

The Scripture Standard

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

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The Basis of Union.

MORE than a century ago our pioneers, with marvellous clearness, marked out the ground on which Christian union can be attained, and nothing better has been, or can be, presented. But men arose claiming to be wiser than the pioneers, and thinking the end sought could be obtained by more speedy methods, have diverted the movement from its original purpose, caused division, and hindered progress.

An object lesson, which should have served for all time, was supplied by the failure of the 'American Movement' in Britain, which began about fifty years ago. Of this a writer in the *Centennial Souvenir* (published in Australia in 1909), said, 'The comparatively slow rate of progress led a prominent brother, about thirty years ago, to solicit help from the American Christian Foreign Missionary Society, and since then many able American preachers have laboured in England independently of the work already organised. It was expected that the adoption of American methods would result in more rapid advancement. Several Churches have been established, but as a result of thirty year's effort it must be admitted that only a very qualified measure of success has been attained, the present membership in these Churches probably not exceeding three thousand. Whatever may be the explanation, the fact remains that the United Kingdom is not an easy field.' In 1917, when an amalgamation of these Churches with the older British Church was effected, they reported fifteen

Churches, with a membership of 1341. These Churches had fine, college-trained, preachers, instrumental music and choirs, an open communion table (neither inviting nor debarring any), public collections, and much fraternising with other religious bodies; yet after nearly forty years' effort they were received into the general Co-operation as 'a dying cause.'

From the numerical, which with some seems to be the main standard, there was no encouragement to adopt their methods. But they have proved the 'little leaven' which has leavened 'the whole lump,' and many of the older Churches have adopted their ways and now are far away from that simple, yet strong, New Testament position in which our fathers gloried, which made the movement a real power, and an awe-inspiring and all-conquering fighting force. To-day there is a lack of that definite note, clear and convincing, which characterised the preaching of our fathers, and an apologetic, 'hope I don't intrude, don't hit me again' style has taken its place. This modern method does not save sinners, strengthen saints, or build Churches. It simply courts defeat. The Restoration Movement was the outcome of protests against sectarianism, which was regarded as anti-scriptural, sinful, and, with its divisions, the greatest hindrance to the progress of Christ's cause. An earnest appeal was made for union on the basis of a closer adherence to New Testament teaching. Attempts to create union on any other grounds

have always failed. Amalgamations have not proved real unions; the elements thus brought together won't mix. Compromise is not union. We have no right to give up truth, but the greatest difficulty is to get people to give up error. In a discussion between Dr. J. Parker (Congregationalist), and Dr. W. T. Moore (Christian Association), when the former was invited to give up 'infant sprinkling,' he replied, 'The difficulty would be in a kind of white-sheet confession that the Congregationalists have, all along the line, and all through the centuries, been perpetrating a great mistake: they have been doing what they really ought not to have done. You invite them, in that proposition, to cancel their own history.' (*Christian Commonwealth*, June, 1901.) It is surely better to hang out the white-sheet and surrender all practices not in harmony with the Scriptures of truth, than to go on perpetrating mistakes, and piling up Church history bearing testimony to zeal for the doctrines and commandments of men rather than for those of the Lord. Men who hold to practices which, to say the least, are doubtful, stand in the way of Christian union. Real union could be brought about to-morrow if all would come to the ground which they admit to be that on which the first Church stood.

Bro. James Anderson, in Conference Paper, 1903, said, 'Christianity is a perfect, divine, system, or it is a fraud. If God has given it, it is worse than folly to try to improve upon it. All such attempts have been failures, and must continue to be so till the end of time. When the day comes that men will have so much faith in God that they will not dare to take from, add to, or in any way tamper with, the Faith that was once for all delivered to the saints: then the day of union is at hand. It is God's place to speak, it is ours to do, or die. When we learn this lesson, union will come, as naturally as any effect comes from its cause. It is impossible that it can come in any

other way, and absurd to expect it. Union must be based upon truth. Error or time-serving policy can never bring it about.'

As coming from another camp, words spoken by C. H. Spurgeon, at an annual meeting of the British and Foreign Bible Society, are all the more weighty and significant: 'When we shall all become reverent subjects of God, and obedient to God's will, as we find it in Scripture, we shall all come close to one another. All attempts to create unity apart from truth must fall to the ground, and let them. . . . To attempt to form a Church on any other basis than that of definite fixed principles must be an attempt to build a house upon the sand, and it must come down. First purity, and then unity: first truth, and then oneness. I would not sell a principle of God's Word for all the brotherly love under heaven, because I hold that brotherly love which will not let me keep my conscience clear is not such brotherly love as Christ inculcated in the Holy Scriptures. Firmness to truth there must be—aye, and to every particle of it—to everything that you have received of the Lord. . . . If ever we are to meet—and God grant we may!—if ever, in the onward movement of Providence, Christians shall come more closely together, it must be through our all coming nearer and nearer to the great standard of truth, which is the Word of God.'

