

# THE SCRIPTURE STANDARD

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

## *A Prayer for the New Year.*

'Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth.'

(3 John a R.V.)

## *'Thou Remainest*

IN grand and glowing language, the writer of the Epistle to Hebrews sets forth the dignity and worth of Him through whom God has given His final message to man. Far superior to all other messengers; angels are commanded to worship Him; the titles and attributes of deity are all ascribed to Him. Continuing on the same majestic strain, the writer applies to the Son of God the words of an inspired psalm: 'Thou Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of Thine hands; they shall perish, but Thou remainest, and they all shall wax old as doth a garment, and as a vesture shalt Thou fold them up, and they shall be changed, but Thou art the same, and Thy years shall not fail.' What a contrast to all we meet in human experience!

The end of an old year and beginning of a new one remind us of

the change and decay by which we are surrounded. 'The fashion of this world,' said Paul, 'passeth away.' The flight of time brings changing scenes, pleasant and painful, bright and dark, but all alike, short.

As years roll on, 'friend after friend departs . . . there is no union here of hearts that has not here an end'; and ere 1940 closes many may have left these fading scenes behind. We often speak of being in the land of the living; really we are in the land of the dying. We hope to reach the land of the living by and by.

What changes are seen in the world! Who would have thought that after the great war of 1914-1918, which we were assured was to end war, we should so soon see the nations engaged in a greater and grimmer struggle, the end of which no man can foresee.

The map of the world will be changed. History records how great empires have for a time wielded almost supreme power and then sunk

into oblivion, their fall being due not to enemies from without, but to those within. 'Righteousness exalteth a nation.' Sin and forgetfulness of God bring ruin to nations as well as to individuals.

Scientists assure us that in the universe there is evidence of slow but sure progress to destruction. All created things wear out in time. An inspired writer tells us that 'the heavens shall pass away with a great noise, the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.' What then? 'They shall perish, but Thou remainest.' Here is a firm foundation upon which to build. Here is a fixed centre on which to rest. Here is an anchor of the soul, both sure and steadfast. In the last chapter of Hebrews, as in the first, the immutability of the Christ is affirmed. 'Jesus Christ is the same yesterday, and to-day, and for ever.' Taken by itself, that is a source of grand and glorious consolation, a real steadying thought in the midst of life's many changes. But looked at in its context, its grandeur and power are best seen.

The writer reminds these Hebrew Christians of the pioneer preachers who spake unto them the Word of God. He bids them remember, consider, and imitate these witnesses, who, faithful unto death, finished their course in triumph. Those who seem so necessary are often taken from us, but Jesus remains the same to us as to them, and will remain the same for ever. 'God buries His workmen, but carries on His work.'

Our faith centres in a Person and in things which cannot be shaken. Jesus is the same. 'Thou remainest.'

His kingdom cannot be shaken. His Church, founded upon One who was once dead, but is alive again for evermore, no shocks of earth or hell can move.

His Word, like its Divine Author, liveth and abideth for ever. Because Jesus is the same we are exhorted not to be 'carried away with divers and

strange teachings.' 'Be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.' New Theologies, Destructive Criticism, Modernism, 'Oppositions of Science, falsely so-called,' come like epidemics, and overthrow the faith of some. The new passes into oblivion—the old remains. Proud waves dash in fury against the Rock of Ages, they cleave themselves asunder, leaving the rock unshaken and unarmed. So, whatever changes time may bring, our trust is in Him who remains the same for ever, and who has met, and can meet, the needs of the human heart in all places and all time.

However dark the night may be through which we are called to pass, we still would sing:

'Jesus my heart's dear Refuge,  
 Jesus has died for me,  
 Firm on the Rock of Ages  
 Ever my trust shall be;  
 Here let me wait with patience,  
 Wait till the night is o'er,  
 Wait till I see the morning  
 Break on the golden shore.'

For those whose faith is in the unchangeable Christ and His unchangeable Word, the morning of joy will surely come. The future in time and eternity is theirs who trust, obey, and faithfully serve Him, of whom it is affirmed, 'Thou remainest.'

**EDITOR.**

EDITOR'S ADDRESS DURING JANUARY:

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THE Jews expected Christ to reign on a literal throne in Palestine. They knew not that the promises to Israel had a literal fulfilment before Christ, and a figurative fulfilment in Christ. According to Paul they were blind, reading the prophets with a veil on their hearts.

## *Belief in God.*

TO those who believe that God is really God *and* Almighty, and therefore able to do all things, there are no difficulties in accepting the fact of the virgin birth, the resurrection of the physical body, the redemption of sin and the life everlasting.

Christianity is bigger than an ethical code. It is the biggest and the most beautiful thing that ever happened—but all this present-day cleverness, analysing, denying, accommodating, compromising, doubting and limiting God's power, that comes from pulpit, platform and Press can only lead the plain man and woman into the ranks of agnosticism.

It would seem that because certain wonderful happenings recorded in the Gospels are not within our present-day experience they are disposed of as merely 'parables.' Is Christianity to become just a game for Doctors of Divinity—a pastime which provides mental exercise for ecclesiastical 'Sherlocks'—an intellectual hobby of debunking'?

