

# THE SCRIPTURE STANDARD

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

## *Proposals for Re- union.*



THE pioneers of the Movement with which we are associated regarded their mission as primarily to religious people, to call them back to Jerusalem, that all believers might be one, and the world be led to believe the claims of the Christ. This was in their day, and for long years after, regarded as 'Utopian.' Happily, and we believe largely due to their heroic labours, a great change has come over the religious world, and most, if not all, leaders of the various Churches subscribe to such statements as the following: 'The Lord meant us to be one in visible fellowship.' 'Divisions hinder or even paralyse His work.' The signatories to report of Joint Conference between Anglican and Free Church leaders (published January 22nd, 1938), declare re-union to be the will of God, and that the continuance of dis-union 'involves a waste that is sinful, inasmuch as it hinders the work of God.'

For all this we thank God, and take courage.

But when it comes to proposals and plans for re-union we see little hope of its realisation. They say, 'The ideal of re-union is one of unity with variety.' That is not the unity for which the Lord prayed, and which was exhibited by the first Church. On membership in the re-united Church, they say, 'While admission to membership shall be by baptism, the alternative of believer's or infant baptism is left open, and confirmation or some equivalent is suggested where infant baptism is practised.'

So the unscriptural practice of infant baptism is to be retained, and is to be bolstered up by 'confirmation,' of which the Prayer Book says, it has 'not any visible sign or ceremony ordained of God.' (Article xxv., Church of England).

No real union can be obtained on that basis. Not until all submit fully to the 'one Lord'; accept the 'one faith,' 'once for all delivered unto the saints'; and practise the 'one baptism,' so plainly set forth in the New Testament that heathen converts demand immersion, will there be 'one body,' the Church which the Lord built, and not man.

Of more interest to our readers are the proposals now being made

for the union of the two bodies in America known as 'Churches of Christ' and 'Disciples of Christ.' The former 'conservative,' the latter 'progressive.'

Writing in the *Christian Standard*, January 8th, 1938, J. De Forest Murch ('Disciples of Christ') says, 'It is seventy years or more since the opening wedges of division began to do their deadly work in the movement set to bring unity to a divided Christendom.' Among these wedges he names Conventions; Missionary; YcungPeople's Ladies'Aid; Societies; Colleges; and Musical Instruments.

The Editor of *Christian Standard* ('Disciples of Christ') in same issue, says, 'Certain warnings by our "non-progressive" brethren were justified . . . . Missionary organisations and conventions have become something of a burden . . . . They have involved us in denominational, if not sectarian, trinking . . . . The musical instrument in worship has frequently tended to subordinate and subvert the vocal praise. Our congregations have too many of them lost the art and spirit of singing, so that our eyes pop open in astonishment as we li'ien to the British brethren . . . . We have made the bitter discovery . . . . that not only the Ladies' Aid Society and the C.E. Society . . . . tut even . . . the Bible School has tended to usurp the loyalty that belongs to the Church itself. . . . Loyalty to the Scriptures, and to the New Testament ideal of the Church has become diluted, . . . and with all these "innovations" . . . we have not only failed to make a tremendous impression upon the Christian world, but have been quite unhappy among ourselves. Fellowship has been deeply wounded.'

Such a frank and manly statement should do much to remove obstacles to unity, and serve as a warning to those in Britain who have started on the same divisive and deadly track.

The way to unity is plain and simple; like all God's ways, too simple for man, 'If the prophet

had bid thee do some great thing, wouldest thou not have done it?'

Division was caused by driving in foreign wedges, things not found in the New Testament; and there can be no reunion, no healing of the breach, until these wedges are withdrawn. When we go beyond what is written there is no legitimate stopping place. The man who introduces an organ has no right to complain of those who introduce pulpits, prayer-desks, crosses, candles and incense. If more than the Bible is needed there never will be unity. That is what some are pleading for now. The position of 'Churches of Christ' is being misrepresented, and statements are published that our pioneers 'declared that no interpretation of the Scriptures was authoritative unless supported and approved by the *considered, qualified* scholarship of the Church Catholic' (W. Robinson, Overdale). We challenge any to produce evidence of the truth of this statement. Interpretation of the Scriptures by 'the scholarship of the Church Catholic' has produced present division and disaster. In article on 'Churches of Christ' in *British Weekly*, February 10th, 1938, it is stated that Alexander Campbell wrote, 'It is not the will of Christ . . . . that the Church should be

governed by a *written* document alone.' This is quoted to support the statement that 'Churches of Christ' refuse to set the New Testament as a legal document over the Church,' and also refuse 'the right of private interpretation.'

A reference to Alexander Campbell's *Christian System* will show that "taking the above quotation out of its context, as done above, is to misrepresent his position. He goes on to show that, in Churches established by the Apostles, they 'appointed elders or overseers to labour in the word and teaching, and to preside over the whole affairs of the community.' This is vastly different from rriaking it appear that A, Campbell pleaded for the Bible

plus something else. His position is clearly stated in Preface to *Christian System*, 'The Bible alone is the Bible only, in word and deed, in profession and practice, and this alone can reform the world, and save the Church.' When all adhere to, and strictly apply, what some (when it suits their purpose) describe as an out-of-date Campbellite maxim,

'Where the Bible speaks we speak, and where the Bible is silent we are silent,' we shall see as in the first and best days of Christianity, a Church united in faith and practice, against which even bell's strongest forces will not prevail.

