

THE SCRIPTURE STANDARD

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

Romanism and Respectability.



SOME interesting items on the above have come to our notice. Writing in the *Christian Advocate*, on the 'dog collar' worn by certain ministers, the Editor, Principal Robinson, says: 'Both the frock coat and the dog collar seem to have a potent influence on some people's minds. The one smacks of religiosity, the other of clerical pretension. Surely a much better way of marking those who have chosen and been chosen to the high calling of ministering in sacred things would be the wearing of some badge; and what better badge could be chosen than some specially designed Cross which would indicate at once what was their vocation?' (*Christian Advocate*, Aug. 16th, 1940. p. 495.)

Yes, on some minds, these things 'have a potent influence.' Some years ago, when spending a period of labour in the Gospel with a city Church—we forbear to mention which—one of the elders said, 'Your power as a preacher and your influence with the Churches would be considerably

increased if you wore a silk hat and a frock coat.' We replied that it was a poor business if a preacher's power and influence depend upon the clothes he wears. There are still people who believe that tailors make men and make preachers too.

But what about the SPECIALLY DESIGNED CROSS?

Is not this, like the 'dog-collar,' an aping of Rome? And is not this another evidence that Principal Robinson would like the Churches to become what, in an article in the *Glasgow Evening Citizen*, of July 31st, 1937, he said Churches of Christ were, 'a bridge between Protestantism and Catholicism'? Evidence of this is ample in the furnishings of some meeting-houses, and the crosses which adorn the outside of some of these.

In this connection, it is significant that in the *Christian Hymnary* lines of two hymns which in the old book read, 'Looking unto Jesus, who is gone before,' and 'Reveal Thyself before my closing eyes,' now read, 'With the *cross* of Jesus going on before,' and 'Hold Thou Thy *cross* before my closing eyes.'

So the Churches are being led over the bridge to Rome. The amazing thing to us is that brethren who profess to be loyal to the Restoration plea do not rise and protest against these things. And why do those

who profess to be so anxious for Christian unity continually drive in these Roman wedges? It would be easy for them to drop these things which have divided the Churches of Christ, and if they really desire to see our forces united they will do so.

In an article in *The Christian Standard* (U.S.A.), Bro. John McCartney writes on 'Centenary and Jubilee.' He says: 'Despite unpropitious conditions, the Church in Edinburgh lately celebrated its centenary, and that at Burslem, Staffordshire, its Jubilee.' In both cases successful meetings were held, and congratulatory addresses delivered, not only by leading members of our Churches, but also of other religious bodies, and of the civic authorities as well. You see we are becoming respectable now, not as formerly, 'everywhere spoken against.' I wonder what Thomas Hughes Milner, of Edinburgh, and Bartley Ellis, who founded the Burslem Church, would have said had any one in their time ventured to predict such proceedings. They would surely have thought that we, or other people, or both, must greatly change before these would be possible.' (*Christian Standard*, Aug. 3rd, 1940, p. 20.)

Yes, some of the Churches have become very 'respectable,' and as Bro. James Anderson predicted, are dying 'a respectable death.'

Romanism and respectability (so-called) robbed the Church of its glory and power in the early days of her history. Noble men, jealous for the Lord, and valiant for the truth, toiled, sacrificed, and suffered, to remove Romish and worldly rubbish, lay bare the foundation laid in Zion, and build up the Church of Christ according to the Divine plan. They succeeded magnificently. A writer in the *New York Independent* said, 'There is no religious body in the United States, whether it would confess it or not, that has not been modified in both spirit and teaching by the influence of Alexander Campbell.' The same could be said of the

work of the Restoration pioneers in Britain, some of whom were in the field before Alexander Campbell, and his 'contact with these was, as his biographer says, 'the first phase of that religious reformation which he subsequently carried out so successfully in its legitimate issues.'

Now all this magnificent work is being undone, and the Churches are by fair speeches and specious pleas being drawn back to 'the weak and beggarly elements,' from which they were delivered at such great cost. A resurrection of the souls of the pioneers is much needed, so that in their spirit and power, the witness for simple New Testament Christianity may be revived and maintained.

Dr. Workman, writing of *The Martyrs of the Early Church*, said, 'We need once more to catch the martyr spirit; a belief in the absoluteness of the Christian faith translated into facts, which shall make the Church "a peculiar people," whose strength does not lie in any false blending of light and darkness, but in her renunciation of and aloofness from the world, and in her defiance of all social systems, organised politics, and world interests, which are antagonistic to the great laws of the Christian Commonwealth, not as interpreted by modern cowards, but as laid down by Jesus Himself.'

May a large portion of that spirit be given to us all. EDITOR.

True Goodness Exemplified

SIR WALTER SCOTT on his deathbed said to his son-in-law, 'Be a good man, Lockhart. That is the sum and substance of all; be a good man.'

The world has never seen but one man who was as good as the law. Never but one who 'brought the bottom of his life up to the top of his light.' The magistrate who sentenced Him to death passed judgment on Him in these words, 'Behold the man! I find in him no fault at all.' What a sublime testimony I

Paradise Lost, Regained, Retained,

THE Chaldean oracle declares to us that 'Paradise is the glorious country of the soul.' Philo describes it as 'the representation of a soul leaping for fulness and greatness of joy.' Tertullian terms it, 'a place of Divine delights.' We have no objection to these conceptions of Paradise. They describe 'the garden of God,' in which Adam and Eve walked and talked with God under primeval circumstances, which has since come to refer to the Hades of the blessed, just as Tartarus is the Hades of the lost. Here and now we regard it as a state of communion with God.

