

# The Scripture Standard

'What Saith the Scripture.' (*Rom. iv. 3.*)

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## *Then and Now.*

WHEN Bro. David King, at Annual Conference of Churches of Christ, in 1892, read a paper on 'Fifty years work and the lessons it suggests,' he told a fine story of loyalty to the Scriptures, of original ground firmly held, and though the means employed then are now considered 'feeble' and 'crude,' real solid progress had been made. If in 1942 a paper with a similar title is written a very different story must be told. Judged by the numerical standard—certainly not the best—the old was better, a membership of 1,300 in 1842 had increased to 9,954 in 1892; but from that latter date to the present the increase is only to 15,838. That is taking the 1936 figures at their face value. But, if anything like the discipline exercised by our fathers was put into operation now, a big reduction would result. Officials in the 'Co-operation' admit that the present effective membership is less than 10,000.

In summing up the lessons of the past, Bro. King said, 'Success cannot be determined by numbers as its main feature. Complete adherence to aim and purpose is the more important . . . To "hold the fort" is a first essential; preserving intact every element of the faith and worship of the Church of Christ, and leaving the question of numerical success to Him, yet still not satisfied with any measure of progress attained, so long as a larger attainment is possible to us, and sacrificing what is merely our own in order to reach it; but refusing to surrender a single item of His, even to convert a

continent. "Buy the truth and sell it not," even though the proffered price be multiplied success.' Would that these weighty and wise words had been taken to heart by all concerned.

During the past twenty-five years, in the name of progress, one disturbing element after another has been introduced by those who tell us we ought to do constructive work. Well theirs has certainly been destructive from every point of view. For those who build with 'wood, hay and stubble' the testing fire leaves only dust and ashes as result of their efforts. Forts held tenaciously and at great cost by our fathers have been surrendered, and yet this is claimed to be advancement. The policy of compromise and fraternisation is fatal. The pioneers were wise and far seeing when they 'declined to sanction evangelistic co-operation with any brother, whether from America or elsewhere, who knowingly communes with unbaptised persons, or who, in any way, advocates such communion.'

Now such are welcomed, and co-operated with, while loyal Churches and brethren, both in Britain and America, are shunned.

The past quarter of a century has seen the introduction of instrumental music in worship; the establishment of a college which is leavening the Churches with Modernism and Anglo-Catholicism\* amalgamations with Free Church Councils and Federations, which mean keeping back distinctive prin-

ciples and undertaking not to oppose or compete with them; and fraternisation with American 'Disciples' who are not in the States recognised as Churches of Christ.

A leader of the Progressives (Digressives) in America, J. B. Briney, issued a challenge to discuss that 'Teaching given in the "College of the Bible" contradicts Bible teaching; is antagonistic to some of the fundamental principles of the Restoration Movement; and out of harmony with the purpose for which the institution was established.' Might not a similar challenge be issued in this country?

Departure from the original position has weakened advocacy of the Restoration plea, and made the separate existence of Churches of

Christ a folly and a farce.. If the Restoration Movement is to be saved the forts held by our fathers must be re-occupied by earnest loyal defenders of the faith. All who claim to hold to the original position and plea must cease to stand with or help those who are continually undermining it.

The position is serious, and calls for a re-consecration of all our powers to 'fight the good fight of the faith.' The fight is on now. King Jesus and His cause need you. 'The children of Ephraim,' although well equipped for the fight, yet because of compromise with the enemy, 'turned back in the day of battle.' May that never be said of any who claim to be 'good soldiers of Jesus Christ.'

EDITOR. .

## *Blackpool Conference,*

THIS meeting, on 5th September, was considered by many to be the best yet. The spirit and tone of the gathering were high, and the attendance warranted the experiment of holding it at this popular resort.

Bro. Frith, on behalf of the local Church welcomed the Conference.

Bro. G. Hudson took the chair. Basing his remarks on Ephes. v. 1-2, he suggested that if \*Christendom would not only analyse but apply the Apostle's exhortation, it would solve all its religious difficulties.

Bro. McDonald submitted the treasurer's report, which, despite increased contributions, still showed a small debit balance, when all payments are met. Bro. Frith undertook, on behalf of the Blackpool Church, to wipe off the deficit.

A letter of thanks was read from Sister Hill, Tunbridge Wells, in acknowledgment of the message of sympathy sent by last Conference.

Many touching tributes were paid to the work and worth of Bro. T. E. Entwistle, by Bren. S. Wilson, G.