No other plan for re-union can succeed. EDITOR.

## *God and Evil.*

Substance of an Address by DAVID KING.

A FRIEND, after preaching, was asked by a conscientious sceptic: 'Why, if God is infinitely good, wise, and powerful, did He not so create and place man as to avoid the long dark age of moral evil?' The answer was given that the preacher would tell him something far better, how he and all sinners might be saved from consequences of sin. That was not a satisfactory answer. The question was a reasonable one, and the answer was clearly to be found in the Bible. In endeavouring to answer the question, I will state a few propositions:—

1. *There is no country, no clime, where man is, but you will find what is variously named wrong, sin, moral evil.* We have been told that human nature has in itself *guarantees of morality.* But I presume we shall at once consent to the statement that sin, or moral evil, exists over the entire world. The guarantees, then, that exist in human nature are worthless. 'Human nature and intelligence' have been long enough in the world to test their capabilities, yet the world is groaning under its load of oppression, wickedness and ruin.

2. *Sin is not lesser good, but a malignant and deadly thing, which God and good men hate.* Thus then are not about to tolerate, or apologise for sin, or to represent it as being in itself a good, but a no good all,

3. *Sin was not always, and will not continue for ever.* It is admitted that man was not always here. The earth was not fitted to accommodate him, it was in such a state that man could not have existed upon it. Man must have existed without sin, because he must have lived before he acted. Sin was not always, and it will not always continue. Sin had its birth, it will also have its funeral.

4. *We next affirm, that sin, widespread as it is, was not God's creating.*

God made man upright, able to stand, but free to fall. God never sanctioned sin. He merely suffered it. There is a broad distinction between these two. To have prevented it, He must have destroyed man's free-agency. You cannot blame or punish a person for doing what he could not help doing.

5. *Sin was not of God's creating; but a result of man's free agency; yet it was not an unprovided for result.*

Some who do not believe the Bible may think this statement not complete if we did not admit that, though God did not create sin, He knew that sin would ensue. He created man, understanding the results which have been realised. We readily admit this. The perfection of God's knowledge implies that He must have foreseen sin. There is nothing in such foreknowledge of sin that is inconsistent with disapproval and hatred of it.

- The breaking out of sin in the world was not a failure in the working out of God's plan. The Bible speaks of Christ as a sacrifice for sin, as the Lamb of God that taketh away the sin of the world, and declares Him to have been slain from the foundation of the world; that is to say, in the Divine intention, the sacrifice for sin was provided before man was created, though not so slain till the days of the Roman Caesars.

6. *God has suffered sin for a good purpose, which will be realised.*

We cannot think that God suffered sin without a reason, good or bad, nor for a bad purpose. If God suffered sin for a good purpose, depend upon it that purpose will be realised. God can afford to wait. It took a long time to bring this earth into that condition in which it was when man first trod its surface. It took a very long time to prepare that one Book which was to work out the salvation of our race; and although it might please Him, for a gracious and wise purpose, to allow a night of evil, long and dark, depend upon it that purpose will be fully realised, and God will have the victory over evil.

7. *God's great and good design in permitting sin, does not lessen the criminality and hateful character of sin.*

Suppose a man living in an ill-ventilated and badly drained house, the result being a sickly wife, his dearly loved children dying around him, and his own health impaired and enfeebled. An enemy determines, on the ground of some fancied wrong, to destroy the premises by fire and does so. The owner and his wife escape, but some £500 worth of property is destroyed. Having gone into a new house, in first rate sanitary condition, they come in after years to see that the loss of the former home and property has led to the blessing of renewed health for themselves and their rising family. But later on the incendiary is discovered, tried, and found guilty. The Judge asks why the sentence of the law should not be executed upon him. In reply, he objects to punishment on the ground that he has not

done a bad thing, for the owner of the destroyed property had been heard to thank God for the blessings which had followed. What would the law say by the mouth of the Judge? Surely in substance, thus:— 'The prisoner at the bar has violated the law of his country, and committed a base and revengeful act. Good has been brought out of evil; but no thanks to him! The good was not of his intention, the sentence must be carried out.'

Whatever ultimate glory to God and good to man the Divine Being may bring out of moral evil, those who violate the law of God, who are perpetrators of evil, cannot have it credited to their account. The Bible describes the good ultimately to be realised 'We, according to His promise, look for new heavens, and a new earth, wherein dwelleth righteousness,' 'And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.'

But the questioner still asks, 'Why was not man made unable to sin?' Because in that case he would not have been man. Man is a free agent, and so long as God allowed him to exist He must deal with him according to the nature that was given to him.

