

# THE SCRIPTURE STANDARD

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

## *Troublers of Israel.*



ISRAEL was in a desperate state; the flood tide of apostasy swept over the land, and the worship of Jehovah was at a low ebb. All that had made

the nation great, and men proud to belong to it, had departed. The wicked king Ahab, in defiance of God's law, had married that heathen, idolatrous princess, Jezebel; and together they led the people from the true God to the worship of the false god Baal. Ahab, mainly responsible for this apostasy and consequent disaster, had the brazen impudence to put to the brave and loyal Elijah, the suggestive question, 'Art thou he that troubleth Israel?' That stern uncompromising prophet in straight, strong, personal terms retorted, 'I have not troubled Israel, but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou has followed Baalim.'

So it has ever been; men 'Jealous for the Lord,' and 'valiant for the truth,' refusing to be moved from God-given ground by every passing

popular breeze, have been in all ages regarded by the apostates as troublers of the Israel of God.

True, messengers of the Lord of Hosts have been men of 'strife and contention to the whole earth.' Of the Lord Himself religious leaders said, 'He hath a devil, and is mad; why hear ye Him?' Paul was described by the Jews as 'a pestilent fellow, a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes.'

Unwittingly, the enemies of truth, in these terms of intended reproach, paid high compliment to the power and influence of those they denounced. Conditions in the Churches, confronting us to-day, are neither strange nor new. Of the many wedges which have split the body of Christ we name the following: instrumental music, which, the Church of England *Book of Homilies*, says 'displeased God so sore, and which so filthily defileth the holy house and place of prayer;' the Colledge with its modernism, Anglo-Catholicism, altar cloths, and services that would do credit to any Romish Communion; ecclesiastical titles and degrees; elaborate Church buildings adorned with crosses; and latest a *Church Hymnary*, which, judging by some of its contents, might have been compiled by the cardinals who elected the Pope. So the Churches have

been led a long way towards Rome. Now that the resultant division and disaster are obvious to all those, who drove in the wedges and split the Churches, turn on those who protested against their divisive and destructive work, and stigmatise them as troublers of Israel, 'dangerous men,' 'agitators,' 'cranks,' who opposed the broader view of unity, etc.

They don't like the style of those who protest. Well, we can assure them that loyal brethren have no relish for their style and methods.

And while all these foreign things were being introduced many, who well knew what would be the inevitable result, sat silent and inactive for fear that any action of theirs might break up the co-operation. As though a human co-operation was more precious than the faith we are pledged to defend and contend for! And now the very co-operation they were so anxious to save is on the rocks and is breaking to pieces. Quite apart from the increasing number who support the things for which the *Scripture Standard* pleads, the co-operation is hopelessly divided. Continual decrease in membership, increasing overdrafts, and indifference of so many in the co-operating Churches, are signs that the end is not far off.

It is with feelings of real grief we thus write. How sad to see the glorious movement we joined nearly fifty years ago brought to such a deplorable state.

The movement cannot be saved by great and costly missions, with members added who have no conception of what Churches of Christ stand for, and many of whom are not willing to make the New Testament Scriptures their standard and guide in all things. Such are a source of weakness, and not strength; to a movement pleading for a return to Christianity as it was at the first.

Neither can amalgamations by compromise with other bodies, (some of whom, while claiming to possess Apostolic powers, perform no more

miracles than those who make no such claims) remedy matters.

As with Israel of old there must be a resolute return to the Lord's will and way as revealed only in His Word. Adding to, or subtracting from, that Word, is the cause of all divisions and difficulties. When the Churches of Christ return to the ground on which they stood in the early and best days of their history, we shall see progress made. It may be slow, but it will be solid and sure.

Meanwhile we can well bear to be shunned and scorned by those who have departed from the position our fathers so bravely and well defended, and we sincerely pray that the Israel of God may be so troubled until unity, peace and rest are found in a real return to the Old Paths. EDITOR.

## Correspondence.

Dear Editor,

In reference to the statement on page 51 of the *Scripture Standard*-that "Many of those who have 'bought a pig in a poke' now wish they had seen a sample copy," may I say that *every* Church had a sample copy of the words book sent to them on the 8th of February, 1939.

If you will kindly publish a list of the Churches who ordered *before* seeing a sample copy of the *Christian Hymnary* (words) and now wish they had not done so, I can promise that an attractive offer will be made to them. It being understood that the authority of such Churches be obtained before listing.

The revealing thing to me is that so many of the Churches with sympathies in the direction of the position you represent, have ordered *after* studying the sample.

Yours in Christian Service,

E. A. COLLINS.

Publishing Committee,  
The Berean Press,  
Brighton Road, Birmingham, 12.

In *The Christian Advocate* of Nov. 18th, 1938, 'bumper orders' for the 'words edition' were asked for. While in the issue of

Jan. 13th, 1939, a list of orders received was published.

Bro. Collins says sample copies were sent out on Feb. 8th, 1939. So our statement about buying 'a pig in a poke' is quite correct.

However, those Churches and brethren who have complained on this head have the opportunity of taking advantage of the 'attractive offer' Bro Collins promises to make.

EDITOR.

