

# THE SCRIPTURE STANDARD

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

## *Watch and Keep.*



**W**ATCH ye, and keep them . . . at Jerusalem, in the chambers of the house of the Lord.' (Ezra viii. 29). The books of Ezra and Nehemiah record the return of the Jewish exiles to Jerusalem after the Babylonian captivity, some 450 years B.C. It is interesting to note that there is no later prediction in the Old Testament of a return to Palestine, and that the New Testament writers, though Jews, are silent on that subject.

When about to lead a company across a dangerous country, Ezra scorned the idea of military protection, saying: 'I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him.' (Ezra .viii. 23). In this he puts to shame many who have a far better revelation of God. He is no fair-weather believer. He had boasted of God's protection when behind the city walls, and now that

the testing time has come he is possessed of a faith 'that when in danger knows no fear, in darkness feels no doubt.' He is not of those who sing, 'Sufficient is Thine arm alone, and our defence is sure,' and then clamour for increased military, naval, and air defences. It has been well said that 'even in this twentieth century, when man's armaments so soon get out of date, the Divine artillery is still the finest in the world.'

To the chosen priests in that pilgrim band, Ezra weighed and committed the vessels, silver and gold, belonging to the Lord, with the injunction, 'Watch' ye, and keep them, until ye weigh them . . . at Jerusalem, in the chambers of the house of the Lord.' It was theirs to guard with unceasing vigilance, the treasure entrusted to them, and to see that it suffered no loss during that perilous journey. To us, 'a holy, royal priesthood' (1 Peter' ii. 5, 9), our Lord has entrusted that which is far more precious than gold or silver. Of the Law and Word of the Lord, David said, 'More to be desired are they than gold, yea, than much fine gold.' If that was true of the Old Testament revelation of God's mind and will, what of the New Testament revelation which surpasses in glory that of the old?

The faith has once for all been delivered unto the saints. The 'one

faith' was not manufactured by saints, nor is it given to be altered by any, but to be kept, guarded, and contended for.

The risen, ascended Lord, the great and only Head of the Church, sent messages to the seven Churches in Asia, in which they are revealed as seen by Him who seeth not as man seeth. A study of these letters (Rev. ii. and iii.) should help us to revise our estimates of success, and to make our activities deeper and more spiritual. To the Church at Thyatira, the Lord said, 'That which ye have already, hold fast till I come.' This implies something committed which if not held fast may be lost, or a position from which they might drift away. 'Holdfast!' 'Watch!' 'Keep!' In these perilous times, unceasing vigilance is needed if we are to remain true to the Lord and His Word. 'While men slept, his enemy came and sowed tares among the wheat.' Satap, the Lord's enemy and ours, often appears as an angel of light, and as Eve was beguiled by his subtlety, so by 'fair speeches' and 'enticing words' minds are corrupted from the simplicity that is in Christ.

Among his last messages, Paul wrote, 'O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called, which some professing have erred concerning the faith.'

We are stewards, and 'it is required in stewards that a man be found faithful.' The unjust steward, in the Master's parable, who, to secure food and shelter for himself, lowered the debts owing to his lord, would be considered by the debtors as a liberal, generous, good fellow. It is easy and cheap to be generous with that which belongs to another. In that parable and elsewhere, Jesus shows how the religious teachers of his day, in order to stand well with the people, to get position and popularity, made slack the law of the Lord, and lowered the standard of obedience and duty. The same spirit is abroad to-day. Loyal

brethren who, more than thirty years ago, met representatives of another body to discuss unity, said, 'The meeting was not one of traders to make as good a bargain as possible, but of trust s who had seriously to consider what the New Testament requires.' To-day, some say they, have less than no patience with those who speak of unions by compromise as failures; but facts are stubborn things, and they are all against the utility of such unions.

'Buy the truth,' even if, like the merchant seeking goodly pearls, we have to sacrifice all to gain it. Sell the truth at no price, even though the tempting glittering offers be progress, popularity, and a place in the religious world.

History has proved that real progress and true success can only be attained by loyalty to the Divine Word. At the close of his long and fierce conflict, the noble warrior, Paul, said, 'I have kept (guarded) the faith.' If by God's grace we can do that, and hand on the faith to faithful men who shall teach others also, we shall not have lived or fought in vain.

May 1938 be a year of real watchfulness, jealous guarding, and earnest contending for the old faith.

EDITOR.

EDITOR'S ADDRESS UNTIL FURTHER NOTICE:

7, Maclean Terrace, Blackridge,  
West Lothian.

---

## *Instrumental Music in Worship.*

BY FOY E. WALLACE.

SOME desire a reprint of this pamphlet that it may be more widely circulated.

We shall be pleased to receive subscriptions towards cost of this, so that it may be got out at an early date,

## *From the Treasurer.*

WE come to the close of another year with deep thankfulness.

During the third year of the publication of the *Scripture Standard* a very high standard has been maintained. The paper was never more needed than to-day- I have overwhelming evidence, this last few weeks, that the firm stand taken by the Editor throughout the life of the paper, and more especially this year has been widely appreciated by the rank and file of the brotherhood. The Editor's *Apologia* was finely done, and should stir every one of us to stand firm for the 'faith ONCE for ALL delivered to the saints.'

The drift from the New Testament position goes on. Man's whims and fancies are considered, and not the will of God. The longer I live the more I wonder what use the New-Testament is to sectarian bodies. It might never have been written as being a revelation of what God requires. The things they do, and say, and believe, are enough to make angels Weep, and yet many of our Churches delight in copying their example, in spite of the fact of their failure and present deplorable condition, chronic anaemia, bordering on a state of coma.

The call to us is, to the 'law and to testimony.' We MUST get back to Jerusalem, back to the Word of God, as the final and only court, of appeal, and then FORWARD with Christ. .

Now let me thank you all most sincerely for your kind support, words of cheer, gifts in support of this work. Especially am I grateful to Bro J. Scouller for wonderful help through another year in distributing copies over the BonJer. Also, to another brother south of the Trent, who lives in the smallest county in England, but who can write such a letter, when necessary, that I dare not mention his name and to our

hard working Agents all over the world, I am more than grateful. Keep it up brethren, and may 1938 (D.V.) exceed our highest expectations.

Please note that Reading cards are out and may be had for the asking. See December issue.

U.S.A. READERS NOTE. Please will all remit by Post Office Money Order. Do NOT send personal cheques, dollar bills, or coin please.

Readers in British Possessions may remit by Money Order or British Postal Order. A. L. FRITH.

## *Thomas Campbell*

A BRONZE plaque with head of Thomas Campbell is to be placed in the old church at Ahorey, N. Ireland, where from 1798 to 1807, he was pastor, schoolmaster and farmer. The inscription on the plaque reads:

THOMAS CAMPBELL.

Born in County Down, Ireland, 1763.

Died in Bethany, West Virginia, U.S.A.,  
1854. -

Second Minister of this Church, 1798-1807.

Prophet of a United Church.

This tablet was presented by Disciples of  
Christ, in America.

The best memorial and monument to Thomas Campbell would be for all who profess to belong to the Restoration Movement which he advocated, to abide by his mighty epigram, 'Where the Bible speaks, we speak; where the Bible is silent, we are silent,' and to cease pushing things for which there is no Scriptural authority, which divide the Lord's people, and hinder the realisation of Campbell's vision of a united Church.

EDITOR 5.5.

'STAND firm and hold to the rules which you have learned from us orally or by letter.'—Paul,

## Dr. *Robinson Stoops.*

By JOHN ALLEN HUDSON.

LET me say in the outset that my reception in this country has been excellent. But issues being involved, it seems hard sometimes to keep from becoming involved in them. Now Dr. Robinson has intervened, and has not only sought to thwart my ministration of the pure Gospel of Christ, but, through henchmen, has fomented an open and public attack upon me at Rope Street, Kirkcaldy, on the night of December 9th. I seize this opportunity to give greater publicity to the things which are being privately circulated by the Principal of Overdale College, and on which he has succeeded in stirring up others into making a public attack. I congratulate him on offering me this opportunity. Had he remained quiet I could not have raised the issue justly; now that he has introduced these matters into public controversy, in open meeting, and has been at pains to write at considerable length, I shall assist him in giving them more airing.

Brother Wardrop, in all kindness, sought to make an engagement for me at Sinclairtown, in Fifeshire, for the night of December 9th. Some one over there took in hand to write to Dr. Robinson concerning my credentials. It was here that the Doctor seriously erred. Had he quietly said that he was not one hundred per cent in accord with me, but that I should simply speak once and then pass on, and possibly do no harm (as I most assuredly should have done) there would have been nothing of this matter. I should have been kind altogether, raised no issues, » but have stated principles only. Instead, the Doctor allowed himself to be betrayed into writing at great length, evidently, the things that he thinks makes me unsound. He has most assuredly been unthical in that

while I was in Birmingham I visited the College—in all kindness and with social intentions alone—and had with him a pleasant conversation on generalities. I was therefore perfectly amazed to have his objections hurled at me openly from the floor of Rose Street, Kifkaldy, when I went thereto speak. There was but one possible source for them to have reached there—Dr. Robinson had busied himself, in cheap gossip, to pass along such matters, very much in the way of old wives' tales. I arose and made the charge that the Doctor had acted most unbecomingly in this matter, straightened the matter out as to what I had said, and showed there was not a thing out of line with the statement.

Be it said here that the letter—which the Doctor, at considerable pains, wrote seeking to thwart my ministration of the Word,—I sought to obtain through a mutual friend, but the officials of Sinclairtown have refused to release it. However, since the letter and its contents were made so public, I am perfectly justified in answering the charges which are being thus circulated. The Doctor cannot escape. He will have to take the consequences in the sentiment that must be visited upon him for his behaviour.

If there should be in any way an unfair reference to that letter, then the Doctor's friends will have to publish it in self-justification. That, to me, is wholly immaterial. The facts are essentially the same whether it is published or not.

My address was delivered to an attentive audience. At the end, because the leaders at Rose Street had been informed that the leaders from Sinclairtown would come with questions, I was asked how I felt about the matter, and I said that J

should be glad to answer any questions. The opportunity was extended. Then a brother arose and said he wanted me to state my relationship to the Disciples' Church in America, whose many visitors have come this way. I replied that I was not related to the Disciples at all, that I belong to the Church of Christ.

Naturally, since this opportunity was given me, I took pains to tell the gentleman that he and these folks here who are seeking to put over the financial scheme of 'unified promotions' (which had been given them by the Disciples' leaders from America) are more related to the Disciples than I am. 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. This scheme will burden the Churches of Christ of this land, and it will cost eight hundred or a thousand pounds extra 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 that 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 here 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.

I told the meeting that I was not related to anything that would be a menace to the liberty of the Churches of Christ here; that I preach the

simple gospel of Christ without a single heresy. There are half a million members of the Church of Christ in America that stand with me. When I, as a representative man am called in question, so will be all the Churches of that land with whom I am identified. But I am fair enough to realise that folk here generally are not acting so unwisely or inconsiderately. The Doctor has seriously erred. He should apologize.

Paul said, 'Ye suffer fools gladly, seeing yourselves are wise.' The same is true of certain leaders here. When a man comes over here from the Disciples, who believes in open church membership, Higher Criticism, candles on the Lord's Table, vested choirs, observance of "Lent, the Lord's Supper on week-day nights, little boy elders, etc., he is received, and never questioned, but when I come, without a single such liberal and unscriptural practice, I am questioned. Not only so, the Doctor does not hesitate to go among these folk, fraternize with them, knowing that they have open communion, etc., and he says nothing against them; but when I come he wonders whether I believe in open communion.

The question was raised, from the Doctor's letter. I assured the questioner that Churches of Christ in America do not practise open communion. Then the individual cup communion was raised. I admitted that some Churches of Christ in America have the individual cup. So do the Disciples.' The Doctor does not question the latter, he does me. Then I said that when the questioner would give me the book, chapter, and verse, for the second, third, and fourth cup, sometimes used in this land—since the Bible said 'the cup'—I should then produce the same authority for a fifth cup. I insisted that the pot should not call the kettle black; that this practice should be rectified before another, that was not more guilty, should be called for reformation. Then I showed that the Saviour said:

'Divide this among yourselves/ and He did not say it must be from lip to lip, and the one who insists that that is the only way it can be done is guilty of making law where Christ has made none. It is not the cup which is under consideration, but the thing contained. It is a metonymy—one thing is put for another.

After all, as I am aware, it is the communion question that interests the Doctor's questioners. When that comes from the Disciples the Doctor does not in the least trouble himself, but he is after me! He has brought upon himself much more than he looked for.

As I said, I am perfectly open. How open, I only wanted this chance to show. There is not a single thing in the practice of the Churches of Christ in America that can be called in question, justly. We are loyal to the core, and far more like the Churches of this land than the Disciples, whom some of the leaders here receive with open arms.

It was charged that a certain college in America received a contribution from a man not a member of the Church. I told that to Dr. Robinson! He repeated it. He tried to strain it into a point. There is no point. That College is not financed by nor related to the Churches of America as Overdale is here. That contribution was made as a *private* and not as a *Church* matter. I have seen Sunday School scholars making contributions to an Orphanage here, at the behest of leaders of Churches. I do not condemn it. I am not straining at a point where there is none. But when this, which is similar, is removed, then this man in Texas can be criticised, and so can the College that received the gift. The school itself in Texas is a private institution. It is not on the Churches through any organization like the official Co-operation. The Doctor has no point.

I was asked, last of all, if I was **opposed** to Overdale College. I said I was **not**. I believe in education. I **went** to College. I said that I was **telling nothing** new **when I said that**

there was some very questionable teaching emanating from Overdale; that discussion on this matter was rife from end to end of the land. I insisted that that was not my issue, I was determined not to go into it. The folk themselves would have to settle it. I then remarked that my objection would be to the machinery end of the Co-operation. If anyone wants to get my view of simple co-operation without organization he has only to read the tract, *Back to Jerusalem*. To that, at this time, I have nothing to add. But I am not against the College as such. If I could clear certain issues, I should want it.

So the matter stands.

## *Back to Jerusalem*

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

## *British Churches of Christ and the College Problem,*

From *Apostolic Review*,  
Aug. 17th, 1937.

THE British Churches of Christ are at present very much troubled over the college question. In the year 1920, after a great deal of bitter controversy, a college was established. . . . The effect has been most disastrous! It has caused a most serious disruption, and the disruptive effects still continue. In the year before the college was commenced (1920) the Churches reported a total membership of 16,243, last year the number was

returned as 15,838. These figures show the stagnation that has overtaken the cause of New Testament truth in Great Britain.... The rank and file of the British brotherhood are utterly opposed to the college. The means adopted to secure the decision (to start college) caused a deep revulsion of feeling, and that feeling has been intensified the more the insidious character of the work of the college becomes manifest. Not more than one Church in eight contributes any financial support. Two-thirds of its income comes from legacies and the well-to-do. (How is it that the wealthier brethren are seldom found amongst the faithful truth seekers? In the experience of the Master, 'the common people heard Him gladly.') There are two magazines in circulation; 1. *The Scripture Standard*, published in Langley Mill, Nottingham, stands unmistakably for the 'Old Paths.' It has consistently and faithfully exposed the mischievous teaching of the college, and the unscriptural practices it supports. 2. *The Christian Advocate*, published in Birmingham, being the official organ of the Co-operation, has a larger circulation. It lacks definiteness and urge, and nominally supports the college. But the editor, recognising the depressing situation that has arisen, speaks out occasionally in solemn and ominous tones of warning. In a "recent article, he dealt with the question (the mere putting of which shows the drift of things) 'Is there any future for the Churches of Christ?' After stating, 'for seventy years Churches and members increased in numbers, and little by little, the leaven of simple New Testament teaching, spread . . . then came the halt. The number of Churches remained stationary, while the number of memBWs slipped slowly downwards.' The quotation above from *The Christian Advocate* puts the case plainly for seventy years ,, . . increase . . . then came the halt.' The halt comes immediately the college was established; that step

must be retraced! . . . The chairman (1936 Annual Conference) said he saw 'danger in the constant references to the pioneers of the movement . . . they were not infallible' . . . But not a word had the chairman to say against the college people in quoting from Romish 'saints,' Anglo-Catholic apologists, etc. By the grace of God, the 'serious obstacle' of dissension would disappear, and unity be restored in the British Churches, if, as in the early days, Holy Scripture was rigidly adhered to as the sole rule of faith and practice, as expressed in the well-known aphorism: 'Where the Bible speaks we speak, where it is silent we are silent.'

