

THE SCRIPTURE STANDBAR

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

WATCHWORD FOR 1941:

'Occupy Till I Come.'

(LUKE XIX. 13.)



THE parable from which our watchword is taken had been acted in real life. Judea was under subjection to Rome, and Archelaus, the son of Herod, had to journey to that far country to receive the kingdom over which his father had reigned. (Matt. 2:22). An embassy did follow Archelaus boldly declaring, 'We will not have this man to reign over us.' On his return 'having received the kingdom,' he raised to positions of honour those who had supported his claims, and put to death his opponents.

This parable was spoken to correct the views of those whose thoughts of the Kingdom of God centred in the earthly Jerusalem, and here, as in other places, Jesus shows that their thoughts were not His.

The nobleman, (how truly noble was Jesus in rank, words, and deeds), must go into a far country to receive the kingdom, and He must go by way of the Cross. The Scriptures plainly show that the Christ must

first suffer and then enter into His glory; and because He humbled Himself even to the death of the Cross, 'God hath highly exalted him, and given him a name which is above every name.'

Peter, addressing a crowd of religious Jews, declared that God's promise made to David, 'that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne,' was fulfilled in the resurrection, ascension, and coronation of Him whom God bath made both Lord and Christ.

Peter quoted Psalm ex., where David speaking by the Spirit, shows that the successor he looked for was one who would sit not on an earthly throne in Jerusalem, but on a heavenly throne at God's right hand, ruling over a willing people in the midst of His enemies.

That Jesus is King is clearly demonstrated by the New Testament Scriptures. He is seen 'crowned with glory and honour,' as 'King of kings and Lord of lords.' The New Testament makes equally clear that the King will return. He said, 'The Son of Man shall come in the glory

of his Father with his angels; and then he shall reward every man according to his works.' 'I go to prepare a place for you . . . I will come again, and receive you unto myself, that where I am, there ye may be also.' Heavenly messengers declared, 'This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.' The inspired Paul affirmed that 'the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God.' When Jesus comes, He comes not as 'the silent lamb to slaughter led, but as the anointed Judge of the living and the dead.' 'The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that 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 . . . in that day.' This plain statement is sufficient to shatter fanciful theories based upon false interpretations of figurative language found in other parts of the Word.

When Jesus comes He will reward the faithful, and punish the disobedient.

Meanwhile the King's command to His disciples is, 'occupy till I come.' That old English word occupy means to trade with, do business, be busy. 'The King's business is urgent.' In the parable, pounds were committed to the servants. To us is committed the Gospel of Christ, 'the faith once for all delivered to the saints.' We are stewards, and all we have: time, talents, money, are to be held by us as a sacred trust, to be used for the advancement of the King's cause, and the glory of His name. 'Be Busy/Do Business,' 'Redeem the time,' buy up the opportunity. As the keen man of business watches the markets

so as to buy and sell to the best advantage, so the servants of the King of kings must make the most of every opportunity to do good business for Him. 'The children of this world are in their generation,' said Jesus, 'wiser than the children of fight.' They sacrifice the spiritual and eternal things to gain the earthly and temporal. We are to reverse that order and sacrifice the earthly and temporal to gain the spiritual and eternal. The child of this world by his strenuous efforts only secures a temporal reward and home, the child of light, if faithful to the end, secures an eternal reward and home. Of sinful men the prophet Micah said, 'They do evil with both hands earnestly' In the pursuit of worldly things, pleasure, sport, business, politics, every effort is made, and every nerve strained to gain the end in view. But in the service of the Lord it is more true than we mean when we sing the words:

**'Our hands are weak,
Our knees are faint,
Our soul cast down.'**

And truly,

**Weak is the effort of our hearts,
And cold our warmest thoughts.**

'Occupy,' be busy, 'till I come,' 'always abounding [busily occupied at all times] in the work of the Lord.' How shall the King find us when He comes? At the beginning of 1941 let us make this our watchword 'Occupy till I come,' and let us ever remember that at any moment the King may return and demand an account of our stewardship.