If the New Testament is to be shorn of the miraculous, then, logically, the shearers must cease to pray. Christ insisted on faith—that is, fief without proof.

When the Son of Man cometh, will He find faith upon the earth?

SELECTED.

## *The King's Insurance Company.*

THE King's Insurance Company is the greatest, oldest, and only absolutely reliable fire, marine and life insurance company in the world.

### CASH CAPITAL.

The unsearchable riches of Christ.'

### ASSETS—REALESTATE.

'An inheritance incorruptible, undefined, and that fadeth not away.'

### CASH IN BANK.

'Gold tried in the fire.'

### LIABILITIES.

'Whosoever will may come.'

### SURPLUS OVER ALL LIABILITIES.

'Able to do exceeding abundantly above all we ask or think.'

### CONDITIONS OF POLICY.

'Repentance towards God, and faith in our Lord Jesus Christ.' 'He that believeth and is baptised shall be saved.'

### PRESIDENT.

'The King of Kings.' 'Jesus Christ, the same yesterday, to-day, and for ever.'

### REASON FOR INSURING IN THE KING'S INSURANCE COMPANY.

1. It is the oldest insurance company in the world, having been in full and successful operation for nine-hundred years.

2. It is the only company insuring against loss in the great Judgment Day fire.

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4. Its policies never expire, giving the faithful holder thereof eternal life.

5. The oldest policy-holders have been ready to stake their all on the assurance that what the President promised, He was able to perform. (Rom. iv. 21)

6. It has never changed management.

7. It insures a man for more than he is worth.

### *Nota Bena.*

1. Persons claiming to have no souls need not apply.

2. Applicants come direct to the President, "and not through priest, bishop, cardinal, or pope.

3. All companies offering to issue policies after death are frauds. 'After death, the judgment.' 'Now is the accepted time.'

SELECTED.

## *Studies in the Pentateuch,*

NO. 3.

WE closed our last hoping to show when the Book of the Law was commenced and for whom it was written.

It would have saved time and trouble if Moses had written that he commenced this Book at 'such a place' and wrote to 'such a people.' However he did not. He has said when it was finished. It is not essential to know when it was commenced.

Genesis, being written by direct revelation, so the four remaining books could have been written in one effort, in the latter days of his life. There would be no difficulty, for we have something akin to this in the book of Jeremiah. In chap. xxxvi. 2, the prophet is instructed by God to write certain words in a book. It is the period of time covered which is interesting. 'All the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee from the days of Josiah even unto this day.' This period is given as twenty-three years in chap. xxv. 1-3.

It seems to have been no trouble to Jeremiah to dictate these words to the scribe Baruch (chap. xxxvi. 18.) Emphasis is added by the fact of this writing being consigned to the flames. (23 v.) Jeremiah is commanded to re-write the whole (28v) which was done; 'more like words' being added. What Jeremiah could do, so could Moses. There are at least two passages which go against the view of Moses writing in one effort. In Exodus xxiv. 4-7, Moses is recorded as having written, and read the same in the ears of the people. It appears that whatever was written in that book included chap. xx. to xxxiii, for the people are said to have replied: 'All that the Lord hath said we will do and be obedient.' Is it not likely that these were the statutes and

judgments whereby they should *live* (Ezekiel xx. 13) which they rebelled against, wherefore their children received other laws whereby they should 'not live.' (25v.)?

Moses then, actually, wrote at Sinai. The second passage is Deut. xxxi. 24, where it speaks of Moses writing 'All the words of the Lord, until they were finished.' When finished, he hands the book over to others.

Another interesting statement is found in Exodus xvii. 14, where again Moses is commanded to write in a book. Now it does not say here that Moses wrote there and then. He is told to rehearse it in the ears of Joshua, that is, entrust it to his memory. Why? Well evidently Joshua could neither read nor write then, but he was Moses' minister, and when eventually he led the Children of Israel into the promised land and captured Ai, (Joshua viii. 32) he raised a heap of stones, plastered them with plaster, and wrote the words of the law, and afterwards read all the words of the Law to the people. So between Ex. xvii. 14 and Joshua viii. 32, Joshua had been taught to read and write, for 'Moses was learned in all the wisdom of the Egyptians' There are those who 'quibble' over Moses writing the last chapter of Deuteronomy regarding his death and burial. Well, in view of what we have said concerning the tuition of Joshua in the art of writing, it would not be difficult for Joshua to write Deut. xxxiv. Joshua xxiv. 26 states he added his portion to the 'Book of the Law of God.'

It must be borne in mind the Children of Israel had been slaves in Egypt and would have little chance of learning to read and write. Whereas Moses was brought up in Pharaoh's house.

Jesus said 'Moses wrote of Me.' It does not necessarily follow that Moses did all the writing. Joshua could well have been his amanuensis. Jeremiah was told to write; Baruch did the actual writing. As regards those to whom the Pentateuch was primarily written the notes we find lead us to conclude that it was to Israel in Canaan. Is it not probable

that Moses spoke them in the wilderness and wrote to those who went into Canaan? Of the people who went up into Canaan, the majority had been born in the wilderness. Moses said the book was for a witness. It is worthy of note that Deut. xxxii. 44 records Moses and Joshua speaking together the words of the song to the people.  
A. JACKSON.