The Apostle Paul was not only a theologian and a philosopher, but also a metaphysician. He gives us some invaluable information about the nature of man, which philosophers and metaphysicians would have done wisely to have heeded throughout the ages which have since rolled away. We learn from his first letter to the Thessalonians that man has a tripartite nature: '*spirit, soul, and body.*' When man's communion with God was first interrupted by 'sin, he fell from his holy estate, spirit, soul, and body. His whole nature thus fell out of harmony with God.

The *spirit* of man is the highest part of his nature. It is that which distinguishes him from the brute creation. It is the part of a man's nature that knows and reasons. 'FOR who among men knoweth the things of a man, save the spirit of man which is in him?' It is also the God-related part of a man's nature—the part - which assimilates with divinity, and by which he appreciates divine things. And our conviction is that the spirit of man is the immortal part of his nature. The *soul* of man is the seat of the determination, of the will, and of the instinct. It is the connecting link between man's highest and lowest natures. The spirit is the life of the soul, as the

soul is the life of the body. The *body* of man, of course, refers to a man's fleshly instruments, and is the seat of carnal desire.

When man fell away from God, and was expelled from Paradise, his downfall was effected in precisely this order, viz., firstly, *spirit*; secondly, *soul*; and thirdly, *body*. When the serpent approached the woman to effect her downfall, she opened her mind to his base insinuations, and believed his flat contradiction of God. Thus her spirit fell. Her soul instantly followed suit, as her will became subject to that of the tempter. Then, as the natural outcome, her body completed the downgrade, as she put out her hand, took of the forbidden fruit, and did eat. 'And she gave also unto her husband with her, and he did eat.' Thus did our fallen parents apostatise from the living God, spirit, soul, and body.

Man must come back to God, as wholly as man fell away from Him. God will recognise no return on any other basis. Man must also seek re-admission into the garden of communion with God in exactly the same order. He surrenders his spirit to God in simple faith; his soul to God in genuine repentance, and his body to God in the divine and beautiful ordinance of Christian baptism. The gospel approaches the mind of man, and says, 'Come, now, and let us reason together.' His mind lays hold on its feasible proposals. His will gives way under the weight of his conviction. His lips speak forth the great confession. His fleshy instruments are surrendered as instruments of righteousness unto God. And the prodigal's return is complete.

When a returning prodigal thus regains, through the second Adam, the Paradise he had lost, the first question that presents itself to his mind is, 'How is this holy state to be retained?' The answer to this ques-

tion is that we need to be apprehensive of the remotest approaches of the tempter, and to mark well the channels of approach which he has at his disposal. These channels are three. If he fails with these, he fails altogether. If these are kept hermetically sealed, we shall never stumble. The beloved John shall inform us what they are. He says, 'For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vain glory of life, is not of the Father, but is of the world.' Thus, if the evil one is to re-enslave us he must do so (1) through what *vie feel*, or (2) through what we *see*, or (3) through *pride*, which often stretches its feathers to their utmost tension in the soul of man.

The serpent approached our fallen mother by *all* these channels. She 'saw that the tree was good for food;' that was *thelust of the flesh*. She 'saw it was a delight to the eyes;' that was the *lust of the eyes*. She 'saw that the tree was to be desired to make one wise;' that was the *vain glory of life*. If these channels had proved inaccessible to the evil one, the blight, and mildew, and shame, and curse of sin would never have infested God's beautiful earth!

'O how to keep these channels closed!' is the plaintive wail of the church militant to-day. Thank God, the second Adam, the Lord from heaven, has answered that cry for ever. Let us follow Him from the yielding waters of the Jordan, as He is led into the wilderness to be tempted of the devil. With the pure and spotless Son of God who had received the Holy Spirit without measure, the great tempter of souls inverts the order of man's nature, which we have previously considered. He begins with the body, and works up to the spirit. He dare not in the first instance rush as an insolent intruder into the very presence-chamber of the spirit, for there the divine Spirit would have met him on the very threshold, and would have effectually checked any subsequent displays of his temerity. He, there-

fore, makes a violent attack upon the natural cravings of the Son of Man, who was subjected to hunger, to thirst, and to weariness. [Jailing with the body, he worked upward to the soul; and failing with the soul, he with one last desperate effort bids for the adoration of His spirit-nature. Thus, for the most part, does the evil one approach the newly-fledged child of God when He is led up from the Jordan of Baptism into the lonely place to have His faith tried.

God is willing to place an omnipotent weapon in the hand of every one who will prepare himself for its reception. And not only does He present us with a magnificent weapon, but He shows us how it may be grandly utilised.