That is the plea which faithful pioneers have handed on to us. For this, by God's grace, we shall continue earnestly to contend, and trust to be able to say with our latest breath, 'We have kept the faith.' EDITOR.

Be Careful with Words.

BOYS flying kites haul in their white-winged birds.

You can't do that, when you're flying words. Thoughts unexpressed may sometimes fall back dead,

But God Himself can't kill them when their said.

Will Carleton.

Modern Missions Tested by the Scriptures.

'But I certify you, brethren, that the gospel which was preached by me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.' (Gal. i. 11-12).

All man knows, or can know, of the Gospel and scheme of redemption comes from Christ and His Apostles. God having revealed Himself in Christ, and Christ having sent His ambassadors into all the world, inspired and fully equipped, to make known the eternal purposes of His grace, we are thenceforward, throughout the day of grace, bound by an absolute necessity to receive the truth through this apostolic channel, and to preach it, without the slightest addition or subtraction.

I cannot but believe that workers in modern missions are in downright earnest in their desire to awaken sinners and lead them to Jesus. It is most gratifying to listen to the enforcement of the love of God to sinners; the love of Christ as exhibited on the Cross of Calvary; the completeness of the salvation He offers to the guilty; the universal character of Gospel invitations, and that now is the accepted time, now the day of salvation. These and kindred declarations are glorious truths.

Let me now enumerate just a few examples, out of many, of the errors promulgated, repeated, and reiterated with a pertinacity and vehemence quite appalling when their nature is considered: *'If only you sinners would look at Jesus you would be saved by a look at the Crucified One'; 'If you sinners would just believe in Jesus you are safe for eternity'; 'Sinners, you have nothing to do. Christ has done everything for you, you have only to believe that and you are saved'; 'What is the use of a dead man trying (O come to Jesus? He (Jesus) must*

make you alive by His Holy Spirit before you can come.'

All these statements are, in the light of the New Testament, untrue. Not one of these statements, nor anything like them, is to be found in the Scriptures; they are foreign to the teaching of Christ's first preachers, who were guided by that Holy Spirit whose power alone, through the word of truth, can convince and convert. And here let me say a word for those brethren with whom I am identified in the Church of Christ. People slander our faith by publishing that we slight the Spirit's work in the conversion of sinners. So far are we from being open to this charge, that with one consent, we hold that from the day of Pentecost, when the Kingdom of God was set up among men, to the present day, not one soul has confessed that Jesus is the Christ but by the Holy Spirit.

Allow me now to ask your attention to the teaching of Christ, in contradistinction to that we have cited.

Matt. xi. 28: *'Come unto me all ye that labour and are heavy laden, and I will give you rest.'*

John vii. 37: *'If any man thirst, let him come unto me, and drink.'*

Matt. xxiii. 37: *'O Jerusalem . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not?'*

John vi. 45: *'It is written in the Prophets: and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.'*

I have quoted these passages, out of many, simply to show that though men are described as 'dead in trespasses and in sins,' they are yet treated as living beings naturally, having ears to hear, minds to learn and understand, legs to walk, and power at least to come to Jesus and

receive blessing. God deals with man, as He Himself has created him, taking into view the science of the human mind, and the moral, free agency of the human will; and not as though man were a machine to be driven like a steam engine or dragged like a wheel-barrow. Hence man is always addressed by God as an intelligent creature, free, and accountable for his actions—free, and responsible for his choice. The language of Scripture is in accordance with this view of man's nature, when he is addressed in that sweet word of invitation, *Come!* And when he refuses, the language of the Saviour is again appropriate, 'YOU WILL NOT COME unto me that you might have life.' 'I WOULD, BUT YOU WOULD NOT.' Thus the responsibility is thrown on man. Where moral freedom is, there responsibility is, and the consequences must inevitably rest on man if he misapply or abuse such noble faculties.

Again, '*Sinner, you have nothing to do in order to be saved, Christ has done everything for you.*' We reply to this, that the narrative does not bear out the assertion. We read that Jesus 'finished the work the Father gave Him to do.' But, certainly, He has not finished those things God requires you to do as sinners who, through the truth, are led to believe in Jesus.