## *The Tragedy of Unemployment.*

*why stand ye here all the day idle? . . . Because no man hath hired us.' (Matt. xx. 6-7.)*

UNEMPLOYMENT is no new thing in the annals of human history. This is an imperfect world, inhabited by imperfect beings, and governed by imperfect laws, it is not to be expected that perfect conditions can be attained, judging by our text, there were unemployed in our Lord's time, those unfortunate persons classified as surplus labour, for whom the present system of society has no means of providing constant employment. We are living in what some are pleased to call enlightened times and one readily admits that the lot of our unemployed is far different from that of Christ's time. All down the ages surplus labour has been with us Jesus knew more than we know about human nature when He said: "you have the poor with you always". But to say the lot of the unemployed is better than it was is poor consolation for modern out of works.

We are living in an enlightened age. The general standard of intellect is higher, one imagines, than ever before. The wealth of the world has enormously increased, and yet in spite of all the efforts of thinking men and women this canker on human society, this thorn in the side of Governments, is still in evidence. All the advantages of modern life seem unable to cope with it, and one has a right to ask: What are the Churches doing

about it? We are associated with the best of all Churches, the Church of Christ, and we ask 'what are we doing about it?' We do not suggest the cure lies in our hands, but because we exist to help meet human need, and because we have the one great hope of our calling, we do suggest emphatically that here is a field of labour, 'white unto harvest.'

The causes of unemployment are many and varied. Fundamentally, the system under which this world is governed is largely responsible, based as it is on vested interests, with profit mainly the first consideration, instead of the meeting of human need, but, individually, persons are rendered victims of it by things nearer home.

For the purpose of this article we leave out, as unworthy of consideration, those unwilling workers to whom the Dole has been a heaven-sent blessing, and a means of living without working.

It is intended rather to draw attention to the hundreds of thousands of honest men who, through no fault of their own, are thrown on the industrial scrap heap. Changing conditions of world trade; closing of factories and workshops in consequence; coal seams running out; fluctuations of local world trade, and that great curse of civilization War, are all contributing causes which play havoc with household budgets in thousands of homes,

What are we, as Churches, doing to succour the victims of this social scourge? Does it, or does it not, come within the scope of New Testament Christianity? We are of opinion that it assuredly does, and we realise it requires a Christian life of a very high order to put it into practice. From experience one knows the unemployed need no lordly charity given in condescension, but practical sympathy offered in humble spirit from an understanding heart.

We are living in an age when organised charity has reached a high stage of efficiency, and much can be said in its favour. It would be sad indeed for some homes if it did not exist; but, because of its nature, organized charity takes time to operate; care is needful to obviate fraud and imposition, and the ability is frequently lacking to render prompt and immediate assistance.

The writer has had a wide experience in moving about amongst the unemployed, visiting their homes, etc. Only thus, does one get to know their hopes and fears, their opinions and ways; and one is embarrassed at their caustic comment on things pertaining to their unhappy lot. What most of all impresses and saddens is the hopelessness of their lives.

Bound up in material things, they see no ray of light on the horizon, and one thinks with a feeling akin to shame of the things we as Churches are *not* doing for these victims of the social order.

The dominant feature in our Lord's life was the meeting of human need. He knew the outstanding evils of His day; their cause and remedy. His heart was even with the helpless victims of society, and it is testified that they, the common people, 'heard Him gladly.' He had more sympathy and understanding than the leaders, but He had more than even compassionate words. He had practical sympathy, which in this hard world is of more value than pious utterances.

One is convinced that the Church's greatest work is, as always, among

the poor and needy, and we therefore plead for more personal contact between Church workers and the poor. We venture to suggest that to those blessed with a goodly portion of this world's goods, a day spent in contact with some of these honest and upright people, who, because of years of unemployment are gradually losing grip, would be a revelation, and probably, a humiliating experience. Remember, they are not only without work, but also without God, which means to be 'without hope.'

One sees, and almost ceases to wonder at Pools and other betting concerns flourishing; for to many, these seem the only way out to a richer life. Tempted in moments of temporary prosperity, they seek to better themselves by the only means they know of attaining financial prosperity.

Here is a chance for the Church's unemployed—those who say they have nothing to do. The unemployed in the worldly sense may find work for those who have work; but are 'out of work' in a spiritual sense. Get to work, and forget not that embodied in that plea of 'back to the New Testament' is the record that the early Christians 'distributed to every man as he had need.' Churches amongst the outcasts of society have a most fruitful field of labour.

Charles Haddon Spurgeon and other great reformers did their greatest work among the poor, and shall it be said of us that we are thoughtless or unmindful of those who, because 'no man hath hired them,' look to us for aid.

HAROLD BAINES.

