

The SCRIPTURE STANDARD

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

VOL. 15. No. 10.

OCTOBER, 1949.

The Wisdom of this World.

'WE speak not the wisdom of this world, nor of the princes of this world that come to nought. . . . Not with wisdom of words, lest the cross of Christ should be made of none effect . . . Hath not God made foolish the wisdom of this world? . . . The Lord knoweth the thoughts of the wise, that they are vain.' These are not the statements of an 'unlearned and ignorant man, but of the inspired Paul (see Cor. i, ii, iii.),

Christianity does not need, and is not helped by 'great scholars. In 1823, Alexander Campbell wrote, 'Mosheim, from the mass of evidence upon this subject to which he had access, satisfactorily shows that the first "theological seminary" established at Alexandria in Egypt, in the second century, was the grave of primitive Christianity. Yes, it appears that the first school instituted for preparing Christian doctors was the fountain, the streams whereof polluted the great mass of Christian professors, and completed the establishment of the paganised Christianity in the room of the religion of the New Testament' (*Christian Baptist*, Vol. I, pp. 61-62). Yet knowing all this, Alexander Campbell established a theological seminary, with results only too well known in America and other lands.

The *English Churchman* (August 12th, 1949) reports that 'a young clergyman made the amazing statement that if he differed from our Lord it was because he had been trained at Oxford, and our Lord at Nazareth.' Ah yes, Oxford has much to answer for. We have heard some, who, influenced by teaching emanating from that notorious city, have spoken of the 'ignorance' and 'mistakes' of the Lord Jesus. It was in that city that Latimer and Ridley were burned at the stake for standing for New Testament teaching and practice.

The following quotations from *The Old Paths*, Australia (Dec., 1948) show what great scholars think of the fundamentals of our faith.

Dr. A. E. Haydon, Professor of Comparative Religion in University of Chicago, says: 'God in the old sense is dead . . . The Parent God, guardian of life, and giver of immortality is no more.' (*American Journal of Theology*, p. 409.)

Dr. Edward Scriber Ames, Dean of the Disciples Divinity House of University of Chicago, writes: 'God is neither a Being nor existence of any sort, but rather an order of nature which includes men and all classes of aspiring social life.' (*Religion*, p. 177.)

Dr. Harry Emerson Fosdick, Union Theological Seminary of New York, says: 'This endeavour to believe in miracles, and to make faith in them

significant, when all the time we are thinking of miracles as indissolubly associated with ancient ignorance, and as vanishing when intelligence arrives, is not Christian faith at all . . . Biblical miracles will more and more become unreal ghosts lost in antiquity and gradually becoming dimmer will disappear into utter incredulity.' (*The Modern Use of the Bible*, p. 157.)

Dr. James Bisset Pratt, Professor of Theology and Religion at Williams College, says: 'Men can get on without the Bible, they can live good and religious lives without it, or without any sacred books.' (*Yale Review*, XII, p. 602.)

Many more quotations can be given, but these are sufficient to show where 'the wisdom of this world' (scholarships) leads to.

We wonder not only why such men still claim to be Christians, but why any who have any regard for the Lord and His Word can support and shield them. Yet those holding these views are welcomed and honoured, while those who refuse to accept these modern distinctive theories are shunned as a plague.

What hope is there of any real help from the "World Council of Churches" when so many men holding these views are on it? According to modern scholarship, God is gone, the Virgin birth of our Lord, His resurrection, and those miracles which were His credentials, are all 'unreal ghosts.' What of Christianity is left? If we cannot accept the testimony of those who record these miracles, how can we accept their testimony as to what Jesus taught? A witness who is proved to have told one lie is discredited. Did liars invent the life, teaching, and miracles of our Lord? Truly the miracles of unbelief are greater than those of faith.

Churches of Christ in Great Britain have suffered much from 'the wisdom of the world.' Membership in these Churches is lower than it was fifty years ago. At the Annual Conference held at Nottingham in August, the chairman of Home Missions Committee 'suggested that in the Conference next year all statistics should be scrapped, because of their discouraging effect.' (*Christian Advocate*, August 19th, p. 274). And this is the result of frantic efforts and innovations to speed up progress!

In all times of apostasy there has been a loyal remnant. Those represented by the *Scripture Standard* were but a few years ago a despised few, now they are a strong and influential body. Their numbers are steadily increasing. 'A little shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time' (Isaiah lx. 22). 'This is the Lord's doing: it is marvellous in our eyes.'

Fierce may be the conflict, strong may be the foe,

But the King's own army none can overthrow.

Around His standard ranging, Victory is secure,

For His Truth unchanging makes the triumph sure.'

There are a great number in Britain who know well the mischief wrought in the Churches by 'the wisdom of this world,' and who acknowledge that the stand we have taken is the right one. We appeal to all such to make a definite stand, to cease to support by their presence and help this undermining of faith in the Lord and His Word, and to rally round the old standard for which our fathers sacrificed and suffered so much.

EDITOR.

A Letter from Australia

TO THE EDITOR OF THE *SCRIPTURE STANDARD*

YOU will be surprised to hear from a complete stranger, from far-away Australia, but there is a reason. Besides, we are not really strangers, as there is no kinship or relationship equal to those who have a common bond of fellowship in Christ.

Through the good offices of Bro. Bourne, of Queensland, I have lately been brought into touch with your paper, the *Scripture Standard* and am pleased with its avowed object—the Restoration of Christianity as it was at the first or, as you state it—a **complete** return to the Christian faith. The copy I have in mind at the moment is the April issue, 1949, and on its front page there is an article on the Lord's Supper, and I am pleased to note that the English Churches have taken a firm stand on the fact that that sacred feast is *inside* the Church, and only those who have been baptised into the Name have the right to partake in worship. The way into the Church has been fixed by the Lord Himself.

Alex Campbell committed a grave error when he expressed the American attitude as, 'We neither invite nor debar.' By this action, he surely placed the American Church on a false footing in this regard.