See how the mighty Saviour wields it, as the tempter seeks to approach Him by the three afore-mentioned channels! He is desperately hungry, having fasted forty days and forty nights. The tempter says to Him, 'If Thou art the Son of God, command that these stones become bread.' That was an appeal to the *lust o' the flesh*. In an instant the evil suggestion is nipped in the bud, as the Son of God exclaims, 'It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' The devil has failed with the lust of the flesh. The Son of God has defeated him by that mighty weapon, '*It is written.*'

Next the devil tries the *vain-glory of life*. By a flash of the genius of thought, he conducts the Saviour into the Holy City, sets Him on the pinnacle of the temple, and says to Him, 'If Thou art the Son of God, cast thyself down,' or, in other words, 'Show by one bold decisive act, at the beginning of your ministry, that you are the Son of God. Save yourself from three years of public humiliation, from cruel misrepresentation, from the bloody sweat of Gethsemane, and the excruciating tortures of Calvary.' This was, indeed, a fierce attack to entrap the Saviour into a false exhibition of dignity. And to

emphasize it, the tempter imitates the Saviour's method, and quotes Scripture. He says, 'It is written, he shall give his angels charge concerning thee, and on their hands they shall bear thee, lest haply thou dash thy loot against a stone.' Jesus closes this second channel of approach with another quotation. He is more than a match for the tempter in quoting Scripture. The devil has only two or three stock passages then, he runs dry! Jesus says, 'Again it is written, thou shalt not tempt the Lord thy God.'

As a last resource, the devil tries the avenue of the *lust of the eyes*. By another flash of the genius of thought, the devil conducts Him into an exceeding high mountain, shows Him all the kingdoms of the world, and the glory: of them. As the Saviour calmly surveys them, the vile suggestion is presented, 'All these things will I give thee, if thou wilt fall down and worship me.' One act of debasement; one craven deed of homage; one dark, defiling, abominable sacrifice, and then *the kingdoms of the world!* Shall it be entertained for a single moment? No! Let the light worship darkness; let knowledge put the crown on ignorance; let the

spirit do homage to the flesh; but let no man worship Satan! Once more Jesus speaks: 'Get thee hence, Satan, for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve.' The devil has failed all round. He has no other avenue of approach. He is off and away!

Men and women, you have lost Paradise! Come back, we entreat you, into the garden of God! Come back wholly: *spirit, soul, and body*. And having been thus re-introduced into God's favour and sunshine, open your hands and take the sword of the Spirit, wherewith you will be able to quench all the fiery darts of the evil one. And the cry shall be: 'Now is come salvation, and power, and the kingdom of God, and the authority of His Christ: for the accuser of our brethren is cast down, which accuseth them before our God day and night. And they overcame him because of the blood of the Lamb, and because of the word of their testimony: and they loved not their life even unto death. Therefore rejoice, O heavens, and ye that dwell in them.'

A Sermon by the late Sydney Black.

Was Jesus Wrong?

WAS- Jesus wrong? Well, if our religious neighbours are right, Jesus must have been wrong. And our religious neighbours tell us that it is simply unthinkable that all their great preachers could be wrong; and they unfurl a long banner inscribed: D.D., Ph.D., LL.D., S.T.D., Litt.D., Th.D. and possibly other D.'s that are not found in the dictionary. Their phalanx of names of great men and great churches is enough to give us little fellows 'St. Vitus's Dance.'

But what is it all about? It is about that little, simple, plain, innocent statement that Jesus made in Mark xvi. 16. Here it is: 'He that believeth and is baptised shall be

saved; but he that believeth not shall be damned.' Just to be brief, let us put that in three words and hold it up and take an honest look at it. Here it is:

BELIEVE,
BAPTISED,
SAVED.

Now let us put it like that great army of D.'s put it. Here it is:

BELIEVE,
SAVED,
BAPTISED.

If they are right, Jesus must have been wrong. But do you think that Jesus was wrong? You certainly do if you think the denominational world

is right. Ah, yes, they are mighty strong on 'believe' and 'saved,' but they are mighty weak on 'baptism'. In fact, they are so weak that they will stand with both feet on the ground and tell you that baptism does not have a thing on earth to do with salvation. To be sure, some of them will tell you that if, after you are saved, you want to join their Church, they will have to throw a little water in your face. Some of them will even demand that you go through the pool. But what for? Just to do something that there is 'no sense in.'

BUT JESUS WAS RIGHT.

Jesus put salvation 'beyond' baptism and that is just where all the writers of the New Testament put it. How could any man inspired or uninspired put it anywhere else with the Great Commission reading, 'Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned'? All the letters of the alphabet attached to the name of a man or a thousand men would not have as much effect upon the fact that all heaven places salvation 'beyond' baptism as an April shower would have upon the Pacific Ocean. Jesus and His apostles promised salvation to every creature upon certain conditions. When any man complies with all those conditions, that man will know he has been saved from his past sins, and there is no 'may be' about it. I say 'all those conditions,' because Jesus and the apostles enjoined repentance and confession of the name of Christ as well as 'belief and baptism.

A HELPFUL SIDE LIGHT.

The man who wrote Genesis had much to say about salvation in the days of Noah at the time of the flood. In the first place, we note that Noah accepted the salvation God offered, but all the world rejected it. Maybe the great men of their days told the folks that old Noah was just a crank on religion, anyway, and did not have any better sense than to think that somehow or other their salvation might

be connected with water. Peter informs us that Noah was a preacher of righteousners. With all the fervour of a prophet of God he told men about the coming flood and warned them to prepare for that great event. And we all know that Jesus said that when the flood came it destroyed them all. Yet Noah and his family were saved. At this time we are not raising the question on *how* they were saved, but we are raising the question on *where* they were saved. *Where* was Noah saved? Certainly his family were saved with him, for they were all in the same boat. Where does the Bible say they were saved? Turn with me to 1 Pet. iii. 20 and we will read it together: 'When once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.' What does it say? It says, 'wherein few'—in what? The ark. Yes *saved in the ark*. The Bible locates their salvation 'in the ark.' But who put it there? God put it there. And God put something else right down by the side of it, and that is: everybody else was drowned. Exactly so. Yes, and Jesus said, 'He that believeth and is baptised shall be saved.' And he put something else right down by the side of it, and that is: everybody else shall be lost. Yes, that's the way He put it.