### *Coming Events.*

Slatnannan District.—New Year's Social will (D.V.) be held in the meeting-house, New Street, Slamannan, on Tuesday, January 2nd, 1940, at 12 noon. Chairman, Bro. W. Crosthwaite. Speakers, Bren. J. Anderson (Glasgow), T. Reid (Buckhaven), and A. E. Winstanley. 'A hearty welcome to all. Come and help, and be helped for the days that lie ahead.'

## Memories

LOOKING back to the years of the the War, I am reminded of events will ever remain vivid in my memory. The second year brought with it a challenge which I, along with others, was compelled to face. Knowing clearly the mind and will of Christ concerning war, I refused to become a soldier. Despite our willingness to accept jobs of national importance under control, our appeals were dismissed by both tribunals. It was that bitter experience awaited us. After a brief trial in the local police court, we were duly fined forty shillings and handed over to the military authorities for the offence of not joining the colours, and up to the and up to the time of writing this amount has not been paid. Outside the Town Hall, Leicester, We were assembled under an escort fixed bayonets. A mighty crowd gathered to witness our departure, Some of the spectators were sympathetic, but most were bitterly antagonistic. Angry cries of cowards!' and 'Traitors!' arose, supplemented by 'Shoot them!' Other voices uttered words of commendation and cheer. Surely such a babel of confused cries could only be compared with another scene, when our Lord was crucified. Words fail me to express admiration for Mr. Seward Beddow (Congregational

Minister) who shared with us the 'ignominy,' by walking ahead of the small procession to the nearby barracks, resulting in his receiving much abuse for so doing.

At the barracks, we were told that lions could be tamed there, but remembering that we must not revile again, *we* replied: 'Yes, but you cannot tame lambs.' How important it is that Christians should always be wise as serpents and harmless as doves! For refusing to sign documents expressing willingness to serve as a

soldier, I was immediately given a Court Martial. After this sentence had been completed, I was transferred to Richmond Castle, Yorkshire, where a short period was spent in the disused dungeons. Was again court martialled and sent to Northallerton Jail. The Chaplain who had charge of our spiritual welfare made occasional visits and often spoke of interesting subjects, such as the weather.

Travelling by train, with drawn blinds (being prisoners), to Durham, we then walked from the latter station to the local prison

Again we were confronted by a scene which has left an indelible impression on my soul. Under armed escort, we were met by an angry crowd of local miners' wives, who did their utmost to penetrate the ranks to do their worst.

The hysterical cries in addition to indignities were truly sordid.

Approaching the gates, the voices of the Salvation Army could be heard singing very sweetly and feelingly, 'Abide with Me;' but not easily heard amid the shrill, wild, and hateful cries of the frenzied and almost uncontrollable crowd.

Truly, this scene makes me think of my Saviour, and yet He faced it unflinchingly, having His face set stedfastly towards Jerusalem.

It was perfectly true that we were safer behind prison walls. While there it was indeed gruesome to hear the prison bell toll out its solemn death note indicating that someone had met his doom on the scaffold.

A diabolical instrument, known as the 'dripping water chamber,' was used on special occasions on troublesome convicts at Dartmoor, but upon our arrival, and our exposure of this iniquitous instrument of punishment, it was quickly removed.

Yes, our witness for our Lord and Saviour Jesus Christ often means misunderstanding and suffering, but out of it all there is tremendous compensation. s. w. COLLINS.

## Young Folks' Corner.

CONDUCTED BY  
UNCLE JACK.

WHEN going off on holiday, I am sure you must have noticed at the station an enamelled plate bearing a big blot. It is an advertisement for a celebrated ink. It is not a pretty advertisement, but the makers of the ink knew that a blot attracts attention. If you have a page of your copy book with a blot, that blot is the first thing that catches the eye. A little girl once made a blot which resulted in her death. There it was, a great ugly black spot! She did not like the look of it, so to get rid off it, she licked it off with her tongue. Her tongue had a small cut in it, and she became ill and when the doctor was called, he examined her and said that she had been poisoned by the ink.

Now sin is just like a blot. How ugly it looks, marring the life, the conscience, the heart. All sin brings forth death, for it is written 'The soul that sinneth, it shall die.' How can we be rid of it? No effort of our own can erase it. Licking it won't do, for that will simply transfer the blackness so that the outward blot becomes an inward one. Sometimes people gum down a page on which there are blots, or of which they are ashamed. We cannot do that with sin. Only One can remove our sin blots, and to enable Him to do that cost Him His life, 'He put away sin by the sacrifice of Himself.' Jesus is the great Physician, and He alone is able—abundantly able—to cleanse from all sin-blots, if we will just let Him dp  
80.

## Buried Bible Places.

1. From every stormy wind that blows.
2. Elizabeth said, 'All's well.'
3. Turkish onlookers saw the troops rally.
4. Can a woman's tender care?
5. Jane borrowed a knife.
6. Foolish girl! she lost her money.
7. Philip picked flowers in the field.
8. Who has taken my raincoat?
9. There were nine vehicles in the road.
10. Who is it that so dominates the people?
11. He must mend or end his ways.
12. The tartar suspected an ambush.

