

The Scripture Standard

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

VOL. III. No. 12.

DECEMBER, 1937.

Our Apologia.

'HEAR YE MY DEFENCE' (*apologia*). (Acts xxii. 1.)

THE close of another volume seems a fitting time to re-state our position and purpose. Some are concerned because we are being misrepresented. We are neither surprised nor deeply concerned. Misrepresentation has ever been the chief weapon of opponents of the truth. The Lord Jesus, His Apostles, and faithful witnesses, were all falsely accused by ecclesiastics and scholars who were unable to answer their arguments. Misrepresentation is really a compliment to the strength of our position, evidencing that, fairly and truthfully stated, it cannot be successfully gainsaid.

It is said that we are 'opposed to education, and put a premium on ignorance.' We are not opposed to real education which better fits preachers and others to serve the Lord faithfully, but we are opposed to education (falsely so called) which, ignoring all the evidence to hand, seeks to set aside or undermine the truth and authority of the Divine Word. A Scots brother said, 'There are two kinds of ignorance: ignorant ignorance, and educated ignorance.' We think the latter the more dangerous. Of our Lord, scholarly ecclesiastics said: 'How knoweth this man letters, having never learned?' (John vii. 15). And because, like their Master, the Apostles had not passed through the schools and colleges they were regarded as 'unlearned and ignorant men.' (Acts iv. 13). We protest with all our powers against the impression some are trying to give that there was no scholarship in the movement until a

certain college was started some seventeen years ago, and if a person has not passed through, or is opposed to the teaching given in that institution he is necessarily uneducated and ignorant. Some of our pioneers even in secular education, to say nothing of spiritual, were far ahead of any connected with that college.

Then, because we stand rigidly for the Old Paths, and for absolute loyalty to God's revealed will, we are said to be legalists who care more for the letter than the spirit of the Word. Of course, those who introduce Anglo-Catholic ritual and practices are not legalists!

How that passage about the 'letter' and the 'spirit' is perverted and misapplied by those who wish to evade the plain teaching of the Scriptures. A reference to 2 Cor. iii. shows that by the 'letter' Paul meant the law written and engraven in stones, and by the 'spirit' the laws" of the new covenant written by the Spirit of God on 'tables that are hearts of flesh.' It would be well if those who misuse that passage would tell us how to get at the spirit except through the letter? If the words in which the Spirit has revealed the mind of God are not reliable, how can we get to know the Divine mind and will? And how can we carry out the spirit of the Lord's commands if we do not obey them as they are given in the Word? All the teaching, examples, and warnings in the Scriptures confute the idea that the spirit is more important than the form.

Then it is said we are 'Amis'—against and opposed to everything. We are opposed to all daring innovators whose practices are condemned by the Scriptures, from the time when Cain brought as an offering to the Lord what he thought instead of what God commanded, down to the latest human ritualism foisted on some Churches. If under the specious plea, 'it is not forbidden,' an organ can be introduced into the worship of the Lord, why cannot other things be brought in? And where is the stopping place? How argue against baby-sprinkling, if you allow other things for which there is no warrant in the Scriptures?

We are charged, too, with being opposed to progress. This comes badly from those who, in the name of progress, have caused the present unrest and stagnation in the Churches. While the Churches kept on the old lines—from which we have not departed—steady and solid progress was made. But during the past seventeen years in which the 'progressives' in our ranks have made frantic and unscriptural efforts to speed up progress, no real advance has been made. Official figures show that whereas seventeen years ago the membership of the Churches was 16,011, the last return (1937) was only 15,823, while the Editor of the official magazine asserts that the vital membership is less than half that returned in the *Year Book*. (C.A., Dec. 28, 1934)-Comment is needless.

We are out for progress, but we remember that 'there is an advance which is not progress, but apostacy.'

Those who are courting sectarian smiles and worldly honours—contrary to that sound teaching which demands purity in worship and service, and separation from the world in life and conduct—are the real troublers, division-makers, and hinderers of progress. They admit, and glory in the fact, that they do not stand on the old ground, or hold to the original plea of Churches of Christ. It was of such Paul wrote: 'Mark them who are causing the divisions and

occasions of stumbling, contrary to the doctrine which ye learned, and turn away from them.' (Rom. xvi. 17 R.V.).

We are out for a clearer line of separation between the Church and the world. The Church is in the world to influence it, not to be influenced by it. We are out to lift the Church and its members to a higher spiritual level, but we do not believe that the way to accomplish this is by word and example to encourage young people to attend theatres, cinemas, and dances. 'Oh, for a closer walk with God,' that all might be living epistles, known and read by all, testifying to the redeeming, regenerating, and sanctifying power of the Gospel of Christ.

Loose thinking about the Word of God generally leads to loose living. We do not suppose that what we have written will stop the misrepresentations that are being circulated. Some will still spread them and speak of us as 'a small minority.' But in the stand we are making, we are confident that the great majority of the rank and file of the movement is with us. The official *Year Book* reveals what a very small clique of Churches and individuals are really supporting the college and its operations. Our daily experience is confirming us in the view that the Churches are tired of namby-pamby modernist preaching, and are ready to respond to the old-time message.

'Now's the day, and now's the hour,' for such to show themselves men; and strike a decisive blow for the original position and plea of Churches of Christ. EDITOR.

Old Paths Committee.