WHERE IS OUR SALVATION LOCATED?

Inspired writers, after the great Pentecost, affirm that our salvation is located in Christ. Hear Paul in 2 Tim. ii. 10: 'Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.' Note the expression, 'obtain the salvation which is in Christ Jesus.' Salvation cannot be found in the world, neither can it be found in any religious institution built by mankind. It can be found in Christ, and so Paul affirms. If Paul's language does not locate salvation in *one place*—in Christ—it cannot be located. Turn with me now to 1 John v. 1?

and we read: 'He that hath the Son hath life; and he that hath not the Son of God hath not life.' To have the Son is to have life, and to have life is to be saved. And thus John also locates salvation in Christ, the Son. But by the side of that John says: 'He that hath not the Son of God hath not life.' Any man is dead—is lost—who has no life. All, therefore, are lost who have not 'salvation in Christ.' Paul and John have testified; let us hear what Peter has to say. Here it is: 'Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.' Peter, Paul and John locate *salvation in Christ*. In the mouth of two or three witnesses every word shall be established, and we close the case.

YES—IN THE CHURCH.

The salvation from sin—the salvation of Mark xvi. 16—the salvation of the soul—the salvation in Christ—is salvation in the Church. But you would rather have the proof than the assertion, and here it is. In Eph. 1:22-23, Paul affirms the Church to be the Body of Christ; and in Col. 1:18 he says the Body is the Church. Hence, the Church is the Body, and the Body is the Church. If a thing can be settled by inspiration, that thing is settled. Salvation is in Christ. But the Church is the Body of Christ. Therefore, salvation is in the Church. Christ is always joined to His Church, for His Church is His Body. When you get into Christ, you get into His Body, and, therefore, you get into His Church. And salvation is in Christ—in His body—in His Church. 'He that believeth and is baptised shall be saved,' because he is baptised into Christ, and salvation is in Christ. In Gal. iii. 27 we read: 'For as many of you as have been baptised into Christ have put on Christ.' No man can be scripturally baptised without being baptised 'into Christ,' and no

man can be baptised into Christ without being baptised into His Body—into His Church. And that brings him into *salvation*.

No, no, Jesus was not wrong. But, friend, you are wrong and will be wrong throughout eternity unless you believe and obey the gospel of our Lord Jesus Christ. Why not now?

Gospel Advocate, U.S.A.

Infant Baptism.

FROM *The Christian Herald and Signs of our Times*, November 23rd, 1939. 'Friends in Counsel' conducted by Dr. T. Wilkinson Riddle.

QUESTION. For a long time I have been perplexed at the attitude of the Christian Church toward infant baptism. Surely it must be either Scriptural or un-Scriptural to baptise infants, who can neither approve or disapprove of such a transaction. To believe, and then to be baptised, appears to me to be the teaching of the New Testament.

ANSWER. There is no command in the New Testament that infants should be baptised. In every case, baptism follows belief. I have every sympathy with your statement (which I have not printed) that multitudes who were baptised in infancy think that thereby they were regenerated. As my readers know, I dislike controversy in every shape and form, but if we are to appeal to the teaching and practice of the New Testament, then it must be acknowledged that nothing can be said in support of baptising infants, whilst everything can be said in support of baptising believers.

A gentleman wrote to me the other day to say that there must have been infants in the household of the Philippian gaoler, but, in the absence of direct evidence, that is an assumption which I am not called upon to accept.

Correspondence

Class.

1940-41.

THE EARLY HISTORY OF THE
CHURCH OF CHRIST
OR
THE ACTS OF THE APOSTLES.
CHAPTER II.

1. State what you know of the Day of Pentecost.
2. Who were 'they' (verse 1)?
3. What filled the house?
4. What was the purpose of the gift of tongues? (See Mark xvi. 9-20, 1 Cor. xiv. and Isaiah xxviii. 11-12).
5. What is new wine, and what is Peter's argument against their being drunk?
6. What period of time is covered by Joel's prophecy as quoted by Peter?
7. Give an outline of Peter's address (verse 22-36).
8. In answer to the enquiry Peter did not say 'Believe.' Why? Give Peter's answer and explain.
9. Had God predetermined that the Jews should reject Jesus as the Christ? (see verse 23).
10. What was the gift of the Holy Spirit? (verse 38).
11. Why is it better to read Holy Spirit than Holy Ghost?
12. Give in your own words verses 41-47.

Answers, which should be written on one side of the paper only, should be returned by the end of October to William Steele, Ravensheugh Cottage, Prestonpans, East Lothian.

Character Building.

YEARS ago, there lived at Lockport, N.Y., a member of Congress who had in his home a Christian servant girl, who, by her industry and integrity won the esteem of the entire family. By and by, she married a shiftless, drunken carpenter, and was soon supporting him by her own labours. Her former employer, wishing to do her some permanent good, decided to build her a house on a lot which he owned. And to encourage her husband gave him the job, without revealing the purpose he had in view. The Senator left for Washington, and the carpenter spun out his work through the fall, winter, and spring, cheating his employer in every way he possibly could. In both materials and workmanship the house was a botch job from foundation up. When the Senator returned in early summer, the builder informed him that the house was finished, and boastfully added, 'There isn't a better house on Pioneer Hill than that house of yours.' 'Very well,' said his benefactor, 'then you go home and tell your wife to move into it immediately. And here is the deed to her for the property. So you see you will have a nice house as long as you live.'