#### OLD TESTAMENT.

Zech 3 JOSHUA. The high priest (called Joshua in the book of Ezra) had been born in captivity, His father having been taken prisoner to Babylon. Here, he stands as representative of the priesthood, but also of the nation, with the accusing adversary at his right hand. Ere Satan can speak, God intervenes and rebukes him. Satan's contention would have been that priests and people, in captivity, had abandoned the worship of God and were guilty of idolatry,

while no atonement had been made for their sins these past seventy years, therefore they should be relinquished as His subjects. The reply is that he and his fellows have been saved from Babylon's dominion, and it would be unjust to send them back to that (metaphorical) fire. But Joshua is shewn that a moral and spiritual reformation must begin, and, that end, he is cleansed and redothed with purity, for the task of leading the nation into paths of righteousness.

Zech. iv, The seven-branched candlestick—or rather lampstand—was the only light of the tabernacle of old, and it typified the Word of Spirit in its seven-fold aspect of Law, Prophets and Psalms in the Gospels as the centre of all relation; and Acts, the Epistles, Revelations of the New. These the Words of the Holy Spirit.

The lamps are perpetually fed, and divinely intended never to go out: so shall the Word of the Lord never be quenched, but endure for ever. Zerubabel, in his work of restoring the temple of God and repelling everything that would obstruct his work, would be dependent, not on his own power or might, but on the directions of the Spirit of God. Would that we, amid all our difficulties, confronted with seemingly insurmountable barriers to the progress of the Gospel, remembered that it is not by might, or by power, but by the spirit of God that we shall ever conquer.

Psalm Despite the fact that all in  
24 the possession of God

it does not therefore signify that all are approved of Him. Only those of clean hands and pure hearts can approach the courts of the living God. Righteousness is received by the grace of God, for among men there is none righteous. Purity is essential to fit men to acclaim the Lord of Glory, who once was crucified that He might redeem men of every nation. Even in His humiliation, He was no less the King of Glory than He is now, and it was then He shewed Himself to be mighty in battle. Yet mightier still shall He be when He shall have abolished all rule, power, and authority that God may be all in all.

Joel 2 Joel was among the earliest 21-32 prophets in Judah and he foretells with a wealth of

detail, the coming of the captivity in Babylon, nearly three centuries before it came to pass. But His prophetic insight sees much further into the future, for he foretells the Pentecostal outpouring of the Holy Spirit not on Jews only but 'on all flesh'; and the promise that then, whosoever should call upon the name of the Lord shall be saved. To call, in this instance, is to offer prayer, and as the Apostle argues in Rom. x. 13-15, there can be

no such calling, apart from a belief in the Gospel proclaimed abroad. Yet the prophet foretells that not all will call, or believe; as it is a remnant who shall respond to the call of the Lord. (Rom. ix. 27.)

NEW TESTAMENT.

To the Church at Ephesus **Rev. ii.** is given a sevenfold commendation. It is worthy of note that in all these letters the Saviour praises what is best before passing to errors of doctrine or conduct. In Acts xx. we find Paul had warned the elders of this Church that from among themselves would some arise seeking to draw away the flock after them. Is this the fulfilment of that prophetic utterance—some who call themselves Apostles? (See 2 Cor. xi. 13, in this connection.) The Church members had left their first love! Of how many to-day could this accusation of the Saviour be made? To Smyrna, poor in goods but rich in faith—not a word of reproach is said, but they are warned that Satan will severely try them by persecution.

Pergamum had been faithful in a trying time, but now some were holding false doctrines and practising loose living, and they are called to repentance.

Thyatira had honoured their calling, but were permitting wicked persons and evil passions in their midst. The faithful are urged to hold fast the faith till the Master comes.

Sardis has a name to live but **Rev. iii.** is dead; their works are neglected. They are called to repentance; yet even here there are some worthy of all honour. Philadelphia (meaning 'brotherly love') acted up to its name and kept His word. Those are assured of safety in the great hour of trial.

Laodicea was quite satisfied. In the material sense a rich church and able to command material things, yet it is described as poor, naked, blind. Gold is a type of faith and this is the

spiritual wealth that makes rich indeed. They need righteousness to clothe them and spiritual insight to discern their plight, for they are sublimely unaware that the Saviour is not in their midst, but outside!

Matt At the Sepulchre of the  
xxviii Saviour on the first day of

the week appears an angel of God, and the Roman soldiers become as dead. The women who had gone to do the last sad offices for the dead were assured that Jesus had risen. The story told by the soldiers is utterly unconvincing. They had no right to sleep on such a duty, and if the disciples had stolen the body, the authorities could soon have produced the body and put an end to the claim that He had risen from the dead.

Jesus eventually appointed His disciples to meet Him in Galilee. Paul tells of five appearances of the Saviour to His disciples in 1 Cor. xv. Matthew, therefore, is not detailing the whole story, but merely giving a condensed summary. It was not from Galilee that the Saviour ascended but from the Mount of Olives.

Acts ii. Pentecost is called the  
Feast of Weeks, and it was always held on the first day of the

week (Lev. xxiii. 15, Deut. xvi. 9). The tongues were not fire, but 'like as of fire,' and they sat upon each of the Apostles (including Matthias). See i. 26. The people who heard them marvelled at the profusion of languages spoken by the Apostles to proclaim the good tidings; and it was no doubt the variety of dialects that led some to suggest they were drunken. It was, however, the first hour of prayer, before which no pious Jew might either eat or drink. Peter in his first Gospel address declares that it was not by accidental or fortuitous circumstances that Jesus endured the Cross, as the Scriptures foretold fully how men would treat the Messiah. This did not absolve them of blame, for Him who they had crucified, God had exalted. j. SCOULLER.