When convicted sinners asked the Apostles of Jesus what they should do to be saved, they did not perplex them by replying, 'Nothing sinner, nothing you can do!' They replied in the language of inspiration, 'Repent and turn again, that your sins may be blotted out,' 'Repent and be baptised everyone of you, in the name of Jesus Christ, for the remission of sins' etc., or 'Believe on the Lord Jesus Christ and thou shalt be saved,' as in the case of the Philippian jailer who, upon hearing and believing, was baptised.

You never read of an Apostle teaching men that as soon as they believe all is completed. You never read of an Apostle telling inquirers

to pray for the Holy Spirit to convert them. Nor do you read of Apostles praying God to open the windows of heaven and shower down His Holy Spirit upon sinners to bring them to Jesus. Nor do you read of an anxious room or penitent bench attached to those places where the Apostles preached.

The Gospel is God's power unto salvation to all those who believe it, and the Gospel message is accompanied with the conditions of pardon, 'Go into all the world, preach the gospel to every creature, he that believeth and is baptised shall be saved.' The Gospel message is the Spirit's instrumentality in bringing men to the Father; fail to preach the Gospel, and the Spirit does not convert; fail to preach the Gospel, and you fail to use the only channel of communication known to man between the Holy Spirit and man's spirit; fail to declare to enquiring sinners the conditions the Holy Spirit has attached to the Gospel for man's obedience, and you absolutely rob the poor sinner of the only means of knowing how, and when, the Holy Spirit testifies with his spirit that he is a child of God. Jesus has sent out the Gospel; He has laid down *tlqp* conditions to be complied with; and, upon compliance, those who believe the message can point their finger to the word, while their spirit leans on the testimony. But if you withhold these conditions, and tell a man he is saved if only he believe, then he has no testimony of the Spirit on which he can lean. He who leans on the Spirit's testimony can say, '*I have believed the Gospel, I have repented, I have been baptised in the name of Jesus Christ. Jesus said if I believe and then obey I shall be saved; and saved I assuredly am, if the Saviour's word be true.*'

We have no interest but in the truth. We have no objects to gain but the glory of God, the absolute authority of His Word, the salvation of sinners, and the ultimate union of God's children,

In view, then, of all that has been brought before you, I venture to say that many modern mission statements are of man, and dangerous to your eternal interests.

The Lord grant you all grace to receive the simple truth in the love of it, and a willing mind to obey it. By all that you hold sacred, that concerns your eternal weal or woe, I beseech you to ponder well the ground on which you hope for salvation. Let

judgement occupy the throne, and not a passing fancy or an excitement created by novelties. Let truth, simple truth, untrammelled by tradition and uncorrupted by any human admixture, be the object of your constant, earnest search; and let the authority of God's exalted Lord and Christ alone be binding upon your consciences and affections.

GEORGE COLLIN.

Frederick S. Nkhonde, of Namiwazva, Nyasaland.

'They that be -wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars, for ever and ever.'

THE intimation that Bro. Frederick had passed away on August 7th, came with stunning suddenness. We knew he was journeying towards the North-West on his Master's work, in response to a request for the Gospel to be preached there. He had to turn aside to a hospital for attention. Although discharged, he was unable to proceed, and returning home, wrote saying he would send another preacher. The next news was of his falling to sleep. Our own personal grief is shared by readers of the *Scripture Standard*, and by many others who had heard of the 'black brother' who worked for many years with Bro. Hollis and Sister Bannister, and who, when the white missionaries were taken away, continued so faithfully and well, that a number of churches were established in Central Africa. The work has been actively carried on by Brethren Frederick, Ronald, John, and others, and has extended to the north-west of Lake Nyasa, to the borders near Rhodesia, and into Portuguese East Africa. Bro. Frederick gathered round him a band of faithful men, who worked in loyal co-operation with him. It was in April that his wife was taken from him, and now, within four months, he has gone. We mourn, with all our brothers and sisters in the land so far away. Many times have we longed to visit and grasp them by the hand, but with our departed brother in Christ that meeting will have to wait 'until the shadows flee away,' and hope is realised in glory. We have received many letters

from individuals and Churches expressing sorrow and Christian sympathy with the bereaved. The gracious words of Bro. Georgeson (given below) will confirm brethren in their high esteem and regard for Bro. Frederick's sterling character and splendid work for his Master. w. M. KEMPSTER.

Testimonies to the Worth and Work
of Bro. Frederick,
by some who knew him.

BRO. JOSHUA CHONA.