Hassell (Leicester), Bryden (Birmingham), Williams (Treharris), Hitchen (East Kirkby), Baines (Morley), and the chairman. A resolution of sympathy with his daughters and other mourning friends was passed.

The question of evangelism for the future was the principal topic of the day, and it revealed the strong desire of the brethren for energetic effort to further the cause. Bro. Bailey suggested that the Slamannan District should be approached, with a view to securing Bro. Walter Crosthwaite's services for at least part of the year in England. Various suggestions were made for definite organization and closer co-operation. The feeling was expressed of the need of one or two young men for such work. Bro. Bailey's motion was eventually carried, and it was remitted to the Chairman, with Bren. Frith, Macdonald, and Scouller, to consider the whole question, and report to next meetings.

Bro. Frith appealed for larger support for the *Scripture Standard*, the circulation of which, he said,

had increased by seventy-five per cent, over that of the *B.A.* He urged subscribers and agents to advise him early as to changes or payments, as he had been almost overwhelmed at his busy period with correspondence as to the *S.S.* He also urged that a serious effort should be made to introduce the magazine to members of Churches in the Co-operation, who do not already read it.

Bro. Baines (Morley), in the absence of Bro. Kempster, read the report on Nyasaland, in which was stressed the necessity of greater liberality to assist the coloured brethren in Africa.

Bro. Frith read a letter from Bro. Ronald, asking for contributions for the boys and girls' school, which they had been forced to open in Namiwawa, by the refusal of F.M.C. missionaries to allow the children to attend their school. The school had been sanctioned by the Government, but would require to be closed down if funds were not forthcoming.

Bro. Bailey read his Paper on 'How best to Co-ordinate our Forces,' and a lively interchange of views followed. Bro. Bailey advocated the appointment of a committee of ten (to include secretary and treasurer), that the Easter Conference be fixed as an annual of the 'Old Pather Fellowship,' as he described it; that district conferences be held in Scotland and in the North and South of England each year; also that the delegate system be adopted. He suggested also the giving of lectures on 'old path' doctrines.

The chairman, in the course of the discussion, suggested that if all the brethren opposed to innovations had attended the Annual Meetings, they might have stopped the drift of the Churches. Bro. Bailey replied that he had attended the meeting in Barrow, and he had no hope for them at all.

The building was filled in the evening when Bro. Melling, Wigan, took his place as chairman, and spoke **OH** 'Building the temple of God.'

Bro. Steele followed with a rousing address on the kindred topic of Nehemiah, who built, first of all, the place of worship; and Bro. Frith wound up a fine evening with an address on the theme of Micah, who made a house of gods and appointed a Levite to be priest therein (Judg. xviii.)

Votes of thanks to the trustees of the Methodist Church for the use of the building, to the Blackpool Church for entertaining the Conference, were enthusiastically endorsed.

The next Conference will be held at Wigan.

### *Profit or Loss?*

(Written by a Bookkeeper).

**WHAT** will it profit, when life here is o'er,  
Though great worldly wisdom I gain,  
If in seeking earth's knowledge I utterly  
fail

The wisdom of God to obtain ?

**What** will it profit, when life here is o'er,  
Though I gather me riches and fame,  
If gaining the world I lose my own soul  
And in heaven unknown is my name ?

**What** will it profit, when life here is o'er,  
Though earth's farthest corners I see,  
If by going my way and doing my will  
I miss what His love planned for me ?

**What** will it profit, when life here is o'er,  
Though earth's fleeting love has been  
mine,  
If in seeking its gifts I shall fail to secure  
The riches of God's Love Divine ?

**What** will it profit? My soul, stop and  
think  
What balance that day will declare!  
When the books are all open, will gain turn  
to loss  
And leave me at last to despair ?

—G. E. T.

### *Wanted.*

Year Book, 1889. Price, etc. to the Editor,

# *Friendly Challenges to Non-believers of the Gospel of Jesus Christ.*

(Continued.)

AMONG the incidents recorded concerning Jesus of Nazareth is one which challenges explanation by its very presence in the Memoirs of Him, *whatever the date of their publication, early or late.*

There was no collusion on the part of four writers, for one of them, Luke, makes no mention of it, and another, John, does not relate the essential part of it, so far as the present question is concerned.