## *Christians and War.*

DEAR EDITOR—To substantiate my two letters in defence of Christ's kingdom, and its subjects refraining from participation in the evils of the world, of which war is one—because of its destructive nature, horror, and—worst of all—the moral and spiritual corruption which follows; not to speak of the hatred and calumny that exists among nations by the influence of false and evil reports for years after.

If the Kingdom of God means anything to a Christian, one thing stands out clearly and definitely, and that is the question of sacrifice or selflessness. 'There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.'

To continue this teaching of Christ brings a reply to Bro. Anderson's statement that 'the Scriptures say, "Do good to all men," and "love your enemies," but they do not specify any acts by which we must carry out the instructions.' Well, the Scriptures do specify, for, says Paul, 'Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for so doing thou shalt heap coals of fire on his head.' (Rom. ni. 20).

Furthermore, the Sermon on the Mount contains a list of Christian principles, not theoretical but practical: 'If a man smite thee,' 'If a man sue thee,' 'If a man compel thee' You know the answers here. 'Love your enemies; bless them that curse you: do good to them that hate you; pray for them which despitefully use you; that ye may be the children of your Father which is in heaven.' Surely, these verbs mean doing: 'love,' 'bless,' 'do good,' \*pray.' The kingdom of God and the kingdom of men have nothing in

common with each other. In the kingdom of men the natural tendency is 'to eat, drink, and be merry, for to-morrow we die.' But the Kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost.

Surely Bro. Anderson errs in trying to prove that God has complicated matters so terribly that He grants to His own subjects, belonging to His own kingdom, liberty to stoop to the tactics of Satan, by aiding and abetting him to bring about the downfall of the righteousness He Himself established!

In respect for your lack of space, I curtail my letter with these few comments:

Jesus would not pray for the world (John xvii.), but the 20th Century Christian would fight for it.

The Disciples, Christ said, 'were not of the world,' but Christians would stand side by side with the world to maim and kill, either Christian or heathen.

Jesus said the world hated His disciples., because they were 'not of the world,' yet Christians would share in that hatred by assisting to strengthen it in its power.

Jesus prayed for unity. Christians unite with the power's of darkness in destroying that unity. It was through the unity of believers that the world was to know Christ.

Christ says the world has not known God. Bro. Anderson says that God's law and the world are consistent with each other.

Is it possible that Christ and His disciples would have submitted to the call of Caesar, to fight for the power and might of a heathen nation that knew not God nor His Son: who drove the nails into His feet and hands, and, later, put to death millions of Christ's followers? Never! or the promise of God utterly fails, for the 'gates of hell' would have pre-

veiled against the Church and the Kingdom of God. Christ's promise cannot fail, if Christians realize their duty, for He depends absolutely upon us to proclaim the Gospel which can save the world, for that is God's remedy.

w. FERGUSON.

DEAR EDITOR.—In answer to your remarks in March 5. S.

First. Rom. vii. says, 'Know ye not, brethren (for I speak to them that know the law) how that the law hath dominion over a man as long as he liveth?' i Pet. ii. 13-17, 'Submit yourselves to every [lawful] ordinance of man for the Lord's sake, whether it be the king,' etc. Rom. xiii. 1-7, 'Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves condemnation.' That Divine command settles the question for all, every soul, Christian or none Christian. Have you got that? If so, let it sink in.

Second. Matt. xix. 3-9 has nothing to do with the subject in hand—we are not dealing with divorce: that was an error on Moses' part, as Jesus affirms. That which God established at the beginning regarding His civil government is still in force, and runs side by side with the kingdom of Christ until the day of judgment (Matt. xxv.), but not in conflict with each other.

Third. We are under the ten commandments, as the children of Israel, except the seventh day, carried over to the Gospel age.

Now I will answer a few queries.

Did Cornelius leave the army when he became a Christian? Answer: We are informed that he was a devout man, one that feared God with all his house, whose prayers had been heard by the Lord, who sent an angel to tell him what he ought to do. When Peter came, Cornelius said: 'Now therefore are we all here present

before God, to hear all things that are commanded thee of God.' These all things embraced preaching the Gospel in its facts (34-43). How clear this is to students who let the Bible stand in its own defence. In 1 Cor. vii. 20, Paul wrote, 'Let every man abide in the same [lawful] calling wherein he was called. That is a Divine declaration, and we know that before a person is a fit candidate for baptism, he must renounce evil and unlawful occupations.

Did Paul receive protection as a citizen in his own right or not? Answer: Paul appealed to the centurion, saying, Is it lawful for you to scourge a man that is a Roman, and uncondemned?' (Acts xxii. 25). And even when there was grave danger to maintain that point of law in his behalf, there would be clash of arms and bloodshed. In Acts xxiii. we read that the Lord stood by him, and said: 'Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.' Thus we see that the Lord does rule in the Kingdom of men, and Paul was protected in his own right.

Next. How does God get his honour upon the nations? Was it to be always by miraculous power or through His children? Answer: See Exod. xvii. 8-16, especially verses 9 and 14. Moses said to Joshua: 'Choose us out men,' and go out fight Amalek. That form of government, as stated by Moses, was the decree of God in the temporal affairs of His kingdom in which He rules, and has never been repealed, revoked, or set aside, and will continue until the judgment (Matt. xxv.) In Rom. xii., xiii. 1-10, 1 Pet. ii. 13-17, 1 Tim. i. 7-11, etc., we see that every soul comes under that rule as stated. Although some governments have adopted the voluntary system, others keep to conscription. The correct system is for the powers that be to call on all men to do their duty as necessity arises. That is the Divine declaration, Those who resist the

powers, in things lawful, not only come under condemnation of that power, but under condemnation at the hands of the Eternal Judge.