We are all exceedingly sorrowful by his [Frederick's] death. We are of different tribes, so that the work has to be divided. Bro. Frederick had the love of all the tribes. In May, he went to baptise some people at Mlanje. On his way to Cholo, he went to see the doctor, as he felt ill. He was admitted to the hospital for treatment. Then he felt a little better and left for home. As he cycled to Mlanje he was taken worse, and was carried home. Though he could not work he was going to pee the new school building. But in the first week in August he weakened. On Sunday and Monday, he could speak a little, but on the Tuesday he could speak no more, and on the 7th he died, being buried on the 9th.

Brethren, pray for us and with us, for the Lord's work here. Bro. Frederick left two sons and two daughters, who will be taken away to heathen villages.

I am thirty-two miles from Zomba. In Nchen District, we have 206 members, and seven in Linwonde. All of you unite in prayer with us for the selection of a faithful brother, who will be able to control the work faithfully in the love of all the tribes as Frederick had.

BRO. W. GEORGESON.

He was a man of strong convictions and a likeable personality; a leader of men, he was true to the light that was within him. Baptised in 1909, and subsequently working for our missionaries as a teacher, he was wrongfully imprisoned in 1915, following the native rising. Through five years of trial, he never lost his faith, but emerged to take up his work again as before. . . . He showed leadership and powers of organisation above the average, and built up a flourishing Church without European supervision. He was a man of wide influence in his district. With little schooling, he was practically self taught, and knew his Bible well. Although at variance with us, he yet knew in what he believed and clung tenaciously to it. During his twenty-six years of witness for Christ, many, many souls have been brought into the Kingdom through his preaching and teaching ministry.'

Christian Advocate, Aug. 23rd, 1935.

. . . .

SISTER BANNISTER.

I wish you could have heard Frederick expound his idea of New Testament Christians to me. I wriggled like a worm, and wondered whether there were any amongst us. The folks here are far behind in many things; they have little of this world's goods, but some of them are far ahead of us in the things that are most honouring to Christ. The go-aheads at home would love to have a talk with Frederick. The persecution has done him good in many ways, and nothing would prevent him preaching Christ. The thing I admire in him most of all is his power for keeping on. He never takes a reSusal. If you must deny him, then he comes back with that thing again and again till he gets it. I wish he could be at your Conference, he would do you all good.

Year Book, Report, 1929.

BRO. H. PHILPOTT.

We left, in 1916, in the Zomba District, an earnest Church of three hundred members, with smaller groups in out-stations

within a fifty miles radius. It says much for the leaders who carried on, and Che Frederick in particular, that after more normal conditions returned these were shepherded, and the community steadily grew.

Christian Advocate, June 3rd, 1932.

'He being dead, yet speaketh.'

FROM a letter-written by Bro. James Anderson, in 1910:

THERE is a battle to be fought inside our ranks before long. It is, in my opinion, bound to come. Well, Jesus reigns, and don't you be afraid to stand right up for God, the Christ of the Gospels, and the Bible from cover to cover. Truth is long-winded, and that is the side that must win. When the old lines our fathers fought on fail, it is all up, and I shall allow every man to do what seemeth right in his own eyes after that. Christ endorsed the Old Testament, and the day that it is demonstrated to be unreliable I shall give up my faith in Christ. But fear not, the 'Old Book' will stand. The worst of the battle against the Old Testament is over, and scholars are now rallying in defence of the old lines. . . . The old stand is the only consistent one. If that is not sound, we are a lot of fools for standing to it, and we should give it up. If I have to move at all, I would as soon move a mile as an inch. I would as soon steal a pound as a penny. . . . Let us see that you and I win on the old lines or die with our faces to the foe.

Co-operation of Churches,

THE paper by Bro. John Anderson on the above subject sent out with this issue of the *Scripture Standard*, has been written at the request of the Conference held in Wigan, on April 20th, 1935. We trust that brethren will read and carefully consider the issues raised.

EDITOR.

False Teachers.

The duty of the Churches,

1. IT is a distinct part of the divinely appointed function of bishops or overseers in a Church to watch over the flock to guard and protect it against false teachers. To the bishops at Ephesus, Paul said: 'Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the Church of the Lord, which he purchased with his own blood. I know that after my departing grievous wolves shall enter in, among your own selves shall men arise speaking perverse things, to draw away the disciples after them. Wherefore, watch ye.' (Acts xx. 28-31) Thus, the bishops are to 'take heed unto' themselves 'and to all the flock,' and that, too, because false teachers—here significantly called 'grievous wolves'—would 'enter in' among them, 'not sparing the flock.' On this account the bishops are confronted with the solemn and inspired command: 'Wherefore, watch ye.'