I am an old disciple, and have done much thinking and writing on this subject, and for many years have taken a firm stand against the Australian Church, whom, I fear, were led astray by early association with America. In consequence, the Australian Churches are now so closely allied to Sectarianism that there is little essential difference. They are fraternising very much with the Sects around them.

Speaking of restoring Christianity is one thing, and actually making an attempt to do so is quite another. What I can never understand is the partial nature of all such attempts on both sides of the Atlantic. Alex Campbell, David King, and the pioneers, devoted much time, and gave much attention, quite successfully I believe, to the conditions of the gospel of Jesus Christ, as laid down in Matt. xxviii, Mark xvi, as shown in their grasp of Acts ii. 38, but it would seem that they failed badly from there on. True, the English brethren went an important step further, when they placed the Lord's Table inside the Church, and insisted that all aliens to the Kingdom of God must be 'born again,' before being qualified to sit at that blessed Table and 'break bread.' But when it came to the work of preaching that gospel, there they deviated most amazingly. Just here they left the well-beaten Apostolic track and opened all such meetings by singing and prayer. Why? There is no precedent for such action in the New Testament, so, by no stretch of the imagination, even, can it be viewed as a step in return to primitive Christianity. True, the practice was general in the religious world, but they had professed to come out from all such unscriptural proceedings, and to follow Christ. They had left infant baptism far behind but they tacked on this prayer and singing at gospel meetings, which cannot be defended on any better grounds than **infant baptism**.

If the Lord's Table be inside the Church, surely prayer and singing must be there too! It is true, the words of the hymns can be altered and have been altered in many instances, but what could be more incongruous, or less sensible, than to ask sinners to sing an invitation to themselves, and when words that involve worship are found in such hymns, it then involves the preacher, and the Church in what is termed 'open Communion' or spiritual fornication, which is one of the most condemned sins, both

under Moses and under Christ. You English brethren repudiate fellowship with the unimmersed at the Lord's Table, but condone it when you preach the gospel. Surely this is the wrong way to **restore** Christianity. We cannot truly do so if we put 'wood, hay and stubble' into our building.

It seems to me, such action is about parallel to the Children of Israel, if, when they crossed the Red Sea, they had commenced fishing instead of obeying the command of God through Moses to continue the march to Canaan as directed.

There are other important features of this work of **restoring** Christianity that are certainly calling for review in the same candid manner, but they can wait. Let us deal with one point at a time and not get too many irons in the fire.

I am no carping critic, as the background of my life is sufficient testimony. For many years now, I have not been in fellowship with the Australian Churches. They are just sectarians running under false colours. They bear the name of Christ but in works they deny Him.

In the days of Bro. Kempster and the *Bible Advocate*, I contributed fairly often. My life's desire has been, and is a firm desire to follow Jesus Christ.

AMBROSE G. CHAFFER.

The two Amsterdam Councils.

DURING the past August, two international Church Councils met separately in Amsterdam, Holland. The general purpose of each was toward the unity of professors of Christianity. One group is known as the International Council of Christian Churches and the other the World Council of Churches. The natural question is, why were these two Councils meeting separately and independently? There are several reasons why this writer has had little sympathy with and hope for the World Council of Churches. A resolution of the I.C.C.C. gives one good reason. We give the entire resolution.

'The International Council of Christian Churches, meeting in Amsterdam, August 12th-19th, 1948, in view of the meeting of the World Council of Churches which is to convene in the same city in the current month, feels it necessary to define its position in relation to the World Council.

While undoubtedly there are many Church units in the denominations officially claimed by the World Council, as well as individual members in all the Churches belonging to the said denominations which still believe the whole Bible to be the Word of God, and are Protestants in the historic sense, the World Council, in its official proposals, attitudes, doctrinal expressions, and ecclesiastical organisations, is anti-Biblical, anti-Evangelical, and un-Protestant, as is shown by the fact that some of its ecclesiastical units have chosen as leaders and official spokesmen, past and present, some of the most notorious and near-blasphemous unbelievers of the day. An organisation which is led by men who call the doctrine of the deity of Christ "distilled nonsense," who discredit the Old Testament, and ridicule many of the doctrines of the New Testament, especially the truth of the efficacy of Christ's blood, can not, in the Biblical and historic sense, truthfully be called Christian.

'On the other hand, the International Council of Christian Churches exists to protest against the tenets of modernism, and to proclaim the doctrine of the faith of the reformation which it identifies as the faith once for all delivered to the saints and for which the New Testament admonishes us earnestly to contend.

'The un-Biblical and unevangelical character of the World Council of Churches is further demonstrated by the fact that the Greek Orthodox

Church is already included in its membership, and by the further fact that it would nullify the entire work of the Reformation, and proclaim that epochal evangelical revival a mistake, by inviting into its membership the Roman Catholic Church. The further fact that such conspicuous modernists as Dr. Pitt Van Dusen, president of the Union Theological Seminary, Bishop G. Bromley Oxnam, Dr. Harry Emerson Fosdick, Prof. Dr. W. Banning are among its leaders, places the World Council's identity as modernistic deniers of the supernaturalism of Christianity beyond question.

That principles openly sponsored by the leaders of the World Council of Churches are fellow travellers with systems of totalitarianism and authoritarianism is also shown by their affinities and antagonisms.

The International Council of Christian Churches believes that in separating itself from the World Council of Churches, and calling upon all Bible believers to do likewise, it stands on solid Biblical ground, and it is in harmony with the Scripture which commands believers not to be unequally yoked with unbelievers, but to come out from among them, to be separate, and not to touch the unclean thing.

The International Council of Christian Churches, therefore, calls upon all Bible believers and true Protestants throughout the world to separate themselves from this aggression of religious negatives and conglomeration of ecclesiastical opposites known as the World Council of Churches, that they may receive the blessing of "the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night."