Next. Using common sense. Does not a learned judge collect all the evidence he can, when trying a prisoner, in order to arrive at a right conclusion, before passing sentence upon him? On the same principle, ought not an earnest seeker to collect all the evidence he can so that he may know what he must do to inherit eternal life? Or would he be wise in taking the advice of a preacher, quoting John iii 16, and assuring him he possessed eternal life on the simple ground of faith only? I leave the reader to use common sense as to which of the two courses is right.

Next. Bro. Frith has not dealt with any of the passages of Scripture that I asked him to explain, not even the footnotes of my remarks, *viz.*: If carnal warfare and capital punishment have been done away with, as some pacifists affirm, when Christ established the New Covenant, please give passage of Scripture to confirm that statement. He has simply quoted Matt. xxvi. 52, John xviii. 36, etc., which have nothing to do with the subject in hand. He completely shuts out Caesar, thus ignoring the commands of the King of kings, as did Bro. Ferguson in his notes.

Paul says (Rom. xii. 18): 'If it be possible, as much as lieth in you, be at peace with all men.' Does that mean we should be so kind and good that we should surrender our rights and liberties to those who disregard all law and order, and allow men to by bombs in our streets to kill and maim defenceless people, as the I.R.A. are doing - that we should treat them as in Rom. xii. 17-21? Or should we use the Sword of the Spirit, *viz.*, wisdom and justice, tempered with mercy, and, second, the literal sword, which the Christian magistrate must use in the execution of his duty upon criminals who had committed the crime of killing defenceless people.

These questions have been evaded. Why? There can be but one answer: to establish a human theory called pacificism.

Next. Caesar being removed from power, would you be able to sow the seed and reap the harvest to sustain the body, and be able to preach the Gospel unmolested? You can take a lesson to that effect from the man after God's own heart, as recorded in 1 Sam. xxv.  
j. TORR.

DEAR EDITOR.—At the beginning of this correspondence it was stated that participation in war was contrary to the teaching of Christ. I replied and questioned the statement and asked for the passage that forbids going to war. In my first letter and since I have held that there is no such passage and that the N.T. is silent on the matter and therefore we should be silent. I have fully looked into any Scriptures that were quoted and have shown they do not bear out any objection to a Christian becoming a soldier. None of my statements or expositions have been seriously tackled.

The six authorities who are now quoted do not in their testimonials give a Scripture that bears out what they contend for. They support their position with their opinion as to what is implied in the general teaching, and here a lowly opinion has the same authority as an eminent one. In matters of opinion we should retain our liberty.

Bro. Frith gives five passages. On Matt. xxvi. 52 and John xviii. 36 I have twice written at length, and he has made no response. The other three passages seem to be out of place, and it should have been explained wherein, their relationship with the subject comes in. If the Apostle Peter had been a pacifist, Bro. Frith's closing remarks would have been suitable words for him to address to Cornelius, or Paul to the Jailer, to show that a soldier cannot become a Christian. I understood from January notes that you, Bro. Editor, admitted there was a precedent for a soldier

becoming a Christian. Bro. Frith's statements preclude such a thing. Let me say the difference in a soldier becoming a Christian and a Christian becoming a soldier is rather fine, both arrive at a man being a soldier and a Christian at the same time.

Bro. Ferguson again refers to John xviii. 36. He seems to confound the kingdom of Satan with the temporal or worldly kingdom Jesus referred to. I am a subject of the British government, and at the same time a subject of the kingdom of Heaven. The two do not necessarily come in conflict. I can obey both, although the one is of the earth and the other of Heaven. There is a third kingdom, that of Satan, which conflicts with the kingdom of Heaven. In John xviii., when Christ said, 'If my kingdom were of this world,' did He mean if it were like, for example, the British State? Or did He mean, if it were like the kingdom of Satan? I do not think it was Satan's. He meant, as Satan's kingdom is not organised with officers (servants) to fight for his deliverance. It was in answer to Pilate's question, 'Art thou the king of the Jews?' that Jesus spoke, indicating that He was not their temporal king. It had no reference to the kingdom of Satan- the kingdom of darkness. The Saviour was explaining His kingdom was spiritual not temporal. His words infer, without rebuke, that temporal kingdoms do fight.

Without definite ground Bro. Ferguson seeks to minimize or whittle away the command to obey the State. The Lord's words 'render to Caesar the things that are Caesar's' are sweeping and binding, and are only limited by the things that are God's. God does not authorize us to defy the State as to war, but leaves it in Caesar's hands, as its rightful province. One brother is as capable as another of grasping the spirit of the general teaching, so we do not require to lecture each other or impose our opinion on our brother, who asks where does God say you cannot lye

each other and go to war. In war a soldier asks no sacrifice from his enemy that he is not prepared to make himself. He risks his own life, not because of his passions, but by God's command. It will therefore be for the good of humanity.

Referring to your notes, let me repeat that I do not go to the O.T. for anything under the Law, but for what God did quite apart from the Law. The Apostles went to the O.T. for examples of how men were saved by faith and they said that the things were written for the good of Christians. (Romans iv. 23-24.)

It is sometimes said that the law of the Spirit is not one of 'thou shalt not,' but it is difficult to recall an evil that is not included in the numerous and comprehensive lists of the N.T., and I think it significant that nowhere is war mentioned with evils. In the N.T. soldiers are generally mentioned with respect and commendation, without reservations. John the Baptist, while strict with the soldiers as to their private life, gave no hint that they retire from the army. The Ethiopian eunuch, although he would be involved as much as if he had been a soldier, did not resign but went on his way.