**'O that each in the day
Of His coming may say,
'I have fought my way through,
I have finished the work Thou did'st
give me to do !'**

**'O that each from his Lord
May receive the glad word,
•Well and faithfully done !
Enter into My Joy, and sit down on My
Throne.'**

Was Paul Deceived or a Deceiver ?

IT is generally considered that the 18th Century was the darkest period in the history of Christianity since the Reformation. Sceptics, agnostics, rationalists, and unbelievers abounded. It was considered a mark of intelligence to be opposed to the Christian religion. Men of all classes deemed it quite an honour to be identified with infidelity. Spiritual darkness filled the land, and as a consequence, morality was correspondingly low.

There were exceptions, however. God did not leave Himself without witness. Notable examples being the Brothers Wesley and George Whitfield. These and others nobly held aloft the torch of truth.

Two devoted friends lived during this period: Lord Lyttleton and Gilbert West. Both imbibed the principles of infidelity. Fully persuaded that the Bible was a fraud and an imposition, they were determined to expose the cheat. With this purpose in view, Lyttleton chose the conversion of Saul of Tarsus, and West the resurrection of Christ as subjects of adverse criticism.

Both began their task with prejudice, bitterness, and intense hatred. They made thorough examination of the New Testament in the certainty of proving to the world the falsity of Christianity, thus destroying the faith of Christians.

They worked independently, for a long period, and left no stone unturned in their investigation. Like Voltaire, their boast was that when their task was completed there would be neither Christianity nor Bible left. Wonderful to relate, however, as a result of their search they themselves were convicted of the veracity of the Scriptures, and were won over to the faith that they had set out to destroy.

When they met it was as the conquered rather than as conquerors. Instead of congratulating each other as they expected, upon their triumph,

they confessed that the evidence was so overwhelming that they were now fully persuaded of the truth of the Christian religion; and that the gospel of the grace of God had won its way into their hearts. They had found the pearl of greatest price, and as the hymn declares, they could now 'sing for joy.'

As a result of their wonderful experience, the world has been blessed with two treatises on the truth of Christianity; Lyttleton writing, *Observations on the Conversion and Apostleship of St. Paul*, and Gilbert West, *Observations on the History and Evidences of the Resurrection of Jesus Christ*. Surely, we can say: 'these men set out to mock and came back to praise.'

The purpose of this article is to examine part of Lyttleton's evidence to the truth of the religion of Jesus in the hope that the reader's faith may be strengthened in 'the things most surely believed amongst us,' and that we may thus play our part in the defence of the gospel of our Lord.

The Treatise begins by producing all the facts gathered from the New Testament relating to the conversion of Saul of Tarsus. The Acts of Apostles and the Epistles are brought under review, and the result is a fine and weighty document.

Then the writer states from propositions :

First: Either Paul was an impostor and said what he knew was false, with intent to deceive; or,

Second: Paul was an enthusiast who imposed upon himself by an exaggerated imagination; or,

Third: Paul was deceived by the fraud of others; or,

Lastly: What Paul declared was the cause of his conversion did really happen, and therefore the Christian religion is unquestionably true, and is, moreover, the Divine revelation that it claims to be.

Consider the first proposition: 'That Paul was an impostor, and said what he knew to be false with the intent to deceive.' If that is true, we would ask: what could have induced Paul, while on his way to Damascus, with hatred and bitterness in his heart against Christ and His disciples, to turn round absolutely, and himself become a disciple?

Was it wealth? An examination of Paul's record proves that this could not possibly be. All the wealth was on the side of those whom Paul was forsaking; all the poverty on the side of those with whom he was now identifying himself.

The Acts of Apostles shows that many of the people who had embraced the faith were so poor that the few who possessed worldly goods sold them and laid the proceeds at the Apostles' feet, that distribution might be made to provide each disciple with the necessities of life. So there remained no wealth amongst those early Christians.