In relation to the World Council's proposed inclusion of the Roman Catholic Church and more especially in view of the Pope's recent appeal to all without the pale of the Roman Catholic Church to "return" to the pastoral care of the Pope, whom he calls the only true pastor, the International Council of Christian Churches calls upon all believers to hear the cry of the blood of the martyrs who died by the decree of the Papacy, and whose blood cries from the ground as did Abel's, and whose deluded devotees need salvation through the blood that speaketh better things than that of Abel's. And here on the soil of the Netherlands, of glorious Protestant history, red with the blood of the martyrs, and in the very Church building in which the Pilgrim fathers worshipped when on the first lap of the journey of escape from Roman Catholic and re-actionary tyranny, we highly resolve that we will have no fellowship with the unfruitful works of darkness, whether of Greek Orthodoxy, Roman Catholicism, or of paganising modernism, but will rather reprove them."

What fellowship hath light with darkness? How can Bible believing Christians expect the New Testament unity from such as Dr. Fosdick and his kin? To be right practical and get right home, would men who deny Jesus as being the divine Son of God be allowed to preach in a mission in the pulpit where you may attend services? If we will oppose them at home, must we not oppose them 'abroad'?

But even the fundamentalist International Council of Christian Churches sees only a *union* of denominations—not a visible unity on earth of believers and congregations. Was it not Paul who said, 'Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment' (1 Cor. i. 10). God also had him to write, 'There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all . . . (Eph. iv. 4-6).

Old Paths, Australia.

Christ the true Critic of the Old Testament.

THE so-called higher critics have had much to say relative to the books of the Old Testament; their inspiration, authorship and literary value. They have said some wise things and some things very unwise. We are far from condemning every writer who has written upon the authorship, inspiration and literary value of these books. But we can truthfully give it as our conviction that the writings of the so-called higher critics have, on the whole, detracted from the authority of the sacred books. This we believe to be their effect upon the public.

There is but one way to counteract the evil effects of these writings, and that is to show the estimation placed upon these books by Jesus Christ and His chosen apostles. If Jesus has sanctioned the books of the Old Testament, that is sufficient for every true disciple. If He has sanctioned Moses and the prophets, then all the quibbling and open attempts of some of the critics to eliminate the miraculous are vain.

Everything is suspended upon the resurrection of Jesus Christ from the dead. This is the one great miracle of the Bible. This miracle admitted, where is there any reason in quibbling about the lesser miracles? If Jesus was raised from dead, God raised Him. If God raised Him, He is divine, and all He ever sanctioned is true. 'What, then,' let us ask, 'have the Saviour and His chosen apostles sanctioned?'

Let us note some of the books, with their authors, sanctioned by the Lord's own words.

First, He sanctioned Jonah as a real prophet to the Ninevites, a real people. He sanctions the miracle of Jonah and the fish or whale. He says: 'For as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth.' (Matt. xii. 40.) 'The men of Nineveh shall rise in judgment with this generation and shall condemn it; because they repented at the preaching of Jonas, and behold a greater than Jonas is here (Matt. vii. 41). Would Jesus compare Himself with a fictitious prophet? He says: 'A greater than Jonas is here.' As certain as Jesus was a real being, so certain was Jonas a real prophet and the people of Nineveh a real people. 'They will rise in judgment,' says Jesus. Will Jesus raise up myths in the resurrection? Jesus has sanctioned Jonah as a prophet, and has given the true effect of his preaching. Let infidel critics cease to talk about the fabulous book of Jonah.

Second, Jesus has repeatedly sanctioned Moses as a true teacher (Luke xvii. 26-32; Matt. viii. 4). Jesus has, therefore, sanctioned the first five books of the Old Testament as veritable history. He speaks of the flood, of the destruction of Sodom and Gomorrah as veritable things. He talks of Abraham, Isaac and Jacob as real characters. He mentions the escape of Lot from Sodom, and says: 'Remember Lot's wife.' He says, 'Moses wrote of me.' The leading events recorded by Moses in the Pentateuch have the direct sanction of Jesus Christ.

1. Jesus indorsed the Mosaic account of the creation of man in the person of one couple (Gen. ii. 24; Matt. xix. 4-10).

2. He indorsed the account of the origin of the devil and the sinfulness of man (Gen. iii.; John viii. 44). He came to seek and save the lost; to destroy the works of the devil.

3. He speaks of the death of Abel (Gen. iv. 8; Matt. xxiii. 35).

4. Moses taught circumcision; Christ indorses it. (John vii. 22).
5. Moses gave the Israelites the law; Christ says he gave it (John vii. 19).
6. Moses spoke of the disobedience of Lot's wife. Christ says, 'Remember Lot's wife' (Luke xvii. 32).
7. Moses gave an account of the Noachian deluge and the ark; Christ indorsed the account (Luke xvii. 26-27).
8. Moses told of the destruction of Sodom and Lot's escape; Jesus indorsed the account as genuine (Luke xvii. 28-32).
9. Moses speaks of the Sabbath day as of divine origin. Jesus says He is Lord of the Sabbath (Math. xii. 8). In Mark ii. 28, He says the Sabbath was made for man.
10. Moses gives an account of the call of Abraham to the father of a great nation—the Jews. Jesus admits that Abraham was their father according to the flesh. Christ Himself is the seed of Abraham according to the flesh (see Matt. i. 1-18).

Thus Christ indorsed the Old Testament. He says: 'These are the words which I spake while I was yet with you that all things must be fulfilled which are written in the law of Moses, and in the prophets, and in the psalms concerning me' (Luke xxiv. 44). These three divisions comprehend the Old Testament.

The New Testament quotes directly from the following books of the Old Testament, with approval: Isaiah, Micah, Hosea, Jeremiah, Deuteronomy, Psalms, Exodus, Leviticus, Genesis, Malachi, Zechariah, Joel, Amos, Habakkuk, 1 Kings, Job, Proverbs, Numbers, 2 Samuel, Haggai, Joshua, and indirectly from the rest. Hebrews mentions by name a large list of Old Testament worthies, and Stephen, in Acts of Apostles, seventh chapter, gives a brief summary of Old Testament history.