## *Bible Readings.*

### OLD TESTAMENT.

Ma . The sending of a Messenger  
iii to prepare the way for the Lord, who comes unexpectedly to the Temple is reiterated in chapter iv. 5, and according to the Saviour's teaching (Mark ix. 13) this was fulfilled in the coming of John the Baptist. The amazing part of this book is the description of the density of the people in regard to their opposition to God. They retort 'Wherein have we . . . ?' utterly oblivious of their shortcomings. Yet was not that a true picture of the people to whom the Lord did come; and particularly of the religious leaders who were in much need of the refining and purifying.

It has been said that this is the only chapter in the Old Testament that the higher critics have not denounced; the reason being that it commands to 'bring the whole tithe.' To have undermined this instruction would have been to put a weapon in other hands that would have had a boomerang result.

Dan 9 Jeremiah's predictions of 1-19 "the captivity were in his day treated with marked hostility and contempt; but now become a measure of consolation and comfort to Daniel. The seventy years (Jer. xxv, ir and xxix. 9) are nearing completion and Daniel beseeches God for Jerusalem; for the sanctuary, and for the people acknowledging that the nation had refused to hear His prophets; had been guilty of gross sins in contravention of Moses' Law, and he pleads for restoration and forgiveness.

While this prophecy may Isa. lxi. have kindled a ray of hope in those who shortly were destined to leave a land of freedom for a period of captivity, yet the full significance only is realized in Him, who came to bind up the broken-hearted, to give liberty to captives, while He preached the acceptable year of the Lord. His message also warned of the day of vengeance of our God. They endured a double punishment for sin, yet are promised a double share of joy. The chapter concludes with a Song of the Saviour in which His loved ones may have part.

**Psa** While the psalmist is **xxv** appealing that he may not be ashamed because of his trust in God, he is assured that they who wait on the Lord—renewing their strength, mounting as eagles, running without weariness, and walking without fainting—shall never be ashamed. But traitors shall be ashamed. David had much experience of treachery towards himself, but he could not forget how near he had been to betrayal of his trust, and so pleads for guidance and teaching. They who fear the Lord will diligently examine His Word that they may know His counsel. With his private petitions he remembers Israel before God.

Eze 23:1-13; What havoc is caused by those who retail false reports! Those who repeat secondhand and irresponsible tales join the wicked in unrighteousness. In the matfff" of judgment neither fear of the rjch nor favour of the poor must move lis; and no gifts should be accepted that will blind us to justice. How necessary even in our day the exhortation not to follow the crowd.

Even if hated, it must not hinder from helping the hater if in need. The Good Samaritan is the finest illustration.

The injunction to allow the land to lie fallow each seventh year was a beneficent" provision to obviate exhaustion of the soil. That which grew of itself during the seventh year must not be reaped, but left for the poor to gather, or for cattle grazing.

#### NEW TESTAMENT.

Mark 1:1-13; Mark has, in sixteen short chapters given a clearer conception of Jesus Christ than Morley, in his three volumes, gave of Gladstone. He wastes no time in preliminary explanations," but declares

that the Gospel began with preaching of John. That rugged soul is graphically de'scribed in one verse. His preaching was to prepare for the coming of One, who in worthiness and power would far outstrip his humble forerunner. In referring to the ability of Jesus to baptize in the Holy Spirit, John makes no reference to the baptism of fire, and consequently says nothing of the winnowing of the wheat and burning of the chaff.

Jesus came nearly three day's journey to be baptized. It was evidently not a little matter to Him, and having submitted Himself, is endowed with Holy Spirit, without measure.

Mark 1 The temptation of Jesus is 14-34 merely mentioned as the writer plunges into his narrative of the preaching in Galilee. The calling of the first of the apostles is marked by ready responses on their part. John and James must have been of a superior class of fishermen, as they left their father and hired servants, when the call came to them.

The synagogue into which Jesus went was no doubt that built by the centurion. (Luke vii. 5.) How the demoniac came to be in the synagogue is not explained, but that Sabbath day must have been a blessed experience in his life.

Peter's wife's mother, being cured of her fever, rises and serves Jesus. No wonder that the sick and diseased flocked to Him. Hygienic conditions were bad and medical aid was scarce, and frequently bad.

Mark 1 Despite the crowded hours 35-45; and labours of the closing

day. Jesus rises early and retires into solitude to pray. Peter, with his impulsive nature, leads the others to hunt him out. The popularity seemed to Peter a thing to be cultivated; but Jesus had other and deeper views.

The touching of a leper was forbidden by the law, as it involved ceremonial defilement; and the compassion of Jesus is seen in that touch. Lepers were outcasts of society. No cure was known; so that it denotes a sincere faith that the man should say: 'If thou wilt, thou canst!'

Some say Jesus endorsed priestcraft by sending this man to the priest and bidding him offer the gift prescribed by law. (Lev. xiii-xiv.) The priest was the sanitary authority, without whose "endorsement the cleansed leper could not have returned to his home and people.-\*\*

Mark 2 Growing popularity makes 1-17; it impossible for the friends of the paralysed man to **take him into the house where Jesus**

was; but nothing daunted, they proceed to open the roof and lower him into the very presence of the Saviour.

His declaration uses a storm of protest, and accusations of blasphemy. It was equally easy to say: 'Thy sins be forgiven,' or 'Rise and walk.' If Jesus had merely said the former, not a soul could have told whether the man's sins were forgiven or not., The command to walk demonstrated His power to heal and forgive.

Capernaum was at the junction of the main roads and a strategic point for collection of custom duties. The complaint that He ate with sinners calls forth the reply that the sick need a physician—a declaration that is denied by so-called 'Christian Scientists.'

Mark ii contrast between their

18-28 'faster in prison and Jesus could hardly have failed to cause comment among John's disciples, and doubtless, the rigorous fasting of the Pharisee twice a week (Luke xviii. 12) drew them together. The reply given in parable form would be readily apprehended, as John had used the same figure of a bridegroom to denote Jesus. (John iii. 29.) The illustrations which succeed show that in the scheme of the kingdom, there can be no patchwork of Mosaic teachings and traditions with the principles of the kingdom.

The disciples could not be accused of theft in taking ears of corn, as this was permitted by the law. (Deut. xxiii. 25.) The Rabbis, however, had decreed that plucking corn was a species of reaping; and rubbing, the equivalent of threshing. The Saviour rebukes these unwarrantable deductions,

J. SCOULLER.

'DO your utmost to let God see that you at least are a sound workman, with no need to be ashamed of the way you handle the word of the Truth.'—*Paul to Timothy.*

## *Bartley Ellis—Gospel Proclaimer.*

'NEEA LAD, I dunno believe a word thou sest, but for all that I shall come to hear thee as long as thou art here. What thou dost say thou sest so weel.' The one so addressed was the redoubtable Bartley Ellis, the Restoration Movement's outstanding Gospel proclaimer and advocate in Britain three to seven decades ago. The speaker, an entire stranger, of pronounced secularist tendencies, interviewed for decision; the words, surely a telling testimony to the remarkable power, clearness, and attractiveness of Ellis' public deliverances, and to his wonderful personality.

Whilst not a pioneer strictly, in point of time—being preceded by George Reid and David King—Bartley Ellis was certainly such in 'Churches of Christ' extension enterprise.

Born in London, in 1840, he entered the postal service as a youth, and it is interesting to note, in pursuit of his duties, regularly called at Buckingham Palace, often witnessing Queen Victoria's children at play, and was sometimes asked to join with them. In subsequent days, he would jocularly impress his audiences with his close royal connection. Accepting the Saviour in early life, he soon evinced absorbing passion for the Master's service. Full of Gospel zeal, he utilised his Sunday afternoons to tell, 'the old, old Story' to gipsies encamped on Wandsworth Common, and through this eventually came under notice of Robert Black, the revered leader of Chelsea Church of Christ. Ere long, taught the way of God more perfectly, he was immersed and united with the Chelsea assembly.

Bartley Ellis was a born speaker, an orator indeed. His somewhat Spurgeon-like appearance, readiness of language, quick wit, firm grasp of Holy Writ, and homely convincing reasoning, aptly illustrated, followed

by his winsome appeal, made him a power wherever he went. His exceptional talents were speedily evident, and he was-appointed local evangelist. Then, in 1867, he moved for similar service to 'Brighton. There audiences of five hundred to eight hundred people listened to him outside on Lord's Day afternoons, and considerable gatherings indoors in the evening. Many souls were converted, and deep interest aroused,

The rich Divine blessing on his work in London and at Brighton led to demands for his labours elsewhere, for almost half a century his name was a household word in 'Restoration' circles in Britain. For a brief period, he laboured in South Africa, emphatically setting his face there against racial distinction between white and black in Church association. Possessing the pen of a ready writer, he wrote numerous articles for the Movement's periodicals, thereby, as one so helped declared, leading 'the ignorant wayfaring man to a better understanding of God's wonderful plan of salvation,' and aiding to 'mould my Christian life and make me what I am.' This veteran worker for God and for New Testament principles died May, 1916.

In many parts of the United Kingdom, Bartley Ellis conducted successful missions, but his name is particularly associated with the Potteries and Wigan districts. In 1890, he was requested to 'open new ground' in Burslem, Staffordshire. The first Lord's Day in March he began in the Town Hall, which seated six hundred persons. Success immediately ensued. Later, a smaller hall was permanently taken. Here on April 17th, a Church of eight members was formed. Untiringly, Ellis laboured both in open air and meeting-room. Each Lord's Day, at the Sunday services six hundred to eight hundred people heard the

Gospel, and the week evening, gatherings averaged over one hundred. In three months, the Church numbered sixty-one, a year afterward one hundred, and in 1894 nearly two hundred. Causes were established also in Newcastle-under-Lyme and Tunstall, the three Churches in 1896 totalling over three hundred members. Divinely blessed, Bartley Ellis proved himself truly a preacher as portrayed by the Movement's leaders in-1890: 'Men, not only full of the Spirit of God and naturally qualified to gain access to people's hearts and homes, but men extra well qualified as proclaimers of the Gospel; men who can arouse a town out of slumber of a century/

Previously, Ellis had striven similarly in Wigan area. As the outcome of a mission, he and an overseas brother conducted, a decade before, in the Town Hall, Newtown Church was formed. Other new assemblies followed. At his death, six churches existed in Wigan itself and six in the immediate vicinity, in the establishment of most of which Bartley Ellis had a considerable share.

Connected with the Potteries achievement, we recall a striking demonstration of seeming impossible obstacles overcome. An elderly invalid, confined to room and bed, learned the New Testament requirements for remission of sins. He sought publicly to confess the Saviour and be baptized. A chronic invalid to be immersed! Impracticable! It was accomplished. Suitably wrapped around he was conveyed to the meeting house secured to a board, and thus let down into the water and lifted therefrom. Thus was he buried with his Saviour in baptism, and raised to walk in newness of life. The apparently impossible made possible! The difficulty deemed unsurmountable surmounted through faith and consecrated determination!

C. BAILEY.

*To be concluded.*

## 'A Plea for Unity among Churches of Christ.'

THIS is the title of a pamphlet written by J' DeForest Murch, of 'Disciples of Christ,' and Claud F. Witty, of 'Churches of Christ/ U.S.A. Both these writers agree that at the beginning of the Restoration Movement there was but one Church; and also that innovations and departures from the original position have caused division.

J. D. Murch (Progressive, *i.e.* Digressive) says: 'I am frank to confess the mistakes and the weaknesses of the so-called 'progressive' group, and am willing to do my share—yea, more, if necessary, to atone for them. Some, in their desire to keep up with the denominations, carried *liberty of opinion* into the realm of *unscriptural* practice. We have created conventions which are potential threats to congregational autonomy. We have destroyed the Scriptural eldership, and substituted in its place 'official boards' of doubtful character and value. We have substituted paid choirs and other devices for the congregational worship, in which God expects us to sing and make melody in the heart unto the Lord.

'We have become 'organisationally minded' instead of 'Christ-minded/ failing to realise that 'except the Lord build the house they labour in vain that build it.' But hundreds of thousands of us have seen the error of our ways, and are repenting in sackcloth and ashes. It would really surprise some of our 'conservative' friends to know how much we have in common.'

The things which have carried many from the original position and caused division in Britain, have been long tried in the U.S.A. and have been found wanting. Many in this country are seeing the error of their ways: and others unless wilfully blind will soon see how disastrous departures from God's pattern, plan, and methods are.

EDITOR.

*Things which cause**Division.*

THE Church at Ilford has sent to the London Association of Churches of Christ a statement in which the following matters are named as serious obstacles to unity.

1. Permitting the unimmersed to sit at the Table, which is the Lord's, not ours: and to which He has appointed but one way: immersion into His name for remission of sins, and for entrance into His body, the Church, (i Cor. xii. 13.) Loyalty to our one Lord, the one Head of the Church, would have prevented this apostasy.

2. The adoption of sectarian terms and ways: as 'The Minister,' the educated only to minister in the assembly. Jesus thanked His Father that things 'hid from wise and prudent were revealed unto babies'; ministry by women, which is Scripturally for men only; and among other innovations, instrumental music in worship and service.

Toleration by officials, and in official magazine, of higher criticism, the Student Christian Movement, which we believe to be subtle Satanic agencies, tending to undermine New Testament Christianity, and to beget a feigned faith. The Church at Ilford stands for 'the defence of the Gospel,' for the Church according to the divine pattern, and the observance of all the Lord has commanded.

We feel it inconsistent with this position to ally ourselves with the London Associated Churches of Christ unless there is a real return to the principles of Christ and His Apostles. The way to unity is simple: loyalty to Christ and His way as given through their (the Apostle's) word. (John xvii. 20-21.)

We have a right to expect Churches of Christ, for His sake, to be loyal to their Head and Lord.

KEEP the unity of the Spirit in the bond of peace.'—*Paul.*

*When I Am Dead.*

WHEN I am dead, if men can say  
'He helped the world upon its way,  
With all his faults of word and deed,  
Mankind did have some little need  
Of what he gave.' Then, in my grave,  
No greater honour do I crave.

If they can say—if they but can—  
'He did his best; he played the man;  
His ways were straight, his soul was clean,  
His failings not unkind, nor mean;  
He loved his fellow-men and tried  
To help them '—I'll be satisfied.

*Old Paths Committee.*

THE special efforts under the Committee's auspices have been again greatly blessed by Divine favour. Both Bro. Crosthwaite's labours and those of Bro. John A. Hudson (U.S.A.) have been warmly appreciated, the former during November at East Kirkby (Beulah Road) and during December at Summer Lane, Birmingham', the latter in November at Summer Lane, and at the South Wales Rally, Aberdare, and in December giving week-end and one evening visits to Liversedge and Morley in Yorkshire, Glasgow, Newtongrange, Kirkcaldy and Bathgate in Scotland, and to Belfast. We sincerely thank both Brethren, and express heartiest wishes for Bro. J. A. Hudson on his return home to Oklahoma, and then removal to Chicago.