2. They are distinctly commanded not to receive them into their houses. (2 John 10-11) If any one should dare to claim that this does not mean our homes or places of dwelling, then it would still be a fact that it cannot mean less than a solemn prohibition of bringing such teachers into our assemblies to honour and uphold them there as teachers of the people. A violation of this requirement has done untold injury to the cause of Christ, as is abundantly verified throughout the Church's history.

3. In the same passage the Churches are distinctly commanded not to greet the false teacher, and are solemnly told that, if they do greet him, they thereby become 'partaker in his evil works.' To greet one is to extend a welcome to one, or to address one with kind wishes; and the extension of such courtesy to false teachers is here distinctly forbidden. It is sometimes difficult, to obey this injunction, and where, it is faithfully obeyed the false teacher is liable to

set up the cry of being made the victim of discourteous treatment; but nevertheless, Churches should obey God rather than man.

4. They must 'mark them.' The word for 'mark' here means to 'see' or to 'watch,' and it is correctly rendered 'mark,' because such teachers are to be watched or seen so that they may be distinguished from true teachers, and that the Churches may thus be able to mete out to them the required treatment.

5. On the final treatment of false teachers, the same passage enjoins the solemn requirement that the Churches 'turn away from them.'

Now, was any line of duty ever more plainly pointed out? It really seems that it would be practically impossible for language to make anything plainer. Hence, the Churches are simply without any justifiable excuse in any failure at this point to do their duty. Moreover, it is plain that this course toward unsound teachers would effectually stop them, and this is precisely the divine purpose in view, which is thus expressed by Paul: 'For there are many unruly men, vain talkers, and deceivers, specially they of the circumcision, whose mouths must be stopped.' (Titus i. 10-11) There is no other way to stop them.

M. C. Kurfees, in *Gospel Advocate*.

Our Task.

MANY of our own are quite content with the situation, and not a few have forgotten, or failed at all to conceive, the fact that we are an aggressive, invading army in the denominational world. . . . Were we not called into existence by a straightforward 'Declaration and Address'? Did we not set forth upon our simple, divine mission, authorised by the express will of our Lord and Master, namely, the bringing about of Christian unity in order that Christianity might become universal? F. W. BURNHAM

in *Christian Evangelist*.

Bible Readings.

OLD TESTAMENT.

Psalm THERE is a reflex action **cxlvii** arising from praise to God. It is good, comely, beneficial, to those who render such. The goodness, power, and tenderness of God might impel men to praise Him. His understanding is infinite, yet men of finite minds are ever ready to substitute their view of what God ought to require for that which God has required. Such is the folly of those who quote verse 7, as to 'singing praises upon the harp unto God,' and urging this as a reason for importing the practice into the new dispensation. It would be as logical to quote Psalm li. 19 for animal sacrifices now.

There is probably no greater wonder in all the world than how its myriads of creatures are fed. Only the gracious hand of a bountiful and powerful Creator could accomplish this marvel.

Psalm The Psalmist throws into relief the things that God has **cxii.** done, and those He has made—mighty deeds in the overthrow of enemies and the redemption of His people Israel, and mighty works of creation. There is no end to His righteousness. This is seen in all dispensations, and His works are as a memorial of all-embracing goodness in that Covenant under which the Psalmist lived. How much more truly can we reiterate the Psalmists words, when we consider the greatness of the Covenant of which we have been made partakers, and the redemption wrought out for us. Truly, they are wise who make the fear of the Lord their first, best, concern.

Jer xxxi The Prophet of **1-9** lamentations is also the herald of hope. At the same time, is the 'latter days' of chapter xxx. 24. Whether the language of verse 2 be applied to the redemption from Egypt or Assyria, it is equally true of a people rescued from their plight only

by the strong arm of God. Israel, even now in bondage, will yet be made to prosper, and be settled in their land. Under the law, fruit borne by a tree must not be eaten the first three years, the product of the fourth year was dedicated to the Lord. Only in the fifth year could the owner eat of it. Here the prophet foretells the planting of vines and the eating of the fruit (R.V.). Hence, settlement of the people in the land.

The day of repentance, like that of the prodigal, is the necessary preliminary to God's favour. 'I will arise and go to my father,' will yet be Israel's cry, and they shall be led with tears of joy to accept a Saviour who waits to be gracious.