We say, then, not only that God's glory required a willing submission, but that man's happiness also required it. Hence man must be made free. He must be allowed an experience of sin, and of God's love in rescuing him from its consequences, until the time comes, however long it be in coming, that though still able to sin, he no longer desires to do so.

Suppose I take a perishing child out of the street, and make him my heir. He is grateful and obedient. But some person gets hold of that child and says, 'You think the person who is bringing you up is a very good man. You do not happen to know that he is keeping you out of what you are truly entitled to. If you had'

your right you would be just what he is'. He does not know me sufficiently to refuse belief in the tale. His love and gratitude are gone, he rebels against the laws of my establishment whenever he pleases.

This is the form the temptation took with the first human pair. 'We shall die if we eat'. 'Die!' the answer, is 'You shall not die. That is a lie on the part of God. The fruit is alone necessary to make you like God. He is keeping you from sharing His own glory. *He* is not your friend, but your enemy'. The command is disregarded, and the first law of God is broken. Then, mark you, man came to know evil as well as good, consequent upon rebellion against God. Who does man, now find his friend? For him God gave forth a promise of mercy; for him God suffered in the person of His Son; and for him God took upon Himself the form of a servant that He might reconcile man to God; thus God becomes the friend of man. Thus is the loving heart, always open to His creatures. And so when finally delivered from suffering and death, the reconciled stand on the morning of the resurrection, having entered into the glories of the heavenly Jerusalem, where, sin and misery can have no place; what then will be the security that the regenerated will maintain that position? Here it is—'This is eternal life to know Thee, the only true God, and Jesus Christ whom Thou hast sent'.

The first pair sinned in Eden because they knew not God. The old temptation would not avail when God was known, hence God will realise His purpose, and bring out of man's evil and sin an ultimate good, by His overruling grace and power without lessening man's guilt.

Glory to God in the Highest!

**WE are hoping to have a good attendance at the Conference. Our South Wales brethren are expecting to be well represented. May we urge all stalwart Old Path brethren, especially in the Midlands, to be present, if possible? Important matters need consideration.** c.B.

## Conference Meetings

(D.V.)

SUMMER LANE CHAPEL, BIRMINGHAM

O.P. RALLY

SATURDAY EVENING, APRIL 16th,  
at 6.30.

Chairman:

BRO. GEO. HUDSON (Birmingham).

Speakers:

BRO. R. MCDONALD (Dswsbury).

BRO. C. HENDREN (Belfast).

Bro. C. LIMB (Eastwood).

CONFERENCE

MONDAY AFTERNOON, APRIL 18th,  
at 2.30.

Preceded by Prayer Meeting, 2 p.m.)

Chairman:

BRO. A. MITTON (Birmingham).

CONSIDERATION AND DISCUSSION ON  
THE LORD'S WORK.

TEA, 5 p.m. One Shilling.

PUBLIC MEETING

MONDAY EVENING, at 6.

Chairman:

BRO. S. W. COLLINS (Bristol).

Speakers:

BRO. T. KNIGHTON (Mansfield).

BRO. W. BARKER (Heanor).

We trust several brethren will stay the week-end in Birmingham. Will those purposing, to do so please communicate with Bro. Geo. Hudson, 102 The Broadway, Handsworth, Birmingham, 20, regarding accommodation.

## *The General Secretary to the Co-operation.*

QUERY: 'Can you throw any light on the duties of this new officer?'

His duties are specified in official *Year Book*, 1937, pp. 59-60. We give a brief summary of these:—

'The General and Finance Secretary will be under the direction of the Central Council and will act as permanent secretary of the Central Council.'

'He will act as secretary of the Reference Committee, the G.E.C. and, if possible, the F.M.C.'

'His work will be done from a central office, to be established, in Manchester.'

'It will be his duty to raise funds each year for the following committees, Home Missions, Missions Overseas, Training, General Sunday School, Social Questions.'

•The General Secretary will be responsible generally for all appeals, and for collecting funds, and will work in close co-operation with the committees concerned with regard to their needs, etc'

'In making their contributions to the secretary, contributors would be able to allot to one or more, or all the committees concerned . . . . Instead of a multitude of appeals going out, the flow of appeals would be regulated. The method of raising funds would be altered. The method would be mainly by post and by personal visits to the districts.'

'Funds of a general character, received by the General Secretary, would be divided between the Committees on principles of equity denned by the Central Council.'

'He would be the person authorised to receive and answer communications addressed to the Churches in genTral, and vwould deal with any

enquiries concerning our faith and practice.'

'As instructed by the Central Council, it would be his duty to see that Churches of Christ were represented officially on national organisations of the Christian Churches, and on appeals going out on behalf of the Christian community.'

'It would be his duty to see to all matters of publicity.'

It will be seen from the above, which is merely a summary of the chief duties, that the General Secretary will need to be a superman, and whether he believes in miracles or not he will need to perform some.