Brethren, let us remember that, if the Lord's work is to be maintained and that increasingly, whilst certainly sympathy, prayers and work are necessary, *funds*, too, are imperatively essential. Let us, realising this, place the *Lord's claims first*.

CHARLES BAILEY.

Conference—Easter Monday, April 18th; 1938, Summer Lane, Birmingham. Chairman, afternoon, Bro. A. Mitton (Birmingham) Speakers, evening, Bro. T. Knighton (Mansfield), and Bro. Walter Barker (Heanor). Rally Meetings also on Easter Saturday, April 16th. Further details later (D.V.).

## Nyasaland.

RECENT letters from Bro. Ronald give further evidence of the progress of the gospel. On September 5th, Bro. Benson conducted a baptismal service at the river-side at Mikongoni, Mlarije District, when, before an audience, of two hundred, three were immersed into the Name high over all. At Chiradzulo, Bro. Tabbu conducted a similar service in the presence of two hundred and fifty persons, when, four were baptised. On each occasion, Bro Ronald was the baptist. On September 27th, the brethren at Thondwe bade farewell to Brethren Wellem and Putterson, who were sent to visit the brethren at Malokotela in Portugese East Africa, followed by the prayers of the brethren. Bro. Ronald wrote, 'Refreshing and rejoicing news has been received from the Church at Nkhoma, that two Churches of the Providence Industrial Mission at Deoza District had united with the African Church of Christ, on August 19th. I am wanted by the elders of Namiwawa to visit the new Churches and produce their names to the District Commissioner of their district, and arrange for some of their elders to come to Namiwawa to the Bible lessons here to build them up in the<sup>st</sup> faith of the Gospel, but my difficulty is the same as previously stated that I have no suitable means of getting to the far country.' This is a serious trouble that for want of a cycle the gospel work cannot be undertaken. As Bro. Ronald writes, our people in the work are active but this difficulty of consolidating and building up the work is hampered and hindered for want of transit.

I have gratefully to acknowledge receipt of the following contributions since the Conference:—Nov. 13th, 'Bristol Brother,' 10s. Nov. 17th, 'Anonymous' Heckmond-wike, 10s.

I regret that the contributions have seriously fallen off since the September Conference, and the Nyasaland brethren are suffering in consequence. I have five-pence-halfpenny in hand to-day, December 2nd, and have already sent more than a month's wages short of the requirements.

W. M. KEMPSTER.

## News.

Yarmouth—The fisher brethren from Scotland have returned home after their annual sojourn during the herring season.

On six Lord's Days, they met for worship and the preaching of the Gospel. Speakers from Birmingham and the Leicester District visited them on five of these days. Each week, 'the Table' was surrounded by thirty or forty, while the attendance in the evenings reach eighty, of whom half would be non-members. A very marked feature being that at no meeting would there be more than a dozen females. The atmosphere of all the gatherings was splendid. The singing magnificent, rendered by the grandest of all instruments of praise—the human voice. It may be of interest to note that the average age of three of the visiting speakers was over eighty. At the same time, the services of younger brethren would be appreciated by these fisher-folk, who have well been spoken of as 'a fine set of men.'

G. C. C.

Birmingham (Summer Lane) Bro. J. Allen Hudson, of U.S.A., was labouring with us during November and we were very much helped and encouraged by his presence and work. He spoke morning and evening on Lord's days, addressed the united Bible classes each afternoon, and spoke at our weeknight services. Our brother has a remarkable knowledge and a clear understanding of the Word of God, and we are glad to have had his help, and were delighted to make the acquaintance of one of whom we had heard such good reports. As a result of his consecrated efforts, the Church was built up and encouraged to stand firm for the Truth as it is in Jesus. Our farewell meeting, on Thursday evening, 2nd December, was made also a welcome gathering to Bro. Crosthwaite who, following Bro. Hudson, is serving us during December. We are happy to report that on Lord's Day evening, 28th November, Mary Jones made the good confession at the close of the meeting. She was baptised on Lord's Day, 5th December, and at that service, Miss V. Mary Horton confessed her faith in Jesus as Lord, and she was immersed on Tuesday night, 7th December—both were received into the fellowship of the Church, on Lord's Day, 12th December. We are much encouraged and pray for further blessings as a result of our Bro. Crosthwaite's conscientious labours now (being exerted among us and continuing (D. V O till the end of the year.

FRED Q. DAY.

East Klrkby, Beulah **Road**—In spite of real difficulties and the time being inopportune for a special effort, November, 1937, will go down in the history of this Church as a season of great blessing and spiritual uplift. During this period the Word has been put forth with such characteristic zeal, power, and faithfulness by Bro. Crosthwaite that it could not be gainsaid. As a result, the Church has been consolidated in the Faith, and strengthened in those things most surely believed amongst us. Others, we feel, have so heard the truth as it is in Jesus, that they will never be able to forget it.

The mission commenced on Saturday, Nov. 6th, with a reception tea and meeting, when Bro. Crosthwaite spoke on 'Hindrances to the progress of Churches and individual Christians.' This gathering afforded a good opportunity for Bro. and Sister Crosthwaite to renew old acquaintances, and for an exchange of views with brethren from other Churches who came to this and other meetings in good numbers. Truly many were the happy memories of past services, when stirring times were experienced in defence of the Gospel.

So successful was this gathering that (by request) a further meeting of like character was convened for Saturday, the 27th, at only a few days notice, with almost equal results, the place being filled on both occasions. This time, Bro. Crosthwaite spoke of the position and plea of the Churches of Christ, and showed that they included many things that sectarian bodies stand for. A very helpful discussion followed.

Besides the meetings on Lord's Days, when, in the morning, the Church was greatly edified, and in the evening, to full houses, the old-time Gospel proclaimed, a series of talks were given each Tuesday and Thursday on 'The work of the Holy Spirit,' and 'The Tabernacle.' The meetings were well attended, and much interest aroused. Also Bro. Crosthwaite spoke at the Young People's Meeting each week giving help and instruction which will better fit our young brethren for service for the Master.

Many who listened to his masterly exposition of the Scriptures, cannot but consider their position in the sight of God and while we cannot report additions to our number, yet we confidentially look forward to a harvest being reaped in the near future. Our Brother and Sister, who have endeared themselves to all our hearts by their labour

of love for the Master, moved on to their next sphere of labour with the united wish and prayer that the Lord's blessing may go with them and give our Brother souls for his hire.

W. B. JEPSON.

Aberaman, **Commerce Place**—Secretary Bro. L. C. Webb, 18 Cwmaman Road, Godreaman, Aberdare, South Wales.

**Commerce Place, Aberaman.**—We are glad to report that on November 27th and 28th, we held an Old Paths Conference along with our third Anniversary. This is the first Old Paths Conference held in Wales, and we are pleased to say it proved a great success.

We are very grateful to the Old Paths Committee for the help received from them, also for granting us the services of Bren. J. A. Hudson, U.S.A. and G. Hudson, of Birmingham.

On Saturday afternoon, we had an excellent meeting, the chairman being Bro. H. Williams, of Griffithstown, Bro. G. Hudson gave an address on 'Why I belong to the Old Paths.' This message gave us a greater determination to carry on the work we have so much at heart.

After the meeting\*, the Sisters prepared tea at which ninety were present. Many more gathered for the evening meeting, at which Bro. A. Daniell, of Bristol, presided. The speaker was Bro. J. A. Hudson, U.S.A. His text was 1 Peter iv. 11. He exhorted the brethren to speak where the Bible speaks, and be silent where the Bible is silent.

The Churches represented were Bristol, Newport, Cefn Hengoed, Griffithstown, Treharris, Abercwmboi, and Forge View.

On the Lord's Day, we had a spiritual uplift, both at the Breaking of Bread and in the evening. Bro. J. A. Hudson spoke at both these services. In the evening, there was a large gathering, the meeting house being full. Bro. G. Hudson presided, and Bro. J. A. Hudson delivered an inspiring message. It was a real pleasure to listen to him unfolding the Word of Truth.' We believe that if brethren like these could remain in Wales for a longer period, much good would be done.

L. C. WEBB.

Scholes, **Wigan**.—Change of Sunday School Secretary: Bro. Carlton Melling, 10 Wynard Avenue, Wigan,

# THE SCRIPTURE STANDARD

The SCRIPTURE STANDARD will be published (D.V.) monthly.

Prices) Single copy, 2s. 6d., two copies, 4s. 6d., three copies, 7s. per year, post free-

All matter for insertion must be sent before the 10th of the month (News items, the 15th) to the Editor:

W. CROSTHWATTE,  
7 Maclean Terrace, Blackridge, West Lothian.

All orders and payments to the Treasurer:

A. L. FRITH,  
10 Poulton Street, Fleetwood, Lancashire.

EVANGELIST FUND. Contributions to R. McDONALD, 180 Staincliffe Road, Dewsbury, Yorks.

NYASALAND MISSION. Contributions to W. M. KEMPSTER, 36 Kingsley Road, Bedford.

## 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.** —

|||||

*THE SCRIPTURE STANDARD* is printed for the Publishers by  
Walter Barker, Langley Mill, Notts.

# THE SCRIPTURE STANDARD

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

## 'Go Forward!'



WE all desire that 1938 shall be a year of real progress. Israel of old journeyed in the wilderness towards the earthly Canaan. Christians, the true Israel of God, the real seed of Abraham (Rom. ix. 8; Gal. iii. 26-29) are pilgrims to 'a better country, that is a heavenly.' Israel with the Red Sea in front and Pharaoh's army behind, blamed the man who had sacrificed all to serve them, and wished they had been left alone to serve the Egyptians. Better remain in the world than be a half-hearted, professed follower of the Lord. Some are chronic grouzers, and the more you do for them the less they think of you. Moses 'endured as seeing him who is invisible.' How different things appear to men of faith. 'Two men looked through prison bars, one saw mud, the other stars.'

To Moses, God said, 'Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward.' The immediate duty was not to pray, but to urge the people forward in the way to be opened up by the Lord. There are times when

even prayer is out of place. To pray and do nothing will get us nowhere. The cry 'do nothing, only, believe' contradicts every page of the Bible. We could answer many of our prayers. Progress is often retarded because we selfishly choose to remain on the mount, when we are needed in the valley. This word 'go forward' in plain blunt language means, 'get a move on!'

But the Red Sea is in front. 'With God all things are possible,' and He who bids us advance will provide and show the way. In this age there is a mania for speed, but it is possible to move and not get forward, like travelling on a round-about. God has ever set His people off on the right track, and for a time they have gone well. Then some worldly-wiseman, claiming to know better than God, has led them into what seemed a short, easier, and more pleasant path. Soon they have become 'bewildered in a dubious road,' and God has had to send messengers to call them back to the old paths.

At the first Annual Conference we attended in 1891, there was a group who had picked up what a brother described as 'a bit of religious slang,' and were pushing a 'forward movement.' Some of these not only moved away from the Churches of Christ, but drifted into infidelity.

Much has been done in recent years to speed up progress, and it is significant that there are fewer members in the Churches than there were seventeen years ago.

Real progress can only be made on God's lines. An express makes good progress if it keeps on the rails. You cannot run the train of New Testament Christianity on rails wider than the New Testament. Some are trying to run on a broad gauge railway, and a terrible smash is just ahead. If there is not a Divine rule and model for the Church, then we are, of all men, most to be pitied: and ought to cease struggling to maintain a separate existence. It is not mere acknowledgment of the Divine rule, but walking by it that will really get us forward. Are we doing our best to go forward? If we believe it can't be done, then it won't be done. Of the steamship, airship, and wireless, it was said 'can't be done,' but the daily use of these things prove the doubters wrong.

Are we making the best use of our means? Too often, Meeting Houses are locked up from one Lord's Day to the next. Some have no notice-board to tell what the place is, or the time of meetings. We begrudge money spent on advertising, and ask what is the good of it? It was advertising that brought David King and James Anderson to the Churches of Christ; and they were worth all the money our people have ever spent in that direction. We may be few and feeble, but if we place all we have and are in the Lord's hands, He will bless and prosper our efforts. Do not say we cannot go forward until we have given, and done, our best.

Difficulties may confront us, but the Red Sea was divided by Divine power; and we are assured that 'every valley shall be exalted, and every mountain and hill shall be made low . . . and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it.'

[Substance of address by Editor at Slamannan, Jan. 1st, 1938.]

## *The Maister and the Bairns.*

The Maister sat in a wee cot hoose  
Tae the Jordan's waters near,  
An' the fisher folk crushed an' croodit roon,  
The Maister's words tae hear.

An' even the bairns frae the near-haun  
streets •

War mixin' wi' the thrang,  
Laddies an' lassies wi' wee bare feet  
Jinkin' the crood amang.

An' arie o' the twal' at the Maister's side  
Raise up an' cried aloud—  
'Come bairnies, this is nae place for you,  
Rin hame oot o' the crood !'

But the Maister said, as they turned awa,  
'Let the wee bairns come tae me !'  
An' He gathered them roon Him whaur He  
sat,  
An' lifted ane up on His knee.

Ay, He gathered them roon Him whaur He  
sat  
An' strakit their curly hair,  
An' He said tae the won'ering fisher folk  
That croodit aroon Him there—

'Send no' the weans awa frae me,  
But rather this lesson learn,  
That nane'll win in at heaven's yett,  
That isna as pure as a bairn.'

O Thou wha watchest the ways o' men  
Keep oor feet in the heavenly airt,  
An' bring us at last tae Tha hame abune  
As pure as the bairns in hert.

**Conference**—Easter Monday, April 18th, 1938, Summer Lane, Birmingham. Chairman, afternoon, Bro. A. Mitton (Birmingham) Speakers, evening, Bro. T. Knighton (Mansfield), and Bro. Walter Barker (Heanor). Rally Meetings also on Easter Saturday, April 16th. Further details later (D.V.)

## *Wanted.*

*The Prophecies Unveiled*, by Morris.  
*Paul's Defence* J. Himself and His Gospel,  
by Alexander Brown.  
Price, etc., to Editor,

## Bible Readings.

### OLD TESTAMENT.

**Isa xlii** 1-16 However much Israel may be considered to fulfil the prophetic note in this case, it is certain from Matt. xii. 18-20, that only in Jesus Christ is seen the realization of these sayings. God's purposes are shewn forth in the mission of Jesus, which may well inspire a new song, but there is also the mission of judgment. It is well to note that in Matthew's quotation there is the alteration, 'till he bring forth judgment unto victory, and in his name shall the Gentiles trust.' In the earthly mission of the Christ, He did not break bruised reeds or quench smoking flax. In judgment, He will both break and quench those who are naught more than broken reeds and smoking flax.

**Job viii.** The propriety of reading a chapter such as this apart from its context is questionable indeed. Bildad, who is the speaker is, in company with his doleful companions, eventually rebuked by God, because they 'had not spoken the thing that is right.' The assertions of Bildad that Job's calamities were due to the sinfulness of himself, and the death of his children the result of their own iniquity are ultimately proved to be utterly false.

**Ecccl xi.** In many eastern countries the land is so dry and parched for the greater part of the year that it would be folly to plant seed in it. As with the Nile, and in India, the seed is literally cast on waters at flood time in the rainy season. 'God maketh it to grow,' so that in faith, must the Sower sow, and all workers work, leaving the result with Him, who promised that seedtime and harvest should never fail

Following on the prophecy **Joel iii.** of the giving of God's Spirit on a wider basis than ever before, the prophet announces the re-gathering of Israel from the nations, among which they had been scattered. Those who had maltreated and despised them will be called to account, God will plead with such nations in the sense of Isaiah lxvi. 16. Therefore are the nations urged to rouse themselves to a war in which the decision shall be in the hands of God, who shall be a refuge to His people who continue not in unbelief.