The man was dazed by the discovery that instead of cheating his employer he had been cheating himself. And as the defects of the house became more and more apparent with the lapse of time he was repeatedly heard to say, 'Oh, that I had known it was my own house that I was building.'

Here is the tragedy of it—to put unsound materials and poor work into our character-house is to cheat ourselves.

Please Note!

N.B.—Please send all orders for *Scripture Standard* and payments to Treasurer, Bro. A. L. Frith, 12 Poulton Street, Fleetwood, Lancs., and not to Editor,



Young Folks Corner.

Month's Motto.

'PROVE all things; hold fast to that which is good.' (1 Thess. v. 21).

Can You Answer?

1. Whose daughter was Noah?
2. What two people were never born yet lived?
3. What two people were born yet never died?
4. What two were born, walked and talked, lived and died, and never told a lie?
5. Methuselah was the oldest man who ever lived—yet died before his father. How?
6. Where did God come from?

Answers next month.

Make the Best of it.

THE children lived in a little cabin home, and all three of them, Nell, Rob and Lizzie were taking a 'make-believe' ride on an old log. Fido jumped and barked as if he enjoyed the fun as much as anybody.

A gentleman who was passing down the road stopped and laughed at the gay time the children were having.

'Good morning, little folks. That is slow riding. Wouldn't you like a horse and carriage?'

'Yes sir,' said Robbie, 'but we haven't any, and so we're getting the most fun we can out of what we do have.'

Was not this a wise answer? How much pleasanter this world would be if all the little people—and all the big ones too—would stop fretting about the things they cannot get, and make the best of what they have,

'There are loyal hearts, there are spirits brave,

There are souls that are pure and true..
Then give to the world the best you have,
And the best will come back to you.'

All You Can.

DO all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
To all the people you can,
As long as ever you can.

How Readest Thou?

IT is one thing to read the Bible through,
Another thing to read, to learn, to do.
Some read it with design to learn to read,
But to the subject pay but little heed.

Some read it as their duty once a week,
But no instruction from the Bible seek.
While others read it with but little care,
With no regard to how they read nor where.

Some read to bring themselves into repute,
By showing others how they can dispute.
While others read because their neighbours do,
To see how long 'twill take to read it through.

Some read it for the wonders that are there,
How David killed a lion and a bear;
While others read it with uncommon care,
Hoping to find some contradictions there.

Some read it as if it did not speak to them,
But to the people at Jerusalem;
One reads with father's specs upon his head,
And sees the thing just as his father said.

Some read to prove a pre-adopted creed.
Hence understand but little what they read;
For every passage in the Book they bend,
To make it suit that all-important end.

Some people read, as I have often thought,
To teach the Book, instead of being taught;
And some there are who read it out of spite,
I fear there are but few who read it right.

But read it prayerfully, and you will see,
Although men contradict, God's words agree,

For what the early Bible prophets wrote,
We find that Christ and His apostles quote.

So trust no creed that trembles to recall
What has been penned by One, and verified
by all. SELECTED,

The Christ on David's Throne.

THE prophecies which speak of the coronation of this son of David do not contemplate His reign on earth. David himself says of this person: 'The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool.' This prophecy the apostle Peter applies to Christ, and says it was fulfilled in His resurrection and coronation: 'Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ [the Messiah, the Prince] to sit on his throne; he seeing this before spake of the resurrection of Christ.

... Therefore being by the right hand of God exalted,' he is this day made 'both Lord and Christ.' (Acts ii. 30-36.)

That His coronation and consequent ascension to the throne of David took place in heaven, and not on earth, these Scriptures place beyond question. The conditions of the promises made by David could never have been fulfilled by any earthly reign, or mortal son; and consequently Jesus, while he was mortal, could not have been crowned, nor His throne been established on this earth. His resurrection and ascension to heaven were necessarily preliminary and precedent to His coronation. It was in the heavens only that the throne of David could have been established forever. Accordingly, after His coronation on the day of Pentecost, Paul applies the language of David in Psalms xxxv. to his throne and this promised Son: 'But unto the Son, he saith, Thy throne, O God, is for ever and ever.'

The coronation of Jesus having taken place on the fiftieth day after His resurrection from the tomb, the Holy Spirit was dispatched to the earth to announce the fact, and, as Christ's minister plenipotentiary, to

open the reign of Christ and set up His kingdom. This was done on the day of Pentecost. The kingdom of heaven, the near approach of which John, the harbinger, and Jesus, in person and by His disciples, proclaimed along the Jordan and the Sea of Galilee, was formally inaugurated on this feast day, and 'repentance and remission of sins' were preached in the name of Jesus from that day forward.

H. CHRISTOPHER.

Studies in the Pentateuch.—V.

THE third book of Moses called Leviticus is an interesting compilation. The writer frequently begins with a few words of introduction and then adds a summary. Let us note a few instances.

If we read from Chapter i. to vii. 37, we find there a summary of the preceding chapters: 'This is the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings.'