The two Testaments are so interwoven that they stand or fall together. If one is not inspired, neither is the other. It is a vain attempt on the part of the critics to discredit the Old Testament so long as the one great miracle of the Bible—Christ's resurrection—remains intact. Christ has indorsed the Old Testament with its miracles. The Apostle Paul struck the keynote when he suspended everything on the resurrection of Christ from the dead.

This fact established, the divinity of the Bible is established. This overthrown, and all is lost. Until the critics make their attack it is not necessary to waste much time with their writings. If the time spent in the colleges in studying German rationalism and philosophy of men concerning the inspiration of the Scriptures were employed in the actual study of the Bible, we would have a much more efficient ministry. It is a waste of precious time to pore over this learned matter. The command is, 'Preach the word.' 'Go ye into all the world and preach the gospel to every creature.'

Paul says: 'Though we or an angel from heaven preach any other gospel than that we have preached, let him be accursed.' Better study to preach the gospel Paul preached. The apostles were one in the preaching of this one gospel.

Let Christ and His apostles be considered the higher critics, and we will have no cause to fear the consequences. They will teach us the true idea of the worth of the sacred writings.

'The Cup of the Lord'.

'THE CUP of the Lord,' (1 Cor. x. 21). The health-giving drink, 'the fruit of the vine,' (grape juice) was in the cup which our Saviour passed to the disciples (Matt. xxvi. 29), on the last Passover under Moses' law. Grape juice exposed to the air will first effervesce and then become sour and unpalatable. 'In the *manufacture* of alcoholic liquor (strong drink), this process is stimulated up to a certain point and then arrested.' Brande, the chemist, said, 'Alcohol is the result of the second process of certain decaying vegetable and animal substances, rushing to putrefaction.' Unaltered grape juice (fruit of the vine) will never be 'strong drink.' From early time, fresh grape juice was used as a beverage (Gen. xl. 10, 11). Also its preservation, unfermented, was practised at an early date. The Bible does not advise the use of strong drink as a beverage and warns men not even to look upon it. Strong drink was not provided by God, although He gave abundance of grape juice. Unfermented and fermented grape juice are both termed 'wine.' Fermented grape juice is an intoxicant (poison) and unfitted to represent the Lord's blood. The several Hebrew Bible words for 'wine' are generally given in the Septuagint *oinos* the Generic Greek word for 'wine.'

A few people have imagined that the word 'drunk' (1 Cor. xi. 21) was due to intoxicating drink in the Lord's Cup. This idea vanishes when the context is read. The sad state was due to the men's own supper, taken at the wrong time and wrong place. 'Drunk,' here, is opposed to 'hungry,' and is probably figurative. It has been said, because of this word 'drunk,' strong drink *must be* in the Lord's Cup! No drink was appointed by law for Passover, and all leaven (fermentation) had been put out of the house (Ex. xii., xiii.). The Hebrew Bible gives *chamets*, *seor*, *matstzah*, rendered in the Septuagint *zumec*, *azumec*.

'*Zumec*—leaven, yeast; the verb form—to ferment; *azumec*—not *zumec*. No strong drink was available at Passover, when Christ instituted the Lord's Cup. How then was the daily sacrifice offered, which required 'strong drink' (Ex. xxix., Num. xxviii. 7)? One law must be eclipsed.

There are eclipses in God's natural world order, such as eclipse of the sun, and there are eclipses both in Hebrew and Christian law. What actually done at 'Passover'? There was no fermentation and yet strong drink was appointed. The law of Passover and of the daily sacrifice provided for no substitution; therefore, the particular law of 'no leaven' obscured the general law of daily sacrifice, and for seven days no strong drink was used with the daily sacrifice. 'Sabbath' and circumcision laws occasionally clashed!. 'Why should my son be cut off from Israel?' a Hebrew demanded. The lad was circumcised and the Sabbath law was eclipsed (John vii. 22). The general law was broken to perform the particular law. In the new covenant, Christians must assemble but must provide for 'their own.' Where these laws are in opposition, 'one's own' takes precedence over the general law (assemble), in order not to 'deny the faith and be worse than an unbeliever.' Christians must obey rules, but must advertise Christ. Where both laws cannot be kept, the particular law over-rides the general: 'Obey God rather than men' (Acts v. 29). General law is eclipsed sometimes by particular law.

The New Covenant law has provided for only unfermented grape juice as the content of the Lord's Cup. Act upon it! W. H. CUMMINS.

Bible Contradictions.

'And the men which journeyed with him stood speechless, hearing a voice, but seeing no man' (Acts ix. 7).

'They that were with me saw indeed the light and were afraid: but they heard not the voice of him that spake to me' (Acts xxii. 9).

Whilst the surface meaning suggests a contradiction here, that is not the case. The real meaning is that the sound was heard but not the words used.

'He that goeth down to the grave shall come up no more' (Job vii. 9).

'The trumpet shall sound and the dead shall be raised' (1 Cor. xv. 52).

Job vii. 9 is taken from the context and used to give a false meaning. If verse 10 is taken in conjunction with verse 9, we learn that he shall come up no more to his house, or life upon the earth. The contradiction is thus dispensed with.

'Elijah went up by a whirlwind into heaven' (2 Kings ii. 11).

'No man hath ascended up to heaven but he that came down from heaven, even the son of man' (John iii. 13).

The Scriptures suggest that there are a first, second and third heaven. As Elisha saw Elijah taken into heaven, we assume that it was the first heaven. What transpired after, only the Lord can answer. When Jesus used the word heaven, He meant the abode of God, the third heaven.

'And David's heart smote him after that he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done' (2 Sam. xxiv. 10).

'David did that which was right in the eyes of the Lord, and turned not aside from anything that he commanded him all the days of his life, save only in the matter of Uriah, the Hittite' (1 Kings xv. 5).

Whilst a first glance would suggest that the sin about Uriah and Bathsheba was David's only sin, a closer study of the whole of his life reveals that this was not the case. Strong gives the meaning 'although' for 'only' and this would render the passage as meaning that David did right until the sin against Uriah was perpetrated.

'And it came to pass after these things that God did tempt Abraham' (Gen. xxii. 1).