In our democratic land we have two responsibilities. *First*, that of using our influence to guide our rulers in their decisions as to war. *Second*, our responsibility, not as a citizen, but as a servant of the State. The first is our political life, wherein we pray that all may be done in a Christian spirit. In this field, the pacifists by their extreme views, lose their influence and defeat the end in view. While it is those who believe war is permissible that really are the preservers of peace and patiently seek for an honourable agreement. We in silence endure the slanders of the pacifists who state that we cannot be for peace and go to war. God knows that in our inmost soul we desire that circumstances will be such as bring an honourable peace. We dread that our choice be limited and we are



compelled to decide between war and a peace dishonouring before God and man.

Our second duty is that of a servant to the State. God has left the State to decide as to war. Suppose in the first duty we did not obtain what we favoured, it is not a reason why we should be disloyal in the second. God leaves the decision with the State, not with us as 'individuals.' The pacifists are a small minority as to the method in which peace should be pursued, but they are not the first minority to say, our method or none.

It is sometimes assumed that by joining in the war you become responsible for it. It does not follow. Had Abraham slain Isaac at God's command no doubt many in their limited reasoning would have accused him of murder. But God's command took away his responsibility for the act. He was acting by divine command. God is responsible for the command to obey the State, not the Christian who obeys it. It may not be wise to so freely throw about accusations as to killing, maiming, etc. lest we be found dishonouring God. He who has all knowledge and wisdom permits his people to obey the call of their country to arms, and while the matter is far beyond our judgment, yet we feel our Lord knows what is the least of the calamities that can overtake the world.

There is no end to the matters that might be thrust on a Church if everything in life that is felt to be against the spirit of Christ was brought in. We should confine ourselves, in our corporal capacity, to what the Scriptures say without introducing what we feel should be inferred from them.

I now end my part in the letters on this unpleasant subject. Where we differ, no brother wishes to slaughter another, yet we have to give a kind blow to stagger him in his onrush.

JOHN ANDERSON.

BRO. TORR censures those who misuse John iii. 16, but his handling of the Scriptures is worse than theirs. He tears

Romans vii. i, out of its context to try to prove that we are under the law. Paul in that chapter uses marriage as an illustration, showing that it is binding on the parties so long as they live; but he goes on to show that believers are '**BECOME DEAD TO THE LAW**' by the Body of Christ,' and 'are married to another,' that they are now '**DELIVERED FROM THE LAW.**' (Rom. vii. 1-6). So the very chapter to which he refers us answers all that he or others bring from the Old Covenant Scriptures on this question. So with Romans xiii. I, this is harped on again and again, to the ignoring of not only the context, but all else the New Testament says on the subject. He makes no attempt to show how we can obey the exhortations of Romans xii. 17, 21; xiii. 8-10, and yet, at the command of earthly rulers, go forth to kill, maim, and blind, our fellows.

Bro. Torr's interpretation of Rom. xiii. 1, cannot be squared with the principles laid down in the context. References to judges, criminals, etc., are quite irrelevant, for in war the real criminals escape, others suffer for their misdeeds.

And to crown all, we are referred to the 'man after God's own heart.' Why, it was to this man, David, that God said: 'Thou shalt not build a house in My name, because thou hast been a man of war, and hast shed blood.' (1 Chronicles xxviii. 3). And yet we are asked to believe that under a new and better covenant, it is right for followers of the Prince of Peace, who should be building up the 'house of God, the Church of the living God,' to go to war and shed blood. Other points in Bro. Torr's letter have been answered again and again in our pages, if not to the satisfaction of all, to the Satisfaction of ninety-nine per cent of our readers, most of whom can now see with what weak evidence those are satisfied who try to make an admitted wrong appear to be right.]

[WE had penned the foregoing before receiving Bro. Anderson's letter. We need only add a note or two. Bro. Anderson seems to be endeavouring to justify the slanderous statement attributed by his enemies to Paul. 'Let us do evil that good may come.' (Rom. iii. 8). It is never right for a Christian to do wrong. More than once, Bro. Anderson has charged others with reading into passages what they think should be there. We have never seen an article in which more of that is done than.

in Bro. Anderson's letter. Brethren, look up passages and see. If it is right to build up a case for war on the silence of the Scriptures, then every innovation and departure from New Testament practice can be justified. Bro. Anderson's references to minorities, in this case, recoil on himself, for on this question, in these days, he is one of an infinitesimal minority. It is a question of Christ or Caesar, which first? The first Christians settled that question, and as all historians testify, refused to go to war at the command of earthly rulers.

According to Bro. Anderson's astounding

reasoning, Christians, in all ages, in all things, should have submitted to earthly rulers, and left God to deal with them for their own failure to obey their one Lord and Master. No, Bro. Anderson, it won't do! Neither proxy obedience, nor proxy disobedience is allowed for in the New Testament. 'He that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons.' If Bro. Anderson is right, we shall need to keep the latest Government Blue Book near us when studying the New Testament.

EDITOR.

*(This correspondence is now closed).*

## *Sincerity Seeking the Way to Heaven,*

BY BENJAMIN FRANKLIN.

*(continued).*

AS our young friend passed along the street, he met with a Universalist preacher in conversation with a lawyer, a sceptic.

LAWYER.—Mr. S., what is the matter, that you are following the preachers up? Are you about to be deluded by the noise and pretences of religion?