This scheme came from America, and is known there as 'Unified Promotions.' In his article in our January issue (pp. 4-6), Bro. J. A. Hudson dealt with this matter, but we fear many must have missed the significance of it, so we repeat the following\*

'This scheme was put into operation among the folk of the United Christian Missionary Society of the Disciples of Christ of America, and brought over here and handed to certain of the leaders, who had set up a similar scheme for financing the work of the Churches here. The scheme will burden the Churches of Christ of this land, and it will cost eight hundred or a thousand pounds to operate its machinery. It is a foundling, left on the doorsteps of the British Churches by the United Society folk of America. The Churches here did not give birth to it. I am persuaded they do not want it, but certain leaders are seeking to see it through, whether the Churches want it or not. It is a nefarious scheme. A budget for all the enterprises of the brotherhood he

is set up, and the leaders say out of that general budget how much money shall go to Overdale College. When money is raised, whether a congregation wants to support the College or not, in view of the sort of teaching that is being done there, the budget makers will see that the College gets the money. Away goes the right of the local Church to do what it wants to do with its contribution.'

Bro. Hudson well knows how this scheme has worked out in America, and those who promoted it there now admit that it has become a burden.

The power given to the Central Council is dangerously near to that of a Papal Conclave, and we recommend readers NOT TO SUPPORT THIS SCHEME in view of the possibility of diverting contributions towards objects of which contributors cannot approve.

EDITOR.

## Bible Readings.

OLD TESTAMENT.

Ps. 33 In the worship of God, David was the first to introduce musical instruments; and having done so, he here calls on others to give thanks to God with the harp and psaltery. This, in his view, seemed right and proper, yet we have the assurance of Amos, the prophet (ch. vi. 5) that it was not a whit more acceptable to God than were other methods of satisfying the desires of the flesh.

In the 6v. we have a statement more clearly enunciated in John i. 3. The heavens were made by the Word of God. He who beholds the sons of men from His dwelling place chose Israel to be a peculiar people unto Him, and they would have fared differently if they had remembered that the eye of the Lord is upon them that fear Him; and that His hand is heavy upon them that regard Him not. We may well take this lesson to heart, lest we forget.

Ex 12 history has no record of any  
21-36 other nation whose deliver-

ance from a foreign yoke was accomplished by the shedding of the blood of animals. Under the shelter of that blood they must remain until called forth by God. There was death abroad for all who despised the blood of the Covenant. The blood is sprinkled on the posts and lintel of the house doors. None is sprinkled on the threshold. It was divinely intended that it should not be trampled. Not only are they bidden to carry put this ceremony on the night of emancipation but must teach their children not only to observe but to understand the significance of it. One writer has said, 'There is something almost cynical in the notion of a later mytho-05-1 devising this appeal to a tradition which had no existence at all; enrolling in support of his new institutions the testimony (which had never been borne) of beings who had never taught any story of the kind.'

Psa 30 The heading of this psalm suggest 2 Sam 5:11-12;

where on the completion of his house, David was moved to acknowledge God as the sustainer of his kingdom. If this is the occasion out of which the psalm was born, he must have experienced a time of sickness and recovery. So near was he to death that he exclaims, 'Thou hast brought my soul from Sheol'—the unseen world beyond death. He found cause of rejoicing that troubles are momentary, as contrasted with the unchangeable favour of God to them that fear Him.

The heading of this Psalm suggests a series of woes pronounced against Israel and Judah. Jerusalem is designated 'Ariel' against whom God will rise in judgment. They shall be as if blind or drunken. The warnings of prophets are as a sealed book which the learned will not and the illiterate

cannot understand, the reason being the insincerity of their worship of God. As in Isaiah's day, so did\* history repeat itself in the day of the greatest of all prophets (Matt. xv. 8)—when people made great profession, but their hearts were far from God. The statesmen of Isaiah's day sought to hide their counsel (secret diplomacy is no new thing). They sought power by alliances with other states. The prophet warns them that until there is recognition of God, there will not be restoration of true statesmanship.

#### NEW TESTAMENT.

Mark 6 Having been miraculously fed the 45-56 the people wanted to

make Jesus, king. One who could so provide without labour was just the kind of king they desired. He defeats their intention by sending the disciples away in the "boat, while He betakes Himself to prayer. Early in the morning Jesus comes walking on the waters. He does not come to the boat, but appears to be anxious to lead the way before them. The disciples are stricken with fear. This is a dangerous condition for men in a storm-tossed sea; but His word of cheer calms them, as it does also the wind. The disciples had never been so deeply impressed by the majesty of the Saviour.

1 Cor 11 Abuses in the Church at  
17-34 ' Corinth were the means  
of providing us with three  
of the finest chapters in the book,  
viz. xi., xiii., and xv. Such abuse  
of the Lord's Supper as is here  
indicated would seem almost  
incredible; but can be understood  
when we remember from what  
conditions of life they had been  
raised. (See vi. 9-11.) The table  
of the Lord is not for satisfying  
hunger or indulgence, and so the  
apostle records the revelation made  
to him. Note that instead of 'my  
blood of the new covenant,' he says

'the new covenant in my blood.'  
This modifies the emphasis which is  
placed on the former phrase to justify  
the doctrine of transubstantiation.  
Just as the old covenant was sealed  
and ratified by shed blood (see Heb.  
ix. 18-21) so must the new covenant,  
prophetically announced on the night  
of betrayal. The injunction to  
'examine himself was not for the  
purpose of judging as to his worthi-  
ness. If that were so, who would dare  
to proclaim himself worthy. The  
examination is in order to be sure  
that observance of the rite is done in  
a worthy manner and not in the  
scandalous and indecent manner  
which characterised the Corinthian  
Church.