Psalm xlv1 breathes the very spirit of confidence in the living God. The earth changing, the mountains moving and cast into the sea, were probably intended as figurative expressions of the movement of nations against God's people. In the succeeding verses, it is literally the nations who rage, and the kingdoms that are moved. While these cause havoc and desolation, it is only by permission of God that such things come to pass. When His voice commands it, then shall be scattered they that delight in war.

NEW TESTAMENT.

Mark 4:1-20 Matthew gives a more full account of this parable

What a fitting emblem is the sower of seed for the Proclaimer of the New Dispensation. The result does not lie wholly or mainly with the Sower. There are three degrees of fruitfulness, but only one cause; there are three causes of unfruitfulness. Sceptics suggest that Jesus threw dust in the people's eyes, when He spoke in parables, that they might not understand. Now the twelve were no less dense than the multitude, as to the meaning. How then could Jesus say of them, 'unto you is given the mystery of the kingdom,' etc.? The

difference lay in the fact that the twelve had the grace to come to the Saviour for enlightenment, and for their benefit there is unfolded His plan of sowing, with its comparative success and failure, to continue till the harvest is ripe for the great sickle of God.

Acts ii A continuation of Peter's **22-47"** first Gospel sermon. Having defended himself and his fellow apostles from a charge of drunkenness, he proceeds to speak of Jesus as a Man approved of God by the works which He did (See John iii. 12). Though in God's purpose, the Lamb of God was slain from the foundation of the world, there was no lessening of their crime in crucifying the Lord of Glory. Peter claimed eternal life for Him who was the burden of the psalmist's song (Ps. xvi. 8-11), shows it could not apply to David, but to Him whom God had raised, who therefore fulfilled the prophecy in that He was not left in Hades (the unseen world to which all the dead must pass), nor did His flesh see corruption. He is risen and sits at the right hand of God till every enemy is become the footstool of His feet. A wonderful sermon, a wonderful command, and a wonderful response. It is not mere chance that at the giving of the old law three thousand perished, and that at this sending forth of the new law from Jerusalem three thousand should be born again.

Acts 3 1-19 Peter and John going to the Temple are hailed by a beggar. Peter's answer may

have discouraged him, but a greater boon than that which he had asked is bestowed. The curiosity of the crowds affords Peter a further opportunity to preach Jesus. He accuses them of having delivered up and denied the Holy and Righteous One, the Messiah, whom God had raised from the dead and exalted. Here, in the power imparted to the lame man, is the evidence for what he asserts, Again,

O.T. prophetic writings (Deut. xviii. 15) are advanced to further his argument. Blessing is only found in turning away from iniquities.

Acts iv 1-14 While Peter and John were speaking, the authorities, troubled as to the effect of

their preaching the resurrection of Jesus, had them arrested. Their apprehension did not hinder the good work, as their message was accepted by thousands.

Their accusers (mainly Sadducees, who were antagonistic to ideas of resurrection and future life) asked by what power they had done THIS. They cannot deny the miracle, and seek to avoid the admission of it. Peter—the Holy Spirit speaking in and through him—assures them that the healing of the man is the work of Jesus, whom they had crucified, but God had raised. Again Scripture is cited (Ps. cxviii. 22) to prove that all this was foreseen of God and foretold by His prophets of old.

Higher Criticism.

SHAKESPEAR has his critics, who deal with his works, much as the Higher Critics do with the Scriptures. They assert that Shakespear could not have written the plays, and they profess to find hidden within the works themselves certain cryptic indications that Lord Bacon was the real author.

Now, a peculiarity of Psalm 46 (which is the O.T. lesson for October 27th) is that we can find something of a similar nature. Shakespear was born on 23rd April, 1564, and died 23rd April, 1616. What more likely than that 46 should be a favourite number of Shakespear's? Now, counting from the beginning of this forty-sixth psalm you will find the forty-sixth word is 'shake,' and counting from the end, the forty-sixth word is 'spear.' On the methods of the critics, there would seem to be no doubt whatever that Shakespear wrote the psalms!

'Is the Bible True?'

THIS is the title of a book written by Basil F. C. Atkinson, M.A., Ph.D., and published by Thynne & Co., Ltd., London. (2/6 net.)

Mr. Atkinson, who is Under-Librarian at Cambridge University, has given us a stimulating book. Speakers especially should read it. The subject of Inspiration is adequately dealt with, and he shews that the accuracy of our Bible 'points to the controlling care of God.'