Later, Paul himself refused to take anything for his labours in the Gospel, but worked with his own hands to supply his own needs. He was a tentmaker. Writing to the Corinthians, he said: 'Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no sure dwelling-place; and we toil, working with our own hands.' That is a picture of poverty, suffering, and hard toil to earn one's daily bread.

On the occasion of his farewell to the Ephesian elders, Paul says, 'I coveted no man's silver or gold or apparel. You yourselves know that these hands ministered unto my necessities and to them that were with me.'

Again, Paul forsook the Jewish faith with its temple and almost boundless treasury; while his zeal in destroying the 'sect of the Nazarenes' could have resulted in his becoming rich and great.

Instead of that, however, he cast in his lot with the poor, persecuted disciples of Jesus, among whom he became probably the poorest of the

poor. Almost the last picture we have of the great Apostle is near the close of his life. We see him an old and weak man, with emaciated frame, as a result of his many sufferings; almost naked in his Roman prison house, shivering with the cold, and pathetically asking in his letter that his cloak might be sent to him to keep him warm. Think of it! And yet, under conditions so distressing, he was more concerned that 'the parchments' might be sent to him. As much as to say: But even if you forget my coat, don't forget my Bible. What profound love for the living Oracles!

No, Paul did not seek wealth in embracing Christianity. It did bring him extreme poverty with regard to worldly things, but the greatest spiritual wealth and riches in the Heavenly Kingdom. Hence, he could say of himself, 'being poor, yet making many rich.'

Was it love of reputation that led Paul to embrace the faith? Surely not. The Disciples were held in universal contempt. Their Leader had been put to an ignominious death as a criminal. His name was held in desecration, and His followers were 'despised and rejected,' like their Lord.

The Apostles themselves were considered ignorant and illiterate men from the point of view of the education of their day. Their education was from Heaven.

They were looked upon with utter indifference by the so-called wise and great; they were nonentities, nobodies! The leaders of the nation rejected their teaching, and persecuted the disciples to the death. The preaching of Christ crucified was 'to the Jew a stumbling block, and to the Greek foolishness.'

There was no popular reputation for the Apostle by separating himself from his friends, and by throwing in his lot with the poor fishermen and their companions. To be held in

contempt by his former religious associates for betraying the Jewish cause (as they thought) was just the reverse.

The reputation that Paul, as Saul of Tarsus, could have built up was destroyed utterly, the very hour when he espoused the new religion, and from that day contempt and ostracism were his accustomed lot.

He says of himself and of his fellow Apostles: 'We are accounted as the filth and offscourings of all things.' No, it was certainly no high reputation that Paul sought.

Was it power that Paul wanted? Let us enquire. Men have gone to great lengths to get possession of power and dominion over their fellows. Mahomet, the Popes, and others have put forward spiritual claims to further their own material and temporal ends, while, in our own day, we are having an exhibition of what men will do for dictatorship.

Did Paul do anything like this? His life, from his conversion, is a complete repudiation of such a suggestion. He was no self-seeker. He had no worldly ambition. Earthly things had been deliberately set aside for things of higher value.

Writing to the Philippians, he said: 'I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord, for whom I have suffered the loss of all things . . . that I may win Christ, my Lord, whereby the world is crucified unto me, and I unto the world.'

He assumed no pre-eminence amongst his fellows, so that the pre-eminence of the Christ might be maintained. He was the humblest amongst the disciples. There are three classic passages which show the Apostle's growth in the Christian grace of humility. Early in his Christian career, he referred to himself as 'not worthy to be called an apostle.' Later, he said that he was 'less than the least of all saints.' Towards the end, and probably with a recollection of his own persecution

of the disciples, he declares himself as 'the chief of sinners.' What fine humility!

He referred to those with whom he laboured as 'fellow workers,' 'fellow servants.' He did not 'lord it' over the Churches, but always wrote and served in the spirit of his Master. When the Corinthian disciples were calling themselves by his name, he said: 'Was Paul crucified for you? or were ye baptized in the name of Paul?' Again, 'We preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake.'