AS would be gathered from the Leeds Conference particulars and the insertion of my address in last month's issue, I was requested by the Conference to act as Secretary in connection with the Old Path Committee and work. May I ask on behalf of the Committee and myself the cordial

help of all who are devoted to *strict* New Testament principles, and glory in the Restoration Movement as commenced and advocated by our revered leaders in Britain and America? Personally, we shall be very grateful for information and suggestions of interest and helpfulness in our Old Path endeavours. Please let us have such, Brethren. The Master's business is urgent. The Saviour's claims are foremost.

We are greatly encouraged by the rich Divine blessing during the past two months on the labours of our esteemed Brethren W. Crosthwaite and John A. Hudson. Let us pray and strive for further like blessing, and also for wisdom from above in our evangelistic and kindred arrangements during the coming weeks and months. May the love of Christ constrain us.

CHARLES BAILEY.

Warley Drive,
Morecambe.

Important Notice

FROM THE TREASURER.

MY thanks are due and are sincerely tendered to those who have promptly responded to my appeals in the last two issues.

Will all readers who get their copy from our agents in various churches, please let them know your requirements as soon as possible.

Will all agents please let me know their needs for 1938, and send own name and ADDRESS SO that a new MAILING LIST can be drawn up for use in the new year. This as soon as possible in December.

Increased cost of production. Our printer is faced with increased labour costs and a sharp rise in the price of paper, neither of which he is responsible for. This means that the cost of printing the S.S. next year will be more. However, it has been decided not to increase the price of the magazine, but to depend upon our readers to meet our needs. Every issue is sent out at a loss, a thing quite common, to magazines of this type. Our

loss in 1938 cannot be less, and we shall look for the best support possible in the new year.

Printing will be more or less strictly for requirements, and so all must order their copy or copies.

Reading Cards for 1938 will be out in due course. There is no charge for these, a few stamps to cover our postage costs is all we ask. These cards could be widely distributed by our readers, and would be a means, perhaps, of increasing our circulation, which is very desirable and necessary.

A. L. FRITH.

10 Poulton Street,
Fleetwood, Lanes.

Back to Jerusalem

THIS is the title of a pamphlet by Bro. Jorn Allen Hudson, of U.S.A. who, in New Zealand, Australia, and Britain, has rendered generous and splendid service to the Restoration cause. Many of our readers have heard and have been stirred by his fine appeals for loyalty to the Old Paths. The pamphlet which is just out, and which we have read with interest and satisfaction, is a searching exposure of modern departures, tendencies, and dangers; and a clear setting forth of the New Testament position; and of the Church as the only divinely approved organisation.

All should read it: and it should be widely circulated among the advocates of innovations.

EDITOR, S.S.

The pamphlets referred to above are being distributed free—by the generosity of Bro. Hudson—postage and packing charges only being asked for. They may be had from Walter Barker, Station Road, Langley Mill: 6 copies, 2d; 12 copies, 3[^]d; 18 copies, 5d; 24 copies, 6[^]d; 30-48 copies, 8d; 60-72 copies, 10d; 100 copies, 1/-.

EDITOR'S ADDRESS DURING DECEMBER:

c/o Bro. G. Hudson, 102 The Broadway,
Handsvorth, Birmingham 2?

Alpha and Omega

I am Alpha and Omega, the first and the last, the beginning and the end.

—Rev. xxii. 13.

THIS language is used three times in the Book of Revelation. It is the title applied to the Lord Jesus Christ, and it is a recognition of His place and position, in the great system wrought out for man's redemption, as our Prophet, Priest and King. The Lord Jesus Christ is the beginning and the end of all God's remedial plan, of which the Bible is but a development, and in Christ is comprised all that goes between. As Paul says, 'God was in Christ reconciling the world to himself.' We should be glad that we have to meet the great God in His peerless Son, and come into the favour and family of God by that wonderful revelation of the 'Word which was made flesh and dwelt among men.' One who lived for us, loved us, and died for us, so that He might be the finisher as well as the author of our faith.

In our study of the sacred text it would be evident that the Divine Father intended everything in Christianity to centre in Christ, and thus away back in Genesis we find the Alpha, in the beginning. All revelation centres in the Christ: the old law pointing down to Him, the new law growing out of Him. Genesis, as you know, presents the Messiah as a sin-offering for the world, and the last book in the Bible reveals that He shall come quickly without a sin-offering unto our complete salvation. In the first book of the Bible we have man in perfect harmony with God, pure and sinless, and God talking with him as friend would talk with friend, but by reason of sin he becomes alienated, ruined and lost in the world—an outcast and subject to death.

We come down to the last book of the Bible and see man redeemed and perfectly happy in the fellowship of the great God.

There were 1,500 years between the times of Moses and John, the writers of the first and last books of the Bible, and there are some striking facts and features in these two books.

In the first book we see the garden of the Lord, and that garden specially planted for the happiness of man. It would seem as if the Divine Father in the beginning thought that this earth (beautiful though it was before it was cursed by sin) was not sufficiently beautiful for man to dwell in, and so 'He planted a garden eastward in Eden.' We see in the background of the picture the Old Serpent, the wicked one approaching the innocent pair on his mission to ruin and destroy them; and he succeeded. He led men astray, and as a result we see them thrust out of the garden, and away from the river which watered it. When the curse was pronounced on man there was also the promise of a Redeemer to come.