*Answers will be given next month.*

## A Swarm of Bees Without Stings.

B 'LIEVE and B saved by Jesus the Lord;  
B happy, B holy, B trusting His Word,  
B prayerful, B watchful, B faithful, B true.  
B thankful, B careful, keep Jesus in view.

B humble, B hopeful, B friendly, B kind,  
B thoughtful, B striving, B steadfast in mind:  
B ready, B waiting, B loving to all,  
B helpful, B running, B'ware and not fall—

B learning, B patient, B sorry for sin.  
B taught by the Spirit and B right within.  
B merry B singing, B always sincere.  
B now of good courage, B fervent in prayer.

B wise as the serpent; B harmless as doves.  
B perfect in Jesus, B'hold how He loves.  
B, naught in yourself, but in Jesus B strong.  
B looking to Him, and you cannot B wrong.

B'lieve and B'hold, your Redeemer is near.  
B'hold Him by faith, and B of good cheer.  
B'hold Him again, and B'hold till you find.  
B'lieving in Jesus brings peace to the mind.

B now like the Psalmist, B praising the Lord.  
B praising, B thankful for His written Word.  
B like your Redeemer, B doing much good.  
B'seech Him to help you to do as you would.

B done by; B busy His will to obey.  
B sure, then, He'll bless you by night and  
by day.



**Whatt to do with The Bible.**

AN English clergymen wrote on the flyleaf of his Bible the following outline:

**STUDY IT THROUGH.**

That is, master the subject of your studying.

**PRAY IT IN.**

That is, pray over it until it becomes a part of you and is applied to your own life.

**PUT IT DOWN.**

That is, use your pencil and paper; it will be easier remembered that way.

**WORK IT OUT.**

That is, apply it to your everyday life.

**PASS IT ALONG.**

Tell it to others.

**When Jesus Gathered Flowers.**

O LITTLE pink anemonies,  
That grow in Galilee,

*When* Jesus gathered flowers of old  
Would He not stoop for thee?

The daisies also in the fields,  
The very same as ours;

These were the sweets of childhood then—  
When Jesus gathered flowers.

And when He comes to earth again,  
His hands He'll fill once more,  
but not with pink anemonies,  
As once He did of yore;

'Twas little children charmed Him most,  
In those sweet bygone hours,  
And they will fill His arms again,  
When Jesus gathers flowers.

*A author unknown.*

**The Books of the Bible.**

DO you know how many books are in the Bible? Let me tell you one good way to remember. First write down the words, 'Old Testament.'

Now, how many letters are in the word 'old?' Three. How many in the

word 'Testament?' Nine. Put three and nine together and you have 39—the number of books in the Old Testament.

Next, write down the words 'New Testament.'

There are also in 'New' and 'Testament' 3 and 9 letters. Now, multiply 3 and 9 and you have 27, the number of books in the New Testament.

Of course by adding 39 and 27 you have 66—the number of books in the whole Bible.

Any boy or girl who will read this over twice will never forget how many books are in the Bible.

**Britain.**

O Britain! Thou privileged Nation!

How greatly thy land hath been blessed!  
Thou hast, since the great Reformation,  
Had liberty, riches, and rest.

What spirit can now have seduced thee?

What means all this unrest within?  
Hath conscience e'en now not accused thee  
Of godless indulgence in sin?

The Bible—God's great revelation—

Thy people neglect and despise,  
While doctrines of man's commendation  
Are 'highly esteemed' in thine eyes.

The Church, once reformed from Rome's  
errors,

Is learning those errors again;  
Though Rome, 'mid unspeakable horrors  
An army of martyrs has slain!

Thy army and navy will fail thee,

If thus the Lord God thou forsake,  
Political schemes won't avail thee,  
If sacred commandments thou break.

Men humble thee, proud British nation,

Give diligent heed to God's Word;  
Appoint now a day of confession,  
And turn from thy sins to the Lord.

For God is a God of compassion,

So if thou His mercy implore,  
He'll stay thy deserved retribution,  
And favour Great Britain once more.

SIDNEY COLLETT. (abridged).

*Lord's Day Magazine*

## *Bible Readings.*

### OLD TESTAMENT.

**Psalm** The praises with which this 103 Psalm is filled are appropriate

on the lips, and in the hearts, of those who have tasted that the Lord is gracious during the past year of stress and strife. God has indeed crowned us with loving-kindness and tender mercies, satisfying our mouths with good things, redeeming our lives »rom destruction and forgiving our iniquities. Well is it that God hath not dealt with us after our sins, nor rewarded us according to our transgressions. This is not due to any inherent goodness of our own or to our own importance in His eyes, for we are but dust and our days flourish but for a little. We may well rejoice that the mercy of the Lord is from everlasting to everlasting upon them that fear Him and His righteousness to children's children, if they remember to do His will.