A woman performed a kindly act to Jesus, who is reported to have said that wheresoever the good news (about Himself) should be published in the whole world 'this also that the woman hath done shall be told as a memorial of her' (Matt. xxvi. 13, Mark xiv. 9). If the early dates of the Gospels be accepted, the question arises: how came Jesus of Nazareth to expect that good news *about Himself* should have world-wide circulation? Was *any* Jewish rabbi of that time the subject of such reputation? Luke tells us of one, Gamaliel, a doctor of the law, had in reputation among all the people. But outside the Jews what reputation had even Gamaliel? Why should Jesus expect such about Himself? or, why should Matthew and Mark expect it?

If a late date be assigned to the same Memoirs, the simplest explanation is that already the fame of Jesus had begun to spread abroad. Why? Admit the claim of Jesus as stated by John in his reason for his Gospel: '. . . these are written that ye may believe that Jesus is the Christ, the Son of God'—admit this, and all is clear; Deny it, and there is the challenge: how came the words to have been spoken or imagined?

How has it come about that the words telling of an expected world-wide knowledge of Jesus of Nazareth have been largely fulfilled, and the fulfilment is more marked every year?

The Bible is the 'best seller' in the world. The following figures, though some of them not very recent, are yet the latest bearing on this question in the writer's possession.

From an advertisement in *The Christian* of June 20th, 1918, it appeared that Homer had been translated into twenty modern languages, Shakespeare (some plays) into forty, Thomas a-Kempis forty, Tolstoi (parts) fifty, *Pilgrim's Progress* 114, Bible (complete) 132, New Testament 251.

Only Homer can be reckoned as in no way dependent on the New Testament. It appeals to the lower nature of man. None of the others could have been written as they are, apart from the influence of the Bible upon the writers. Where the Old Testament portion of the Scriptures would have been in such a list had there been no New Testament, who can tell? Perhaps as low as Homer.

Let us look at some later statistics concerning some of these books.

From *The Christian* of Aug. 14th, 1936, we learn that the British and Foreign Bible Society has now issued portions of the Bible in 705 languages. This includes one extra complete Bible and six extra complete New Testaments since its annual report for 1935 was written.

In the same paper, of Oct. 21st, 1926, it was told that there are thirty Bible Societies in the world. It is reckoned that there are 1,200 languages or dialects and that 800 of these have at least some portion of the Bible in circulation,

No one would doubt that the Gospels would be those generally chosen first for such new translations. The present challenge is: How has it come to pass that the words reported to have been uttered nineteen centuries ago have continued to be fulfilled through these many years? It

needs no historical or critical sense or culture to consider the questions raised. Grant that Jesus of Nazareth is, as Christians all over the world proclaim Him to be, the Son of God, the Saviour of men, and the question is answered. Deny it and you have a problem that cannot be solved.

W. H. CLARK.

## *Words of Truth and Power.*

GOD has graciously bestowed upon mankind many blessings and gifts. Not the least of these was the art of printing, which opened the way to unexplored realms of knowledge and truth.

The printed word has so gripped the human mind that if our favourite newspaper or periodical is delayed we feel as if a vital part of existence were missing. Many clamour after the latest thing in cheap novels, and ignore the finest of all literary gifts .. the Bible.

Never was the need for right teaching more urgent than to-day; and yet the one Book that can give instruction is, in far too many homes, a closed one. This is often because many think it is a heavy dry work; others believe that it is necessary to possess some obscure faculty of interpretation to understand it. It is a deplorable, yet undeniable fact, that the legends that have been woven around the Bible by the ignorance, or ingenuity of man, have caused many to regard this wonderful volume of narratives with superstitious awe. But the only magic about the Bible is that an application of its lessons will transform lives.

Numbers of men and women whose names are inscribed on the scroll of fame have paid tribute to the influence the Bible had upon their careers; to them it was the primer that helped to a fuller experience of wisdom and humanity.

Yet how often are God's bounties abused. Many an author and playwright has delved into the pages

of this great book in search of material. They have discovered stories alive with action, folk of an intriguing type, and incidents of undying interest. These it is sad to say, have been grossly misrepresented in an endeavour to take the public by storm.

Are we forgetting that the greatest event of all time is recorded in the living Scriptures? And that all history revolves around the birth of Christ?

The unselfish life and nobility of Jesus, reveal attributes that have no parallel in modern standards of greatness. His example has remained through scepticism, and apathy, in darkest of dark ages, an indelible impress; and though we may boast about our progress and civilisation these processes at the best only alter the exterior of human nature; the inner man must be changed by the Maker Himself.

The beauty so manifest in Christ Jesus finds reflection in faithful followers who are the Church of the New Testament, in whose minds the great sacrifice of Calvary remains ever fresh and real. To those who have been to Jesus and learned of Him, neither time nor circumstance can dim the vision of that marvellous triumph of love over fear.