### NEW TESTAMENT.

**Mark 3** 1-21 If a mans life were in danger, the Rabbis permitted healing on the Sabbath day. Whether the man had been brought purposely is not stated, but the people knew of Jesus' power and compassion, and felt sure He would heal. If He did, they were ready to allege infringement of the Law of the Sabbath. Jesus frustrated their unholy purpose by bidding the man stretch forth his hand, which was immediately restored. They could not allege that the command or the action of the man was against the Law, and so rage burned in their hearts. Such ability and compassion brought people from all directions for healing. So much so, that there was not even time for meals and His friends (see 31 v.) sought to get Him away from the insistent claims of the crowd.

**Mark iii.** Scribes had evidently been sent from Jerusalem to spy on this new teacher, whom they feared as much as they hated. The curing of the blind and dumb demoniac (Matt, xii. 22) was the occasion of their allegation that He healed by the power of Beelzebub, a heathen god. The gods of the heathen were evil spirits, and so His power, they aver, is derived from Satan. His

reply is that the undoing of Satan's work proved Him to be the stronger; and therefore the enemy of Satan. The real views of these people on this subject were voiced by Nicodemus (John iii. 2). Their assertion was a sin against their own belief, against all experience, and contrary to the evidence of their own hearts and minds. The blasphemy against the Holy Spirit consisted in their allegation that Jesus had an unclean [a devilish] Spirit.

Mark 4:1 20 After teaching the parable of the sower the disciples

of the Saviour came to ask what it meant. His reply is, 'Unto you is given to know the mysteries of the Kingdom of God.' HW can this be, seeing they were as dull of understanding as the mob? The disciples had the grace to seek further light on what they did not understand, and so to them was made clear what still remained mysterious to other hearers. Jesus sowed the good seed, and records three causes of unfruitfulness, only one cause of fruitfulness, yet three degrees in productiveness.

Mark 4 The condensed narrative 21-41 of Mark does not give so full an account of the parables as Matthew (ch. xiii). We also may well take heed what we hear. So many voices clamour for acceptance of their doctrines that we may be led astray. 'Hear ye Him,' is the command of Authority; and thus may we profit ourselves by the truths taught in His Word. The parable of verses 26-29 is only recorded by Mark, but the vital lesson, that there is a harvest day to come, is emphasized frequently elsewhere.

The power of the Saviour over the elements is but a forecast of His power over death and the grave.

J. SCOLLER.

LET all that ye do, be done in love.  
—Paul.

## 'Doctor.'

A BROTHER asks: 'Why take notice of Doctor ———? We have refrained from using ecclesiastical titles believing them to be 'rags of popery.'

We are sure Bro. J. A. Hudson in article in January issue, did not use this title as approving of it. For in his excellent pamphlet, *Back to Jerusalem*, he says: 'We have reared up a generation that neither knows what this movement is nor respects the labours of some of the giants of the past. They like to sit in the chief seats and be called of men 'Rabbi,' or 'Reverend,' or 'Pastor.' Yes, some have gone even further than this. Possessing honorary degrees (not earned) they want to be called 'Doctor'! The Apostle Paul possessed great academic honours, but I have not read where he claimed the right to be called 'Doctor,' or 'Reverend.' Fie, and for shame! What children some men are! How worldly are their conceptions! . . . Let us get back to Jerusalem.'

Send for copies of *Back to Jerusalem*. See notice in this issue of S. S.

EDITOR.

## *Back to Jerusalem*

WHEN the apostles were told to tarry in Jerusalem until endued with power, it was not on account of any inherent righteousness or religious merits of that ancient city, but in order that those who had rejected the Messiah might have the first offer of mercy; and that from Jerusalem should go forth the Law—as the prophet had foretold. 'Back to Jerusalem' is a slogan always opportune and appropriate.

This is why Bro. J. A. Hudson, whose visit to this country rejoiced many loyal hearts, has in a pamphlet bearing that title, used effective argument against those who fain would direct our footsteps ROMEWARDS. He shews how men-pious men with the best intention

have themselves strayed, and led others astray from the apostolic simplicity exhibited at Jerusalem, and he rightly stresses the necessity of getting back there.

This attractive booklet is fitted to make men think. It is a real piece of propaganda; and if you feel you cannot present the plea as fully and logically as you would like, why not get copies of this pamphlet, distribute them and let them carry conviction?

THEY COST NOTHING. Call on the printer and you can obtain free, as many as you need. If you

cannot call, send postage for them and you will be supplied.

Brethren, don't let this opportunity slip! Fill the printer's letter-box, with your requests for this genuine bargain. Do it now!

The pamphlets referred to above are being distributed free—by the generosity of Bro. Hudson—postage and packing charges only being asked for. They may be had from Walter Barker, Station Road, Langley Mill: **6** copies, **2d**; **12** copies, **3½d**; **18** copies, **5d**; **24** copies, **6½d**; **30-48** copies, **8d**; **60-72** copies, **10d**; **100** copies, **1/-**.

## *Bartley Ellis—Gospel Proclaimed.*

( *Concluded.* )

BARTLEY ELLIS was the *beau ideal* of an open-air preacher. In the fulness of physical and mental vigour he could draw and hold hundreds of listeners. His commanding presence, fine voice, speech and argument easily understood, and wit and power effectively to use interruptions, gave him immense advantage. Several interesting incidents could be related.

Exigencies of space permit but two. At Brighton, a 'faith only' preacher was depreciating New Testament ordinances as unconnected with salvation? 'What are the New Testament ordinances?' queried Ellis. The speaker feigned deafness, until a hearer expostulated. 'Baptism and the Lord's Supper,' he then replied. An animated interchange followed. In this, the speaker charged Ellis with untruly declaring that the Bible stated the Israelites were baptized unto Moses in the cloud and in the sea. At once, Ellis read 1 Cor. x. 1-2, and, discomfited, the speaker speedily withdrew. Immediately, Ellis seized the opportunity, and held the augmented crowd as he explained the truth.

In the Market Place of a N. E. 'centre, Bartley stressed that baptism

is immersion, the original Greek term meaning that, simply. 'No, no, it is sprinkling,' interrupted a listener. Ellis took up the challenge. 'You say, it is sprinkling; I say, it is immersion. I presume you belong to some religious body?' The interrupter replied that he was a Presbyterian. 'Ah, then,' responded Ellis, 'immediately I have done we will go to your Presbyterian minister's house, and ask him what baptism is in the New Testament means.' Accordingly they proceeded. Explaining the circumstance of their call, Bartley continued: 'Now Sir, as a Greek scholar, I repeat as a Greek scholar, will you please tell us which is right?' Without hesitation the Presbyterian preacher answered: 'You are right Mr Ellis, baptism is immersion.' Then, to his member: 'My brother, you are wrong. The original New Testament term for baptism never means sprinkling.' Need we add, the incident, when known, enhanced Ellis's reputation for accuracy, and helped enquirers in their understanding of the matter?

His geniality, witty remarks and quickness of apt repartee—hence a special favourite for anniversary and

kindred functions—are still remembered. The last—readiness of fitting retort—enabled him at times to force home lessons in a way never to be forgotten. Illustrating the need for self-sacrifice to further the Master's Kingdom, he mentioned on one occasion the devotedness of Mahomedan students, who bare-legged and bare-footed, content with merest necessities of life, gave themselves to study and then to propagation of their faith. In the discussion which followed, an enthusiastic brother, with emphatic gesture, recommended something approaching this action to his brethren, particularly the evangelists. Ellis's, observant eye noted a glittering gold ring on the speaker's hand. Replying, Bartley with humour and biting sarcasm, pointed out the inconsistency of one be-jewelled at such cost daring to suggest to others self-sacrifice to extent of bare legs and dry bread. The effect on the audience can be understood. The lesson was not lost on the offending one. The ring was sold, and the proceeds given to the Lord's work, though shoes and stockings were not discarded. The incident is not without application to-day.

Believing the Sunday School 'a most important part in the great evangelistic field,' he was prominently identified with this phase of Christian effort. A pronounced temperance advocate, he was much in request for U. K. A. and similar anti-liquor gatherings. Nothing short of *uprooting* the monster poison tree of alcoholism would suffice, he insisted. Total abstinence for the individual was an absolute necessity. 'Prohibition is the battlement which our State Temple needs, prohibition of the manufacture and sale of intoxicating liquors.' As the God-ordained institution to battle with every form of moral-evil the attitude of the Church of Christ toward alcoholism 'must be one of uncompromising and aggressive hostility.'

It is almost superfluous to say Bartley Ellis was entirely opposed to Destructive Criticism and down grade and American digressive tendencies. With all his heart he believed in the Bible's full inspiration and absolute authority. He pleaded for the Old Paths of rigid adherence to New Testament ordinances and Church teachings, consecrated consistency of Christian life, and absorbing, constraining soul-winning enthusiasm. With prophetic vision, as A. M. Chairman in 1888, referring to Israel's proneness to imitate surrounding nations, 'We have need,' said he, 'to keep a strict look-out at this point, for unless we are very careful we may be drawn aside by the will-o'-the-wisp cry of progress (falsely so called) into the pitfall of progressionism or the quagmire of sectarianism.' Again, he urged: 'The supreme want of the Church is power with God, obtained by a deeper consecration to God. What the Church needs, and the world is perishing for lack of, is not a more learned, aristocratic, wealthy people, but a more godly people. Holiness in heart and life is the great want of our Churches.' As then, so now.

Twenty-one years have passed since his death. Alas, what tendencies to-day to deviation and departure from the 'Restoration' principles he so loved, and ardently advocated! How little apparently to-day, of the true advance spirit in Gospel work strikingly exemplified in his career! May Bartley Ellis's faithfulness and whole-hearted devotedness to Gospel enterprise be manifest again, especially by those avowedly attached unswervingly to New Testament foundation principles!

We conclude with the words of Bartley Ellis exactly fifty years ago: 'We have no desire to magnify it [our distinctive pleas], we cannot minimise it, we dare not compromise it. We are set for the restoration and defence of New Testament Christianity. If we are loyal to Christ, and true to His word, the reformation with which we

are connected will succeed. If we waver in our defence, or falter in a full and faithful presentation of our 'distinctive plea,' we shall fail.

Better give up at once and relinquish our distinctive position, and find our places amongst the various sects and thus lessen the number by one, than practise a half-hearted shilly-shally, hare-and-hounds policy for the sake of sectarian patronage.

Whilst anxious to cultivate friends Her relations with the sects around

us, *we cannot do so at the "expense of truth, nor the compromise of principle.*

We go for the truth, the whole truth and nothing but the truth. We prefer faithfulness to Christ to friendliness with man, divine principle to human policy, and heartily endorse the words—

perish policy and cunning,  
Perish all-that fears the light;  
Whether winning, whether losing,  
Trust in God and do the right.'

C BAILEY.

## *Bible Problems.*

### *No. I.—Was Adam the First Man ?*

BEHIND the forces of evil and error is a skilful master of strategy, who knows the importance of attacking fundamental positions. He uses not only avowed enemies, but transforming himself into an angel of light, makes professed friends of the Bible serve his purpose. Genesis is a foundation book upon which the whole scheme of redemption is built. The man who denies the first three chapters of Genesis has no place for atonement, redemption, and regeneration in Christ. The logical outcome of such denial is clearly stated by Mr. H. G. Wells in his *Outline of History*, (p 954). 'If all the animals and man had been evolved in this ascendant manner, then there had been no first parents, no Eden, no Fall; and if there had been no fall the entire historic fabric of Christianity, the story of the first sin, and the reason for an atonement upon which the current teaching based Christian emotion and morality collapses like a house of cards.

That should be a warning to all who are tempted to tamper with Genesis. But Genesis, like other books of the Bible, has come out of the storms and fogs of criticism and evolution, and stands as firmly as the Rock of Ages.

Attempts have been made to show that Genesis i. and ii. are either contradictory, or record two different and distinct creations. Surely careful readers of the Bible can see that it is characteristic of the writers to state a bare fact, and then to repeat same with added and instructive details. We have four lives of the Christ in the New Testament. These are different: not contradictory, but complementary. As well argue because there are four Gospels that therefore there are four Christs, as reason from accounts in Genesis i. and ii. that there were two creations.

Some years ago, a fascinating and plausible book, entitled *Genesis in Harmony with Itself and Science*, was published. The writer held that Genesis i. records the creation of man to people the whole earth, while chapter ii. tells of creation of a special seed. This theory was claimed to solve problems relating to different races, colours, where Cain got his wife, etc. Tested by the Scriptures this theory is found false, and- it creates more difficulties than it solves.

It should be borne in mind that when Genesis was written it was not divided into chapters; these are a human arrangement. The whole

story of creation is told in simple language, mainly in words of one syllable; and the creation of man is recorded in three verses. How different from human writings! What ponderous volumes, and what big words men need when writing on such themes! Even the dictionary fails them, and long words are coined and used often as a cloak for ignorance while pretending to scholarship. It seems to us that in Genesis i. man's relation to creation is set forth; while in chapter ii. he is seen in relation to the scheme of redemption. While these early chapters tell how 'the worlds were framed by the word of God;' they also tell how sin entered into the world, and show the need for that wonderful redemption in Christ. Paul in 1st Corinthian xv. 45 speaks of 'the first man Adam.' This is in harmony with Genesis, which he believed, and on which the gospel he preached was based. In Genesis ii. 5 it is stated 'there was not a man to till the ground.' Strange, if men were created and peopled the earth before Adam! Eve, in Genesis iii. 20, is described as 'the mother of all living.' Paul told his audience on Mars' Hill, Athens, that God 'hath made of one blood (R.V. omits blood) all nations of men to dwell on all the face of the earth,' and that, we are the offspring of God.' (Acts xvii. 26-29). The idea of two different creations of man cannot be squared with the foregoing passages.

One wonders, if there was a creation of men before Adam where they stand in relation to the Fall and the scheme of redemption. It was to redeem the descendants of the first man Adam by whom sin entered into the world (Rom. v. 12-21) that Christ came and gave His life as the ransom price.

Doubt the early chapters of Genesis, and soon—as seen in the case of many—the Scriptures, the Christ, His atonement, and resurrection, will be doubted. We hope (D.V.) to deal with other matters in Genesis later. Meanwhile we commend to our readers a statement by Mark Twain: 'Some

people are: troubled about things in the Bible they cannot understand. It is the things in the Bible I do understand that trouble me.'

EDITOR

## *Regeneration.*

THERE is no hope for the Restoration movement until it dies and is re-born.

That may sound as though I did not believe in the Restoration movement. I do believe in it, with all my heart and soul; it has the only plea that will make God's people one.

It is true of all movements that after about one hundred years they lose their original spirit and purpose, begin to crystallize and take on the colour of things around them. The Restoration movement has become large, rich, cultured, proud, and has lost its power.

It must die and be re-born.

Some one asked George Muller, of Bristol, that remarkable man of faith who founded the great Bristol Orphanages, what was the secret of his success. He replied, 'There was a day when I died—utterly died—died to George Muller, his opinions, his preference, his will; died to the world, its approval or censure. My heart bled for the poor orphans whom I desired to house and feed; but that was not my motive. I desired to give them education, but that was not my motive. I longed for their salvation, but that was not my motive. My motive was the glory of God, that it might be seen that God is now mighty in power and love as He was in the beginning!'

This is what must happen to the Restoration movement.

We defend—*our plea.*

We boast of—*our brotherhood.*

We promote—*our agencies.*

We are proud of—*our place in the religious world.*

We talk of—our evangelism, our benevolence, our education) our piety, our giving.