1 Cor xv The Gospel consists of  
1-22 facts—not theories.' Jesus  
crucified, buried, raised,  
according to the Scriptures.' We  
have no record elsewhere of the  
appearance to James, but inasmuch  
as he takes so prominent a part in the  
Church at Jerusalem afterwards, it  
was probably on this occasion that  
he became convinced of the claims  
of Jesus; he had formerly not believed  
in Him. Paul never forgot his own  
antagonism to Jesus of Nazareth,  
but this former error he made good  
by more abundant energy on His  
behalf after he had been called.  
That Paul was not the 'creator of a  
new religion,' as some suggest, is  
amply demonstrated in n.v. There was  
no fundamental difference between  
the preaching of other apostles and  
that which led the Corinthians to  
believe.

If the resurrection was not true,  
Paul was guilty of supreme folly in  
suffering so much hardship to preach  
this. In a triumphant note he declares  
that Jesus was raised, and had become  
the first-fruits of them that sleep. The  
first-fruits of every harvest were,  
offered to God on the FIRST day of  
the week; so they typified the Saviour  
in resurrection. (Lev. xxiii. 10-11)



Mark vii. Among Oriental peoples it is usual to use the fingers when eating making washing of hands was a necessity. The pharisees complaint is not that the disciples did not wash before meat, but that they did not wash ceremonially in accord with tradition. Jesus takes the words of Isaiah and applies them to these pharisees, who taught for doctrines the commands of men. He cites other instances of allowing men to neglect parents, by giving to God what should have gone to their maintenance.

The portion omitted from our morning readings is of the utmost importance. Jesus teaches that meat does not defile, because it is digested and the waste cast out. According to R.V., Jesus thereby declared '*all meats clean*' (19 v.), and the embargo under the old law as to clean and unclean was for ever removed.

j. SCOLLER.

## *Cigarette Smoking.*

'YOU smoke thirty cigarettes a day?'

'Yes, on the average.'

'You don't blame them for your run down condition?'

'Not in the least. I blame my hard work.'

The physician shook his head. He smiled in a vexed way. Then he took a leech out of a glass jar. 'Let me show you something,' he said, 'bare your arm.'

The cigarette smoker bared his pale arm and the doctor laid the lean black leech upon it. The leech set to work busily. Its body began to swell. Then all of a sudden a kind of shudder convulsed it, and it fell to the floor dead.

'That's what your blood did to that leech/ said the physician. He took up the little corpse between his finger and thumb. 'Look at it,' he

said, 'Quite dead, you see. You poisoned it.'

'I guess it wasn't a healthy leech in the first place,' said the cigarette smoker sullenly.

'Wasn't healthy, eh! Well, we'll try again.' And the physician slapped two leeches on the young man's thin arm.

'If they both die,' said the patient, 'I'll swear off—or at least I'll cut down my daily allowance from thirty to ten.' Even as he spoke the smaller leech shivered and dropped on his, knee dead, and a moment later the larger one fell beside it. 'This is ghastly,' said the young man, 'I am worse than a pestilence to these leeches.'

'It is the empyreumatic oil in your blood,' said the medical man. 'All cigarette smokers have it.'

'Doctor,' said the young man, regarding the three leeches thoughtfully, 'I half believe you're right.'

*New Zealand Outlook.*

'Whatsoever a man soweth that shall he also reap.' (Gal. vi. 7.)

'Wherefore do you spend your money for that which is not bread?' (Isa. lv. 2.)

## *Bible Interpretation.*

WHAT men practise often influences their interpretation of the Bible. 'If any man speak,' says Peter, 'let him speak as the oracles of God.' 'What saith the Scripture?' asks Paul. One reason for Scripture study is that we may know God. 'This is life eternal,' said our Master, 'that they might know Thee the only true God, and Jesus Christ whom Thou hast sent.' (John xvii. 3.) It is not what we, or any other men, say or think, but the Word of God that settles all questions. We must not strain the Scrip-

tures to justify any practice. It is a serious matter to pervert the word of man, but it is much more serious to thus treat the Word of God. 'Heaven and earth shall pass away,' said Jesus, 'but my words shall not pass away,' and His Word will be the standard of judgment at the last day. (John xii. 48). -

The commandments of God are not grievous, and when we take the Bible only, and believe it, we have no difficulty in learning His will. But if we try to make the Bible fit our ideas and practices we just court trouble and disaster.

Among many examples and warnings in the Scriptures is the case of Saul, the first King of Israel, who presumptuously disobeyed God's Word, and lost his crown and kingdom. (1 Samuel xv.) Saul might have reasoned, as many do now, that

it was an emergency, the circumstances were exceptional, he just had to do something. That is how innovations, such as instrumental music in worship, are introduced. No emergency can justify setting aside or adding to God's Word. We have no right to introduce anything into the worship of God, which is not authorized in His Word. We must not only hear and obey what God says in His Word, but where that Word is silent, we must neither speak nor act.