In the midst of this untoward generation, many glance towards Europe and lament the ever increasing growth of paganism, and yet in contemplating these devastating upheavals one wonders whether it is the product of those seeds of

dissension and unbelief by which many traduced God's own Word. For verily 'As a man soweth, so shall he reap.'

Those who have been born again of water and the Word have glorious opportunity of proving to the world that the Bible is still the all-sufficient rule and practice of life; that the last will and testament of the Son of God bequeathes to mankind a way that enables ordinary people to 'Do justly, to love mercy, and to walk humbly with God;' and to shew, not only in precept, but in example, that the *old way* is the *only way* back to God.

Kingdoms may rise and fall, fashions may change with each changing age and generation, but the 'Word of the Lord endureth forever.'

ERNEST W. HORTON.

## *Honorary Titles,*

QUERY: *'Is the wearing of honorary titles, such as Doctor of Divinity, in harmony with the spirit and teaching of the New Testament?'*

ANSWER. The Lord's prohibition of the use of such titles is clear and emphatic: 'But be ye not called Rabbi; for one is your Master, even Christ, and all ye are brethren. And call no man your father upon the earth, for one is your Father who is in heaven. Neither be ye called Masters; for one is your Master, even Christ.' (Matt, xxiii. 8-10).

In an article in April \*5.S. we quoted the following from the *Universal Bible Commentary*, edited by Rev. C. H. Irwin, D.D. 'Our Lord here condemns not only vanity, but also all that assumption of superior authority in religious matters which the terms 'Teacher, Father, Master,' were held to imply, as being derogatory to the claims of their heavenly Father, and of their Lord and Saviour, and inconsistent with the fraternal relations of Christians as brethren.' How those who wear these titles can

do so in view of New Testament teaching is a mystery we cannot solve.

Alexander Campbell, who is being freely quoted in some quarters just now, in an article in the *Christian Baptist*, said, 'We are sorry to observe a hankering after titles amongst some Baptists, every way incompatible with their profession,' and referring to one on whom the degree 'D.D.' was conferred he says, '*like a Christian, he declined it,*' and he quotes Mr. Cox, who among other reasons for refusing the same degree, said, 'I think it is a *scarlet* relic of papacy . . . it is earthly, and at variance with the spirit, if not with the very letter of the Gospel.' *Christian Baptist*, vol. iii. pp. 219-220.

The 'Model Trust Deed' by which much of the property of Churches of Christ is secured, and which is still held by the official Co-operation to set forth 'things most surely believed,' has this clause in it: 'eschewing every practice, and every distinctive name to the Church, and all *honorary titles* to individuals as Church officers not found in the New Testament.'

So that in opposing these things we are strictly orthodox. It is others who have departed from the faith, not we. Yet in the official magazine the Scriptural term, 'Brother,' is not allowed to appear; but these unscriptural titles are always given a prominent place. It is high time the accepted standard was applied, and these things which have aptly been described as 'rags of popery,' and 'Yankee Doodleism,' were flung to the moles and bats. EDITOR.

*'Hitherto; or, Our Journey to Jerusalem.*

Reprinted in pamphlet form, the article with the above title may be procured from A. L. Frith, 10 Poulton Street, Fleetwood, Lanes. 3 copies, 2d., ;25, r/-j 50, 2/-; 100, 3/6; 500, 15/-.

## A Religion of Four Letters.

'YOUR religion has only two letters in it, *d-o*, whereas mine has four, *d-o-n-e*.' This is part of a conversation related in a certain tract, and is said to have been blessed to the conversion of the one to whom this was spoken, who flung away his *deadly doings* and rested in the *finished work of Christ*.

The four letters **D-O-N-E** are called 'golden letters,' and some say they are almost persuaded to lay aside all the other letters of the alphabet and use only these four. That would be treating the alphabet as modern revivalists treat the Bible.

The appeal is made by the tract, writer to 'Cease from your own **D-O** and rest in Christ's eternal **D-O-N-E**.'

Now if this doctrine is correct it follows: 1. That if Jesus died for all, and finished not only His own work but the sinners, then all must be saved, as there is nothing more to be done. 2. That if He died only for some, then those only for whom He finished the work must be saved, and of course all others must be lost. 3. It would follow further, since the entire work is finished, that the saved were just as safe before believing as after.