SINCERITY.—I am greatly distressed in regard to my salvation. I had supposed that religion was, a very plain matter, and that one could become a Christian at any time; but the more I think about it the greater is my perplexity.

L.—Yes, and the more you try to understand it, the more you will be perplexed. In my younger days I was in the same condition. I listened to preachers several years, but found I could not understand them, that they disagree among themselves; and, having turned my attention to the law, I found something tangible, which can be acted upon; I therefore concluded to leave my salvation to God. I will try and look out for myself in this world, and leave God to take care of me in the next, if there be any.

S.—I am inclined to think—indeed, I am compelled to admit—that so far as my experience goes, what you say about preachers appears to be the case.

But then they are good men, certainly.

L.—I admit that freely. Here is our neighbour, H., the Methodist Preacher; a good man, spending his whole time in preaching and visiting. Yet I have listened to him trying to point out the way of salvation, and I could see no plan or system that any man of sense could act upon. Not only so, but I have seen numbers of sincere persons enquiring what they were to do, and have heard him tell them to pray and be prayed for, and have seen him pray for them; but they still go away not pardoned.

S.—I have had several private conversations with Mr. H. in which he failed to give me any satisfaction in regard to the way of salvation; and, as you say, it does appear to me that he has no plan. I think he does not understand the Gospel.

L.—No, Mr. S., you do not apprehend the difficulty. He is, as you say, a sincere man; but he is deluded, and the preachers are all in the same predicament. None of them understand, and the reason is, religion is a delusion.

S.—If I thought all preachers were as incapable of giving light as Mr. H. I should be even more miserable than I am. But it is mortifying and discouraging to me, to hear you ascribe the blame to religion itself.

My impression is, that the fault is in the incompetency of some men to set forth Christianity and not in the obscurity of religion itself.

L.—There is where you are mistaken; the fault is not in the men. If you desire relief from your dependency, you had better drive this gloomy subject from your mind.

UNIVERSALIS!'—Mr. L., I think you have passed but a poor compliment upon religion and ministers. If you will allow me to explain the Gospel of God's universal paternity, I can show you how you can find comfort, and how our friend, SINCERITY, may find relief from his troubles. I see what it is Mr. L. that has driven you, and will drive you, Mr. S., into unbelief, if you are not relieved. It is the pagan notion of 'everlasting punishment'—'eternal damnation.' If you once understood the blessed doctrine of a world's salvation, your mind would be at rest.

S.—Your idea is, then, if I understand you, that the source of my distress is in a misapprehension of mind, and not in any real danger.

U.—I think, you are actually in a dangerous condition, but the danger is not what you fear. The only thing that will afford you relief is the blessed doctrine of a world's salvation.

S.—You consider, then, that I am really safe, if I only knew it; and all that is necessary is to show me and our friend here, Mr. L., that we are in no danger.

U.—Yes, Sir; that is, there is no danger of any 'eternal damnation,' or 'everlasting punishment,' as the orthodox teach.

L.—Did you say, Sir, that the orthodox doctrine of 'eternal damnation,' or 'everlasting punishment,' is a 'pagan notion?'

U.—Yes, I did, and can prove it.

L.—Well, then, Jesus taught 'pagan notions,' for He used this identical language. He spoke of persons whom He declared to be in danger of 'eternal damnation,' and of others whom He declared should go into 'everlasting punishment.' This is the teaching of your Master, and this you call 'pagan

notions.' Is this the respect you show to Jesus?

U.—These passages do not mean that—the fact is—

L.—The fact is, you do not believe your Bible any more than I do, nor do you any more honour Jesus. He says, 'He who believeth not the Son, shall not see life.' Do you believe this?

U.—That passage means—I—I—I can prove that all shall see life, and—

L.—And as a matter of course, that Jesus did not tell the truth when He said, 'He that believeth not the Son shall not see life.' How is this?

U.—I can prove—I can show—the Bible says—

L.—The Bible says that you 'strengthen the hands of the wicked, that he should not return from his wicked way, by promising him life.' Still, you will dishonour the Bible in promising the wicked life, and strengthen the hands of the wicked.

U.—That means—I hold—I—I—if I talk any more it shall be with a man who has some sense. Good-bye.

SINCERITY walked homeward ruminating as follows: 'My trouble increases. In place of finding relief, new difficulties. These unfortunate men with whom I have been conversing have not one ray of light. If there is nothing better than they can present, the world is lost. Is it possible that people in general have no better understanding in regard to these matters? Can it be that Mr. L. is right, and that religion is a delusion? I hope not, for then all must be darkness; we live in uncertainty and die in doubt. The thought of giving up all hope of finding better instruction is insupportable. I will go and read my Bible through, at all events. I am wretched now, and certainly should be miserable to die in this condition. I have found three classes of men, none of whom have afforded me the least satisfaction. Mr. H. insists upon the necessity of seeking the Lord. In this he has satisfied me that he is right, but he has shown me no directions from the Bible pointing me the way to the Lord,

The Lawyer has become disgusted with the whole matter and resolved to engross his mind with the affairs of the world, believing that religion is a delusion. As to this Universalist, he is trying to satisfy his own mind and the minds of others with the notion that man is safe without conversion.'

*(To be continued).*

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## *The Conference.*

ON Saturday afternoon, there was a good gathering of members from England, Scotland, Ireland, and Wales. Bro. Frith, on behalf of the Fleetwood Church, welcomed the Conference. Bro. F. Wills, Bristol, ably presided.