*Our! our!! our!!!*

No wonder we have become ingrown," pharisaical, powerless to challenge men, as did the Campbells, Stone, Franklin and Scott. Only as we recapture this spirit of our fathers and launch again an unselfish crusade to glorify Christ in a united Church will the Restoration movement move mightily in a religious world.

It used to be that a man on convention platforms was challenged when he used words 'we' and 'our' too much. There was a mass psychology which naturally recoiled from such evidence of human glorification. That psychology needs to be reborn through utter surrender of all we are and hope to be as a corporate entity.

The Restoration movement needs to die and be re-born—for the greater glory of God!

*Christian Standard, U.S.A.*

## **A Church's Aim.**

THE Church at Hindley has set before itself the following as its aim for 1938:—

To create always a spirit of thankfulness for mercies granted, and always to be conscious of the price paid for our redemption.

To maintain- and develop a higher level of Christian stewardship with a more distinct separation from the world.

To help every member, as a blood-bought child of God, to realise the obligation to the Church, and to determine to be around the Lord's Table every Lord's Day.

Above -all, to aspire to and hold a spirit of unity; to refrain from speak-

ing ill of the brethren; and not to be silent when they are spoken of disparagingly by the world, but rather to defend their honour everywhere.

Every member to hold his brother or sister in high esteem, and each to show a warmth of love to all new members.

To infuse in all a lively interest to read the Word more, to be well informed of our position, contending more rigorously for the Old Paths.

To pray for the Oversight regularly, the membership, and the work entrusted to our care in this Bethel.

Every member to realise in his or her own heart, that the success of the work depends on 'me.'

To work wholeheartedly with every mission organised, knowing that\* a mission strengthens the brethren, and *can* increase the Kingdom upon earth.

To pray much; to give as well as possible, in thought, word, encouragement, time, and means: and to love the Church as dearly as one's own self.

'Why should I, Lord, withhold  
Life's brightest hour  
From Thee, or gathered gold,  
Or any power ?

Why should I keep one precious thing from  
Thee,

When Thou hast given Thine own dear self  
for me?'

## **Instrumental Music in Worship.**

BY FOY E. W. ALL ACE.

SOME desire a reprint of this pamphlet that it may be more widely circulated.

We shall be pleased to receive subscriptions towards cost of this, so that it may be got out at an early date.

# *An Appeal from Fleetwood.* *A. fulfilled Forecast*

Dear Brethren,

For some time, the Lord's Table has been spread in our home at Fleetwood. My wife and I desire most earnestly that the work be extended on strictly New Testament lines. An announcement in the local press, setting forth the New Testament position regarding the Church and worship, has caused concern and comment.

In this town, we have the various sectarian bodies, including over three thousand Roman Catholics, many, of whom have boycotted us in business for many years, because of our refusal to be all things to all men.

There are some in the town who have been connected with our Churches in time past, but are now with the Baptists, and are not likely to leave. Although standing more or less alone, we are undaunted. God is not dead, and the Gospel is still the power of God unto salvation.

It is our intention to secure a room and hold a series of Gospel services on week evenings and Lord's Days, conducted by myself, helped by any brother who may come along.

Also a Bible Class for boys will be started, so that we may build for the future on sound lines. The room when taken will require chairs, heating, light, etc., all costing money.

One sister, anxious that this work shall go on, has already sent a gift, for which we are most grateful; and if any who read this would like to *have fellowship with MS in this work* we should appreciate such help. Kindly send along to me, at the address below, at once, so that this work may go forward without delay. A move, in faith, will have been made before these lines are read.'

If any reader has a hymn book or books they can spare, will they kindly post them at once; and if any one has for disposal a plate and cup for the Lord's Table, or knows where there is one, I should be glad to have particulars as to price, etc. *Above all things, pray for us!*

Yours sincerely in the Gospel,

ARTHUR L. FRITH.

IO Poulton Street,  
Fleetwood, Lanes.

ARCHBISHOP PURCELL, who debated with Alexander Campbell on the Roman Catholic religion in 1837, was born in Mallow, Ireland, on 26th February, 1800. He came to the United States while still a young man and, after being ordained to the priesthood, made rapid advance in his position in the Church. In the discussion of Papal Infallibility at the Vatican Council of 1870, he took the side of the minority which opposed this dogma. On the thirteenth of July, he was one of the eighty-eight who voted 'No' (*non placet*), and when it came to the final vote he was one of the two who still voted against the Pope being infallible. The opinion of such a man of real independent judgment is worthy of careful consideration. The following is taken from *Debates that made History*,\* published by the Christian Evangelist in 1889.

'An admirer of A. Campbell asked Bishop Purcell, of the Roman Catholic Church, what he thought of A. Campbell and the Church he preached for. Here is his answer: 'In Mr. Campbell's church the form of worship is very simple, as in the days of the apostles. He hoped always to keep it so. As the church becomes great in numbers, and rich and strong, it will lose its original simplicity. This is inevitable. We begin to see the change already in some of the richer congregations in the cities. Are not the advanced congregations already discarding congregational singing and procuring fine organs and hired choirs? Are they not placing soft and luxurious cushions in their seats and placing flowers in the pulpit and altars? Has not fine stained glass found its way into the lofty windows of their truly Gothic Cathedrals? Surely all these things have taken place, and very shortly they will have representations of the apostles and the saints in these same

windows, and fine frescoed ceilings with scenes from sacred Scriptures represented thereon, as we have in the Sistine Chapel at Rome.'

This forecast of Archbishop Purcell's has been fulfilled. In the United States, to-day, there are two rival antagonistic bodies representing the Restoration Movement. The one is given in the Government census as the Disciples of Christ; the other as Churches of Christ. The former has about a million members; the latter **500,000**. The papers: *Christian Standard*, *Christian Evangelist*, and *Christian Century* represent the Disciples (always with a capital D). the *Firm Foundation*, *Gospel Advocate*, and *Christian Leader* circulate among Churches of Christ. Dr. Jesse Bader is a leader of the Disciples. The late W. D. Campbell belonged to the Churches of Christ.

How fares it with the Churches in the British Isles since I left there over thirty years ago?

JOHN STRAITON.

[It should be known that fraternal delegates from U. S. A. to British Annual Conferences are from the 'Disciples,' a body that is fulfilling the Bishop's forecast: and that fraternal delegates from British Conference go to the same body, and give the more loyal Churches a wide birth. EDITOR S. S.]

## *Nyasaland.*

THE brethren in this far-off field of Gospel work are fearlessly maintaining their stand for the teaching of the New Testament. They are not disposed to compromise with folks who would lower the flag. They had been taught by faithful men of God in the pre-war years to contend earnestly for the faith once for all delivered to the saved, and intend, God willing (and who can doubt His willingness?) to stand for what they

have been taught from the Word of God. A recent letter from one of the well-known workers, well-known by name, asked in response to a question suggested by certain remarks at the Leeds Conference, 'Are you in Europe in union with Churches in the U.S.A. or Australia?' Surely our black brethren must have some affinity with those of whom it is said they answer one question by asking another. We understand that they have not been approached by anyone in Nyasaland to unite with them, nor do they seem likely to agree to any such union, for the *Scripture Standard* and supporters of the stand this magazine takes are contending against the teachings and practices of those who are represented in Nyasaland. Our black brethren are not likely to return to work with those who represent those who in Britain excommunicated them.

Very interesting letters have come to hand from Bro. Ronald since the Leeds Conference. He shows intense knowledge of the Scriptures and aptly draws attention to certain words of both Old and New Testaments enjoining continuance in good works. He writes, 'I would put my leaders in remembrance, though ye once knew this.' Paul says, 'let us not be weary in well-doing, for in due course we shall reap if we faint not,' while the Preacher said, 'Cast thy bread upon the waters for thou shalt find it after many days.' The prophet Isaiah said, 'Blessed are they that sow beside all waters, that send forth thither the feet of ox and the ass,' and again we read in Proverbs, 'He that hath pity on the poor lendeth to the Lord.' and the Apostle Paul also wrote 'God is not unrighteous, to forget your work and labour of love.' 'All these good Scriptures,' he says, 'connect one precept upon another, and bound, together, remind and teach us to stand steadily, lending to the Lord our substance, believing that our God is rich in goodness and will repay abundantly.' He concludes one letter, 'I am thanking warmly those who are supporting the poor workers in Nyasaland. With Christian greetings to you and to the beloved brethren in the Lord.'

I gratefully acknowledge the following anonymous contributions, Dec. 8th, 'Dileas,' Glasgow, £2; 'H.S.' Leicester, 10/-; Dec. 14th, 'Sister in Christ,' Bathgate, £1; Dec. 28th, 'A Friend,' Glasgow, £1. Many thanks!

w. M. KEMPSTBR.

## News.

**Burnley.**—We rejoice to report three additions, a young maiden from the Sunday School, and two who formerly "were energetic workers with the Brethren." We believe that these are valuable additions, and they are already proving their worth. They are keen students of the Word, and we pray the Lord to grant them a new lease of spiritual life in their new sphere. On December 26th, we were greatly stimulated by Bro. W. Hoyle, of Liversedge. His message in the evening, based on third Epistle John, verse four, was a masterpiece of composition and clarity. We enter the new year conscious of our limitations, but confident that we can do all things in Christ who strengtheneth us. c. s. SLATER.

**Kirkcaldy, Rose Street.**—On Thursday evening, 9th December, a meeting held in the chapel here was addressed by Bro. J. A. Hudson, of U.S.A., subject: 'What is necessary that Churches may be united.' The weather was very stormy and this affected the attendance, but about forty were present at the start. Bro. W. Smith, of Rose Street, presided, and Bro. W. Dick, junr. read the Scripture lesson—I Peter iv. The president then introduced and welcomed the speaker who was visiting Scotland for the first time.

Bro. Hudson said he was glad to have the opportunity of speaking on the platform from which Alexander Campbell had preached many years ago. He then gave the title of his address, and condemned wholeheartedly divisions in the Churches, and quoted instances of the Apostles' condemnation of such. He said he firmly believed the prayer of our Lord, 'That they all may be one,' was not impossible of achievement. Advocating that, 'If any man speak, let him speak as the oracles of God,' Bro. Hudson advised his audience to respect the silence of the Bible. Churches of Christ, he said, take the position of not practising what the New Testament does *not* authorise, while other religious bodies claim the right to practise what the New Testament does *not* forbid. The Bible is inclusive as well as exclusive. We may neither add to, or take from it. He pointed out how divisions arise from two sources, firstly, when people give themselves to **human** speculation; secondly, from mis-application of Scripture. People were too

apt to go to the Bible to back up what they had *accepted*. Bro. Hudson concluded by advising his audience to say Bible things in Bible words and do Bible things in Bible ways.

The president thanked Bro. Hudson for his address, and stated that the meeting was open for questions.

Many questions were asked, and Bro. Hudson answered promptly and courteously.

B. WISHART, SECRETARY.

**Lochgelly.**—We held our Annual Social (combined Church and Sunday School) on Saturday, 18th Dec., when one hundred and twenty sat down to tea. Bro. S. Nisbet was in the chair and a splendid programme was gone through, of duets, trios, solos, and recitations, and a very enjoyable evening was spent. The speakers on this occasion were Bro. H. D. Thomson, Edinburgh, and Bro. A. B. Naysmith, Evangelist, Musselburgh.

JOHN F. NISBET, SECRETARY.

**Slatnannan District.**—The annual new year's social held at Slamannan on January 1st was attended by large numbers from Churches in the district and north of the River Forth.

A welcome to all was given by Bro. A. Gordon (Slamannan). After Bro. James Wardrop had led in prayer and thanksgiving, the good things provided for the outer man were partaken of. The chairman, Bro. John Hunter (Aberdeen), spoke on 'Forgetting those things which are behind, and reaching forth unto those things which are before.' Ours, he said, is not a race such as is run in an arena where they get no further forward, but a cross-country race. Paul was a specialist of the right kind. 'This one thing I do,' said he, and we would do well to imitate him.

Bro. T. Henderson (Glasgow), spoke of the new year as a time of reconciliation, when differences were made up and ended. Our Lord taught that reconciliation must precede the offering of gifts. We need to be reconciled to man, to life, to God.

Bro. D. Reid (Buckhaven) said, 'Socials are times when we renew our youth.' Then he spoke of Peter warming himself, at fire lit by the enemies of his Lord, and being challenged, 'Did not I see thee in the garden with him?' He pleaded for clearer separation from the Lord's enemies, and

greater courage and definiteness in defence of the Lord and His Word. •

Bro. W. Crosthwaite spoke on the command to Moses. 'Speak unto the children of Israel that they go forward,' and showed that real progress can only be made on lines laid down in God's Word.

Songs and recitations were given by brethren and sisters from the Churches at Aberdeen, Buckhaven, Fauldhouse, Newtongrange, Slamannan, and Tranent.

Votes of thanks to those taking part, and prayer by Bro. John Anderson, concluded an enjoyable and profitable gathering.

**Scholes, Wigan.**—We have recently had the services of Bro. J. A. White, of Earles-ton, for two consecutive Lord's Day evenings. On the first occasion, an address was given on 'The Baptism of the Holy Spirit,' and in a very convincing way, Bro. White showed from the Scriptures the error of much modern belief on that subject, and how the baptism of the Spirit was but for a time and purpose, and passed away when these had been fulfilled.

On the second occasion, he spoke on the baptism that still remains: 'The Baptism in Water.' Again, in a forceful and convicting manner, he showed from the New Testament the manner and design of this 'one baptism.'

As a result of Bro. White's two addresses we feel that both the Church and visitors who were present at the meetings were enlightened and benefitted, and that some points which are puzzling to the minds of many on these subjects were cleared up. The way of salvation was made perfectly clear, and the addresses were of definite educative value.

CM.

## Obituary.

**Birmingham, Summer Lane.**—'Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; for their works follow with them.' Brother William Clark fell asleep in Jesus on Tuesday, December 28th, in his eighty-seventh year. He was one of our oldest members, and the last of those who were present when the Church met for the first time in 1865, though it was some nine years later when he became a Christian. He was present and read the

lesson for us at our seventy-second anniversary, about seven weeks ago. For many years he was a teacher in our school, a prominent worker in the Band of Hope, and, at the time of his death, was our senior deacon, still taking an active part in the affairs of the Church. On Lord's Day, December 26th, he was present [early, of course!] morning, afternoon, and night, apparently in his usual health. On Tuesday morning, he was doing a bit of work in his little garden, which he loved, and about noon had gone into his kitchen for a cup of tea, intending to return to his garden, but the Lord willed otherwise. He drank his tea and passed away peacefully in his chair, almost immediately afterwards. We have no regrets—rather we rejoice that he was spared a period of suffering—but we sympathise with his children and grandchildren, especially the daughter with whom he lived, for whom the suddenness of the parting would come as a shock. Bro. R. K. Francis conducted the burial service in the chapel and at the graveside, on the last day of the old year. And so we bid him, 'Good-bye,' till that day dawns when the shadows flee away. F.C.DAY.

**Brighton.**—The Church here has recently lost two faithful sisters who were identified with us for a period of between forty and fifty years. Miss Amy Grinyer passed to her reward on Dec. 13th. She had come home to nurse a sick sister, but was taken ill herself and passed away. Also Miss Alice Dunton departed this life on Dec. 16th, after a long period of weakness. Our sympathy is with the sisters who remain—praying that in this trying experience the God of all consolation may be very near to them.

The sisters Grinyer have suffered a double loss in the death of their sister, Clara, E.W.P.