Those who seek to influence and dominate the people usually, first of all, flatter them. Paul never did that. He rebuked the Churches for their sins. He did not hesitate to condemn when they reproached him for doing so. He always proclaimed 'Christ, and him crucified,' and hid himself behind his Lord.

In answer to the suggestion that Paul sought power and glory for himself, we would reply that he was content to be nothing that Christ might be 'all in all.' Paul an impostor? The very thought is repugnant and utterly unworthy. An impostor's attitude would have been the opposite of Paul's.

The examination of Paul's career, and all his labours and writings prove conclusively, therefore, that the Divine Revelation, and the Christianity of Christ and His Apostles, as revealed in the New Testament, are worthy of all acceptance.

All the attempts of sceptics and agnostics to overthrow the Church that Christ has built upon the foundation of apostles and prophets, have failed and will fail, ignominiously. The cause for which he and countless others have suffered and died will live on notwithstanding the onslaughts of foes and the unworthiness and failures of friends, and the deeper our search of this matter, the deeper grows our conviction that

Paul himself was the strongest evidence of the truth of Christianity.

In succeeding articles, the remaining propositions will be briefly dealt with. Meanwhile, may all who read this testimony be confirmed in the

things believed amongst us, and be strengthened in their faith in God and His Christ; and value, in a real and abiding sense, the great salvation secured by the sacrifice of our Divine Saviour.

JAMES HOLMES.

The Books of Daniel and Revelation.

TWO most interesting books of the Bible for present day experiences are those of Daniel and Revelation. They were written in times of crisis, by men who witnessed and shared trials and difficulties because of their faith. Daniel saw the destruction of Jerusalem by Nebuchadnezzar, King of Babylon, six hundred years B.C. Time and again, the Jewish people had been warned of their impending doom, but still remained stubborn and unrepentant. At last, the hour of woe dawned, and calamities without a parallel in their long history overtook them. The country was perished, Jerusalem was besieged, the Temple was destroyed, many died through famine and disease, more were slain with the sword, and the remnant carried away into captivity. Thus, -the seed of Abraham, who had been brought out of Egypt nearly a thousand years previously, were now in a worse plight than when in their former bondage. It was a terrible revelation of God's judgment and punishment, which they had brought upon themselves by continued unfaithfulness to the Old Covenant, made with their fathers at Mount Sinai, and upon their fidelity to which their national prosperity depended. It was the darkest night in Israel's history. It seemed as though sun, moon and stars, had ceased to shine. It looked as though the Divine purpose had failed, so far as the nation was concerned, and that the mighty army of Babylon was now supreme in God's domains. To correct any such false notions, the revelations and prophecies found in Daniel were given. They served to

strengthen and stimulate the flickering faith of those who remained true to God, and to set a limit to human power, even that displayed in the mightiest of earthly empires. And, at the same time, laid a strong and ever expanding basis, whereupon future generations of faithful men and women might rest their hopes in the ultimate conquest of righteousness and truth, as the great and phenomenal purposes of God unfolded themselves through successive ages and changes, wrought by the rise and fall of great human powers. It is a most wonderful book. Two thousand, five hundred years have not destroyed its meaning, nor its interest. But contrariwise, it is all the more valuable to us because we can look back upon the history of the world, and see the wonderful harmony which prevails between Daniel's visions and predictions, and the great events which have shaped the course of history from then until now.

John's Revelations also came from a period of major crisis in the Church's fortunes and struggles. And it was a time of crisis so far as John and many of his associates, were concerned. The Church had been in existence just a little over sixty years, and, no doubt, the apostle was the last of that noble band of men chosen by Christ to introduce Christianity to the world, both Jewish and Pagan. He was, at the time, a prisoner on the Isle of Patmos, in the Mediterranean, because of his faith and preaching of the gospel, being placed there by the Roman authorities. During the intervening years since that memorable time when Peter proclaimed Jesus,