**Isa** In chapter lv. 3, there is  
**Isa** predicted the making of an

everlasting covenant with the people of Judah, to whom the prophet was sent with his message of denunciation, and there it is styled 'even the sure mercies of David.' This phrase the Apostle Paul adopts (Acts xiii. 34) and applies to the Gospel of Jesus Christ. When we find this promise reiterated in verse eight of this chapter, we may be sure that the fulfilment did not lie merely in material blessings for the tribe of Judah and Benjamin alone, but in the wider spiritual blessings brought by our Saviour, whose ministry on earth was opened with the declaration contained in part of the first and second verses of this chapter. In making the declaration of His purpose, the Saviour stopped before He came to the words, 'And the day of vengeance of our God.' That day had not yet dawned; it tarried for forty years longer, until in the destruction of Jerusalem by the Romans the whole

ecclesiastical polity of the Jewish people was swept away.

**Gen xviii** The sins of Sodom and  
**1-5 16-33** Gomorrah were so full, 'so rampant, so glaring, that they offend high heaven; and the messengers of God come down to ascertain at first hand what possibility there is of repentance, and failing that, to save the righteous. In consultation with Abraham, he makes a noble endeavour to save the cities. Was there no preacher of righteousness within the gates that sin should be so terrible and so widespread? Yes! Lot lives there, but his influence is small as a drop in the mighty ocean. Not even ten righteous people can be found, and the doom of the cities of the Plain is pronounced. Four only were saved from the disaster which overtook Sodom and they had to be thrust out almost by force. Only the goodness of God brought them salvation.

**Isaiah xlii.** Two different servants  
**1-16** of God are mentioned in this chapter, and if we are to understand its meaning we must discriminate between them. There is one upon whom is the Spirit of God; the other (iav.) is blind and deaf—not physically—but spiritually. Israel as a servant of God had miserably failed in faithfulness to God; so there arose the necessity for another Servant who should do the Will of God and not fail in His service. This Servant, and not Israel, should bring forth judgment to the Gentiles. That this Servant is the Lord Jesus Christ is substantiated by the application to Him of the opening verses of this chapter in Matthew xii. 18-20.

### NEW TESTAMENT.

In this opening chapter  
**Hebrews i.** of the letter to Hebrews, the writer quotes the Old Testament Messianic writings to give adequate expression to the

power, dignity and worth of Jesus Christ, through whom God has spoken in these latter days. He is the maker of worlds, who purged a world's sins, and He now sits far above all powers at the right hand of God; His name is as lasting as His throne. God had spoken through chosen messengers (angels) to His people of old, but no matter how high in dignity they may have been they pale into utter insignificance before Him whom all messengers of God must worship. It is truly a stupendous thought that God should have spoken to men at all. No wonder that the writer goes on to say that more earnest heed is due to that word which proceeds from God through the Saviour, and from the Saviour through the Apostles.

**Matt 11** John the Baptist arrested and 1-15 imprisoned by Herod

had languished for a considerable time in prison. The fact that he was a prophet did not ensure his full knowledge of all that was involved in the mission of the Messiah, whose advent on earth it had been his privilege to announce. He may well have wondered if the coming of the Messiah was of such moment as he had Himself imagined, since it left John the victim of an unscrupulous Idumean usurper of kingship in Jerusalem. Why had not the Messiah declared Himself, seized the power, and proceeded to right the wrongs that afflicted the whole nation? The Saviour's answer is directed to assure John that the kingdom of heaven is not a ruthless assertion of might, but love, joy, and peace among the children of men.

**Matt 11** Jesus here rebukes the 16-30 nature of the people

and compares them to children who refuse to play at mock funerals or marriages. John had come, and kept himself aloof, taking no part in their social life<sup>5</sup> and

they had refused to acknowledge him and to obey his commands. Jesus went in and out among the people, partaking of their bounty, and they characterised Him as greedy, and a friend of tax-gatherers and sinners. Just such blindness to great moral opportunities should bring condemnation on the cities in which His wondrous miracles were wrought. He declares that they were marked out for greater condemnation on the day of judgment than for Tyre and Sidon, or for Sodom and Gomorrah. Judgment, so far as this world is concerned, had fallen upon them, but there still awaits even them, a day in which God shall judge the world in righteousness by that Man whom He hath appointed. Yet He makes a moving appeal while there is yet time for those who labour and are heavy laden to come and secure that rest which He is so willing to bestow.

**Matt xii** The observance of the 1-21 seventh day of the week

was considered of vital importance among the Jews, although the Pharisees invented many subterfuges to evade its stringency. Yet they persistently attacked the Saviour as a breaker of this law. The incident of David and his men being supplied with the shewbread is found in 1 Samuel xxi. 6. This has served at times as an argument for permitting open communion nowadays. Apart altogether from the fact that two wrongs will not make one right, David did not partake of this bread in any religious sense, but to satisfy his hunger and that of his followers. The probability is that the incident occurred on the Sabbath day, and these were the newly-baked loaves placed in the Tabernacle to wait till the following week. Had it not been the Sabbath, other bread could easily have been prepared and supplied.

The healing of the man with the withered hand involved no breach of the Sabbath, as Jesus merely spoke,

and it never had been suggested that to speak was any breach of the Sabbath, but this added fuel to the flames of His enemies' fury.

J. SCOULLER.

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## *Seven-fold Unity.*

CHURCHES OF CHRIST should give diligence to keep the unity of the Spirit in the bond of peace. In this unity there are seven units. (Eph. iv. 3-6).