Coming down to the last book, the old Serpent (the Devil) was bound down because he had been overcome by the second Adam—the Lord from Heaven, who appears with His bride by His side standing by the river of waters, pure as crystal, where there is the tree of life, yielding its fruit every month and the leaves for the healing of the nations—no longer guarded by a flaming sword, but free to all who overcome. No more curse, for the former things have passed away. No more death. No more pain or crying, or sorrow. These things have passed away. That is the picture. Jesus is the Alpha and Omega in the Book of God—the Alpha and Omega of Christian life. Do you wonder that Paul said 'Ye are complete in Him'? Of the Christ, the Great God Himself said at the mount of transfiguration, 'Hear him.' The one great truth to be believed and the one great confession to be made before men is that He is the Christ, the Son of the Living God. Paul said 'Ye are complete in Him.'

A story is told of a little girl, a young believer in the Lord Jesus Christ, who had been an invalid for a long time, yet was a patient little sufferer, never complaining, but always bright, cheerful and happy, so much so that she surprised others who came to see her. It is said that a few days before she died a lady who came to see her asked, 'How is it that you are so bright and cheerful, when you cannot go out with the other children to enjoy the trees and gather wild flowers and hear the birds sing and the music of the brook?' 'Why,' said the little girl, putting her hand on her Bible, 'I am happy because Christ is here.'

We ought to be glad the Saviour is there. That is the secret of happiness in young manhood and womanhood; and nothing takes the place of Christ when He is enthroned in the heart. Christ is the Alpha of Revelation. Paul called Him 'The author and finisher of our Faith.' Do you know the Bible is one transcendent idyll which concerns a person known to the world as Jesus of Nazareth, known to the children of men as the Christ? If you were to strike the idea of Christ out of the Book—to blot out His name from Matthew, Mark, Luke, John, and the Acts—the Bible would fall to the level of a book of human production, but with Christ in it, it is spirit and life. 'It is quick and powerful and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.'

Christ is in the Old Testament as well as the New. You remember when the two disciples were walking to Emmaus in sorrow and sadness, Jesus joined them, but they did not recognise Him and supposed Him to be a stranger. He asked them 'What talk have ye, one with another?' They asked 'Are you a stranger, Sir? Have you not heard of the remarkable things that have happened in Jerusalem?' He asked them, 'What things?' They told Him of Jesus

and His death, that this was the third day, and how certain women had gone to the grave but found it empty, and had seen a vision of angels who declared that He was alive. 'Oh fools, and slow of heart to believe, all that the prophets have said. Ought not Christ to have suffered these things?' And beginning at Moses, He expounded unto them in all the Scrip* tures the things concerning Himself. Jesus is in the Old Testament, notwithstanding that the Higher Critics are trying to write Him out. If they succeed in taking Him out of the Old, they will proceed to take Him out of the New and destroy our confidence in the Saviour of the world. In a measure this is being done. Let us cling to the Old Book and the -old fashioned faith, because Jesus, 'in type,' is in the Old Testament.

I remember a few years ago reading of a conversation that the late *Mr. Alexander Campbell* had with a Jewish Rabbi, in Cincinnati. You know, there are very explicit statements in the Old Testament concerning Jesus. The first clear prophecy is by Jacob (Genesis xlix. 8-11), 'Judah, thou art He whom thy brethren shall praise: thy band shall be in the neck of thine enemies. . . . The sceptre shall not depart from Judah nor a lawgiver from between his feet until Shiloh come and unto him shall the gathering of the people be.' *Mr. Campbell* said to the Rabbi, 'Do you know why the Jews to-day are a scattered nation, without a king?' The Rabbi said, 'I do not. You know, as a people, we are hated and despised by the whole world.' *Mr. Campbell* said, 'I love the Jews. I would never have had a Saviour but for your people. I love the Jewish people.' After some conversation the Jewish Rabbi said, 'You are the only Gentile I have ever met who seemed to understand the place of the Old Testament writings.' The reply was, 'Let me ask you of whom did Moses speak when he said, 'A prophet shall the Lord your God raise up from among your brethren like unto me. Unto him shall ye hearken.' 'Oh said the

Rabbi, 'he had reference to Joshua.' Mr. Campbell said, 'Joshua was not in any respect like Moses, neither as a man nor as to the work he was to do. This prophet was to be like Moses.' The Rabbi said, 'I suppose you think that has a reference to Jesus Christ.' Mr. Campbell said, '*I have not the slightest doubt about it.' The Rabbi said, 'I admit that Jesus of Nazareth has a strong claim to be that man.' Again Mr. Campbell said, 'You have no sacrifice now, and without sacrifice there is no remission of sins; and without remission of sins, where is your security?' The Rabbi said their only ground of hope is in the mercy of God.

If you do not accept Christ, you will be lost for ever. Coming now to the New Testament, we see one like unto the Son of Man, whose countenance was bright as the sun shining in its noon-day power. All that is exalted and honoured goes to make up this vision of the triumph of the Son of God. 'He that testifies these things saith, Behold, I come quickly.' That is the last word of the Christ. He is coming; let us all be ready and say, 'Even so, come Lord Jesus.' Christ is the beginning and ending of the Christian life.