**Eastwood.**—The Church here mourns the passing of our oldest sister, Mrs. Ruth Wagstaff. Although deprived of meeting with us in fellowship for several years, through infirmity, she was keenly interested in all the Church's activities, and readily responded by generous support. All her nine children have been members of the Church here. We commend them to the throne of grace. She was laid to rest on December 24th. An impressive service was conducted by Bro. E. Bonser, Coalville, w, BOWSER.

Doncaster—We deeply regret to record the passing of our esteemed Bro. Thomas Longhorn, who fell asleep in Jesus on Tuesday) January 4th, after a Icing illness. Bro. Longhorn, who had reached his seventy-seventh year, joined the Churches of Christ fifty-four years ago, and since that time has maintained a faithful and loyal interest in the things of Christ and the Church. One of the most saintly, and genuine brothers we have had, Bro. Longhorn has been, for many years, a real source of strength to the Doncaster Church, and whenever possible was in his place, taking part in prayer and exhortation. Modest and unassuming, he was not a singularly gifted man, but was deeply spiritual, and undoubtedly real, earnest, and sincere in his Christian discipleship. A firm believer in the restoration plea of the Churches of Christ, he never wavered in his loyalty, and was grieved at the many departures evident in these later days.

The Doncaster Church has suffered a great loss in his passing, but whilst we are saddened at the loss of so true a comrade and brother, we rejoice that his end was so triumphant. His confidence in his Saviour never wavered, and he was waiting and welcomed the home call. Our deepest Christian sympathy is extended to the bereaved daughters and son, who have lost a true and godly father. j. GARNETT.

**Hastings.**—We record with sorrow the passing of Bro. John Hill, after some months of distressing, illness: leaving behind his beloved wife, Sister Hill, a lifelong member of the Church. We commend her to the care of our Heavenly Father.

Bro Hill, as a young man, came to know the Saviour, and joined the Church at Hastings, where he continued faithful to the end, remaining firm to New Testament teaching, and abhorring present-day departures and innovations.

Our brother and his wife have been mainly responsible for the existence of the Church for upwards of fifteen years. When others failed, they and our late Sister Smith carried on in face of many difficulties. Once a flourishing Church, membership diminished until only the three above named remained. Known only to God are the prayers and struggles to maintain the cause. These are recorded in Heaven, and such faithful work will be rewarded in that day. It was cheering to them when brethren

from Uford joined them around the Lord's Table. Arrangements have been made for Sister Hill to reside at Uford where she will be able, to enjoy the fellowship of those of like precious faith.

The funeral of Bro. Hill was conducted by Bro. D. Harrington, of Ilford.

**Liversedge.**—Bro. Fred Blackburn passed away on Lord's Day, Jan. 9th, aged seventy-six. He had been in indifferent health for two years.

Bro. Blackburn joined the Church at Liversedge forty-six years ago, being previously actively engaged with the Methodists. A keen Bible-Student, he threw himself into the real work of the Church—preaching the Gospel, and building the Church according to the<sup>o</sup> Divine pattern. Every work of a devotional and evangelistic nature found in him an enthusiastic supporter.

Bro. Blackburn gave a life-time's service to the Lord's Day school, only permitting a substitute to take his class when it was physically impossible for him to do so. For many years he was the main stay of the weekly Bible Class.

He was a faithful visitor in sickness; many weary miles he travelled to comfort those in trouble, and to plead and reason with those who were cold and indifferent in the Lord's work. He was an original character, and was naturally witty. Often, he stood alone both in the interpretation of the Scriptures and their application. An ardent believer in the Millenium, he often twitted his opponents with only preaching half the Gospel.

His sincerity was evident to all who came in contact with him. He gave liberally of his talents, time, and money for the cause he loved. His wife loyally assisted him in his Church activity. To her and their only son we extend our deepest sympathy in their bereavement. Bren. Hoyle, McDonald, and T. W. Vickers officiated at the funeral, on Wednesday, January 12th.

SOME men are temperamentally constituted like the dour Scotchman who, when a motion was made in a Church meeting that a certain action be made unanimous, said: 'I want it understood that there will never be anything unanimous in this Church as long as I am a member of!

*Apostolic Review*^

# THE SCRIPTURE STANDARD

The SCRIPTURE STANDARD will be published (D.V.) monthly.

Prices: Single copy, zs. 6d., two copies, 4s. 6d., three copies, 7s. per year, post free.

All matter for insertion must be sent before the 10th of the month (News items, the 15th) to the Editor:

W. CROSTHWAITE,  
7 Maclean Terrace, Blackridge, Wc9t Lothian.

All orders and payments to the Treasurer:

A. L. FRITH,  
10 Poulton Street, Fleetwood, Lancashire.

EVANGELIST FUND. Contributions to R. McDONALD, 180 Staincliffe Road, Dewsbury, Yorks. •

NYASALAND MISSION. Contributions to W. M. KEMPSTER, 36 Kingsley Road, Bedford.

## 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 CREED'S, 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.

fj. 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.**

M H e i i m i i i i i i i i i i m e t t e e e e i m i t i t i t i t u l t i i i i i i M i t e i t i i

***THE SCRIPTURE STANDARD is printed for the Publishers-by  
Walter Barker, Langley Mill, Notts.***

# THE SCRIPTURE STANDARD

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

## *The Churches and the People.*

THAT noted sceptic, Charles Brad-  
laugh, wrote: 'I am fully persuaded  
that in the religion of Jesus, as taught  
in the New Testament, there is no  
essential part of it that the humblest  
individual could not understand by  
himself alone. It is said of Jesus  
that 'the common people heard him  
gladly,' but English priests, like the  
priests of old, bind heavy burdens,  
grievous to be borne, and lay them  
on men's shoulders . . . they teach  
for doctrines the commandments of  
men.'

These words come to mind as we  
read recent religious documents, re-  
lating to 'World Conference on Faith  
and Order,' 'Report of Commission  
on Christian Doctrine,' and the 'Pro-  
posals for Union of Free Churches  
and the Church of England.'

While there are good things in all  
these, they seem to miss the things  
that really matter. These documents  
give evidence of greater concern for  
human doctrines, traditions, eccles-  
iastical claims, and positions, than  
for New Testament Christianity.  
People are craving for rest, and bur-

dens are imposed upon them; they  
cry for bread and receive stones.

Ecclesiastics have given years to  
conferences, conversations, and dis-  
cussions on things that really neither  
matter nor help, and the masses are  
becoming more and more estranged  
from the Churches. Religious papers  
mainly tell the same doleful story of  
indifference and stagnation.

*Joyful News* (Methodist) of Jan.  
13th has an article on, 'Is Methodism  
a Dying Church?' which is worthy of  
careful consideration by all who desire  
the welfare of Zion. 'If,' says the  
writer, 'we are not a dying Church,  
seventy-five per cent, of our Societies  
are stagnant. Hundreds of Churches  
contain small, coteries of worshippers  
only, who are content to let things be,  
provided no undue disturbance takes  
place with their own comfort in wor-  
ship. . . . Finance becomes diffi-  
cult and is promoted to the front  
place in effort, thus stultifying the  
spiritual. Aggressive work becomes  
impossible, and stagnation increases  
as the days pass. The membership  
of the Methodist Church steadily  
declines.'

As one way to remedy matters,  
this writer suggests that all com-  
mittees be abolished for twelve  
months, and circuits should con-

centrate on their own special spiritual work. This he claims could be done with perfect safety, as at committee meetings the 'officials do all the talking about previously prepared plans.' We feel that it would be a blessing to other Churches if committees were dispensed with, and they set about in real earnest to discharge the responsibilities that rest upon them.

In same issue of *Joyful News* is an editorial on 'The Neglected Masses,' in which it is said that the masses 'can understand the "lads," but the typical modern minister, with his suburban borne and comfortable income, with his pipe and golf clubs, and long vacations, lives as it were on another planet. He speaks the language of the learned and the leisured; his thought, like his life, is clean out of touch with the real world of the common people. The lower classes will never be won at that distance.'

All Churches report decreasing membership, and there are evidences everywhere that the professional minister, with the 'atmosphere of the college and the seminary,' is failing to win the people. In face of conditions in the Churches and the world it seems to us a tragedy that while professedly anxious for unity, matters relating to human doctrines concerning the 'sacraments' and the 'episcopate' loom so large in discussions, and stand in the way of union. The historic facts are that bishops in the Anglican and Roman sense were not known until 150 years after the Apostles, and that, beginning in the year 1378, there was a fifty years' schism, during which rival popes were cursing and excommunicating each other. When, some years ago, the Pope declared Anglican orders to be void, on the ground that, although the right hands might have been laid on them, the right words were not used at their ordination, the Anglican bishops, after research, were able to tell the Pope that the words he held to be essential were not known in his own Church for eight hundred years. So the whole theory of 'apostolic

succession' and the 'historic episcopate' is seen to be a rope of sand.

As to union between the Free Churches and the Church of England, a writer in the *News Chronicle* (Jan. 27th) asks, 'How can the Free Churches conscientiously join with a body half of whom are proselytising for Rome?'

What a challenge the present condition of the Churches is to those who stand for simple New Testament Christianity, the only real basis of union! If all who name the name of the Lord Jesus would clear the ground of all the ecclesiastical 'wood, hay, and stubble,' and get down to the divinely-laid foundation in Zion, divisions would be ended, and as in her first and best days, the Church would go forth as a mission to the masses, and again win the labouring and heavy-laden, whom Jesus gave His life to redeem.

EDITOR.

## *Greetings from Bro. Hudson,*

TO my brethren over the sea: Greetings!

Since leaving the 'fast fixed Isles'—England, Ireland; Scotland and Wales. I have had ample occasion to reflect on the wonders of fellowship in the Lord. Truly, the most wonderful thing on this earth is man, and the most wonderful thing about man is thought, and the greatest leader of thought the race has known is the Lord Jesus Christ. The fellowship He builds by creating kindredness of ideas and ideals is sublime, transcends oceans, and promises to span eternity!

One wrote of loving those whom he had seen not. This because of this kindredness in fellowship of heart and soul. Having seen, and loved, I shall now always have a part of my heart in other lands. And I would not wish it otherwise. But it does put ope 'in a strait betwixt two,' as

Paul said of himself.

Many of you into whose smiling faces—and almost into whose hearts—I have looked, I could wish to greet personally. There are many to whom I should write. Until such time as I can, please accept this greeting.

We are settled in the city of Chicago, with its nearly five millions of souls. The Cornell Avenue Church, aty6nd Street, is the base of our operations. The family are together, and we are pressing the work of the Master here. The Cornell Avenue Church is a good Church.

Already, I have made one trip, lecturing, and I am due to go on another this month. It seems I must always lead a busy life.

My great wish for the brethren here, as elsewhere, is that they may stand staunchly for the Old Paths. The Lord's way is best. It cannot be wrong. Let us beware of the way of men. (Isa. v. 7-8, Prov. xiv. 10)

JOHN ALLEN HUDSON.

7808 So. Shore Drive,

Chicago, Illinois,

Feb. 4, 1938.

## *The Strange History of the Word of God.*

I WISH to speak of the strange history of the Word of God, not, however, from the historical standpoint; but in respect of things that have happened to it.

By these examples of what it has passed through, I hope we shall be taught to reverence the Word, and hold to its teachings. In many instances, it has suffered more from its supposed friends than from its enemies.

Let me begin with an example in the time of Jeroboam, the son of Nebat, who brought about the division of the Kingdom of the Jews. The most glorious time of the Judaic Kingdom was when Solomon reigned. David had carved out an empire and ruled over three countries adjacent to Judah, but Solomon extended the Kingdom, and taxed the people so heavily that some felt they ought to get from under his sway; while numbers of the people were ready to rebel.

So when his son Rehoboam came to the throne, a delegation came to ask relief from their crushing burden. Rehoboam first consulted with the old statesmen, and they advised to do what the people asked. Then the

King took counsel with the younger men, who advised against it. Rehoboam took their advice and replied to the people, 'My little finger is thicker than my father's loins, and now whereas my father did laden you with a heavy yoke I will add to your yoke; my father chastised you with whips, but I will chastise you with scorpions.' In other words he said 'Get to yours tasks; I am your Lord and Master!' The result was that ten tribes rebelled and set up a Kingdom under Jeroboam, who had

Egyptian blood in his veins, and so share of Egyptian culture. He must have had some ability as a statesman, otherwise he could not have carved up the Kingdom of the Jews. He foresaw that if he allowed the people of the Northern Kingdom to go to Jerusalem to worship, they would return to the Kingdom of Rehoboam. To obviate that, he set up golden calves at Bethel and Dan, and commanded the ten tribes to go there to worship.

While officiating at the altar of sacrifice, there came a young prophet of the Kingdom of Judah, who had the message to declare that that altar would be used to burn men's bones,

and that they might know the truth of his message, he said 'This altar shall be rent and the ashes shall run out.' When Jeroboam stretched forth his arm to take that young prophet it became stiff, **add** he could not draw it in again. The King realized that God was behind the prophet, and asked him to pray for him. He prayed and the King's arm was restored. The King asked him to come home with him and refresh<sup>^</sup> himself. The young man said, 'I may not go with you. The Lord commanded me that I should not go with anyone, nor to return by the way I came.' He started for home,

There was a man there that day who saw what occurred, and went to tell his father, who was a prophet, what had happened. The father said, 'Tell me which way the young man went.' The old prophet bestrode his ass, and soon overtook the young man, whom he found resting by the way-side; and he invited him to his home, 'No,' said the young man. 'I may not go home with anyone.' The old prophet said, 'Yes, I know, but I am a prophet too, and God\* said you might go with me.' The Bible says, 'he lied unto him.' They went off together, and in the old prophet's house, God said, 'Did not I tell you not to do this? Because you have, you will not return to the land of your fathers. The young man started homt and was slain by a lion. The old man found him lying, took him up and buried him.

Here is a man who had the word of the Lord, and in spite of His command, he did the wrong thing, When the old prophet came to him, he laid down the Word of God and took up the lie of a man.. He refused to adhere to what God had said, and allied himself to that which God had not said. That is a strange experience. He knew the power of the Word of God, and that that Word did not authorise him to do what he did even though a man who was a prophet came to him with an appeal.

I here learn that I may not lay down the Word of God for any man

or set of men. If we know the Word of God, we may not lay it down for anybody on earth, be he preacher, prophet, or anything else,

Another case, equally strange—the story of Josiah, the young King who tried to reform the nation of the Jews,

When he grew up, he undertook 'to repair the temple. In the course of cleaning out the temple, they came across a Book that had been lost, That was the Pentateuch—the Law of Moses. For many years, it had not been read. It was brought out of the temple and read before the King. Here is the people of God who have the book of the Law but no one knew anything of it. When it was read before the King, he was astounded, and set about reforming the nation, because of this fact.

That shows that the people of God must be careful, or they too may lose the Word of Gqd. I do not mean merely the physical production of the book, but the essential message it contains. We need to be ready to study the Bible, and know its contents, As David said, 'Blessed is the man that walketh not in the counsel of the wicked—but his delight is in the law of the Lord.'

That ought to be our ambition to know this book, for we as a religious people claim to speak where the Bible speaks, and to be silent where it is silent. How can we, unless we know what it teaches?

We must not lose its message, and if the Bible is lost it will be because we fail to keep a grip on this book, which can carry us on to fields of victory.

The next incident is found in Jeremiah xxxvi. Jeremiah was inspired to write certain things against Jehoiakim, King of Israel, to set forth things that were wrong, He sent for a scribe to read it in the public grounds of the temple. As the scribe was reading in the ears of the people, word was taken to the princes of the royal order about what was going on, and they called in the prophet's servant to read it to them, That me\_ssage pronounced a curse

against Jehoiakim, King of Judah. They took that message to the king, who began to read it. He took a knife out of his pocket, and cut up the Word of God written by the prophet Jeremiah, threw it into the fire and burned it. Here was a King of the Jews to whom the Word of the Lord came, and because it did not please him, he cut it up and burned it, as though by that means he could get rid of the warnings of the prophet. These statements in the Word of God were fulfilled, and he could not stop the effects of the Word of God. No one can afford to adopt that attitude towards God's Word.