1. **ONE BODY.** Not many and diverse denominations, but one body: the Church of the Lord Jesus, which He purchased with His own blood. (Acts xx. 28).

2. **ONE SPIRIT.** The Holy Spirit was given on the Day of Pentecost (Acts ii. 4), and abides always in the Church, which is the temple of God. (1 Cor. iii. 16).

3. **ONE HOPE.** The hope of eternal life. (Titus iii. 7). Christ in yu the hope of glory. (Col. i. 27). This, the faithful will receive when Christ is manifested again. (1 John iii. 2).

4. **ONE LORD,** the Lord Jesus Christ (Acts ii. 36), who is unto all them that obey Him the Author of eternal salvation. (Heb. v. 9).

5. **ONE FAITH,** which was once for all delivered to the saints, and for which all Christians must contend diligently. (Jude 3). This faith has been preserved in the New Testament, which is our guide in all things. (2 Tim. iii. 16-17).

6. **ONE BAPTISM,** which is the immersion or burial (Rom. vi. 4) of penitent believers, in the name of Christ, for the remission of sins. (Acts ii. 38). The sprinkling of babies, as baptism, is not, found in the New Testament, but is a doctrine of the 'great apostasy. (2 Thess. ii. 3).

7. **ONE GOD,** who is the Father and Creator of all, and in all, and to whom all must give an account of the deeds done in the body, and who will render to every man according to his works. (Rom. ii. 6).

JOHN STRAITON.

### *Spurgeon on the Organ.*

'I KNOW what you would do, if some of us were fallen asleep, and the faithful ones buried, and if the Spirit of God were gone. You would say, 'We are still a large and influential congregation, we can afford to get a talented Minister.' And you would get him, and you would want an organ, and a choir, and many other pretty things which we count it our joy to do without. Then, if such were the case, all these vain attempts at grandeur would be unsuccessful, and the Church would become a scorn and a hissing, or else, a mere log upon the water.'

## *Nyasaland.*

TO-DAY, December 4th, I have received Bro. Ronald's report of his visit to the Churches. I wish it could be published in full, it is so interesting and informative. I will produce his letter as space will allow.

'On September 5th, I went to the District Commissioner at Zomba to tell him I purposed to visit certain Churches in other districts.' [Incidentally, imagine Bro. Crosth-

waite having to seek permission from Bathgate Provost to visit Bristol, and that city's mayor for permission to visit Nottingham, and so on, with every move he proposed making in his evangelistic work. It ought at least to be within the right of a native-born man to travel in the British Empire.]

The D.C. advised Ronald that war had been declared and he must wait awhile. After a few days, Ronald again called upon the D.C., and, on September 8th, permission was granted for the two travellers, Brethren Ronald and Wellem, who set out on September 13th, followed by the prayers of the Namiwawa Church. They reached Malimba Church, Dowa District, on the third day, about 2 p.m., a distance of 195 miles. [I do not suppose the roads are so good as in Britain, so that means good-going.]. At Malimba they were welcomed by Brethren Jackson and Lamuel Kaludzi, who had been advised of their coming. 'There we visited the members, for four days holding meetings in the evenings. On Thursday, we left Malimba for Dowa, about forty-six miles distant. About 8 a.m., on the first day there, a message arrived from a Bro. Ochaya, who lives about nine miles away on another side of the hills. He had heard of our coming, and was anxious for us to visit him, and hold Gospel meetings in his house, and to baptise some of his family. The messenger was sent back with the intimation that, after seeing the D.C. for Dowa, we would go over the hills to see Bro. Ochaya.' Ronald went to see the D.C., and after a rest began to prepare for the promised visit, but was warned by the brethren to walk, as the roads were rather bad. 'We left our cycles with the Dowa brethren, and with sticks in our hands, as our third legs, we ascended the hills and arrived at Kuyande about 6 p.m. Bro. Ochaya received us with great joy. He is a man of full age, and with his wife is full of charity and kindness. He killed the cattle to feed all who came to attend the meeting with us on the Sunday, on which day many people gathered to the stream to hear the good talking for all, and to see the method which we have, when baptising the people in the stream, and not in the house as Dutch Churches do. I taught them clearly from the Scriptures, and four confessed and were immersed in the stream. Bro. Wellem addressed the second meeting, and broke the bread. After refreshment, I addressed the third meeting at 4 p.m. After this meeting, the people dispersed between 5 and 6 p.m.

It was here we met brethren from Kota Kota, on Lake Nyasa, who had heard of our going. I was glad to meet them, as during 1938 I had not heard from them. With the Kota Kota brethren was one man who had been baptised by a Church in South Africa. He had accompanied the brethren in order to hear what we could tell him. So effectual was the Gospel we preached that he was wounded that very day by the Scriptures, the sword of the Spirit, and he wanted to unite with us at Kuyande, but he remembered his wife who was unbaptised, and he wished her to be baptised. Alas, he had left her at home in Kota Kota. He heard us talking with the brethren about having another Gospel meeting at Ponela, Dowa District, thirty-nine miles from Kuyande, where we expected to baptise some people. So this man minded to go back home, fetch his wife and take her to Ponela for baptism there. But he told no man of his intention or desire.