The real true life begins with union with Christ, and we must be branches in the Vine, having vital connection with Christ. 'He that hath the Son hath life, and he that hath not the Son hath not life/ and as long as we live we shall not forget the hour when we confessed our Saviour and put Him on in His own appointed way. That joy is the joy of sins forgiven, when by faith we put our hand in the Saviour's and pledge ourselves to render Him the service of our lives. If we confess Christ He has said He will honour us in that day. By and bye, we shall all come to walk the deep dark valley, and if we have made Jesus the friend of our life and have tried to grow into His image, He will lead us safely through, until at

last we meet before our Father's throne.

I have heard from an old disciple in Western Ohio—an old man who knew Thomas and Alexander Campbell—that when Thomas Campbell lay dying he lost consciousness. The day he died his friends stood by his bedside. When he was spoken to he simply shook his head. They were anxious to find out if he could not leave behind any words of triumphant faith and hope.

His son Alexander bent over the bed and said: 'My father, don't you know me?' He said: 'Who are you?' Alexander Campbell said: 'Father, I am your son, Alexander.' The old man replied: 'Have I a son called Alexander?' An old friend said to him: 'Brother Campbell, have you forgotten Jesus?' The light of triumph and faith came into his face, as he said: 'Do you think I would ever forget my Saviour?' He then quoted the concluding stanzas of his favourite hymn: 'Jesus will be the light and joy of that blessed land, and there shall be no darkness there.'

If in our country people say: 'I want to go to heaven when I die.' I suggest that going to heaven takes place *now*, and if we are not growing into heaven, we are not going. When a tree stops growing it is dead. I am not particularly concerned about the location of heaven—whether the new heaven will be on this earth or no. If it is, I shall be quite satisfied. 'O to be with Jesus, that will be heaven. It seems to me that it will be the hour of our supremest joy when we stand face to face with the Master, and with our own lips tell Him all; when we shall join with that great multitude that no man can number who ascribe salvation to God and to the Lamb. 'Worthy is the Lamb that was slain to receive power and riches, and wisdom and, strength, and honour, and glory and blessing.'

Let us so live and die, growing into the likeness of the Lord, and we shall in that crowning-day be like the Master,
w, p. CAMPBELL,

Bible Readings.

OLD TESTAMENT.

Psalm This psalm belongs to a period xlii when pious people were under the necessity of travelling to Jerusalem for the purpose of worship. Here is the expression of one who longs once more to find himself amid that joyous company, but finds himself precluded from participation from the joy of such seasons of refreshing. Christians to-day are not likely to find themselves under the same disability, for where two or three are gathered together the presence of the Lord is assured. The time now is when neither in Jerusalem or on Gerizim need men go to worship, for the worship of God is a spiritual and not a local one. We have access unto the living God through our Lord and Saviour, Jesus Christ; and though sundered far, by faith we meet, around one common mercy-seat.

• loot oh The water of life is still freely
iv offered (Rev. xxii. 17) to those
 ' who have not the wherewithal to
 purchase it. It is the free gift of our Lord
 and Saviour. Unfortunately, the people
 prefer to spend money for that which gives
 no permanent satisfaction. The 'sure
 mercies of David' are, according to Paul,
 realized in the raising of Jesus Christ from
 the dead (Acts xiii. 34). •

Other peoples will accept God's offer of
 mercy, therefore Israel is exhorted again to
 seek the Lord and forsake evil ways and
 unrighteous thoughts. The mistake so
 many make is to prefer their own ways and
 thoughts, instead of attending to and
 accepting God's Word. That Word, as
 seed sown in good soil, will bring forth
 thirty, sixty, and a hundred fold.

To Syria and the Northern
 1 16 Kingdom had combined to war

against Ahaz, king of Judah.
 They besieged Jerusalem, but were re-
 pulsed (see 2 Kings xv.).

Pekah, the king of Israel, was a usurper
 who murdered the king of Israel and seized
 the power for himself. Isaiah does not
 acknowledge him as king or even name him
 —merely speaking of him as Remaliah's
 Son. The prophet assures King Ahaz that
 Ephraim (that is, the Northern Kingdom)
 will soon be broken. Faith in God's Word
 was the condition of his being established.
 The prophet offers a sign, but the king,

•With a shew of piety, refuses. Ahaz was
 preparing to seek help from the growing
 power of Assyria (2 Kings xvi. 2); and,
 refusing the sign is rebuked; but assured
 that God will yet give a sign—the promise
 of a Son to be called Immanuel. This is a
 further development of the word spoken hi
 the charge to Isaiah (vi. 13) of the Holy
 Seed. Its confirmation and fulfilment is
 found in Matt. i. 23.

Psalm The impossibility of fleeing from
 139 the presence of God is emphasized, and
 it is well when, like Jonah, we recognise
 that fact.

The most enigmatical part of this psalm
 is found r4-r6 verses. What does the
 psalmist mean by his having been 'made in
 secret and curiously wrought in the lowest
 parts of the earth'? David's birth was
 common and natural. The statement made
 here contains the very fact that gives the
 theory of evolution all its plausibility. The
 frame not only of David, but of all man-
 kind, was planned in the formation of the
 lower animals: They were being wrought
 and finished day by day, long before David
 existed, but bearing the promise of a higher
 creature, made in the image of God.

• • • •

Luke 1 NEW TESTAMENT.