God's Word must be heeded rather than that of uninspired philosophers, scholars, and scientists. 'Beware,' says Paul, 'lest any man spoil. [maketh spoil of you (R.V.)] through philosophy and vain deceit, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily, and ye are complete in him.'  
A. R. ADAMS.

## *Bible Problems.*

### *No. 3. The Sons of God and the Daughters of Men.*

SOME regard these as two distinct races and, as such, supporting the two-creation theory referred to in previous articles-. There are no passages either in the Old or New Testaments to support that theory. In fact, as we have shown, the testimony of the whole Bible is against it.

Others say, 'sons of God' were fallen angels, who, visiting this earth and having intercourse with the 'daughters of men' produced a race physically abnormally strong and morally corrupt. Peter and Jude both tell us that the angels that sinned were cast down to hell, and delivered into chains of darkness, to be reserved unto judgment.' (2 Pet. ii. 4, Jude 6), It does not appear from these passages that they would have opportunity to visit the earth and hold such intercourse as is claimed for them by those who hold the above-named theory.

As soon as men began to multiply upon the earth, there seems to have

been a clear distinction between those who served God, and those" who served Him not. Abel and Cain are striking examples, one acting in harmony with God's mind—'By faith, Abel offered,' etc., and faith cometh by hearing the Word of God (Heb. xi. 6, Rom. x. 17)—the other acting according to his own mind.

In Genesis iv. 26, we read, 'then men began to call upon the name of the Lord.' The margin reads, 'to call themselves by the name of the Lord.' So, in our judgment, Gen. vi. 1-2, tells of mixed marriages between believers and unbelievers, which, God has ever forbidden, and which have produced apostacy, evil, and much misery.

The Divine prohibitions are still in force: 'Be not unequally yoked together,' marry 'only in the Lord.' (2 Cor. vi. 14-18, 1 Cor. vii. 39).

The unholy alliances of Genesis vi. seem to have been the cause of the

appalling corruption which brought on the judgment of the flood. 'And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.'

Of the flood we hope to write in our next. EDITOR.

## Dr. and Rev.

DURING past months we have observed an extraordinary increase, among our pastors, of gentlemen who accept gracefully the accolade of 'Dr.' We have been aware for some years that many of our ministers cherish the distinguishing denotation, 'Rev.' But we did not have, until quite recently, so many Drs. Apparently all our clergy by this time are now either Revs, or Drs.—or both.

Our own experience in winning the magic prefix Dr. may illuminate the phenomenal speed with which others have been awarded that luscious and flattering title. For years we were plain Mr. Suddenly we were Dr. No effort on our part was necessary; no eminent institution of learning, to bestow even an honorary degree, was required. We were simply promoted. The chief promotional agency was the St. Louis *Globe-Democrat*, which gratifies our vanity with commendable respect whenever it has occasion to announce some conference in our city in which we take part.

One of our ministers kindly explained, when we voiced a personal bias against Rev., that it was perfectly all right for clergymen to wear a distinguishing title. How would they be denoted, otherwise, in the telephone directories? As to that we could not say. But we do know what we think of Rev. Just what reverend quality is assumed when a man becomes a minister passes our understanding. We confess freely to a sharp prejudice against the suggestion that any such quality is assumed.

We stand with Alexander Campbell. Down with Rev! Down with unearned titles of Dr!

*Christian Evangelist*, Feb. 3. 1938.

The *Christian Evangelist* is the National Weekly of 'Disciples of Christ' (Progressives) U.S.A. That they have progressed a long way, and have, as Editor of *Christian Standard* says, become 'involved in denominational, if not sectarian thinking', is seen from the above leader. Note the 'language of Ashdodj" *Our pastors,* 'our ministers,' 'our clergy.' Yet, when representatives of this body come to Britain they are heartily received and boomed; even honorary, *unearned*, degrees are accepted from them. Delegates from British Annual Conference visit and fraternise with them, well knowing that they stand for open communion, and many of them for open membership, *i.e.*, membership without immersion. When brethren from U.S.A. 'Churches of Christ' (the loyal body) visit Britain they are not only questioned and opposed, but whenever possible, they are prevented from getting a hearing. And that by officials in the Co-operation of Churches of Christ who claim to be out for unity!

The following letter appeared in *The Christian Evangelist*, of February 17th, 1938:—

MAY GOD PITY

Your note in *The Evangelist* (Feb. 3rd,) on Rev. and Dr. titles is the best thing you have said in ten years. I am hoping you will summon the courage and the skill to 'hit 'emagin'—and next time hit them on both sides. We have too many worthless professionals who are walking in the moonlight and have nothing else to keep them out of the ditch but their unscriptural titles. May God pity the church and the preacher who are in such a box.

PHILO INGRAHAM.