'On September 25th, we left Kuyande for Dowa, which place we left on the following Tuesday to go to Ponela. At 3 PM we had our evening meeting. After this meeting, the man from Kota Kota came to us with his wife and sister. We all wondered at his presence with the two women, for we knew nothing about his intentions. I asked him why he had come so far, being anxious to know whether the root of the matter was in him. He said he wanted me to baptise his wife, so that they could unite with us at Kota Kota. All right, I said, for I realised that he had been led by God to follow us such a long distance. Your wishes shall be granted. The next morning, we had a gospel meeting at the water-side where about two hundred and seventy people were gathered. Three confessed their faith, and were immersed into the name of Jesus Christ. The second meeting was held in the house at noon when Bro. Wellem conducted the service. In the evening we held a third meeting. On Sept. 28th, I told the Kota Kota brother to seek us at Lilongwe and we would receive him before the meeting of the elders and deacons.'

(And there we must leave the brethren until the next issue of the S.S. It is good news from a far country.)

W. M. KBMPSTER.

## ***Wanted.***

*Bristol Tune Book.* Price, etc., to Bro. E. Jess, 'Craigview,' Dalmellington, Ayr.

## News,

Bulawayo, Africa.—Bro. A. A. Bailey, well known to many in Leicester district and far beyond, has been, with his wife and family, for a time at Bulawayo.

In a report to hand he tells of a journey with Bro. F. Hadfield to Unzingwane, where, after a short service eleven were buried with their Saviour unto the blessings that are ours through His death and resurrection. Later they were received into the Church, and we left behind a joyous company.'

European and native Bible classes are held at Bulawayo. At the Gospel Meeting a few weeks ago two young men came forward to confess the Christ. 'At the farm where we live I came across a lot of Nyasaland boys belonging to other missions . . . There are eighteen to twenty generally at work on this farm, they mostly know the Church of Christ Missions, but few have been connected with them.'

Our readers will join us in prayers that God's richest blessings may rest on the work and the workers in that far off field.

EDITOR.

Nelson, Lancashire.—We have been very pleased to receive into our fellowship Sister Mrs. Sykes and her two sons. J. E.

Morecambe. — Bro. and Sis. C. Bailey, 'Wild Rose Cottage,' 6 Warley Drive, near Roundabout at White Lund Corner, Morecambe, will be pleased to see members, either those in H.M. forces, or civilians, who, through the present special circumstances, may be located temporarily or permanently in Morecambe vicinity. Especially these will be welcomed at the 'Breaking of Bread,' held at the above address each Lord's Day. So far, the service still commences at 6.45 p.m. Brethren are cordially invited. c.B.

Blackburn.—We have had a season of refreshing, during a fortnight's mission, with Bro. Crosthwaite.

Although held in one of the worst months for East Lancashire, and with black-out conditions, we have had very good attendances of members and friends. Bro. Crosthwaite preached the Word without fear or favour, always insisting that our only standard is the Bible, and that the divine order of approach unto God is clearly laid down in the Scriptures.

On the last night of the Mission we greatly rejoiced to hear the confession of three young

women. The meeting house was filled with members and friends to witness their burial with the Lord in baptism.

Many others who attended the mission were much influenced by our brother's uncompromising preaching of the old gospel. May the Lord bless our brother's labours, and those of his true helper in the gospel, Sister Crosthwaite, wherever they go. Their visits to the sick will be long remembered. We pray that God's richest blessing will be with the three who so courageously took a stand for the Master. H. WILSON.

Birmingham, Summer Lane.—We are happy to report the baptism of Harold Smith at our Thursday evening meeting 14th December. His parents, who came to this locality a few months ago, were transferred to our fellowship along with a son and daughter from the Church at Hindley. Now their second son has surrendered to the claims of Jesus, doubtless due in no small measure to the earlier influence of the brethren at Hindley. It should be an encouragement to them, and we rejoice to be able to reap that whereon others have laboured. FRED C. DAY.

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## Obituary.

Fauldhouse.—We record the passing of Bro. George Gillon on the 25th Oct. in his 84th year. For fully fifty years he had been associated with Churches in the Slamannan district, and with the Church at Fauldhouse for nearly thirty years. As one of the elders, his best work as such was done in visiting in the homes, giving help, sympathy, and advice. He was not given much to public speaking, but did much at the fire side and among his workmates. Many who knew him will hold him in high esteem.

Unassuming in manner, but strong in his convictions he was a man who held fast to the faith once for all delivered to the saints, seldom absent from the Lord's Table until declining health prevented him.

His remains were laid to rest in the Fauldhouse cemetery, Bro. A. E. Winstanley officiating in the home and Bro. Jas. Wardrop at the grave. To his son and daughters we extend our sincere sympathy, while we thank God for him whom they mourn.

'Severed only till He come.'

D. STEWART.

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## OUR AIM.

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

## HENCE, WE STAND:

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

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