Again we go to Chapter xiii. and read on to xiv. 54: 'This is the law for all manner of plague of leprosy and scale, and for the leprosy of a garment, and of a house, and for a rising, and for a scab, and for a bright spot; to teach when it is unclean and when it is clean: this is the law of leprosy.'

Further summaries are found in Chapter xi. 46, xxvi. 46, and xxvii. 34.

In Chapter viii. 5, Moses says to the congregation, 'This is the thing which the Lord commanded to be done.' He then describes the ceremonies connected with Aaron's investiture. The last verse concludes with 'So Aaron and his sons did all things which the Lord commanded by the hand of Moses.'

The same kind of thing is found in Chapter ix., concerning Aaron making atonement for himself and the people.

In addition to this, we find time and place mentioned with regard to a law. For instance Chapter vii. 38, gives time and place of all that has preceded: 'which the Lord commanded Moses in Mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the Lord in the wilderness of Sinai.' So also, Aaron's atonement for himself and the people takes place on the eighth day (Chapter ix. 1), evidently the eighth day after the erection of the Tabernacle, (see Exodus xl. 2.)

Time and place occur in the opening verse from chapter xvi. 'And the Lord spake unto Moses after the death of the two sons of Aaron when they offered before the Lord and died,' referring to the unauthorised fire of Nadab and Abihu. Furthermore, chapter xxv. commences and terminates with time and place, at chapter xxvi. 46.

Now in these statutes it is well to note that they are to be enacted in the land of Canaan: 'When ye come to the land.' The same future provision for that land occurs in chapter xxiii. 10 and xiv. 34. This shews that Moses legislated for the wilderness journey and the future occupation of Canaan by the people.

Besides laws and statutes being delivered by Moses, occasions occur when an incident leads to a law being promulgated. Thus in chapter xxiv., a man is heard to blaspheme, and is brought before Moses who enquires of the Lord, and a law is given covering this kind of thing, (verse 16.)

Similar episodes to this occurring in the wilderness journey are referred to in the book of Numbers. In chapter ix., there is the incident of a person coming into contact with a dead body.

The man found gathering sticks, (chapter xv.) and the incident of the daughters of Zelophehad concerning inheritance (chapter xxvi. 33), the law

being given in xxxvi. 8-11; where the inheritance was liable to be lost by marriage.

Going back to Leviticus, we find that in regard to animal sacrifices, an interesting feature is the fact that the animals offered in sacrifice were strictly confined to those five kinds which Abraham had offered. (Gen. xv. 9), namely, heifer, the goat, ram, turtle-dove, and pigeon.

ALFRED JACKSON.

The Heresy of Rome.

CARDINAL HINSLEY speaks as an Englishman ought. But one cannot help wondering how far the Papacy would endorse his words. It is a matter of history that Protestantism and democracy go together, while on the other hand Roman Catholicism creates the atmosphere in which dictatorship flourishes. It will be found that almost without exception those who have betrayed their country in these latter days, whether in Belgium, Austria, Czechoslovakia or France, have been Roman Catholics. That there is genuine piety amongst Romanists no sane man would deny. That there are iniquities associated with the Roman Communion every honest man must confess.

In this country we do not see the excesses of Rome which elsewhere are common. In the United States, for example, a priest is offering 'the greatest value ever received for twenty-five cents.' This small sum 'will procure for you nearly the immeasurable benefits of a thousand masses, five novenas of masses, and the daily prayers of our boys for twenty-five years!' Gommel is surely unnecessary. In Canada, a priest has lately been buried who was said to be a miracle worker during his life, and to be continuing to work miracles from his grave. Finger and

toe nails were, clipped from the corpse, and these precious clippings together with handkerchiefs, rosaries, medals and relics are being sold in the streets of Quebec! What a parody it is upon religion.

Christian unity is a precious thing, whether within the fellowship of Methodism or the wider circle of those associated with any Church which confesses the Lordship of Christ. But unity demands as its pre-requisite spirituality.

Joyful News (Methodist).

Nyasaland.

BROTHER RONALD writing on July 16th refers to the recent conference when twelve were immersed into the name of Jesus Christ upon confession of their faith in Him. It would appear as though a letter written previously has gone astray, so that I am without any report of the conference other than the interesting and important news of the addition of the twelve at Namiwawa, followed on July 7th with one at Chiradzulo.

The mission workers have been divided into two groups, the Zomba-Mlanje group and the northern group, both under the responsibility of our British brethren, with whom Bro. Hollis is generously co-operating.

Throughout the year, up to June 30th last, the Nyasaland Churches contributed a total of £18 14s. 4d? to the mission work. Fifteen Churches contributed to this considerable sum. One Church sent is., one sent 3s. iod., there were two Churches that each sent £3, while the highest amount, £3 3s. *jd.*, came from another Church. Where wages are so low, these amounts tell of much devotion and loyalty to the Church and its purpose in the world.

One shilling! Does this Church's contribution suggest anything to our readers? What does a shilling mean to us? How much or how little? Only when it is the supplementary old age pension does it seem much to some, but it is very little to the pensioner. Whether it is little or much to our readers, and there must be thousands, one thousand shillings equal £50. How glad would I be if, during nexj month, I

had to send receipts for £50. I would like the experience.