'O Lord, thou hast deceived me, and I was deceived' (Jerem. xx. 7).

'Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man' (James i. 13).

The real meaning of the word 'tempt,' as used in Gen. xxii. 1, and Jer. xx. 7, is test, with a view to doing good. God never tempted man to do evil. Man tempts himself when he is led by his own lust.

'Michal, the daughter of Saul, had no child unto the day of her death' (2 Sam. vi. 23).

'The five sons of Michal, the daughter of Saul' (2 Sam. xxi. 8).

Here again are two passages chosen to try to prove a contradiction. The real meaning is found to be (after a careful study of the whole facts) that Michal had five sons, but from the time of 2 Sam. xi. 23 bore no more children.

'The earth abideth for ever' (Eccles. i. 4).

'Who laid the foundations of the earth that it should not be removed for ever' (Ps. civ. 5).

'The earth also, and the works that are therein, shall be burned up' (2 Peter iii. 10).

'They shall perish, but thou remainest' (Heb. i. 11).

In these passages, we find the use of the words 'for ever.' Now this does not always mean eternity, but a time, an age, a dispensation. So God has decreed that there will come a period when the earth shall be dissolved. Its period over.

'Noah offered burnt offerings on the altar. And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake' (Gen. viii. 20, 21).

'Ye shall offer the burnt offering for a sweet savour unto the Lord' (Num. xxviii. 27).

'Ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the Lord, thirteen young bullocks, two rams and fourteen lambs' (Num. xxix. 13).

'Thou desirest not sacrifice, else would I give it: thou delightest not in burnt offerings' (Ps. li. 16).

'I delight not in the blood of bullocks, or of lambs, or of he-goats' (Is. i. 11).

'Wherewith shall I come before the Lord? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? What doth Jehovah require of thee but to do justly, to love mercy and to humbly walk with thy God' (Mic. vi. 6-8).

This is a matter of right conception. Sacrifices and offerings were required as a prefiguration of the Great Sacrifice to come. These were pictures to illuminate the mind to the necessity of the shedding of blood for remission of sins. The blood of animals could not atone and no sin was taken away until the sacrifice of Jesus Christ on Calvary. There is no contradiction here.

'There is no darkness nor shadow of death where the workers of iniquity may hide themselves' (Job xxxiv. 22).

'Adam and his wife hid themselves from the presence of the Lord, among the trees of the garden' (Gen. iii. 8).

In the mind of Adam and Eve they thought they had hidden themselves from God. What was really the case, was that through sin they caused God to be hidden to them. God knew where they were. The query 'Where art thou' was to strike home the greatness of their sin.

Spirits in Prison.

How Did Christ Preach to the Spirits in Prison? (I Pet. iii, 19; iv 6)

I will paraphrase the two places referred to. First "For Christ has once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but made alive by the spirit; by which spirit he went, through the instrumentality of Noah, a preacher of righteousness, and preached to the spirits in prison." These spirits were in prison, and the proclamation was made to them, while formerly they were disobedient, when once the long suffering of God waited for them to reform "in the days of Noah while the ark was preparing." God had decreed that the years on the earth should be but "one hundred and twenty." "While the ark was preparing" was the entire space of their prison; and so soon as the ship was finished the whole ungodly race were taken and executed. The word translated prison—*phulakee*—means confinement. The antediluvians were confined within the space of time above mentioned, which was their prison. That this is the true state of the case is evident from the fact that they were preached to while in prison and in the days of Noah.

Second, Because for this cause, namely that Christ is ready to judge the living and the dead, the Gospel was preached to them that are dead, that they might, having heard the gospel while alive, be judged after the same manner that men who are now in the flesh and hear the gospel shall be judged. When the gospel was preached to them who are now dead, the object was that they might "live according to God in the Spirit." Had the antediluvians so lived they would have escaped the signal destruction which overtook them.—*Christian Messenger*

Destructive Criticism Shattered.

Extracts from article by **SIR FREDERICK KENYON, O.B.E., K.C.B.**,
for 21 years Director and Principal Librarian of the British Museum.

CHRISTIANS may be in Europe a dwindling minority (though we should never forget the silent millions who, even in Communist-dominated countries, still hold the faith in which they were brought up), but they have often been that before and it is their duty to become once again the leaven which leaveneth the whole lump.

If they are to do this, the first necessity is to see that their own foundations stand firm. And here those who are concerned with what may be called Christian scholarship can, and should, play their part. They can, as scholars and not only as Christian advocates, affirm that the scientific and scholarly discoveries of the last half-century have completely shattered and invalidated the destructive criticism which flourished in the latter part of the nineteenth century and which so gravely disturbed the unquestioning acceptance of the Gospel story.

Of this there is no doubt; and it is true in respect of both Testaments, to an extent which simply admits of no question. With regard to the Old Testament, the fundamental discovery is of the antiquity of writing in general and of elaborate codes of laws in particular.

Up to about 1880 scholars of the first rank, such as Wellhausen in Germany, and Robertson Smith and Grote in England, could maintain that writing was unknown to the Greeks and Hebrews before the ninth century at earliest, thus leaving a gap of some 500 years which shook the credibility of such an elaborate code of laws as is attributed, in the Pentateuch, to Moses.

Now it is known from excavations in Mesopotamia and Egypt that the habitual use of writing, both for literary purposes and for legal records, goes back well into the third millennium; and more recent discoveries extend it to the other peoples in and adjoining Palestine from at least the second millennium. More than this, the archives of some of these peoples (notably the Babylonians and the Hurri or Horites, who dwelt beyond the Tigris) include codes of laws as elaborate as those of the Pentateuch and in some cases identical in detail. The general credibility of the Mosmic legislation is thus emphatically re-established.

In the case of the New Testament, the great advance has been in the re-establishment of the first-century date of its books. When the earliest extant manuscripts were not earlier than the fourth century, it was possible to maintain that the Gospels in their present form were not earlier than the second century, leaving a long interval during which their historical character might have been corrupted.