26-56 The 'sixth month' mentioned
 in verse 26 is explained in

verse 36. The momentous
 declaration by the Angel Gabriel, that the
 Child who should be born and whose name
 should be called Jesus, should have given
 to Him 'the throne of his father David,'
 and that He should reign over the house of
 Jacob for ever, confirms many an old time
 prophetic declaration. (See Isaiah ix. 7;
 Psalm lxxxix.; Daniel vii. r4; Micah iv. 7;
 2 Samuel vii. r3). It also puts beyond
 shadow 'of doubt that Mary was a
 descendant of David. The promise of
 the perpetuity of David's throne has failed,
 and must fail, if dependent on any earthly
 sovereignty. Some assert that David's
 throne is perpetuated in the Anglo-Saxon
 race, which is supposed to be the lost ten
 tribes. Scripture nowhere says that the
 ten tribes were lost, and, in any event,
 Judah to which David belonged was NOT
 one of them.

Luke 1 The prophetic power had been
 57-80 suspended for four centuries but is
 renewed when Zecharias
 spoke as he had been moved by the Holy
 Spirit. His declaration that the promise, as
 to the raising of a horn of salvation in the
 house of David, had been *proclaimed by
 the mouth of God's holy prophets from the
 .beginning,' is most valuable and assuring ir

an-age' that largely **denies** the fact. His statement that John was the messenger predicted by Malachi (ch. iii. i), emphasized by the definite endorsement of the Saviour (Matt. xi. 10), makes the fulfilment beyond cavil.

Luke ii Luke has been found so accurate in his statements that we may be certain he was not, as some suggest, confusing the enrolment mentioned here with that of Acts v. 37. On this birth night, there were shepherds in the fields with their flocks. The time of the year was assuredly *not* December, as the weather at that time in Palestine is much too inclement and the dearth of pasturage would render it farcical to have sheep on the hill sides. Neither was the month of December a likely time to require the whole population of Palestine to journey each to his own city for the purpose of a census. The angel's pronouncement and the song of praise by the heavenly host was sufficient guarantee of the Messiahship of this Child, born to restore peace to all men.

The last verse records that **Matt. ii.** Jesus was called 'Nazarene.' The populace identified Him with this little highland village where He spent His childhood, and riot with the city of His birth. The chief priests and scribes at least knew where to find the information predicted as to the place of birth of the Messiah. Scoffers as they were, they could not deny the prophetic power of Micah's or the certainty of its fulfilment.

Kings of the earth may set themselves against the Lord and His Anointed, but there can be naught but frustration of all efforts to anticipate or minimise the plans and purposes of God.

Centenary of a Notable O.P. Defender.

JUST a century ago—November 23, 1837—was born one of the ablest, bravest and most devoted of Old Path advocates and defenders, James Anderson. For thirty-six years, he was recognised evangelist of the Slamannan district of Scotland, where the *Scripture Standard* editor, for more than a decade, has laboured so strenuously and, divinely blessed, successfully. A powerful preacher and lucid expositor, winning converts with his telling reasoning and appeals, Brp. Anderson was specially to the

fore in defence of the truth against unscriptural systems of his day. Within two months of commencement as evangelist he held two public debates, and probably over twenty more ere the close of his activities. Similarly, he was 'unflinching in opposing innovation tendencies amongst our own Churches. In 1904, when Annual Meeting chairman, he declared that, for forty-four years, he had *enjoyed* sweet, uninterrupted fellowship in the Brotherhood, forty of these preaching the Gospel, and during thirty his whole time given to proclamation and defence of the truth, each year strengthening his conviction that, of all peoples, We were making the most consistent effort to get back to the religion established by Christ and His Apostles.

We hope, with the Editor's permission, to give (D.V.) in a future issue a summarisation of the work and characteristics, with lessons therefrom, of this noble Restoration Movement hero. Meanwhile, we emphasise his warning, particularly necessary now, 'Insofar as we depart from the God-given model, we shall have to do the work over again.'

C.B.

Evangelist Fund.

THE Treasurer of the Evangelist Fund acknowledges the following contributions:

Receipt No.	Amount £ s. d.	Receipt No.	Amount £ s. q.
1	6 0	19	2 0 0
2	10 0	20	1 0 0
3	1 10 0	21	2 0 0
4	5 0 0	22	1 0 0
5	2 6	23	2 0 0
6	1 0	24	2 0 0
7	10 0	25	2 10 0
8	5 0	26	2 6
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10	2 0 0	28	10 0
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16	3 6 8	34	4 0 0
17	2 6	35	2 0 0
18	2 6	36	9 0

R. MCDONALD.

Correspondence.

TO THE EDITOR.

Dear Bro. Crosthwaite,

I appreciate the tone of your reply to my letter, and I do not wish to lengthen this discussion. Especially do I want to disclaim any desire to score points—the very thought of that is abhorrent to me—but frankly, I am puzzled.

Your article was a plea for private interpretation against Catholic interpretation. Now, private interpretation, if it has any meaning at all, implies the possibility of differences. This point is fundamental in my contention. If this is—true, then how can we all speak the same thing? On any question, unless differences are ruled out by precision of language, the dissenter is always entitled to say, 'Well, that is my interpretation.'