In the enforced absence, through illness, of Bro. C. Bailey, Bro. Frith acted as secretary.

Reports of splendid work done by Brethren Crosthwaite and Hassell, in various centres, were presented. Encouraging reports were received from Scotland of Bro. A. Winstanley's service during his period of training with Bro. Crosthwaite.

A satisfactory financial statement was presented; and it was resolved to ask Churches and brethren to give the Committee £500 for evangelistic work during the coming year. This amount can and ought to be raised.

Report of work in Nyasaland was adopted.

Bro. C. Bailey's resignation as secretary was accepted with real regret; and sincere expressions of appreciation of his devoted service and loyalty were voiced.

The Church at East Kirkby is to be asked to entertain the next Conference.

In the evening, Bro. E. Price (Wigan) presided, and stressed the fact that our fathers stated the position of the Churches of Christ in a way which has not been improved upon. Bro. Daniell (Bristol), spoke on wisdom, the ability to choose between right and wrong, with holy fear, and reverent love. Bro. Haynes (Burnley), spoke of our lack of faith, and the challenge for a firm witness. Bro. Carson (Nelson), said Christ does not wish us to keep quiet,

but to tell out to others the message of redeeming love.

On the Lord's Day, the Church at Fleetwood celebrated its first anniversary, and fine meetings were held. In the morning, Bro. Hassell gave an impressive message on 'Praise and Worship.' In the evening, Bro. I. Morgan spoke on 'Crossing the Line,' and urged for immediate surrender. In the afternoon, our witness on the sands was listened to by groups of people all the time.

On Monday afternoon, Bro. T. Dand presided, and Bro. Scouller gave a paper on 'Ministry in the Church.' A good discussion followed. It is hoped that the paper will be published in the S.S.

In the evening, Bro. F. Hardy occupied the chair. Bro. Hassell gave a timely address on the peace of God, and pleaded for confidence and quietness amidst the world's alarms and tumults. Bro. Breakell spoke on 'Jonah,' and urged complete acceptance of the whole Bible. Bro. Winstanley spoke on 'Personal Evangelism,' the need for preaching the Gospel and winning others.

So closed a fine and helpful week-end. It was good to meet each other, and to join in hearty and resounding songs of praise to God our Father, A. L. FRITH.

## *Change of Secretary.*

IT was with regret that we were compelled to accept the resignation, owing to illness, of Bro. Charles Bailey. He has served us well and faithfully, and we sincerely pray for his recovery, and that he may be sufficiently restored in health to enable him to render still more service for the Master.

We are happy to intimate that:

**BRO. LEONARD MORGAN,**

'GLEN IRIS,'

LOD STREET,

HINDLEY,

WIGAN, LANC.,

has consented to fill the position of Secretary.

## *Contributions.*

Dear Brethren,

We acknowledge another list of subscriptions to the Evangelist Fund. To our old and new subscribers, we tender our best thanks.

We were able to show a fair balance on our year's working to the Conference

at Fleetwood, but as you know, Bro. A. Winstanley has been engaged by us. This means an additional burden on our resources.

Places hitherto closed to us have been opened, and we mean to press on. An extensive programme is under consideration, and we confidently look to you to support us.

Send your subscriptions to me, and your application for Evangelistic help to Bro. L. Morgan.

Ko.	£	s.	d.	No.	£	s.	d.	
146		1	0	0 147		2	0	0

The following sums were received at the Fleetwood Conference,

		April 8th and 10th						
148	.	10	0	154	.	10	0	
149	..	5	0	155	..	1	0	0
150	..	2	6	156	..	6	0	
151	..	10	0	157	..	3	0	0
152	..	2	6	158	..	10	0	0
153	..	5	0	159	..	10	0	0

R, MCDONALD, Treasurer.

## News.

OWING to pressure on our space, several items of news are left over until next issue. change of **Address**.—

Bro. W, Steele, Hopetoun Terrace,

Ormiston, East Lothian

at **Kirkby**, Beulah Road.—For four weeks we have had Bro. George Hassell, of Leicester, with us. At the beginning of the church fourteen years ago, he was a frequent visitor, so he was no stranger to us. His sustained effort, and wonderful ability in preaching and teaching, has greatly helped the Church. Two maidens made the good confession and were baptised. Others have been much impressed by our brothers' powerful proclamation of the Word.

Much interest has been roused by his talks the Tabernacle, illustrated by a wonderful model, made by himself. All have been instructed by this method, and the magnificence of the original structure was brought home to our hearts.

Talks to young people on Christian evidences have been much appreciated. Meetings conducted by the young folks have been a marked success.

Bro. Hassell has paid visits each week to Eastwood and Selston and has rendered

valuable help. A band of singers have helped to make the meetings a good success. The special services were brought to a close on Thursday, March 16th, when a full meeting enjoyed happy fellowship. Bro. Hassell delivered a final message, based on Matt. xiii. 51-52. This address, earnestly delivered, burned its way into our hearts. Words of appreciation of services rendered were spoken by brethren from Eastwood and Selston, as well as from our own Church. We gave praise to our Heavenly Father, and bid God speed to our beloved brother, as he left us to serve the Church at Blackburn.

w. B. JEPSON.

Heanor.—Church Anniversary services were held on February 25th and 26th. On Saturday, about one hundred brethren and friends partook of tea.

Bro. George Hassell was chairman at the evening meeting, at which, Bro. F. C. Day (Birmingham) gave a very fine address. A much appreciated programme of vocal items was given by friends from Harrison Road, Leicester.