The work has been carried on in the northern group, for we have had five workers there, but with the re-arrangement we shall now have eight teachers and preachers in that group. In the Zomba-Mlanje group we have nine, including Bro. Ronald. He takes the supervision of both areas. He needs a motor-cycle, or at least a new pedal cycle, for his present one has had some rough usage over a long period of years. Does anyone feel inclined to help in the provision of a cycle? Some years ago, we were able by the generosity of a Scotch sister to send sufficient money to Bro. Frederick to get him a cycle. Will anyone care to follow in her steps? The work grows and the responsibility increases, both at home and in Nyasaland. If each one did a little a great deal could be done.

W. M. KEMPSTER.

News.

Blackpool.—It is, I think, twenty-one years this month since meetings began in Blackpool. A good sister there remarked to me that they were 'formed' a Church in the following December, when our late Bro. James Flisher visited them. I contend they were a Church from the first time they met for the Breaking of Bread.

Two or three families had gone to reside in Blackpool after the war, and meetings were first held in the homes of the members. The writer went to Blackpool in March the following year, by which time meetings were being held in the Imperial Cafe, in Bank Hey Street. At this time, only an evening meeting was held for the Breaking of Bread.

The membership was about twelve. The work has always been difficult, and suffered because no settled meeting-place could be secured. Meetings were next held in the Friends' Meeting Room in Cauce Street, after that in Ribble Road, and at two places in Coronation Street.

In 1926, without any money in hand, the present meeting-place in Gadsby Street was secured, and in 1932 alterations were made which were a decided advantage, and a baptistry was put in.

Much hard work was done, advertising made use of, and special missions held, and eventually the membership was doubjed,

The seasonal activities of Blackpool hindered the work. From May until after the illuminations were over every year it was impossible to do sustained work,' and only for four or five months each year could the Church settle down to steady work.

Many visitors during the years had fellowship with us, many times the meeting-house would be full in the morning for the Breaking of Bread. Strange as it may seem, not more than five cent, of these visiting brethren would be present at the Gospel meeting. The lure of Blackpool was greater than that of the Gospel.

Four of the original members are still in fellowship, I think, and one who all these years has kept in contact is in Port Elizabeth, Africa.

Speakers from the Wigan district have served the Church over the years mostly, and for some years the Lancashire and Cheshire Committee sent speakers at intervals. Bro. C. Bailey came over on week nights during a period with the Chorley Church. One anniversary, Bro. R. K. Francis was the speaker. This was the first Lord's Day in January, and an open-air meeting was held on the sands opposite the Tower. Our late brother's stentorian voice proclaimed the message to listeners on the promenade. Others who rendered great help were Brethren Hassell, Crosthwaite, Nicholls and our late Bro. John Scouller, who laboured hard during two winters, sparing not himself either in the open-air or indoors. His work abides unto this day. The writer had sixteen years in fellowship, and owes much to the Church there.

A. L. FRITH.

Cape Town, Woodstock.—Amid much indifference in this locality we are determined, together with other faithful brethren, 'to declare the whole counsel of God,' and to 'contend earnestly for the faith which was once delivered to the saints,' and so cast 'down every imagination, and every high thing that exalteth itself against the knowledge of God, and bring every thought into captivity to the obedience of Christ.'

We plead for a life of separation from denominations and pleasures of this life, feeling assured that if we labour faithfully, with earnest prayer to God, we shall 'in due season reap if we faint not.' In this present world of anxiety and deep distress may we constantly look unto Jesus, 'casting all our care upon Him, for He careth for us,'

not casting 'away our confidence which hath great recompense of reward'; but watching and waiting, saying with the Apostle John, 'Even so, come Lord Jesus.'

A young people's meeting, conducted by Bro. Kannemeyer, is held on Tuesday evenings, and is arousing great interest.

T. HARTLE.

East Ardsley.—Since our last report we have had the joy of receiving two more sisters into fellowship. These are Sisters Mabel England and Vera Dakin, who were baptised on Wednesday, August 21st. This brings the total number of additions since July to nine. We give thanks to God, who giveth the increase.

Here is a brief account of meetings held while Bro. Winstanley was with us. Lord's Day school in the morning. Breaking of Bread in the afternoon. A short break for tea, and then open-air meetings, in various parts of the district, prior to our Gospel meeting, which commenced at 6 p.m.

On at least four occasions we held open-air meetings after the Gospel service, so it will be seen that Sunday was a full day.

The Young People's meeting was held on Monday nights, and this was followed by a Prayer meeting. We had Gospel meetings every Tuesday and Thursday evenings. In addition, Bro. Winstanley served the Morley Church on Wednesday nights.

Our brother worked with untiring zeal, and preached a true, old-time Gospel.

This period of sowing and reaping has been one of rejoicing and encouragement to us all, and we pray that God will grant His continual blessing and guidance.

L. MURPHY.

Morley, Zoar Street.—The Church has just enjoyed a six weeks Gospel Mission. During the month of July, we had the assistance of Bro. Albert Winstanley (Evangelist), on Wednesday evenings, as a prelude to a more intensive effort in August and September. Our brother was then labouring with the Church at East Ardsley, and they very kindly agreed to his coming along to prepare the ground.

We had very good meetings, and we are deeply indebted to brethren from Ardsley and other Churches in the district, notably Liversedge, who came and helped to increase numbers at our Saturday and mid-week meetings.

The first two Lord's Days in August, we had the services of Bro. Winstanley, and in that short space of time he got through a tremendous amount of work. He addressed meetings at Morley, Ardsley and Liversedge, and he left us feeling how good it would have been had he been able to stay and carry on the work he had so ably begun.

