea and Rally, but with our increased membership we now felt we were able to carry one through. The occasion far exceeded all we had dared to hope or expect. Brethren in considerable numbers from East Kirkby, Eastwood, Dewsbury and Morley responded to our invitation, and over a hundred brethren and sisters sat down to tea.

At the evening rally the meeting room was about full. Our greatly esteemed Bro. Walter Jepson ably presided over the meeting and addresses of a very high standard and of a most helpful character were given by Bren. Tom Macdonald and Leonard Morgan. The spiritual tone, and atmosphere of the meeting was excellent, and a really memorable time was spent together.

The Doncaster Church is very grateful for the splendid support we received from all who joined us on this occasion, and sincerely hope that all who came felt amply repaid for having made the journey to South Yorkshire.

Bro. Morgan served the Church with great acceptance on the Lord's Day.

J. GARNETT

Wallacestone.— We thank God for another decision for Christ. At our Monday night meeting, September 8th, James Grant, a young man twenty-three years of age, decided for Christ, and was immersed into that ever blessed Name. We praise God for this decision, and evidence of the power of His Word. We pray that our brother may be kept faithful, and used in service for God's glory.

ALEX BROWN

COMING EVENT

Great Yarmouth.—A Rally has been arranged to take place on Saturday and Lord's Day, November 8th and 9th. Speakers: Bren, F. C. Day and Leonard Morgan. Chairman, Br. G. Hudson.

We hope to have a good muster of brethren to have fellowship with our Scottish brethren who will be there during the fishing season.



MARRIAGE

Tranent. On Saturday, 13th September, 1952, by Bro. D. Dougall, Bro. Joe, younger son of Bro. and Sis. T. Nisbet, 8 Haldane Avenue, Haddington, to Sis. Beryl, elder daughter of Sis. Beatrice Stevenson and the late Bro. Arch. Stevenson, 25 Ross Crescent, Tranent.

CONTRIBUTIONS RECEIVED FOR
THE EVANGELIST FUND

| | £ | s. | d. |
|------------------------|----|----|----|
| Receipt No. 1126 | 20 | 0 | 0 |
| " " 7 | 10 | 0 | 0 |
| " " 8 | 13 | 0 | 0 |
| " " 9 | 5 | 0 | 0 |
| " " 1130 | 10 | 0 | 0 |
| " " 1 | 1 | 0 | 0 |
| " " 2 | 1 | 0 | 0 |
| " " 3 | 5 | 0 | 0 |
| " " 4 | 15 | 0 | 0 |
| " " 5 | 10 | 0 | 0 |
| " " 6 | 10 | 0 | 0 |
| " " 7 | 20 | 0 | 0 |
| " " 8 | 5 | 0 | 0 |
| " " 9 | 15 | 0 | 0 |
| " " 1140 | 10 | 0 | 0 |
| " " 1 | 5 | 0 | 0 |
| " " 2 | 10 | 0 | 0 |

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.

GIVING !!

He smoked cigars, three times a day,
Ten-centers too, at that;
Then gave a nickle to the church
When the deacon passed the hat.

She gave one cent to mission work
Then spent ten-cents for gum;
Then really bowed her head and prayed:
O Lord, Thy Kingdom come.

They sat at home and wondered why,
The Church did not succeed;
She chewed her gum—and could not tell,
He smoked his weed.—'Gospel Digest.'

THE SCRIPTURE STANDARD is published monthly. Prices: Home, One copy 7/6; two copies 13/6; three copies 19/6, post free. U.S.A., one dollar per copy. Canada, Africa, Australia, New Zealand: One copy 7/-; two 13/-; three 19/6. All orders and payments to the Treasurer: A. L. FRITH, 12 Poulton Street, Fleetwood, Lancashire.

All matter for insertion must be sent before the 10th of the month (News items, the 15th) to the Editor: W. CROSTHWAITE, Ford Villa, Hart Street, Ulverston, Lancs.

EVANGELIST FUND. Contributions to R. McDONALD, Lumley House, 4 Clark Street, Westboro, Dewsbury, Yorks.

Secretary of Conference Committee: A. HOOD, 3 Torquay Avenue, Owton Manor, West Hartlepool, Co. Durham.

NYASALAND MISSION. Contributions to W. STEELE, Atholl Dene, Longniddry, East Lothian.

THE SCRIPTURE STANDARD is printed for the Publishers by Walter Barker,
Langley Mill, Nottingham.