In the chapter on, 'Is the teaching of the Bible true?', Mr. Atkinson deals with the evolution theory, and proves it to be only a THEORY. He quotes Prof. H. F. Osborne, of the American Museum of Natural History, as saying, on November 28th, 1931, 'We are more at a loss than ever before to understand the causes of Evolution. One after another, the Buffonian, Lamarkian, Darwinian, Weismannian, and De Vriesian theories of causation have collapsed.'

The chapter on History is stimulating. Dealing with Abraham at Ur, he says, 'It was a city of high civilisation, and our knowledge about it helps us to understand how much Abraham and Sarah gave up when they went out to be wanderers at God's command.' He mentions that at Gaza, Sir Flinders Petrie found a weapon made of the jaw of a horse, or ass, with teeth sharpened—a formidable weapon.

The author has little difficulty in dealing with apparent contradictions in text of the O.T., and the J.E.P.D. theory is dealt with in the section on the Pentateuch.

The chapter on, 'Do the Gospels contradict each other?' is most illuminating, and the moral problem of the O.T. is discussed at some length.

Young speakers would do well to ponder, Bible in hand, the chapter on 'Positive Evidence,' proving our Lord's words that the Scripture cannot be broken.

A book to buy, read, and study.

A. L. FRITH,

The Face of Jesus Christ.

THE only portraiture of Jesus we have is that contained in the four Gospels. We cannot pick out bits here and there from these historic records and build another Christ according to our fancies. We cannot take the marvellous portraitures of that incomparable Life and paint other features there and pass them off on mankind as the original of Him who, as Jean Paul Richter says, was 'the Highest among the holy, and the Holiest among the high, who, with His pierced hands, lifted empires off their hinges, turned the stream of history from its channel, and still governs the ages.'

R. j. COOKE.

Modern Thought.

THE blessed evangel, that God is Love, is so exclusively emphasised that the idea of God as the Holy One, who abhors iniquity and will punish the transgressor, has become, in current theological literature and in the minds of many, a vanishing remnant of mediaeval theology.

The incomparable sacrifice on Calvary becomes, in some quarters, martyrdom to a moral ideal. Christ, the Redeemer, becomes Christ, the Exemplar. The consciousness of sin is no longer so keen that a blood-atonement for the sin of the race is a necessity in the thoughts of men—who often, amid the discordant cries of theological criticism, the revamping of old heresies, the materialism and aggressive coarseness of modern life, know not what to believe, and end in believing nothing that makes any serious draft on wavering faith or indolent intellect.

R. j. COOKE.

Correspondence Classes.

AS intimated in our September issue, the Correspondence Classes have been resumed and copies of the first set of papers can be obtained from J. Scouller, 79 Tweedsmuir Road, Glasgow, S.W.2,

Over Organisation.

THERE is a parallel between newspapers and Churches which both might study to their profit. Both are afflicted with over-organisation, than which there is no surer bar to efficiency . . . With the Churches, as with newspapers and other things, there was first a purpose and then a machine—a simple purpose attained by simple means, a machine to achieve it a little better. Little by little the machine grew more elaborate, little by little it ousted the craftsmen; there came a day when its creators gave it worship. They worshipped the machine, and forgot the purpose which called it into being. HUGH REDWOOD.

Aids to Worship. What Experts say about them.

JOHN WATSON, D.D.

'THE New Testament saints began without an orchestra, and really seem to have managed their praise for some time on common-sense principles, doing the best they could with joyful lips, and singing bravely in black prisons. . . . There were days, and some of us who are no longer young can remember them, when no instrument was used in public worship, and where every aid of this description, except a tuning-fork, was judged to be a return to the elements of the Old Testament.

Nowadays—people who will harden their hearts against the most useful charity will subscribe to an organ fund, and what cannot be secured by subscription will be obtained by a bazaar with gambling.'

[After describing the break down of the organ, and its being in the repairer's hand for months he proceeds]—

'During the interim, the members of the congregation will have forgotten that it is impossible for educated people to praise God without instrumental music, and in sheer absence of mind they will be singing

more heartily than they have done for the last ten years. As there is no organ the fancy tunes will have to be given up, and the people will be allowed to worship God with all their might. Ignorant strangers coming into the Church, and not remembering that there is no organ, will say they never heard better singing in their lives. . . .' [While the organ is in the doctor's hands] 'the congregation will be torn between two minds, secret satisfaction when the organ is not going and it has a chance of singing free, and a fierce desire to cart it away and have it thrown into the nearest river.' *Church Folks.*

NORMAN MACLEOD, D.D.

'THERE were some persons who had conscientious scruples to the use of instrumental music in connection with Church praise . . . There was NO AUTHORITY FOR IT IN SCRIPTURE, but their was also NO AUTHORITY FOR INFANT BAPTISM.'