The following two Lord's Days, we had the assistance of Bro. Partington, of Hindley, and this young brother impressed all with his able exposition of the Word of God. He too worked earnestly, addressing the school and a Saturday evening meeting, in addition to the work on the Lord's Day.

Then on September 1st and 8th, we had the able assistance of Bro. L. Morgan, of Hindley, and he laboured as only he can to win souls for Christ. His addresses on 'Walking with God' and * Losing and Finding,' will long be remembered for their beauty of expression, and sincerity of purpose. How (the unsaved could listen unmoved, as they did, passes one's comprehension. But good seed has been sown. 'Paul planted, Apollos watered,' and we have faith that, in His good time, God will grant the increase.

Although we were not blessed with new converts, we had two restorations. Brother and Sister Dawson Sykes, who left us years ago, attended the meetings, and on Lord's Day, September 8th, were received back into the Church with great joy. We look forward now to many years of unbroken fellowship with our brother and sister.

In addition to the brethren named, we are indebted to the following also for able service and Gospel messages at our meetings: Brethren McDonald (Liversedge), L. Murphy (Ardsley), and Bro. Allen Murray (East Kirkby). To all these and others who rallied to our assistance we tender our warmest thanks. **HAROLD BAINES.**

Pennyvenie, Ayrshire.—During the first fortnight of July and the month of August we have had the services of Bro. Crosthwaite, and through his sound scriptural teaching we have had a great spiritual uplift.

Much sowing of seed was done in the neighbourhood by open-air meetings, our activities spreading to New Cumnock, and still further afield to Old Cumnock, a distance of thirteen miles, where one of our Churches existed ninety-four years ago.

Some people have shown interest in our meetings here, and from time to time questions have been asked. We trust that the seed sown may yet bring forth fruit.

Over fifty meetings were held, at all of which our brother was actively engaged. We pray that our heavenly Father will bless his labours here and in new spheres.

E. JESS.

Kelty, Fife.—Brethren desire to express warmest thanks to Brethren T. Reid, W. Kenny, A. Seath and W. Hoggan for valued help in preaching and teaching. 'They that sow in tears shall reap in joy.' He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.'

Wanted.

PHOTO, Annual Meeting Picnic Group, Leeds, 1905. Price, etc., to Editor.

Obituary.

IT was only on March 18th this year that Bro. J. R. Edwards, of Bristol, passed away. Now we hear with regret that his wife, Mrs. Edwards, died on Tuesday, September 3rd, after a long illness. She has gone from earthly troubles, though these were borne cheerfully, patiently and hopefully. She has gone to the rest she needed, and we believe is in the keeping of her Saviour. Our sympathy, and that of all her friends and brethren, is with the family and relatives who have been so heavily bereaved.

W.M.K.

Brighton.—Brother Frank Huggett passed to his eternal rest on August 26th, having been a member of the Church for over half-a-century—during this time he had given full service in the Master's kingdom, in preaching and teaching. We shall miss his regular attendance at the Lord's Table, also his kindly and sympathetic nature. May his sorrowing daughters and son be comforted with the knowledge of his faithfulness. We look forward to the time of reunion. Bro. Nelson Barr conducted the service at Oxford Street Chapel and Hove Cemetery. **E. W. PARIS.**

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OUR AIM.

WE MAKE it our aim to further a movement, comprising Churches and individuals, for a complete return to Christianity as it was at the beginning.

HENCE, WE STAND:

1. FOR THE BIBLE AS THE ALL-SUFFICIENT STANDARD and rule of faith and practice, recognizing that what God required from His ancient people, Israel, is found in the Old Testament Scriptures, and what He requires from all now is contained in the New Testament Scriptures.

2. FOR THE UNION OF ALL BELIEVERS ON THE NEW TESTAMENT BASIS. Our Lord prayed that *'they all might be one that the world may believe.'* This prayer makes the union of His people essential to the salvation of the world, and can only be answered when there is a return to the faith, ordinances, and order of the Church of the Apostolic age.

3. FOR THE REJECTION OF ALL HUMAN CREEDS, **Confessions of Faith, Doctrines, and Commandments,** and the acceptance of the Divinely-revealed creed, *'Thou art the Christ, the Son of the living God,'* believing that a real heart-grip of that, with all it implies, will lead to a complete surrender of life and will to Him.

4. FOR THE ORDINANCES AS DELIVERED BY THE LORD, and kept by the first Christians. The Scriptures clearly show that BAPTISM was the *immersion* of a penitent believer into the *name of Jesus Christ*, in order to the remission of past sins. The Lord's Table, on which THE LORD'S SUPPER is spread, is *inside the Lord's Church*, and is *for the Lord's People*, to be partaken of on the *first day of the week*. This Divinely-ordained memorial of His death for us is to be kept by the Church *until He shall come again*.

5. FOR THE MINISTRY OF ALL THE CHURCH—every member, in differing spheres, doing that for which they are fitted, limited by ability to edify the Church.

6. FOR THE SUPPORT OF THE CHURCH BY THE CHURCH ONLY. **Only those who have obeyed the Gospel have the duty and privilege of contributing to its treasury.**

7. FOR THE ABANDONMENT OF ALL SECTARIAN NAMES AND ECCLESIASTICAL TITLES, **and that Churches and believers should be called by the names found in the New Testament.**

We shall be pleased to answer enquiries relating to the above* and to put those interested in touch with believers standing for these things.

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