[THE LORD] sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name.— *Psalms ext. 9*,

## The Bible.

THE uprooter of sin.  
 The begetter of life.  
 The revealer of God.  
 The light of intellect.  
 The guide of history.  
 The fashioner of law.  
 The foe of superstition.  
 The comfort in sorrow.  
 The enemy of oppression.  
 The strength in weakness.  
 The star of death's night.  
 The promise of the future.  
 The pathway in perplexity.  
 The escape from temptation.  
 The illuminator of darkness.  
 The secret of national progress.  
 The charter of all true liberty.  
 The forerunner of civilisation.  
 The steadier in the day of power.  
 The guide and hope and inspiration of man.  
 The moulder of institutions and governments.  
 The ornament and mainspring of literature.  
 The regulator of all high and worthy standards.  
 The answer to the deepest human heart hungerings.  
 THE BIBLE.

## The Oxford Group Movement.

THE realisation of the deadness and coldness of modernism set liberals and modernists searching for something that would give them the life and power of Christianity, without conformity to its truths and drastic requirements. They found it, or thought they had, some fifteen years ago in the meteoric Oxford Group Movement, founded by Dr. Buchmah, an American.

Its method is a kind of religious psycho-analysis, which requires of its

members to confess their sins, including their inmost thoughts, to the whole 'group,' and seek for direct guidance from God with a pencil and blank piece of paper each morning. A great psychological or moral force sometimes enters the lives of group members as a result of these activities, which they commonly mistake for Scriptural conversion.

The *fundamental* Christian doctrines are *not* taught by the groups. If they are mentioned, they are regarded as optional. About five years ago this exotic movement created quite a stir in England, having come from America where it had been thriving.

It's influence seem now to be greatest in Scandinavia. It seems likely to have successors.—B. F. C. Atkinson, M.A., Ph.D. in *Valiant in Fight*.

## Correspondence.

### 'Valiant in Fight.'

Dear Editor,

I reviewed B. F. C. Atkinson's *Valiant in Fight*, in last issue; Tais book is now 3s., but I have secured a few copies at the old price, 2s. 6d. Aiyaoe sending m: this amount can have a copy, POST FREE. I have only a few, first come, first served.

A. L. FRITH.

10 Poulton Street,  
 Fleetwood, Lancashire.

### Up-to-date.

Dear Editor -'Church of Christ', at ———, Sunday evening service. Box at door, "Contributions thankfully received." Organ plays congregation in. Prominent member of H.M.C. present. Preacher: a veteran evangelist, who just before the address announces, 'We shall take up our evening collection.' Boxes are passed round. Organist plays a voluntary. All this done in the presence of two leaders in the Movement, which is supposed to exist to leii people back to simile New Testament Christianity. I wondered

if this Church permits open Communion. I would not take up membership there. What have you to say, Bro. Editor ?

OLD PATHS.

[The Churches are being permeated with American and Anglo-Catholic leaven, and those who should resist unto blood are either aiding and abetting, or silently acquiescing. May the Lord open the eyes of the brethren to see whither they are being led !—EDITOR.]

### *Cain's Wife.*

Dear Editor,

Is there not a simple answer to query in your March issue, in the fact that God was 'as able to make a number of persons as He was to make (build up) one ?

Are we anywhere told that Adam was the only one God created ? Have we any reason to say that Adam, being the first man, God did not create any other, in light of the fact that Cain leaving the homeland found a wife in distant lands ? If the ground covered is fair comment, and consistent with where the Bible is silent we are content to be silent, we logically conclude that Cain found his wife where he did because God had been working there also.

Yours fraternally,

H. EVANS (S. Wales)

[The Scriptures are as silent as the grave about the creation of any other persons than Adam and Eve. It is not a question of what God is able to do but of what is revealed in His Word, our only source of knowledge. The Scriptures tell us that Eve 'was the mother of all living.' (Genesis iii. 20.) Paul speaks of Adam as the 'first man,' by whom sin and death entered into the world, and declares that 'in Adam all die.' See 1 Corinthians xv. 22-45. Romans v. 12. For those who believe in speaking where the Bible speaks and being silent where it is silent, this should be quite sufficient.

EDITOR.]

### *Nyasaland.*

IN the mis-spelling "of proper names of some of the Nyasaland places, those who know may find some amusement, but they will understand the Britishers' difficulty,

and the printer's even more. Some day, we might compile a list of names, written in block letters, for our own more or less familiarity with them tends to indistinctness. *E.g.* Lilongwe last month was Lilongive.

The work in Nyasaland goes on patiently and courageously. The fields, white for harvest, are there ready for the workers. It is a thousand pities that sectarian divisions have spread their maw over the virgin soil of Africa.

I have to acknowledge with sincere thanks the following anonymous contributions to the work:—January 10th, 'Anon.' Wandsworth, £1; January 19th, 'F.E.' Wakefield, 2s. 6d.; February 9th, 'H.S.' Leicester, £1; February 16th, 'Gape Town,' 28.

W, M. KEMPSTER.