[Capitals ours. It is as easy to find justification for Infant Baptism in the Scriptures as for Instrumental Music in worship. Advocates of the Organ cannot successfully challenge supporters of Infant Baptism, ED. S. S.]

News.

Devonport.—Change of Secretary. The Secretary of the Church now is Bro. Lake-man, 69 Woodville Road, Swilly, Devonport, Plymouth.

Birmingham (Summer Lane).—Four more additions since last month's report give us further cause for rejoicing and thankfulness. On the 18th August, John Graham, Laura E. Phillips, and Lillian G. Cottom were baptised into Christ, and on Lord's Day evening 8th September, Mrs. Laura Vale also passed through the waters of baptism in obedience to her Lord's requirements. FRED. C DAY.

Aberaman.—Once more the brethren here had the joy of fellowship with our Bro. T. E. Entwistle, who laboured with us to the month of July. Much sowing of seed was done in the neighbourhood by open-air

meetings, the increase we have left in the Lord's hands. One more has been added to the Church, by the immersion of David Hurcombe, a youth of fourteen years. The great success of Bro. Entwistle's visit was the instruction he gave in the truth of the Word, being of much benefit to us who have taken the stand. We pray continually for the harvest. P.A.

Obituary.

Newtongrange.—Sister Margaret Brown Allen, after a long illness borne with Christian patience, fell asleep in Jesus, on September 12th, in her 87th year. About forty-five years ago, she was immersed into Christ, and was among the first members of the Church here. Whenever health permitted she was with us around the Lord's Table. She rejoiced to see all her family of thirteen sons and daughters confess the Saviour and become united to Him. Her remains were laid to rest in Newbattle Churchyard on September 14th. Bro. Cros-thwaite conducted the services in the house and at the grave.

Newcastle-on-Tyne.—News is to hand (somewhat late) of the passing of Bro. John Wilson. A native of Maryport, Cumberland, he remembered the 'breaking of bread' services in his youthful days held in the homes of the brethren there. He was baptised at the age of seventeen, and was associated in Church fellowship with Bren. Daniel and George Collin, stalwarts in the faith in those days.

As an engineer, he travelled at home and abroad, ultimately settling at Workington, where he served as Church Secretary and on the oversight. Later, he removed to Newcastle. A warm-hearted brother, reliable in Church duties, specially devoted to New Testament principles, a strong opponent of innovations in worship, he delighted in the Word, and in the perusal of books aiding in its study. He passed to his reward on June 22nd. A son and two daughters are left to mourn his loss, and we commend them to the One in whom he trusted, and pray they may worthily follow in his steps. c.B.

Devonport.—We regret to report the loss of a valuable and faithful member, Bro. George Philip Goodfellow, who passed away on July 20th, aged forty-nine. He gave himself to the Lord about thirty-three years ago, and for many years faithfully

served the Church as an elder. He was zealous for the truth, and contended earnestly for the New Testament Church.—He is greatly missed by the Church, and our sincere sympathy goes out to his family in their sorrow. We sorrow not as those without hope, but look forward to the glorious resurrection morning. B. CLARKE.

Canada.—Bro. John T. Cartwright fell asleep in Jesus, on August nth, at Fruitland, Ontario, Canada, aged eighty years. He was baptised some fifty-five years ago at Doncaster, Yorkshire. For twenty-five years he was in fellowship at Wortley, Leeds, serving the Church faithfully as an elder for about eighteen years. Later, he gave good service to the little Church at Hill Top Street, Leeds. For the past thirteen years, he has been in Canada rendering much appreciated help to the Churches there. His wife was killed by a motor about twelve years ago, and his son, Clifford, who during the great war was a conscientious objector, and among those in France who had the death sentence read over them, died in Canada, on March 3rd, 1933.

We have known Bro. Cartwright and his family since the beginning of 1901; when we went to labour as a full-time evangelist in Yorkshire, and recollections of many periods of happy fellowship are recalled. Bro. Cartwright was a man of the Book, loyal to the Restoration plea, and an earnest advocate of New Testament teaching. He had the joy of seeing his family become loyal adherents of the cause he loved so well. We could tell of much kindly encouragement received from him, and of loyal support during stirring and difficult times in Yorkshire. 'Blest be his memory, and blest his bright example be.'

We commend the bereaved ones to their father's God, knowing that they sorrow not as those without hope, but look forward to meeting as an unbroken family in the presence of the Lord. EDITOR.

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