If the first conclusion could be established it would prove Universalism, but it is not, for the wicked shall go into everlasting punishment. (Matt. xxv. 46). If the second could be proved, then God must be a respecter of persons, which is emphatically denied. (Acts x. 34-35). If the third statement is true then the Bible must be a mass of absurdities and contradictions, as it distinctly says that do-nothings are self-deceived. (James i. 22).

If a man needs to do nothing to be saved all the laws of nature are opposed to religion. Do-nothing means death. Let anyone cease to eat or breathe, then what? The farmer who does nothing in Spring has the

pleasure of doing nothing in harvest. The patient who does nothing will never be cured. The drowning man who refuses to lay hold of the rope thrown within his reach will never be saved, and nobody pities him.

If a man requires to do nothing to be saved both Jesus and the Apostles misrepresented the plan of salvation. It is a stubborn fact that our Lord never contemplated the salvation of any man without his being required to do something. Hear His own words, 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that **DOETH** the will of my Father who is in heaven . . . Whosoever heareth these sayings of mine, and **DOETH** them, I will liken him to a wise man who built his house upon a rock . . . and everyone 'that heareth these sayings of mine, and **DOETH THEM NOT**, shall be likened unto a foolish man, who built his house upon the sand, and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it.' (Matt, vii. 21-29). Surely there is no uncertain sound here. Just before ascending into heaven, He gave the commission which clearly points in the same direction, and fixes the world's destiny, 'Go ye into all the world and preach the gospel to every creature. He that believeth and is baptised shall be saved, but he that believeth not shall be damned.' (Mark xvi. 15-16). The Apostles in carrying out their Lord's instructions, understood that men were to do something to be saved. When the crowd at Pentecost cried out, 'What shall we do?' 'Peter said unto them, Repent and be baptised, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit.' (Acts ii. 38). The above is but a sample of other cases in the history

of the Apostles. It is remarkable that although the question, 'What must I do to be saved?' was often put both to Christ and His Apostles, yet never was one rebuked for it, but in every case, instead of the answers being to (Jo nothing, the inquirer was directed to obey conditions in order to be saved. More than this, while the Apostles were telling the people that they must do something to be saved, 'God was bearing them witness both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit according to His own will.' (Heb. ii. 4).

Now, unless we are prepared to affirm that Jesus and the Apostles were in error, and that God also is implicated by Confirming their testimony with signs, we must hold that do-nothingism is not God's plan for saving our lost race. Every one who has a spark of grace will say, 'Let God be true.'

If a man needs to do nothing to be saved, the Bible does not teach the plan of salvation. Search the entire Book of God from Genesis to Revelation, and you fail to find anything approaching the conclusion that a man is saved by doing nothing. The following is a sample of New Testament teaching: 'The Lord Jesus shall be revealed from heaven, with His mighty angels, in flaming fire, taking vengeance on them that know not God, and **obey not the Gospel** of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power, when He shall come to be glorified in His saints, and to be admired in all them that believe.' (2 Thess. i. 7-10).

If do-nothingism is not to be found in the Bible, where shall we find it? In the imaginations of men? 'This wisdom descendeth not from above.'

Religion is neither made up of four nor forty letters, but of all necessary to reveal God's Will. 'It is written,

man shall not live by bread alone, but by **every word** that proceedeth out of the mouth of God.' (Matt, iv. 4). *Adapted.*

## Excuses.

JESUS was eating bread ('taking a meal') in the house of a chief Pharisee on the Sabbath day. Our word 'companion' comes from eat bread, *i.e.*, bread together. In the East, you must not harm one with whom you have taken a meal; it is a sign of good-will. When we visit friends it is not what we expect to eat but the fellowship, mind-contact, that is really the attraction. As 'iron sharpeneth iron, so a man sharpeneth the countenance of his friend.'

One sitting at meat with Jesus said, 'Blessed is he that shall eat bread in the kingdom of God'; and He used this to tell of the excuses men would make for not accepting the blessings to be offered.

From a material point of view the excuses seem reasonable; and if we knew the local conditions we might understand them better.

1. / **have bought a field, and I must needs go out and see it.** That is not our way of buying; but in the Colonies a man would go to the real estate offices, and seeing from the 'adverts' what he wanted, he might arrange to pay a deposit, the agent agreeing to give him time to see the land; and then if satisfied he completes the purchase. If he bought without seeing he might regret it. Now, if some such system existed in Palestine, and it is the sixth day, the Sabbath not counted, he is allowed until the First Day to see the land. Being a Jew he must keep the Sabbath, so there would be a strong temptation to excuse himself from keeping the feast on the First Day in the kingdom of God.