You refer to what happened during the war. My recollections of what happened in that unhappy period are now very hazy; but I believe the circumstances you refer to tell against your present contention rather than for it. The rank and file of our Churches were confused, and their confusion arose from the lack of official guidance. I listened to you several times in the early months of the war, and I can credit you with sounding a note of clearness and conviction. I believe that others urged the duty of military service. But in the main, as well as I can remember, young men were left to form their own private judgment.

But notice this singular truth. On nearly all questions of doctrine the Society of Friends allows private interpretation. On the question of war, however, they have always presented an unequivocal official pronouncement. And who will deny that their testimony has been strongest and most valuable just where private judgment has been superseded by an official interpretation.

In general, unrestricted private interpretation has led to this lamentable situation, namely, groupings of individuals according to *this* interpretation, or *that* emphasis, interminable discussion, often on matters of interpretation, with interminable division and re-groupings. It is all like the old game of finger in the cap; with this difference, the game did come to an end, but the other process never does.

The stark fact is that private interpretation is not tolerated even by those who pay lip service to it. For example, are the pages of

The Scripture Standard open to the free expression of the private interpretation of its readers, or must the contributors' interpretations be subjected to the corrective interpretation of the Editor? Henry Ford, at the beginning of his career was reported to have said to his prospective customers, 'You can have any colour of car you like, so long as it's black.' So it seems that we can have our private interpretation so long as it's the Editor's.

• And so, Brother Crosthwaite, I abominate popery as much as you do, and therefore close by, saying that, in repudiating papacy, we need to be on our guard against setting up little papal chairs of **Our** own. '

E. W. JEPSON.

WE are not surprised at Bro. Jepson's haziness, and that he feels the need of some guidance in interpretation, for he has publicly stated his belief that words are only symbols, and rather elastic at that.

If he cannot, we are sure most of our readers can, see that what we are contending for is the right of every person to read and understand the Bible, apart from opinions, creeds and doctrines of men.

On the question of war, there was in 1914 no lack of official guidance, but it was of the wrong kind. Officials acted in defiance of what they had repeatedly declared to be the plain teaching of the New Testament, and now the same leaders seem anxious to make it appear that they' are real pacifists.

The Editor of the C.A. in issue of Nov. 5th, says: 'In 1914 the Church crucified her Lord afresh.'

Official guidance indeed! That same official guidance is responsible for the muddle and stagnation in the Churches to-day.

Even in the 'Society of Friends,' the same deplorable results of official guidance, were seen in their ranks during 1914-18. The 'Society of Friends' have a very definite statement of their beliefs and practices in their standard text-book, *Barclay's Apology*. We know of no official pronouncement on any subject from the infallibility of the Pope to the higher critical vagaries of the day that are worthy of all acceptance.

There must be a standard somewhere. We say that standard is the Scriptures of Truth and we believe with Bro. L. Oliver, that 'the New Testament is simpler than the books written to explain it.' The only alternative is a pope. Follow where Bro. Jepson and others would lead us and we

shall get to that. So long as Churches of Christ kept to the Scriptures only we all spake the same thing and there were no divisions among us. It is going beyond what is written that accounts for present confusion and division.

So far as space would allow the pages of the S.S. have been open for the expression of views which we do not endorse. This cannot be said of the Official Magazine, for its pages are closed to certain brethren. We have definite and strong views on many subjects, but we are always prepared to support them by the Scriptures, and to defend them with the 'Sword of the Spirit, the word of God.'

We have never held up as standards any human opinions, either our own or others, but have always held up the Scriptures as the one and only sure rule of faith and practice, and Bro. Jepson, if language to him has any meaning at all, well knows it.

EDITOR.

Dear Brother Editor,

You deserve the thanks of all lovers of truth for your masterly article dealing with the extraordinary statement of Principal Robinson that 'Churches of Christ reject the doctrine of private interpretation of the Word of God.' As you show, he speaks thus in defiance of the statements and literature issued by the publishing committee on behalf of the Churches. The authority of the Word of God, the right of private judgment and liberty of conscience were the outstanding principles of the Protestant Reformation. Now the Principal desires that the Churches should reject this right, and follow him in ignominious retreat across the bridge [his own simile] to Rome.

He will find congenial company on that bridge. There he will meet the Anglo-Catholic-whose-avowed purpose is to lead the Church of England into the bosom of Rome, and also - the mysterious 'O.C.R. (Order of Corporate Re-union) and other organisations whose popish-proclivities were so scathingly exposed by Walter Walsh in his *Secret History of the Oxford Movement*.

The Principal has caused great disappointment by his vagaries to many who had expected great things from him. Now they are being sadly disillusioned as they witness the disruption of Churches and the steady reduction in membership since he came to the front and began to make his sinister influence felt,

STBDFAST,

Nyasaland.

MY report of Nyasaland work and needs, which appeared in November *Scripture Standard*, did not over estimate the financial position, and the situation to-day, November 2nd, is worse than when I sent off my last article. In spite of the widely spread statements concerning this country's prosperity, the contributions of the brethren to this fund, which goes to the support of our fellow Christians in Nyasaland, have fallen off alarmingly. I can only state the fact, and appeal to my brethren to realise the need, and, so far as they are able, to send me their contributions, however small, to help meet the needs there.

W. M. KEMPSTER.

News.