Let me give you another instance given by Jeremiah, in chapter xxiii. of his writings. He said the prophets of the Jews were mixing God's Word with traditions and dreams. They were saying, 'No evil shall befall you if you walk after the imagination of your hearts.' Against these prophets, Jeremiah's message rings out: 'He that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. Is not my word like a hammer that breaketh the rock in pieces?'

God's Word is given for a purpose, and if men tamper with it, and substitute their own imaginations, it is because they want the Bible to teach what they wish. They corrupted the Word of God. The Word of God is made void when not honestly preached but mixed, thus giving a concoction of truth and error. The essential thing is to preach the Word pure and uncorrupted.

In most of the instances to which reference has been made, the abuse did not come from an enemy but from a supposed friend. That old prophet should have been ready to respect and approve the Word of God, but he was the very man who caused its rejection. These Jews who had lost the Word of God were those to whom it had been given. That King who mutilated the Word ought to have, respected it as the Word of God; and those prophets who were promulgating the views

from dreams ought to have kept the Word of God pure.

The corruptions of the Old Testament period are not the only ones that come from the inside. In the Restoration movement there are some who are making light of the Word of God and corrupting the Church in work and worship, by putting into the worship things not contained in the Word of God.

There is another case, of a man who is assured of the Word of God, yet he is not one of God's people. In the days of Christ, this man honoured the word given at Sinai. This centurion came to Christ and said: 'Master, I have a servant afflicted grievously.' Jesus said: 'I will come and heal him.' The officer replied: 'I am not worthy that thou shouldst come under my roof.' He knew that in some respects, he was not a good man; but this he said: 'I am a man of authority. I have soldiers, to one of whom I say, Come, and he cometh. Therefore speak the word only and my servant shall be healed.' Jesus said: 'I have not found so great faith, no, not in Israel, and I say that many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of Heaven, but the sons of the kingdom shall be cast forth.'

The lesson we have here is that this man believed the Word of Jesus so implicitly, was so satisfied with it, that he said: 'You have not need to do more than speak the word. I believe, because I am a man of authority. You can command it to be done. Jesus pointed out this man in his relationship to the Word of God as one of the finest examples of faith He had ever seen.

One other case of the things in the Word of God that pertain to the strange history of the Bible—the rich man and Lazarus. These two men passed from earth into the regions of the dead. The rich man looked up and prayed Abraham to send Lazarus with water to cool his lips, 'For,' he said, 'I am tormented in this flame.' That prayer was rejected.

So he said: 'Send him back to my home; I have five brothers, and they are living as I lived.' The reply was: 'They have Moses and the prophets, let them hear them.' He said: 'They will not hear Moses and the prophets, they are not willing to listen to the things they wrote. Send someone back from the dead, so that they may believe and not reach the same conclusion.' Jesus said: 'If they will not hear Moses and the prophets, they would not be persuaded though one rose from the dead.' The man who will not hear what God has said in His Word, would not hear what a man will say if he rose from the dead. God inspired man to write all the truth, and He cannot make it any more true. If a man will not hear what Jesus and his inspired apostles have said, no amount of evidence would convince him. God has given it all in His Word. There is nothing more to give. If you will not hear this, the case for you is hopeless. It is important to hold to the Word of God, to preserve it and keep it inviolate; to regard it with awe, and to see that it is not mixed with the speculation of men.

J. A. HUDSON.

## *Bible Readings,*

### OLD TESTAMENT,

**Isaiah** What a contrast the

**lviii** Prophet sets forth between genuine service and the formalism against which he is bidden to cry aloud and spare not. White diligent in their religious observances, the people are living in threefold sin—against their neighbours, by oppressing them; against themselves, inasmuch as behind their fasting there are contentions and blows; and lastly against God. The prophet proceeds to state that true religious practice which finds expression in setting free from bondage, caring for the hungry and naked. Doing such, he declares will lead to fellow-

ship with Jehovah, whose answers to their prayers will be swift, and as they delight in doing His will, formalism will be banished.

The Sabbath is used as an illustration. The people were in the habit of making it serve their own works and their own pleasures, thereby dishonouring-it. In view of this, is it likely that those who make the Lord's Day a time for their own works and pleasures will be justified before God, any more than those formalists of old?

**Psa** The psalmist calls upon his  
**ciii** soul or life power to praise  
God both for what he has  
and for what he does

His love, tender-ness, and forgiveness are seen in His dealing with people of old. In contrast with man's frailty, and the shortness of his life, God's throne is established for ever; and His kingdom is over all. How may His works praise Him? By fulfilling their functions in obedience to His will. Herein lies an object lesson to men.

**Gen.xviii.** Eastern hospitality is depicted in the

16-41

visit of these men to Abraham, as he sits in the shade of his tent during the heat of the day. Abraham entertains angels unawares. Their going down to Sodom was not for the purpose of seeing the scandalous doings of the people of the city, but in the hope that they might meet with upright treatment. If so, they might then know that there were limits to the wickedness of the inhabitants. Two of the angels make their way to the city while the third waits with Abraham, who makes a noble effort to save the people. He suggests the city should be spared if fifty righteous can be found, but doubtful of that possibility, reduces the number. He is assured that if there are ten righteous, the city be spared. Alas, but four are found, and only in the

providence of God are they preserved from the fate that overtook Sodom.

**Ex xvi** The marvelous provision **1-15** which God made for the 'sustenance of His people in their journey to Canaan is only paralleled by that provision which in Jesus Christ is made to-day. It was a communal gathering and distribution. There was enough for all, enough for each. There was no hoarding and no want. The Saviour is our marina, 'of which if a man eat he shall never die.' (John vi. 51.)

How typical of many to-day are the Israelites in their murmurings. Distance lends enchantment to the view of the land of bondage, and there are yearnings to be back to it. Can we wonder that so few eventually experienced the blessings of that promised land? Let us also fear lest we should come short of the promises set before us.

#### NEW TESTAMENT.

**Mark 5** Crossing the East side of  
**1-20** Lake Galilee Jesus is

confronted with a demoniac of exceptional strength.—How pitiful is the unrelieved fate of such—a danger to himself and to others. His words 'Most High God' were used by exorcists in their attempts to cure (See Acts xvi. 17). The demoniac would therefore be familiar with them; and so he applies them to Jesus, as He commands the evil spirit to come out. How came he by the name 'Legion,' a term that stood for a Roman regiment of six thousand soldiers? Luke vii. 31, says the devils besought that they might not be sent into the 'Abyss,' a word met with in the book of Revelations, to signify perdition. The owners of the herd of swine desired Jesus to depart. How true to life this is. Men say to Jesus, 'depart' when He might interfere with worldly interests and profits.

Jesus in this case does not forbid the man to make Him known, but sends him home to tell what had been done for him. When Jesus returned (cb. vii. 31) probably it was the fame of this miracle that induced them to bring many for healing.

**Mark v** Immediately on His return,  
**1-20;** Jesus is approached by the Ruler of the Synagogue to come and heal his daughter. While on the way, and thronged by the crowd a woman touches Him. Her case is typical of the sinner—suffered many things, spent all, yet nothing bettered. Touching the fringe of the Saviour's garment, she is healed. The fear she had arose from the fact that her touch, in such condition, rendered the one touched, ceremonially unclean. Word is brought that the Ruler's daughter is dead; the messengers seem sure that all hope is gone. Jesus bids the Ruler believe, and filled with expectancy, they proceed to the house where Jesus raises the maid from death. Jesus does not speak of her as dead, but as 'asleep.' (See also John xi. 11). He applied the term 'dead' to those living in sin. (Matt. viii. 22, Luke xv. 24-32.)

**Mark vi** **Jesus revisits Nazareth**

**1-13** in the Synagogue and astonishes His audience by His wisdom and power. As He is here called 'Carpenter' there can be little doubt that He followed that trade.

Mighty works were not possible in the absence of faith—so great a dearth indeed that Jesus had cause to marvel.

The disciples now become Apostles (missionaries) and are sent out two by two to proclaim that the Kingdom of Heaven is at hand. Power is given to heal; but they must make no provision for the journey; they are entirely dependent on God's bounty. This was only a temporary arrangement. (See Luke xxii. 35.)

**Mark vi** The results of the Apostles'

30-44 Mission is rehearsed, and

3 "44- Jesus bids them go to the other side of the lake. This desire for quietude is frustrated by the people travelling around the head of the lake. After teaching them, He compassionately feeds them with five loaves and some fish supplied by a lad in the crowd. The reference to green grass indicates the time of the year, for it is only in the spring that grass in the neighbourhood is green. The number of people was probably

due to the fact that they would be on their way to the passover at Jerusalem., Those people would have fain made Jesus, King, and it may be that He feared the Apostles might be infected 'with the same purpose," that He constrained them to return in the boat to the other side, and retires to the mountain solitude. In the night, Jesus comes to them on the water, brings peace to the waves and comfort to the hearts of His Apostles.

j. SCOLLER.

## *Bible Problems.*

### *No. 2. Where did Cain get his Wife ?*

CAIN'S wife! Who has not heard of her? Generations have sought her acquaintance. Judging by the times the question has been put and discussed, one would think this was the most important Bible problem. The Salvation Army lassie's answer to this question is well known, 'O,' she said, 'I'll just wait till I get to heaven, and then I'll ask him.' But said the heckler, 'Suppose Cain is not in heaven, what then?' 'Oh/ she replied, 'In that case, you can ask him.'

Supposing they are right who advocate the theory referred to in our last, i.e., that in Genesis i. we have the creation of man" to people the earthy and in Genesis ii. the creation of a special seed, the difficulty is not solved, it is just moved back; and the question arises, where did the man of Genesis i. get his wife? And where did his son get his wife from? The fact seems to be overlooked that Genesis i.-iv. covers a big space of time. The average life of a man then was nine hundred years. What a crowd of children, grandchildren, great grandchildren, a centenarian lives to see! It is not difficult to reckon the vast number a person living nine times as long could see. It has been estimated that Cain could

well have seen a population of over 136,000,000 before he passed away. Plenty to choose a wife from!

But, who was Cain's wife? Well we can only guess, and supposing he married a sister or a niece, what about it?

'Where no law is, there is no transgression.' (Rom. iv. 15).

Abraham married one of whom he said: 'She is my sister, the daughter of my father, but not the daughter of my mother, and she became my wife.' (Genesis xx. 12.) The law prohibiting such marriages was not enacted till four hundred years after Abraham's time. Those who are shocked at the thought of Cain marrying one so near to him as a sister, seems to overlook the fact that Adam married one taken out of himself, of whom he said: 'This is now bone of my bones, and flesh of my flesh,' (Genesis ii. 21-24).

If the Lord's command, 'Be fruitful, and multiply,' was to be carried out, in what other way could it be done at the beginning than by the marriage of near relatives?

We cannot judge those living in such early times by the law of Moses given centuries later, nor by the Christian standard which was not set up until many centuries after the law.

We have the authority of the Lord Jesus for saying that things were permitted under the law which were not right. See Matthew xix. 3-9. The Lord here confirms the story of creation in Genesis, as in other places He confirms all the Old Testament Scriptures.

EDITOR

## Special Missions.

Dear Editor,

I understand the Hinrichsen Missions will be resumed in the near future, and I wish to call attention to the fact that these are largely supported by open collections at the end of each mission where they are held. The financing of these is, I take it, a secret, as no accounts are published.

But money is taken from any who care to give, whether members of the Churches of Christ or not. I plead with loyal brethren to lend no support to this.

If I am under any misapprehension I shall be pleased to be corrected.

Yours faithfully,

J. W. MURRAY. A

[The 'Model Trust Deed,' by which much Church property is secured, and which was endorsed by the 1936 Annual Conference, states, 'that no contributions for the furtherance of strictly Church purposes shall be knowingly received from the unimmersed.'—EDITOR.]

## Book Review.

*Valiant in Fight*, by B. F. C. Atkinson, M.A., Ph.D. (Pub. Inter-Varsity Fellowship, 39 Bedford Square, W.C. 1.) Price, 2/6. Next Edition, shortly, will be 3/-.

Mr. Atkinson is Under Librarian in the University Library at Cambridge. Some time ago, I had the pleasure of reviewing his book, *Is the Bible True?* This book is a worthy successor. The theme is the Christian witness down the centuries. It is written from the point of view of an evangelical churchman, and his chapter on 'The Open Door\*' may not

make a great appeal to some readers of this magazine. The last chapter, 'The Watchers on the Mountains,' should be read and thoroughly understood by every reader of the *Scripture Standard*.

Mr. Atkinson, an avowed believer in the Bible as it stands, points out the importance of the Great Commission. The Churches of Christ in this country (which, by the way, Mr. Atkinson never mentions, and of which he seems not to have heard) cannot be charged with neglecting it. It, I venture say, has been understood, expounded, and proclaimed by the Churches of Christ, in this and other countries, as faithfully as by any other people, in any age.

Mr. Atkinson says, 'To carry out that commission, and for no other purpose, the Church is in the world. Not that the Church is, in being for no other purpose. The Church is in being to be the dwelling-place of the Father's love, and the very expression of His glory in Christ through eternity. But the Church is in the world in order to carry out this commission. . . . The commission is not carried out by the Church, but by the Spirit through the Church.'

Of the Church in the beginning, Mr. Atkinson says, 'The Book of Acts shows us the organisation of the Church, the Apostles attending to its spiritual needs, and deacons being appointed to look after the social and practical activities. Numbers were reached by open-air preaching, while house to house visitation went on constantly; and the first day of the week, the day of the Lord's resurrection, began from the first to be regarded as that one of the seven upon which believers assembled and partook of the Lord's Supper.'

Of the first Christians, he says, 'The devotion, enthusiasm and practical self-sacrifice of the Christians of the first two hundred and fifty years remain a standing example and challenge to our own generation. Without state support, without swift transport,

without facilities for advertising, without comfort in travel, without a printed Bible, at first probably without a New Testament that was bound up together, they carried the Gospel and won thousands of souls from a godless, heathen background over a wide area, stretching from Spain to , Central Asia and from Ireland to the Upper Nile.'

Mr. Atkinson's conception of worship is 'The simple worship, free from the sensuous appeal of art and ostentation, worship that depends upon nothing external whatever, worship in spirit and in truth, such as the Father looks for.'

The book goes on to describe the Church, century after century. The loss of her first love, and apostacy, until at the close of the fifth century, 'we see the visible Church throughout the world departing a long way from the model which Scripture had laid down, her heart lured away from her Master by the attractions of power and wealth, her mind occupied with intellectual speculation, her commission forgotten, and her Guide Book disregarded. Is our generation ignorant of all these things? Can it discern the signs and hear the warnings they provide?'

The book deals with the rise of Romanism, and with the dark ages. He deals trenchantly and fearlessly with all the evils of Romanism from top to bottom. Yet in all ages there were faithful witnesses to God and His Word. He traces these in every century and every country almost. Warning after warning is given of the trend of events to-day in every Church and every country. These warnings need to be read and pondered by every one of us. The days are evil, the age-long struggle between Christ and Caesar • goes on. One other quotation must suffice,' and I would commend this seriously to those who think that the present Co-operation of Churches of Christ can be reformed from within. *'The history of the Christian age proves that the spiritual laws involved in the*

*principle of separation work with unerring constancy and • accuracy, Exactly, m fact, as they do in nature. Only the foolish would leave good apples in the same dish as rotten ones. If it is impossible to remove the rotten ones, the only course is to remove the good, and, so it is in spiritual things. The attitude of separation from older bodies that have fallen into error, which is taken by most conservative evangelicals to-day, is amply justified. The survival of our witness depends upon it.'*

On one point, I must close with Mr. Atkinson. He seems to think that only the Brethren in these days attach no importance to the building in which the Church meets. He refers to a Baptist who spoke of his chapel as the 'house of God'. Mr. Atkinson could go to many meeting houses of the Churches of Christ, and find this inscription upon them: 'Christians' Meeting House.' I love that title. Not the building, but the Church is the body of Christ. Get this book by all means, A. L. FRITH.