2. **I have bought five yoke of oxen, and I go to prove them.** Oxen are bought for work and need to be proved. If a horse is sold as a good



worker, the buyer must be given reasonable time to test it, which would depend on time sold, distance, etc. Stories could be told of some of these transactions. For those who appreciate spiritual things it is better to run great risks than make excuses.

3. *I have married a wife, and therefore I cannot come.* This excuse was founded on the law, and many young Jews used it to get exemption from military service during the great war. But a greater than Moses invites to a spiritual feast.

Those who bought land and oxen might be rich men. 'How hardly shall they who have riches enter into the kingdom of God.' The Jew, even to-day, keeps the Sabbath, but wants to do business, get gain, on the First Day.

To-day, a brother knows that a good order is to be given on Monday for the goods he travels with. To get to the place first he must needs leave by an early train on Lord's Day morning. Business is put first, and the King's feast neglected.

The great feast is spread every Lord's Day. Oh, that those who make excuses would hear the King's words, 'None of those men who were bidden shall taste of my supper. Let us at all costs keep the feast, and share fellowship with the Father, Son, Holy Spirit, and our brethren in the Lord.

We have been purchased for service, we are being proved, is it possible that some will be returned to their old master at the end of the day? 'But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

May we all prove that 'we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.' A.A.B.

BELOVED, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God.

## Bible Readings.

1 Kings THE particular form of retribution to be visited upon Ahab, was

not the suggestion of Elijah, as the punishment was threatened in the law (Deut. xi. 17) and in all the matter he acted simply as the mouthpiece of God. James v. 18 alludes to Elijah's prayer as a prayer of faith. As 'faith comes by hearing' God's word, it follows that the ultimatum was conveyed to Ahab on the instructions of God. Elijah stayed for a little at Cherith, and, warned of God, he went to Zarephath (or Sarepta) and lived in the house of a Gentile woman, who displayed a virile faith when asked to use up all the food she had to feed this stranger; but her faith was abundantly rewarded.

Isaiah In Paul's first recorded address (Acts xiii.) he uses the words of the

third verse and applies them to the resurrection of Jesus. The prophecy then had reference, to the coming of Him who is indeed a leader and commander of the peoples, and who established the covenant with those who are willing in the day of His power. The call of the prophet to seek the Lord; to call on His name is the more imperative in our day when salvation is nearer than ever before. The emphasis laid on the essential and vital difference between God's thoughts and our thoughts and ways should impel us to closer adherence to the declarations of Scripture, and less to the thoughts and ways of men.

Isaiah xl This word is significant in that God descends to argue with

His people as to the folly and wickedness of idolatry—of trusting to 'gods' without a shred of power to do anything even for themselves. God's power in creation; in upholding all nature; in controlling its vast mathematical and mechanical forces, vindicates His greatness. Yet He interests Himself in the things of mankind and brings to nought the machinations of evil-doers. He is incapable of weariness, and can therefore uphold those that wait upon Him. It is worthy of note that the word used for 'circle' does not denote one drawn on a flat surface, but an arch or sphere; hence the shape of the earth is here indicated to the prophet by the Creator,

Num ix On the approach of the second 1-14 anniversary of deliverance from

'Egypt, the Israelites are again bidden to keep the Passover, and in view of the instruction (v. 2) as to putting out of the camp those who were (ceremoniously) unclean, provision is made for their partaking of the Passover a month later. Strict warning is given to those who are under no disability, and yet neglect to keep the Passover at its appointed time. Surely there is here more than a hint of the danger of forsaking the assembling together to celebrate the Lord's Supper—for 'He is our passover.'

#### NEW TESTAMENT.

John vi Prof Bruce has said that this 1-21 chapter contains a great miracle, a

great enthusiasm, a great storm, a great sermon, a great apostacy, and a great trial of faith and-fidelity. The fact of the approaching Passover would account for the multitude in this sparsely-populated region. The compassion of Jesus would not permit Him to send away hungry this crowd who would even have had difficulty in finding sufficient food in the neighbouring villages on the other side of the lake. Philip dwells on the greatness of the need; Andrew on the smallness of their power to help. Whether or not Andrew has an impression that Jesus, even with such meagre provision as five loaves and two fishes, could supply the people's need we are not informed. But he draws attention to what is available; and it serves the end of satisfying those gathered round. They would make Him a king, who could thus provide; but when Pilate said, 'Behold ypur King,' the cry was 'Away with him! Crucify him!'