Birmingham, Summer Lane.—Seventy-second anniversary celebrations. We had most helpful times on Lord's Day and Monday, November 7th and 8th. Bro. J. Allen Hudson, of U.S.A., who is serving the Church, was the speaker, morning and evening, on the Lord's Day to large and interested audiences. On Monday, about one hundred were present at tea, and considerably more came in to the social meeting afterwards. Bro. J. A. Hudson addressed the gathering, and Bro. Walter Crosthwaite, who will be labouring with the Church (D.V.) in December, was the other speaker. The burden of their messages was that the Church should remain loyal to the old paths, so clearly marked out by the pioneers of our movement, and not be led away by the influence of higher criticism and modernism. We were glad to see all the local Churches represented, and were pleased also to have with us a number of members from the Nottingham district Churches to join with us in our rejoicings.

FRED C. DAY.

Blackburn, Hamilton Street.—We are glad to report additions during the month of October of four young maidens from the Lord's Day school, making seven in all. These, we believe, have been garnered in through the services of Bro. Crosthwaite at our September mission. Rejoice with us again, brethren, and pray that they may all be faithful witnesses and labourers together for God.

H. WILSON.

Brighton.—Bro. J. A. Hudson, of Oklahoma, U.S.A., spent the month of September with the Church here. His service was much appreciated, and it was a pleasure to listen to him unfolding the Word. With him was his wife and son, with whom we were pleased to have fellowship. During October, Bro. Nelson Barr, evangelist, laboured in the Gospel. In addition to preaching and teaching on Lord's Days and Wednesdays, some time was given to visit-

ing the sick members and friends of the women's meeting, and we are glad to see some of the latter attending, regularly the Gospel meetings.

It was also a joy to witness the baptism of Sister Madement, who is now in membership with us.

E. W. PARIS.

East Ardsley, Yorks.—The twenty-second anniversary of the Church was held on November 6th and 7th. On Saturday afternoon, though weather was unfavourable, a good number were present at tea, prepared by the sisters. We are grateful to visitors from other Churches who rallied round us, and trust they, will remember this milestone in our history as a season of refreshing from the presence of the Lord. The evening meeting was ably presided over by Bro. H. Baines (Morley). The Secretary reported that, while no additions had been made during the year, they rejoiced that none had gone out into the world. Bren. J. Holmes and A. Murray, who were unable to be present, sent letters which cheered us all. Bro. E. W. Jepson spoke on the inability of any to escape 'the sword of the Spirit, the Word of God.' Bro. L. Morgan (Hindley), spoke of the Church as 'a royal priesthood, a holy nation, a people for God's own possession.' Bro. Morgan served the Church on the Lord's Day, speaking to the school in the morning, the Church in the afternoon, and in the evening to a full house he preached the Gospel. We all felt it good to be present at the meetings, and to belong to God's people.

L. CHESHAM.

Eastwood, Notts.—On October 17th, after a characteristic address and earnest appeal by Bro. W. H. Jamson, of Nottingham, we had the joy of hearing a young man, G. Whittamore, make the good confession. He was immersed by Bro. C. Limb on October 25th, and received into fellowship on the following Lord's Day.

W. BONSER.

Hindley, Argyle Street.—Special mission conducted by Bro. W. Crosthwaite. Everyone who knows Hindley will tell you that they enter into missions with true zest, and the mission spirit every time; but all previous occasions have been surpassed, and the wonderful time experienced by the brethren during the above mission stands unparalleled in the history of the Church. From the first, the zeal of the missionary became contagious, and this became clearly evident as the days rolled by.

The building gradually began to fill, until at the second Lord's Day every available seat was taken up. Many from the surrounding denominations were amongst the audience.

The Word was delivered in a forceful, convincing and convicting manner, and it is common knowledge that our brother's addresses have caused much commotion in the ranks of our denominational friends.

The plan of salvation was stressed in such a way that there was no excuse for taking any other view than the scriptural one as outlined by the missionary, and the Church of Jesus Christ was never presented more beautifully and more scripturally than at these meetings. Many visitors went away with quite a different opinion of 'Which Church I ought to be a member of.'

The Church has been richly blessed by the solid teaching of our brother, and we are sorry that the time passed so swiftly, for we would have liked to have kept him for a much longer period. In the fourteen additions recorded are four young people from the Sunday School, seven from other Churches, one from the Roman Catholics, one from Chorley (where the brethren are not meeting at the moment), and one who has been attending our meetings for a few months. We thank God for this rich ingathering, and pray that they all may be kept faithful unto the end. The names of the converts are: Geo. Winstanley, Annie Heyes, Thos. Jacks, Mary Jacks, May Jacks, Hazel Johnson, Elizabeth Kemp, May Kemp, George Heyes, Beatrice Roughley, Alan Ashurst, Samuel Fletcher, Gertrude Smith, Thos. Dootson.

SYDNEY SPEAKMAN.

London, Kentish Town.—The Church here has had a new and most refreshing experience. By the kindness of the Church at Tulsa, Oklahoma, U.S.A., Bro. John Allen Hudson has come to this country on his way from New Zealand and Australia, to give help to those who are standing by the truths originally taught and practised in the Restoration Movement. We are also in debt to the 'Old Paths' Committee, who kindly consented to our application for Bro. Hudson's services.