### *News.*

Ainsdale, Southport—The little cause here goes loyally and steadily on. Starting a few months ago in a quiet way when five members residing in this district decided to spread the Lord's Table, there are now eight Breaking Bread. Two have been added by baptism, one on December 30th, and the other on March 6th. A Thursday evening Bible Study meeting is held weekly, and on Tuesday evenings a children's meeting is conducted by one of our young women. On Lord's Day, March 6th, an evening service was commenced. We hope (DV.) to develop this work on strictly New Testament lines. As intimated in our last issue Bro. R. K. Francis is conducting a series of services.

Ulverston—We are pleased to report that Mrs. Braithwaite, who for some time has attended our meetings, was baptised on March 9th, and welcomed to the Church on Lord's Day the 13th.

Heanor—Anniversary services were held on February 26th-27th. On Saturday, about ninety partook of tea. A social meeting was held, presided over by Bro. A. B. Cree (Bulwell). Bro. F. C. Day (Birmingham) gave an interesting address. Items of songs by singers from East Kirkby, Ilkeston, and Lpngley, were nicely rendered. The meeting was one of the best held for a number of years,

Bro. Day exhorted the Church on Lord's Day morning from the Master's words : 'Do this in remembrance of me;' in the afternoon, he told the school the story of Queen Esther and the part she played in deliverance of Jews. A large number of brethren and friends assembled in the evening. Bro. Day gave a fine message on the New Testament standard, the importance of adhering to it, and doing all things according to the pattern.

This was Bro. Day's first visit to Heanor. He served us well, and all enjoyed the week-end fellowship.  
w. HAWLEY.

Birmingham, Charles Henry Street—Change of Secretary, Bro. J. R. Bryden, no Alcester Road, Moseley, Birmingham 13.

Mprley.—There were visiting brethren from Blackpool, Birmingham, Blackburn, Wigan, Mapplewell, Doncaster, Bentley, Liversedge, Leeds, Ardsley, at the Church Anniversary celebrations on February 26th-27th.

The meeting house was filled to capacity on Saturday. One hundred and ten sat down to tea. The speakers at the evening meeting were Bro. Geo. H. Hudson, of Summer Lane, Birmingham, and Leonard Morgan, of Hindley, Wigan. Bro. John Simpkins, of Blackburn, was chairman.

Bro. Morgan gave a powerful address on 'Personal Evangelism.' He quoted aptly the revealed Word of Truth, deplored the half dead state of Church life to-day, and dealt with private devotion and its effect on spiritual life. He quoted the Lord's words, 'I will make you fishers of men,' and finished with the exhortation: 'Lift up your eyes; look on the fields for they are white unto harvest.'

Bro. Hudson commenced his address by remarking that like Bro. Morgan, he had to say some distasteful, yet truthful things, and to add a further jolt or two. Speaking from 1 Cor. iii., Bro. Hudson expounded the inspired words of Paul. 'According to the grace of God—as a wise master builder, I have laid the foundation, and another buildeth thereon, let every man take heed how he buildeth thereon.' 'Other foundation can no man lay than that is laid, which is Christ Jesus.' The errors that have crept into the Church did not escape notice, and the atmosphere, in a representative gathering of Churches of Christ, was electric. Bro. Hudson finished on a powerful note: 'Therefore let no man glory in men, for all

things are yours whether Paul, or • Apollos, or Cephas, or life, or death, or things present, all are yours, and ye are Christ's, and Christ is God's.

Although the meeting continued for a considerable time, the brethren seemed reluctant to part and a time of blessing was experienced. V;

The hall was well filled on Lord's Day, when Bro. Hudson and Morgan again served the Church. Bro. Hudson presided at the Lord's Table, and Bro. Morgan gave an inspiring message on 'Heaven.'

About two score brethren, many of them from sister Churches, stayed to tea in the schoolroom.

Bro. Hudson, at the evening meeting, spoke on 'Evolution, its fallacy.' His message was a timely one, well received by a full meeting. We are grateful to our speakers for their efforts. Also to Bro. Simpkins, who was a happy choice for chairman, and an efficient chorus leader; the brethren heartily sang under his cheerful direction.

The Morley brethren are gratified by the support afforded them, and pray for a continuance of that support and the opportunity for more service for the Lord.

F. SUGDEN, Secretary.

## Obituary.

Bathgate.—Bro. Charles Fleming passed to his rest on February 15th, in his eighty-first year. Our brother had a long connection with the Churches, first at Slamannan, joining during during Bro. James Anderson's labours about fifty years ago, and then at Bathgate, to which he removed thirty years ago. He was a regular attender at the Lord's Table until the last few years, and although not a speaker, served for a number of years on the Oversight of the Church in Bathgate. He always contended for the faith as revealed in the New Testament," and has left behind him a memory which, to some, time will never efface. We commend the sorrowing widow, our Sister Fleming, and family to the care of our Heavenly Father. Bro. Crosthwaite conducted the service at the home, and also at Bathgate New Cemetery, where we laid our Brother's mortal remains in the sure and certain hope of a glorious resurrection,

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## OUR AIM.

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

HENCE, WE STAND:

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

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

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

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

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

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

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

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

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