I . . . The aroused curiosity of the crowd

22-59- , h, lake seeking Jesus. They found Him in the synagogue. He rebukes them gently for their materialistic ideas. When they ask what they must do to work the works of God, Jesus replies that faith is the pre-eminent work for their attention. Contrary to men's teaching, 'faith' is a work that men must do to be pleasing to God. The bread supplied leads their thoughts to the manna in the wilderness. Jesus declares He is the Bread of God, which giveth spiritual as well as natural life. Those whom the Father had given Him are the Apostles (see

xvii. 12). The Father draws them, but the method of drawing was foretold; viz, by their being 'taught of God.' The manna satisfied temporarily, Jesus eternally. Much of Jesus' words and hard sayings is explained by the principle which He lays down in the sixty-third verse.

1 Cor 10 In communion there is joint partici- 14-33 pation with Jesus Christ. The

oneness of the bread, involves the oneness of the body (the Church). The argument would no doubt be used against Paul's statement that an idol was nothing, therefore there could be little harm in partaking of what was offered to it. Paul anti-cipates this argument, and declares that behind the idol is the demon, whom it is considered necessary to propitiate.

The twenty-third verse which is repeated from vi. 12 is much misused. Note that all expedients must be lawful. What is contrary to the law of Christ cannot be an expedient. The great test of the lawfulness of any act is its effect on the character and conduct of others.

1 Cor xi There was much that called for "the apostle's disapproval in the

7-34- church at Corinth, but the abuse of the Lord's Supper was surely the most blameworthy. These conditions called forth this invaluable declaration of what had been revealed to Paul, as to the institution and observance of the Lord's Supper. The twenty-eighth verse has been used in an illogical ^manner to justify 'open' communion It is suggested that it must lie with the man himself to decide whether he is fit to partake. Nothing could be further from the apostle's statement. He is writing to baptized believers. None but such partook of the Table of the Lord in those days. They had been partaking in an *unworthy manner*; and he exhorts them to examine themselves to be certain that they have come to partake in a manner worthy of the occasion.

## Marriage.

MATTHEWS—COLB. In the meeting house, Ilford, on Sept. 5th, Bro. Albert Matthews, of Ilford, to Sister Olive Cole, of Forest Gate, both earnest workers in the Sunday School,  
C. W. ROBINSON,

## Book Review.

**BIBLE v. Modernism**, by Allison Trice and Charles H. Roberson, B.S., M.A. Rock City Publishing Co., 1212 Gartland Ave., Nashville, Tenn., U.S.A. Two dollars, post paid.

In the space at my disposal, it is impossible to give details of the scope of this book, which is at once scholarly and exhaustive. This is a book for the Bible Student and the speaker. In part one, destructive higher criticism is dealt with, embracing the various theories and arguments, and objections are answered. Part two deals with external evidence, and is an interesting section dealing with scientific research: light from Egypt and the ancient East, truth in cuneiform, Nineveh, Jonah, etc. Part three deals with New Testament criticism, and brings out a wealth of material in support of the book as it stands. Part four emphasises the false claims of evolution, and the closing section is on the influence of education.

The book runs to some three hundred pages of closely printed matter, and there is a wealth of detail. The value of the book as a work of reference is enhanced by the synopsis at the end of each chapter, and by the excellent index.

Of this book, Mr. J. N. Armstrong, President of Harding College, says: 'In the hands of students of the Bible, whether young men in college or older men engaged in Bible work, the book will prove itself to be an arsenal of facts and arguments ready at hand to use in time of need. It is a worth-while book. In this age of unbelief where—in the pulpit and the press, in the institutions of higher learning, yes, in the very street talk—scepticism, and doubt run riot, it is time that lovers of Jesus and God's Book should do what may be done to rescue young people from destruction. The authors have done well their work.'

I have only one fear: that the price of the book will hinder its free circulation in the British Isles. The publishers will perhaps consider the question of a cheaper edition.

A. L. FRITH.

## An Appeal from the Treasurer.

OCTOBER S.S. is now in your hands. Two more issues will bring us to the end of the year. May I EARNESTLY appeal to our agents and readers, far and near, to send on their subscriptions, orders, and other matters which need attention as early as possible.

All S.S. work is spare time work, and during December my own business makes increasing demands upon me. During the last two weeks of last year I was overwhelmed with correspondence re this paper, and it took me some weeks to get through it.

Many could no doubt renew their orders and subscriptions now, and perhaps our agents in many cases could get to know how many copies are needed for next year almost immediately. If agents would, where possible, pay for the December issue in advance, and recoup themselves later, and send on to me during the closing days of November, it would be a great help, and facilitate book-keeping immensely.