Our brother first introduced himself to us on Wednesday evening, September 1st, having just arrived from Australia. He then gave some account of the condition and progress of the Churches of Christ in America, who maintain the old stand, and are distinct from the 'Disciples of Christ' and the 'Christian Church' in the country, and do not support the activities of the U.C.M.S. These bodies they regard as 'the digressives.' The 'Churches of Christ' do not have a *co-operation' apart from free co-operation without official committees, etc. They regard the Church only as a Divine organisation, and humanly devised committees or organisations as unscriptural, and dangerous to the cause. They number about five hundred thousand, and are making vigorous growth at the present time.

A further preliminary visit and addresses were enjoyed on September 5th, when we also had the pleasure of meeting and welcoming Sister Mrs. Hudson, newly arrived from America, and Stewart, their son. The work with us commenced on

October 3rd, and continued until Friday, the 29th.

Our numbers of recent years have been small. Death, removals and divisions have taken their toll, and left us weak and somewhat discouraged. Bro. Hudson has a forceful and straight forward way of putting the truths of the Gospel before his hearers. We have been delighted to find his addresses packed with Scripture fittingly introduced, and quoted by heart in full. He has a firm grip of the principles for which we stand, and uncompromisingly opposes departures and innovations. Nevertheless, he manifests a willingness to consider all sides of a question, and deals in a kindly way with those who differ.

The members, and Bro. Hudson himself, shared in the distribution of several thousand leaflets, and we noted with thankfulness increased numbers at all the meetings. At first we held Gospel meetings on Lord's Day, Wednesday and Thursday evenings only, but during the last week every evening, an experiment justified by the results. Bro. Hudson, of course, preached at all these, spoke to the Church most effectively on Lord's Day mornings, the women's meetings on Mondays, and at parlour meetings on Friday afternoons and evenings, when he answered questions and gave informal talks to members who were privileged to gather for the purpose.

Before the Gospel meeting on the concluding Friday evening, members gathered for farewell tea and meeting. A present of books was made to serve as a memento for the family, and we expressed our heartfelt thanks for the most encouraging and helpful visit. An immersion took place on Lord's Day, November 7th, and we hope there may still be further results of this kind, while realising that the spiritual help we have all received by this ministry of Bro. Hudson, abides with us in any case. May the Lord's blessing rest on him and his for the labours of love thus bestowed.

Kentish Town.—The anniversary meeting was held at Hope Chapel on October 6th. It was the sixty-sixth of such meetings, as they have been held yearly ever since the chapel was built in October, 1871. The Church is much older, dating back to 1839.

We rejoiced to have eighty-six to tea and about one hundred to the subsequent public meeting. Visitors were present from the Churches at Brighton, Forest Gate, Hornsey, Knaphill, New Cross, Tunbridge Wells, and a party from Ilford. Bren. J. R. Williams and David Morgan, the well-known evangelists, labouring with the Churches at Hornsey and Wandsworth Bridge Road respectively, also favoured us. Messages were received from Churches at Bedminster, Bournemouth, Cheltenham and Devonport, and from Bro. and Sis. W. E. Silk (a greeting's telegram), Bro. West, Sis. Bissill and Bro. W. H. Clarke, who was unable to be with us on account of weak-

ness of body. All these signs of goodwill and kindly good wishes were warmly appreciated. Bro. D. E. Harrington, of Ilford, acted as chairman, and struck the keynote of the meeting in speaking of Christian fellowship and its refreshing influence on the hearts of God's people (Philemon 7). The public meeting commenced at 7.30 p.m., when short addresses were given by Bren. F. C. Brown, J. R. Williams, C. J. Clothier and David Morgan. These were of the best quality, encouraging and helpful, and appreciatively received, as were also solos by Sisters Mrs. Goff and Miss Scott.

It was our special wish to give Bro. Hudson, evangelist, opportunity to introduce himself at this meeting to as wide a circle as possible. He spoke on the fundamentals of the plea of Churches of Christ, representing especially our brethren in America, who regard the local Church as the God designed association of His people, and have no 'Co-operation' or other society apart from the Church. His address was vigorously and forcibly delivered. A hearty hymn and prayer concluded the meeting.

Bro. Hudson is delighting the members with his clear and scriptural preaching and teaching of New Testament truth, and One visitor to our meetings has been persuaded of the necessity of obedience in immersion. We hope and pray for more, and shall (D.v.) report later.

R. B. SCOTT.

Ulverston. From Lord's Day, 24th Oct. until Thursday, 4th Nov., the Church at Ulverston held a mission with Bro. Walter Crosthwaite as their speaker.

During the whole twelve days we were favoured with exceptionally good congregations, brethren flocked in from all the Furness Churches and helped to crowd the chapel.

On Lord's Day evening, 31st October, Miss Annie Simpson came out and confessed her Master, and was immersed before many witnesses by Bro. Crosthwaite, into the name of the Father, Son, and Holy Spirit, on the following Monday evening.

Bro. Crosthwaite was asked by brethren of the Kirkby Church to give a lecture on the Millennium, and he gave the lecture on Wednesday, 3rd November. The building was crowded out, although many extra seats had been installed. Our brother gave a very clear and definite view of the Millennium. Packed as the chapel was, yet the interest was such that one could have heard a pin drop. Our brother received many congratulations for the way he had cleared up things on which some had doubts.

The Church at Ulverston is thankful to God for the rich food which He has given through the strenuous efforts of Bro. Crosthwaite, and although the visible results have not been great, yet we believe there are many very close to yielding themselves to Jesus who has done so much for us all.