### *The Path.*

IN the silence of the night,

In the tumult of the day;

In the triumph of the right.

When the darker things hold sway;

Yet, always—whether bright or dim—

There is a path that leads to Him.

E. C. BAIRD.

THE wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.—*James.*

### *Wanted.*

ADDRESS of Isaac Watson, Port Sunlight, Birkenhead: also S. Smith, c/o L.M.S. Railway, Blace Lane Station, Radcliffe. Letters sent to these have been returned marked 'not known.'

# 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 (Dewsbury).

BRO. C. HENDREN (Belfast).

### 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 Brp. Geo. Hudson, 102 The Broadway, Handsworth, Birmingham, 20, regarding accommodation.

# An Appeal.

THE following appeal has been received by most *Scripture Standard* regular readers. Will any Brethren, through 'old path' sympathisers, who, through inadvertent oversight or other cause, have not had the circular, please read below, and, if possible, respond thereto? The appeal explains itself.

WE wish to bring before you the work and claims of the Churches of Christ—Old Path—those pleading for a *complete* return to Primitive Christianity.

Bro. W. Crosthwaite (kindly lent by the Slamannan District of Churches) has been labouring, with characteristic zeal, for some months with the following Churches: Hamilton Street, Blackburn; Hindley, near Wigan; Ulverston-in-Furness, Lancashire; East Kirkby, Notts.; and Summer Lane, Birmingham. All report good meetings and stirring times. Hindley reports: 'Never had such a time in the history of the Church,' and many have been added to the Lord. Hamilton Street, Blackburn, too, reports additional and renewed enthusiasm. The other' Churches report great blessing from Bro. Crosthwaite's clear preaching and teaching.

We welcomed to these shores, in September, Bro. John A. Hudson, evangelist, from the loyal brethren in America. He has been unsparing in his labours. He spent the month of September with the Church at Brighton; October at Kentish Town, London; November at Summer Lane, Birmingham; and he paid 'flying visits' to Aberdare (South Wales), Yorkshire, Slamannan, Fifeshire, Glasgow, and Belfast. He left for home on December 17th.

We take this opportunity of expressing our warmest thanks to our esteemed good brother for his untiring, greatly appreciated labours, and to the loyal American brethren who made it possible for Bro. Hudson to spend nearly four months with us.

Bro! C. Bailey has laboured with the Church at Charles Henry Street, Birmingham, and Commerce Place, Aberdare; and made 'flying visits' to Bedminster, Bristol; East Kirkby, Notts.; and Doncaster, Yorkshire. (See *Scripture Standard*, July and August, 1937)-

Brethren, we earnestly ask your support, moral and also *financial*, in this great work,

in the Saviour's Name, to save souls and plead for New Testament Christianity. The need for funds is imperative. The King's business is urgent. The work already begun requires consolidation. The appeals to hand from Churches for evangelistic help are more than, with our limited funds, we can meet at the moment. Several Churches press for this help. Other doors, we feel sure, would open for Old Path efforts were we financially able to assure support. Obviously, without the necessary funds we can do but little.

As desired by the 'Old Paths' Conference Committee, we appeal to you to assist us to meet this constraining need. Give to us your sympathy, your prayers, and your influence in our *unswerving* New Testament stand. Help us, too—and we respectfully, but very earnestly, urge this—by sending your subscriptions to R. MCDONALD, 180 STAINCLIFFE ROAD, DEWSBURY, YORKSHIRE.

It is the Lord's Work. We love Him. We love His truth. Shall not therefore His, the Master's, claims be *first* ?

Yours, in the Master's Service,

R. MCDONALD, 'Old Paths' Conference Treasurer.

CHARLES BAILEY, 'Old Paths' Conference Secretary.

Further information as to the 'Old Paths' Cause will be readily given, if desired, by the SECRETARY, 6 WARLEY DRIVE, MORB-CAMBE.

### *The Generations of Hur.*

NOT much is told in the Scriptures about Hur. He is famous in Biblical history for one small service. That was joining with Aaron in holding up the hands of Moses while a battle was going on between the Israelites and the Amalekites. It came to pass when Moses held up his hands that Israel prevailed; and when he let down his hands that Amalek prevailed. Moses sat on a stone, and on either side were Aaron and Hur holding up his hands until the Amalekites were defeated.

On Hur's part, this was not an act of self-effacement and service. He was willing to take the second place in order that the battle might be won.

For the primacy in this conflict he had no aspiration. He was glad if he could only help, and that in so small a task as holding up the hands of another.

Let us thank God that for this service Hur is not forgotten and that his tribe increases in the world; for there is a vast host of the children of God in all our Churches who rejoice in being permitted to hold up the hands of some Moses who is leading in battle against evil in its varied forms. Our Churches are filled with the lovers of our Lord who faithfully stand by their ministers as they lead the hosts of God in the conflict. Some pay, some pray, some teach, some sing, some do personal work in bringing people to Christ. The kinds of services rendered are as numerous and varied as are the characteristics and gifts of the men and women in our Churches. Let us pray that the tribe of Hur may increase throughout all our congregations.—*Ed.*

## *Nyasaland.*

IN his last letter, Bro. Ronald says, 'We are so glad and happy, for African fields are white for harvest.' He reports that the Gospel has won converts for Christ in face of all the distractions and opposing elements around. Sickness among the people during November and December, when the Government would not allow the natives to walk from one district to another, hindered the work. Instead of holding a conference in December, this was postponed to February. The work in 1937 produced favourable results. The following additions are recorded:

Mlanje District	...	12
Chiradzuto District	...	6
Ncheu District	...	5
Lilongive District	...	12
Zomba District	...	72
Deoza District	...	49

IS6

Bro. Jackson Nazombe, of Mkhoma Church, Lilongive District, has been visiting Deoza, thirty-five miles from Mkhoma, and Lilongive, twenty-four, miles from

oma. It is Deoza where the Providence Industrial Mission, with forty-nine members, has united with the African Churches of Christ.

Bro. Lamuel Kaluosi is at Kabrungut, Lilongive District, while Bro. Binson Kamuona is at Malimba Church, Dowa District. These two brethren visit Dowa and Kota-Kota.

Bro. Maxwell and Sandrack have taken the pbase of Bro. Joshua at Ncheu District, to allow him to teach in the school at Namiwawa. From Ncheu to Mkhoma is sixty-nine miles, and these two brethren walked this distance to visit the Churches. All the workers in Zomba, Chiradzulo and Mlanje are actively working among the Churches. Further reports are promised by Bro. Ronald.

The readers of the S.S. will appreciate the need for cycles where so many miles have to be covered by evangelists in Central Africa.

W. M. KEMPSTER.

## News.

**East Kirkby, Beulah Road.**—The Church here has been made to greatly rejoice by the restoration to the fellowship of one who, for some considerable time, had wandered from the fold, but has now returned unto the Shepherd and Bishop of our souls. May he, along with us, be kept faithful that, when the chief Shepherd shall appear, we may receive a crown of glory that fadeth not away.

W. B. J.

**Fort Worth, Texas.**—At the Central Church of Christ, Fort Worth, Texas, U.S.A., at the close of the Sunday evening service, December 19th, I had the joy of baptizing two boys from the Sunday School. One of them was my grandson, David Straiton, junr. About thirty-two years ago, in the city of Londonderry, Ireland, shortly before we left for this country, I had the pleasure of baptizing his father, also David Straiton.

JOHN STRAITON.

**Liversedge.**—Sister Blackburn and' son wish tp thank all those who have written to them in their sad bereavement. The letters are too numerous to answer individually.

**Mapplewell.**—Church Secretary, H. Dand, 225 Spark Lane, Mapplewell, near Barnsley, Yorks,

**Southport, 688b Liverpool Road, Ainsdale.**—A little company of immersed believers meet in a comfortable room at the back of the above address, on Lord's Days, at 10.45 a-m-j for worship, according to Acts ii. 41-42 and xx. 8. They hereby extend a warm and fraternal invitation to any immersed believers to join them in this service. On Thursdays, at 7.45 p.m., there is a meeting for Bible Study. A hearty welcome to this gathering is given to all. In March (D.V.), a Sunday evening service will start. These services are conducted by R. K. Francis, fifty years a preacher of the Gospel. Come and welcome!

Derby.—On February 13th, after a forceful address by Bro. W. Jamson, of Nottingham, we had the joy of hearing three young women make the good confession. They were immersed on February 16th.

**Tunbridge Wells.**—An intensive mission will (D.v.) be held from March 6th to 20th, conducted by Bro. Nelson Barr, Evangelist. Sundays, at 6.30 p.m. Monday to Thursday, at 7.45 p.m. Theme for the mission, 'God's Word in Modern Life.'

**Pennyvenle.**—We are pleased to report the baptism of a young woman, Nan Kirkland, on January 15th. For this evidence that our labour is not in vain in the Lord we give thanks to Him.

• Uford.—With reference to statement, in January S.S., the brethren at Ilford desire it to be understood that they cannot sanction or join any association or co-operation differing from what is seen in the New Testament Scriptures.

**Change of Address.**—Bro. R. B. Scott, 96 Chetwynd Road, Dartmouth Park Hill, London, N.W.5.

**Sofia, Bulgaria.**—On going to press we learn, with deep regret, of the death in January, during a Gospel campaign, of Bro. Paul L. Mishkoff, of Sofia, Bulgaria. He was visited by Bro. Thomas Hagger, over a year ago, who spoke appreciatively of his stand for New Testament truth, and his strong opposition to sectarianism. He was in his eightieth year, and retained the full vigour of his powers up to the last. From reports received from many quarters, his zeal and faithfulness in the Lord's service and his' stedfastness in Holy Scripture are highly spoken of,

## Obituary.

**Kirkby-in-Furness.**—Sister Isabella Barr, a member of an old Kirkby family, intimately associated with the work of the Churches in the Furness District, fell asleep in Jesus, at Ulverston, on January 16th. More than fifty years ago she gave to her Lord the life she owed to Him, and kept her first faith to the end. She stood firmly for the old paths, believing the old to be better than the new. To her the Bible was the Word of God, and in matters of faith, worship, and conduct, was authoritative and final. She translated its teaching into daily life, wearing 'the ornament of a meek and quiet spirit, which is in the sight of God of great price,' and so adorned the doctrine of her Saviour.

Her life was spent in the service of others. Entering the service of one family forty-five years ago she served them loyally to the end; and in their home she passed peacefully to her rest. During the many weeks of her illness, all that love could do was generously done; and among her last words was an expression of gratitude to those who so lovingly ministered to her comfort and needs. She was 'a succourer of many,' and surely deserved the high praise which the Lord bestowed on the woman who gave her best to Him, 'She hath done what she could.'

The sympathy of many is extended to Sister Robinson and family, in whose home so great a part of Sister Barr's life was spent, and to all her relatives.

The funeral service at Wallend, Kirkby-in-Furness, on January 19th, was conducted by Bro. W. Crosthwaite.

**Brighton.**—The Church here mourns the loss of Bro. Charles Redshaw, who was called home on January 28th, at the age of seventy-nine.

He came from Leicester a few years since for health reasons. He had been associated with the South Wigston and Andrewes Street Churches for many years, where he was held in high esteem for his services there, but owing to suffering and weakness whilst with us, these had been restricted. His presence at the meetings manifested his love to our Lord, and interest in God's kingdom.

Bren. J. W. Murray (Brighton), A. Julian Elwes (representing the Leicester Churches),

and Nelson Barr, took part in the service at the house and graveside. We sincerely commend our Sister Redshaw and family to our Father in their bereavement, praying that He may give them His consolation and help in this their time of sorrow.

**Doncaster.**—We regret to report that Bro. David Smith passed away on Sunday morning, February 6th, after a short illness. Bro. Smith, who had reached the ripe age of eighty-eight years, has been associated with the Doncaster Church for about twenty-five years, joining in the year 1913 under rather unusual circumstances. In that year, Bro. W. Crosthwaite had a two nights debate in Doncaster with a noted Spiritualist. David Smith, who was then attached to the Methodist body, attended the debate both nights, and was so impressed with the handling of the Scriptures by Bro. Crosthwaite, and the triumph of truth, that he diligently searched the Scriptures until he learned the way of the Lord more perfectly; Ultimately, Bro. Smith was immersed, and joined the Church. Throughout the years since, Bro. Smith has proved to be a very loyal and faithful member of the Church, and a true and consistent disciple of Jesus Christ our Lord.

We regret his passing, and deplore the loss of another of our loyal members, but we realise he was full of years, had served his day, and has now entered into his well-earned rest. J. GARNETT.

**Manchester, Bethesda.**—The Church has been called upon to mourn the loss of a beloved sister, Mrs. Bertha Holmes. She passed away after a brief illness on January 22nd in her sixty-third year. Her end was peace. Baptized over forty years ago at Oldham, she continued faithful to the end in devotion to the Master's service. She was a kind-hearted and ever welcome visitor. She was zealous of good works and will be very sadly missed by a large circle, both of members and non-members. The old paths had in her a consistent and faithful supporter. Her services to the women's meetings were invaluable, and her place will be hard to fill. We extend our sincere sympathy to all her relatives. The funeral was attended by a large gathering of members and friends, whose presence testified to the esteem in which our deceased sister was held. The services were conducted by Bro. A. F. Wallis, Elder,

# THE SCRIPTURE STANDARD

The SCRIPTURE STANDARD will be published (D.V.) monthly.

Prices: Single copy, 2s. 6d., two copies, 4s. 6d., three copies, 7s. per year, post free.

All matter for insertion must be sent before the 10th of the month (News items, the 15th) to the Editor:

W. CROSTHWAITE,  
7 Maclean Terrace, Blackridge, West Lothian.

All orders and payments to the Treasurer:

A. L. FRITH,  
10 Poulton Street, Fleetwood, Lancashire.

EVANGELIST FUND. Contributions to R. McDONALD, 180 Staincliffe Road, Dewsbury, Yorks.

NYASALAND MISSION. Contributions to W. M. KEMPSTER, 36 Kingsley Road, Bedford.

## 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.



# 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 listen to the British brethren . . . . We have made the bitter discovery . . . . that not only the Ladies' Aid Society and the C.E. Society . . . . but 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 making 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 deliverance 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 Isa suggests a series of woes xxix 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 worthiness. 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,

# THE SCRIPTURE STANDARD

The SCRIPTURE STANDARD will be published (D.V.) monthly.

Prices: Single copy, 28. 6d., two copies, 4s. 6d., three copies, 78. per year, post free.

All matter for insertion must be sent before the 10th of the month (News Items, the 15th) to the Editor:

W. CROSTHWAITE,  
7 Maclean Terrace, Blackridge, West Lothian.

All orders and payments to the Treasurer:

A. L. FRITH,  
10 Poulton Street, Fleetwood, Lancashire.

EVANGELIST FUND. Contributions to R. McDONALD, 180 Staincliffe Road, Dewsbury, Yorks.

NYASALAND MISSION. Contributions to W. M. KEMPSTER, 36 Kingsley Road, Bedford..

## 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.**