A great shock was dealt to this theory by the discovery in 1931 of the Chester Beatty papyrus of the Gospels and Acts, assigned by papyrologists unhesitatingly to the first half of the third century at latest, for not only did this at once cut away 100 years from the interval, but the fact that the text already showed many minor variations in detail proved that a considerable period of transcript and development must lie behind.

But still more decisive is the discovery, in the John Rylands Library at Manchester, of a tiny fragment of the Fourth Gospel in a hand which Papyrologists agree in assigning to the first half of the second century; for this throws back the date of the Gospel itself so near to the end of the first century (at latest) as to make the assignment of its authorship to the "beloved disciple" incredible if it were not true.

We therefore regain the acceptance of the Gospel as the personal record of our Lord's familiar disciple, and therewith the bringing back of the other Gospels well within the limits of the first century and the memory of those who had known the Lord. The foundations of the Christian belief are thus doubly and trebly secured.—*Yorkshire Press*.

BAPTISM

The Purposes It Fulfils, and the Changes It Effects

This is the title of a pamphlet written by our veteran brother, John Anderson. It is well written, and if widely circulated will do much to counteract misunderstanding and misrepresentation of our position and teaching on this important subject. Copies may be had from Bro. John Anderson, 81 Albert Road, Glasgow S. 2. Price Twopence per copy.

We have read the pamphlet with much pleasure and profit.—Editor 'S.S.'

A NEW TUNE

Bro. A. L. Frith has published a new tune, "Littlewood," by Maud Partington, of Fleetwood. Set to the words "Who is on the Lord's side." This tune will be popular, and will be widely sung. Copies 4d. post free, 12 post free 3/-. U.S.A. 20 copies for one dollar, post paid.

COMING EVENTS

Fleetwood.—The opening service in the Co-operative Lecture Hall, London Street, will be (D.V.) on Lord's Day, October 9th, 10.45 and 6.30. It is expected that Bro. Crosthwaite will be our speaker. Pray for us, brethren, that the work here may prosper, and His Kingdom be extended. A. L. F.

Wigan, Albert Street, Newtown.—Special services will be held (D.V.) on Saturday and Lord's Day, October 22nd-23rd. Tea at 4 p.m., Evening Meeting 6 p.m. Chairman: Bro. John Foster. Speakers: Bren. Walter Crosthwaite and Tom McDonald (Dewsbury). Lord's Day: Bro. Tom McDonald, 10.30 a.m. and 6 p.m. A warm invitation to all.

East Ardsley Anniversary, Saturday, October 29th, 1949. Tea 4 p.m., Evening Meeting 6 p.m. Chairman: T. McDonald (Dewsbury). Speakers: J. Garnett (Doncaster), F. C. Day (Birmingham). Lord's Day, October 30th: F. C. Day.

Aylesbury.—First Anniversary, Saturday, Nov. 19th, 1949. Further particulars later. Will intending visitors write: W. J. Cole, 13 Coronation Villas, Aylesbury, Bucks.

SCRIPTURE READINGS

MATTHEW'S GOSPEL xxii., xxiii, and xxiv.

Parable of the Marriage Feast.—There was a time when parables were used to conceal truth from some. This and that of the Husbandman (xxi, 23-41) are used to reveal the wickedness of the religious leaders to themselves. Taken together the identity of the husbandmen with those bidden to the wedding is clear. Murder of the Saviour was already contemplated. "Those murderers" (verse 7) are warned of their fate, and that others would receive the favour of God in their stead. Wedding garments were obviously offered and given to all who accepted the invitation. One, however, thought himself good enough without. He refused, thus becoming an example of self-righteousness like those to whom the parable was addressed. Self-sufficiency is fatal, making salvation impossible.

The Question of Tribute.—It is assumed that the Herodians were supporters in particular of Herod's rule. They would not be in favour with the Pharisees normally, but shared the enmity against Jesus. That which they thought would puzzle and confuse Him, brought an answer which presented them with both confusion and rebuke. The Pharisees would most certainly hold that God takes first place, but they used and held Caesar's coin. Herod was but a foreigner and puppet of Rome, too, yet his rule was approved. They were all, however, rejecting the Kingdom of God. We must "obey the powers that be"; but, first, "obey God rather than men."

The Sadducees Confounded.—This is the only direct doctrinal conflict with the Sadducees. They occupied the high places in the priesthood, however, and it may be the Saviour's teaching within the precincts of the Temple, and His "cleansing" of it, affected their dignity. Here they are joining in the effort to confound the teacher who had gained the popular ear, and the love and respect of the common people. To us who regard the resurrection as so obvious a truth the question seems puerile. We might be guilty of the two errors of the Sadducees, however. The Sadducees claimed that the Law of Moses (as distinct from other Scripture) gave no hint of a resurrection. Jesus took His proof from that portion, after stating

that resurrection is not a mere continuance of this life, but something far higher and better.

The Greatest Commandment.—The word "tempt" can equally mean "test" or "examine." We must not therefore conclude that this interpreter of the written law had wrong motives. A careful reading of Mark's account (xii. 28-34) will keep the reader right—and wherever we have parallel passages we should study them. The answer of Christ to the Sadducees might please the Pharisees, and the lawyer (see Mark's report) made a comment additionally which indicated his nearness to the kingdom. He realised that the mere outward observances of ceremonial law were not so important as the practise of its spirit in daily life. As though we should attend the Lord's Table and live an unchristlike life.

The Saviour's Question.—Before the interested crowd of Pharisees separated, Jesus asked them a question they could not—or would not—answer. David's Son is, of course, David's Lord, because He is also God's Son. A virgin shall bear a son and call His name "God with us" (Isaiah vii. 14)—and here He was in their midst.