Yours sincerely,

A. L. FRITH.

N.B.—Will those who have not remitted for 1935 please do so as soon as possible, so that the books can be cleared. Remember each appeal for payment costs money—and time.

## Nyasaland.

THE calls upon Bro. Ronald are very persistent. A year ago, Bro. Frederick was visiting the Churches when he was stricken with the illness which terminated in his death. Bro. Ronald started this same journey on July 10th and reached Ncheu for the opening of the prayer house. He says: 'The morning of the 12th (July) was the great day. The people were gathered, many, many, many, from every direction, who could not be accommodated in the house. Everything done by the glory of the Lord. The next day, we held a meeting of Christians only. There were ninety-eight present.

I reminded them of the multitudes that Jesus saw and that He said to His disciples, 'Lift up your eyes and look on the fields, for they are white already to harvest.' It is the same now, as you saw the multitude of people yesterday, coming and willing. Let us sow the Scripture seed. After this, we received and considered suggestions about the work.

'Next morning, we had to obtain a letter from the District Commissioner.

'When we left Ncheu, Bro. Wellem's cycle collapsed, and it is with trouble we got home.

'On my return, I found a call to Mlanje waiting me, to open their prayer house on July 26th. We had a meeting there when more than three hundred were present and I baptised four. The next day we had a meeting with thirty-six brethren, to whom the same message was delivered.

On July 29th, I left Mlanje for Cholo district, and on Aug. 2nd met with twenty brethren.

'I reached Namiwawa on Aug. 7th, and now wait for your answer to this letter and my previous letter, for I am still in anxiety wishing to know what the readers of the S.S. will answer me, so that I can tell the School teachers. Write me soon please, for I am bound to go to Dowa.'

Bro. Ronald's anxiety about the school which he opened last February, has been caused by my inability to send any contributions whatever towards the wages of the teachers, *i.e.*, about £7 10s. per month. Please send contributions to

W. M. KEMPSTER.

## Announcements.

Motherwell.—The Church now meets in Calder Street. Please note change of Secretary: L. Purcell, 13 Union Street, Motherwell.

Shettleston, Glasgow.—Church Social will (D.V.) be held, on Saturday, Oct. 3rd, in Co-operative Hall, Pettigrew Street, to commence at 7 p.m.

Kentish Town.—Hope Chapel, Prince of Wales Road. Sixty-fifth anniversary meeting. The above chapel was opened on 8th October, 1871, and this year we expect to gather for thanksgiving and petition on Wednesday, October 7th. Tea, 6 o'clock. Public Meeting, 7 o'clock. R. B. SCOTT.

East Ardsley, Yorks.—Anniversary, Sat< Nov. 7th, in Methodist Chapel, Bradford Road. Tea, followed by social meeting at 6.30. Chairman, Bro. J. Holmes, addresses by Bren. A. Murray and W. Barker. Lord's Day, Nov. 8th, in meeting room, at 2.30 and 6.15 p.m. Speakers, Bren. Barker and Murray. Visitors cordially welcomed.

## Obituary.

Morley.—We are sorry to record the death of our esteemed and dearly beloved Bro\* Benjamin Fawcett, at the age of seventy-\* three years. He yielded allegiance to Jesus in the year 1883, and since then has always played a prominent part in the life of the Church, not only at Morley but also in Wortley, being immersed at Wellington Road. For long years, he faithfully fulfilled the highest duties possible in the Church here.

He was an upright man, rigidly conscientious, and one who feared God and loved the truth. We shall miss him very much, for our brother was always 'ready to every good work,' a student of the Scriptures, sympathetic, with good judgment and sound commonsense.

Interested from the very commencement of his religious experience in social work he was an ardent temperance worker, and a one-time president of the Morley Band of Hope Union.

A good citizen, he interested himself in public work in the district, but whatever the sphere of labour, he always took his Lord with him in his duties. He was highly esteemed and loved by all who came in contact with him.

He was laid to rest in Morley Cemetery, on Saturday, Sept. 12th, in the sure and certain hope of a glorious resurrection.

The brothers, W. and J. T. Wintersgill, of Ardsley and Wortley, respectively, boyhood friends of Bro. Fawcett, immersed together, and associated in the Lord's work to the last, ably officiated at the house and cemetery.

The brethren at Morley have lost a true, sincere, friend and brother, and we commend the sorrowing widow and family to our kind Heavenly Father, and pray that He may sustain them in their great loss.

F. SUGDEN