At our worship meeting, on Lord's Day morning, Bro. Day spoke on 'Individual Responsibility,' based upon Romans xiv. 12. To the Lord's Day school, Bro. Day gave an interesting and instructive talk on cultivation of our lives, as a garden, getting rid of weeds, and producing flowers of love, peace, purity, and truth.

In the evening, to a good company, Bro. Day spoke on The Touch of Jesus, as set forth by Luke, the physician, how it brings comfort, joy, and salvation, to all who permit Him to touch them, and yield their lives to the Saviour and Redeemer.

Morley.—There was a record attendance on the occasion of the Church anniversary tea and meeting, held on Saturday, February 25th. Brethren came from near and far to encourage us on this anniversary celebration. An admirable tea was served by the Sisters. At the evening meeting, there was a full meeting-house. Bro. F. A. Hardy, of Morley, presided, and in his opening remarks made references to the history of the Church and its founders. Speaking of Bro. T. H. Bottomley, one of our founder members, known by all in the Division, who is ill and in hospital, Bro. Hardy said, it was the first occasion he had not been present at an anniversary. Best wishes were expressed for his recovery. Sympathetic references to other aged members unable to be present were made.

The speakers were Bren. L. Morgan (Hindley), A. Murray (East Kirkby), and

G. A. Hudson (Birmingham). These brethren maintained the high standard of the spoken word, that is customary at Morley anniversaries, and a great, inspiring time was enjoyed by all privileged to be present. During the evening, the secretary gave a comprehensive report of the Church's activities during the past year. On the following Lord's Day, Bro. A. Murray edified the Church around the Lord's Table, and Bro. W. Kettle, of Hindley, preached the Gospel message. There were good attendances. **F. SUGDEN.**

**Tranent.**—We held our annual social on February 18th. Bro. W. Wilson presided, and addresses were delivered by Bren. A. Winstanley; G. Allen, and W. Crosthwaite. The Choir rendered two pieces, solos were sung by Newtongrange, and Tranent members; and Bro T. Nisbet gave a recitation. Bro. Guiney moved a vote of thanks to all who had taken part in a profitable and enjoyable meeting. Bro. Crosthwaite is labouring with us for three months, and we are having good meetings. Our hearts are made glad by the decision and baptism of a young woman, who thus put on Christ on March 8th. We pray that the Lord will be with her and keep her faithful to the end.

W. WILSON.

## Nyasaland.

BEFORE the *May Scripture Standard* appears, the Conference at Fleetwood will have heard a very good report, almost in Bro. Ronald's own words, of the work entered upon and carried on since the previous Conference. Bro. Ronald stresses one very important feature, which affects the Nyasaland people, and especially the children. The Government desires the people to be educated, and the adult population realises the importance of this. Bro. Ronald is anxious to avail himself of the schools, as useful adjuncts by which the gospel may be got to the natives of Nyasaland. The written or printed word can go where there are no teachers nor preachers. He and our brethren there are unable to meet the demand for lack of funds. We have not been able to remit as much as at one time we did. Bro. Ronald says that the federated denominations have schools, and where ours are non-existent, the children, must of necessity, go to denominational schools, where influences are definitely used to colour the teaching given. Bro. Ronald says the Bible story of creation is discounted and denied, while the dangerous theory of Evolution, which might be well

spelled as Evilution, is taught. He quotes that scripture, 'My people are spoiled for want of knowledge,' and says, 'God's people are spoiled for want of education.'

"He wants to open a school at Lilongwe, in the Northern Province, and asks: 'Will you help?'

A prayer-house (meeting-place) was opened at Mikongoni, Mlanje District, on Nov. 13th, and on Dec. 23rd, one was opened at Likangala, where over four hundred people witnessed the immersion into Christ Jesus of eight converts. Another was opened at Kaboungut, Lilongwe District, on Nov. 20th, when three were immersed.

Contributions for the work have been alarmingly few so far in February and March, 1939. Brethren, please respond to the need, if you can. **W. M. KEMPSTER.**

## Obituary.

**Manchester, Bethesda.**—With deep sorrow we record the decease of Bro. Harry Buckley, in his sixty-third year. The sad event took place on April 1st. For some time he has been laid aside by illness, but when in health he was ever faithful and attentive to the means of grace. Of a deeply religious turn of mind, he was a close student of New Testament truth, and was ever ready to 'contend for the faith once for all delivered to the saints.' Men of his type can ill be spared in these times of laxity and indifference. To the widow and family, left to mourn his loss, our kind sympathy is extended. May they find abiding comfort in the consolations of the Christian's hope. The services at the funeral on April 5th were conducted by Bro. Frank Hepworth.

**Birmingham, Summer Lane.**—We are saddened to report the death of our Sister Dorothy Whitehouse, which occurred on Monday, March 20th, in the hospital where she had gone for special treatment and observation only a few days before. She was twenty-one years of age, and for nine years had been a faithful member of the Church, striving to adorn the doctrine of God our Saviour. For some time she had been a teacher in the Lord's Day School, and had also acted as book agent for the Church until a few weeks ago. Her mortal remains were laid to rest in the City Cemetery at Witton, on Thursday afternoon, after a short service in the Chapel where she had been a regular worshipper. Our sympathy goes out to her mother, and also her grandmother, Sister Mrs. T. J. Kemshead, one of our oldest members, and we pray for the peace, blessing and consolation of God to be granted them in their time of sorrow. **F. C. DAY.**



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

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

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

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

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

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

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