Warnings against the Hypocrisy of Scribes and Pharisees.—"Sitting in Moses' seat" indicates carrying on His teaching. Note that Jesus sat down to teach at times. It was the teacher's posture. These men had the right basis—the Word of God—and they maintained its truth. They were experts at telling what ought to be done, and therefore they had the heaviest responsibility, but they did not practise what they preached. The one is so much easier than the other. Outward observances are to gain the praise of men. Phylacteries were small amulets containing slips of parchment inscribed with Ex. xli. 3-10, 11-16, Deut. vi. 5-9, xi. 13-21. They were worn on arm or forehead. An extra large size would show more. Jesus wore a "bordered" garment (see ix. 20). To have a specially wide border would indicate a claim to greater holiness. Bear in mind the eminence of the apostles when noting the prohibitions (xix. 28, xviii. 18; Luke x. 16, John xx. 23). "Rabbi" was a title given to most eminent teachers in the Jewish nation. "Master," in verse 8, means "teacher" (see R.V. "Father" as a title for a man is forbidden). Master in verse 10 means leader or guide, not the same as in verse 8. The lesson in verse 11 was and is most necessary.

The Eight Woes.—We can but touch upon the salient points in each of these scorching denunciations of the Scribes and Pharisees: Their opposition to the Saviour's teaching was not only fatal to

themselves, but to others on account of their powerful influence; they made long prayers ostentatiously, while exercising covetousness, and taking advantage of the helpless; they spent much effort in making converts to their teaching, thus leading them astray also; they made foolish distinctions between one oath and another—their traditions; they insisted on exact observance of the less important items of the Law of Moses, while not observing its main provisions; "divers washings" occupied their attention while there was no heart obedience; their hearts balled their outward appearance; they puffed themselves on being better than their fathers, while they actually perpetrated the same sins in even greater measure.

The Fate of those who reject Christ.—xxiii. 34 gives a picture of the persecution of Christians and their work of preaching the gospel, and a prophecy of the destruction of Jerusalem, which took place in A.D. 70. The Jewish nation existed in a very disturbed condition for many years, more particularly between the time of the crucifixion and the destruction of Jerusalem. We assume that the Lord's lament over Jerusalem was repeated (as recorded by Luke on another occasion). This tragedy of the rejection of God, and consequent rejection by God, has been repeated all down the age, and we are viewing it in the wider world now. Verse 39 points to the second advent. The words had been used already this time to welcome the Saviour (xxi. 9). Next time it will surely have to be a spiritual Israel.

Prophecy of the Destruction of the Temple.—The thought of the desolation of the Temple expressed by their Master may have caused the disciples to pay special attention to the appearance of the building as they went away from the city towards Bethany. They drew His attention to it, and He told of its doom. Later, as He sat on the Mount of Olives, they asked for more light on the subject. There are difficulties in interpretation of the first thirty-five verses. We note the question was three-fold: (1) When will the Temple be destroyed; (2) what will be the sign of Christ's coming; (3) what will be the sign of the end of the world (or age). There are negative points: Claimants of Christhood to be rejected; wars, famines, pestilences, earthquakes, persecutions, false prophets will arise, and love of the majority in the Church will grow cold before the event will come—these things are not to disturb Christ's people: Verse 14; the gospel will have been proclaimed far and wide. Then the end of the Temple will come. It was so. Certain definite instructions are given for those in the city. The Zealots

desecrated the Temple with their murderous quarrels before and during the terrible siege. When this happened it was time to flee in great haste, abandoning everything in order to save the life. There will be no mistaking that time when it comes, said the Lord. The proverb of verse 28 gives a divine principle of action. Nations are used to execute His judgments.

The Second Coming.—I cannot explain the word "immediately," but it is beyond doubt that at this point, the prophecy turns from the destruction of Jerusalem to something much more extended. The predictions of verse 29 may be figurative. They accord with 1 Thess. iv. 13-17, as do the two following verses even more closely. The disciples were familiar with the fig tree, and this is to be a lesson so far at least as the things are concerned which will happen in their time. However, the time of the final end no man knows. The coming will be as unexpected as the Flood, and the condition of the world much the same. Verses 40 and 41 indicate a sudden separation of good and evil as would be when the angel reapers come. The final lesson applicable to us equally is "Be on the watch, be ready."

Further Warnings to be Ready.—Here are two parables to complete the warnings already given. The master of the house would watch if he had warning of the thief's coming. We have warning already, we must be ready. The picture of the faithful and wise steward, his blessing and reward, surely makes us ambitious to be like him. But the careless and unscrupulous has his portion with those denounced so faithfully in our previous chapter.

R. B. SCOTT.

BOOKS WANTED

D. R. Dungan; 'On the Rock.'
 Milligan; 'Epistle to Hebrews.'
 Rotherham; 'Studies in Hebrews.'
 Anderson's 'Translation, New Testament.'
 L. Oliver; 'Truth About Sabbath and Lord's Day.'
 W. Crosthwaite; 'Millennial Dawnism.'
 We would be glad to have a few copies of the two last-named pamphlets.
 L. Oliver 'Preparation for Preaching.'
 Prices to W. Crosthwaite, Ford Villa, Hart Street, Ulverston, Lancs.

MARRIAGE

At Zoar Street Meeting House, Morley, on August 27th, Bro. Geoffrey Lodge, of Dewsbury, to Sis. Bessie Hardy, of Morley, Bro. Leonard Morgan officiating.

Convention.

The first experiment was tried at Dewsbury, and the opinion of most, if not all, was that it was a success. The Churches in Morley, East Ardsley and Dewsbury joined and worked as one to make the event a success.

Good weather helped to make the arrangements work smoothly. The brethren came from a wide field, and in the right spirit—the spirit that brushes aside obstacles.

Bren, Channing, Day, Cross, Worgan, Gardiner and Morgan came up to expectations.

The afternoon was devotional and the speakers had given time and attention in preparing their addresses.

In the evening session, the speakers delivered gospel messages, and they were true to the Book.

A few non-members were present and we are confident they listened with profit.

R. McDONALD.

We hope to give fuller report with substance of addresses delivered in our next issue.—Ed.

EVANGELIZATION

Dear Brethren,—We appreciate the prompt reply to our circular by some Churches and brethren, and we appeal to those who have not yet responded to do so.

We express our grateful thanks to all who have so generously supported us in our task.—Yours fraternally,

R. McDONALD, Treasurer.

EVANGELIST FUND

956	..	..	..	..	10	0	0
7	..	..	..	..	4	0	0
8	..	..	..	..	25	0	0
9	..	..	..	..	2	0	0
960	..	..	..	..	5	0	0
1	..	..	..	..	3	0	0
2	..	..	..	..	1	0	0
3	..	..	..	..	10	0	0
4	..	..	..	..	10	0	0
5	..	..	..	..	1	0	0
6	..	..	..	..	20	0	0
7	..	..	..	..	5	0	0
8	(an old disciple)	..	..	..	4	10	0
9	..	..	..	..	10	0	0
970	..	..	..	..	5	0	0
1	..	..	..	..	2	0	0
2	..	..	..	..	3	0	0
3	..	..	..	..	1	0	0
4	..	..	..	..	5	0	0
5	..	..	..	..	10	0	0
6	..	..	..	..	10	0	0
7	..	..	..	..	1	0	0
8	..	..	..	..	10	0	0

CORRESPONDENCE

FUTURE EVANGELISTIC LABOURS

I wish to inform Churches and brethren of the fact that any future applications for my services should be addressed to me personally.

At the end of May, 1949, I concluded a period of service with the Churches in the Slamannan District, and at that time terminated the arrangement whereby the Church at Hindley handled applications for my labours. In future, I will make my own arrangements as to where I shall do evangelistic work, and will endeavour, God helping me, to give first consideration to existing needs, and to places where lasting good may be accomplished—regardless of financial or other considerations.

Churches wishing to use me, may address me at c/o W. C. Ketcherside, 7505 Trenton Ave., Saint Louis 14, Missouri, U.S.A., at which address I may be reached until December 29th, 1949. On that date, the Lord willing, Jean, David, and I will board the "Queen Elizabeth" on our homeward voyage.

Praying that the divine blessing may rest upon all who faithfully labour to rebuild the walls of Zion and to extend the bounds of our Saviour's Kingdom,

A. F. WINSTANLEY.

Bro. A. Allan's Present Address: c/o Bro. Jones, 184 Victoria Road, Aston, Birmingham 6.

NEWS FROM THE CHURCHES

Birmingham, Summer Lane.—It gives us great joy to report yet another confession of faith in Jesus Christ and a request for baptism into His ever-blessed Name. Bro. Alex Allen was the preacher to-night, September 11th, and at the close Howard Nevill made the confession and is to be immersed on Thursday September 15th. His wife was baptised in May last and he has been regularly attending our meetings since then. To God be all the glory, and may Howard find in Him all his strength.

FRED C. DAY.

Bristol, Bedminster.—On August 14th, the last day of Bro. Gardiner's services with the Church, we had the joy of witnessing four baptisms. In the morning we witnessed the immersion of Leslie, son of Bro. and Sis. Len. Daniells, who was received into the Church the same morning. In the evening, three more were immersed into Christ: Janet, the daughter of Sis. Mrs. Britton, David Daniells and Mrs. Williams. There was great joy in the decision of Mrs. Williams, as eighteen months ago she was, the doctor declared, on her death bed. Knowing this, she requested a visit from one of the sisters of the Church. For months this sister visited her, prayed with her and for her and reading the Scripture. Under this spiritual ministry, her condition began to improve, to the amazement and interest of the doctor, who requested that this should be continued. She had requested us to arrange for her burial service, and it was with much satisfaction that we were able to arrange for one different to that anticipated, a burial with her Lord in the waters of baptism. This was a physical ordeal for our sister, from which she has suffered no ill effect, but like one of old was able to go on her way rejoicing, her comment being: 'Why did I keep my Lord waiting so long?' During our brother's mission, we have had eight baptisms and one restored to fellowship. For these, we thank and praise God, and pray that they may ever be faithful.

F. W. WILLS.

East Ardsley.—The members of the East Ardsley Church wish to place on record their best thanks and good wishes to all those brethren who have served us during the past year. We pray that God may bless and sustain these brethren for many happy years in His service. Very few brethren have refused to serve the Church here; nay, many have gone all out to give a helping hand and have

indeed made a secretary's work very light. We are looking forward to another happy year of service with those who come along to exhort and preach the Word. Many thanks again.

E. WORTH.

Kentish Town.—We rejoice to record a further addition to the Church. Bro. Leonard Brown, a blind man introduced by Bro. Von Loesch, made the good confession and was immersed into Christ on Wednesday, August 24th. We pray he may be much used by the Master.

Our Bible School for children has been growing under the earnest efforts of Bro. Humphrey. We were able to take the children for an outing to Ruislip on Saturday, September 3rd, forming a party of fifty-four children and fifteen adults. We were favoured with beautiful weather, and trust good has been done by the social intercourse enjoyed by all.

R. B. SCOTT.

Tunbridge Wells, Silverdale Hall.—It is with great joy we report another increase to our number. Violet Clark has been attending our meetings, and having found the more perfect way desired to be joined to her Saviour and was immersed into His ever-blessed Name on August 14th, our Bro. Channing, of Kentish Town, who served us through August, ably officiating. May she keep faithful and work for her Master, proving herself worthy of her calling. Praise God from whom all blessings flow.

D. GILLET.

Wallacestone.—The Church again rejoices in the addition of two young girls who live in the village. Nancy Dewar and Moira Fowler were baptised into the precious Name of Jesus on Tuesday evening, August 16th, and received into fellowship on Lord's Day, August 21st. We pray God that they both may be kept faithful unto the end.

R. BROWN.

THE SCRIPTURE STANDARD is published monthly. Prices: Home and abroad One copy, 4s.; two copies, 7s.; three copies, 10s. 6d. All post free. U.S.A.—Approx. one dollar per copy. Agents' parcels are all post free. All orders and payments to the Treasurer: A. L. FRITH, 12 Poulton Street, Fleetwood, Lancashire.

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

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

Secretary of Conference Committee: A. HOOD, 5 The Green, Seaton Carew, West Hartlepool, Co. Durham.

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