as Lord and Christ at Pentecost in Jerusalem, much had happened. The Gospel had been faithfully proclaimed, first in the Jewish capital, then throughout" Judea, and also in Samaria. Later, mainly through the ministrations of the great apostle Paul, it had been carried, far and wide, throughout the Roman Empire. All the principal cities had been centres of great activity, and numerous Churches had been founded. At first, the Jewish Sanhedrin started the official opposition, and this had resulted in many martyrdoms. But it was not until later, when the gospel was beginning to exercise a tremendous influence throughout the Empire generally, that the Roman powers became antagonistic. From then onwards, during nearly four centuries, the fortunes of the Church varied, sometimes enjoying peace and quiet; anon, a provincial persecution would break out. And sometimes the full power and authority of the Empire would be employed in crushing what was regarded as a seditious and revolutionary movement. John was living at such a time. Multitudes on the mainland of Asia Minor were suffering for the faith. It would seem to many that the Church must, sooner or later, give up the contest in what seemed an unequal struggle, when law and authority, custom and hoary tradition, pride and prejudice, were pitted against unarmed bands of innocent men and women, whose only defence was implicit faith in their unseen Lord and Saviour, and fidelity to His teaching, though suffering and death confronted them always.

Jesus had said 'The gates of hell shall not prevail against it,' but the implication is clear, they would try, and the subsequent history of two thousand years has illustrated the hidden meaning of those dynamic words. For sixty years the struggle had waged, many had suffered and died. The apostles, one by one, had been martyred, and John remained. Still, the fight continued, Rome's armed might on the one hand, truth

and godliness on the other. Yet, already a strange phenomenon had revealed itself. 'The blood of the martyrs became the seed of the Church.' The more the Church suffered, the more she grew. Thousands came over to the new faith to bleed and die, rather than recant. It was amazing. Still, many hesitated and compromised. Poor suffering souls, it was a terrible test, so unlike anything we have ever witnessed, and so it would be unfair and unwise to condemn them. Many of us fail to-day under far different circumstances. Their sufferings should spurn us to greater service and loyalty.

Naturally, the result of this great conflict would figure largely in the talks and discussions of those early saints. How long would it go on? In which way would it end? Would righteousness cover the earth as the waters the deep? These and similar questions would arise. Probably, whilst John was in the Spirit on the Lord's Day (Rev. i. 10), he mused on similar things, and wondered what lay in the womb of dark futurity.

But there was another great cause of anxiety which already troubled many faithful followers of Christ in early day, the beginnings of apostasy. This was a far more sinister evil than persecution, and was destined to play a far more hazardous role in the centuries which were to elapse, than all the avowed enemies of the faith combined. Working from within the movement, like a cancer in a diseased system, this great ravager of the most beneficent enterprise ever launched among men, slowly ate its way into the body of the Church. Very soon the vitals were affected, and slowly but surely, this most malignant spiritual disease spread throughout the entire cause. For centuries it continued, until it reached its most extensive enormity, when professing followers of the meek and lowly Jesus exalted and deified one of the human species, and acknowledged him as God's representative in all things spiritual and temporal. Could

human presumption go further? Could human credulity sink lower?

The Revelation of Jesus Christ was given to John for the blessing of the faithful in the ages to come. No doubt, in a very short time, this beloved Apostle passed into his rest. The last of the inspired witnesses of Jesus Christ were removed, but they left behind a rich library of history, instruction, example, and warning, to serve as a guide for future ages, but withal, it was incomplete. The last book of the New Testament is a fitting epilogue. It continues the history of the Church to the end of time, faithfully portraying in appropriate symbolic language the great conflict yet to be. The fate and fortunes of the mighty Roman Empire are definitely outlined. The trials and persecutions of the Church

are foreseen. The rise and development of the Romish apostacy delineated, and the final destruction of this great enemy of the truth vividly forecasted. What a marvellous work this is! How indebted we are to the Father of Spirits for this illuminating appendage to that revelation in which He has abounded towards us, having made known unto us the mystery of His will. In these troublesome times how good a thing it is to be able to turn to this chart of history, and put our finger upon the exact spot where contemporary events are singularly depicted, and realise, that in spite of all our tribulations and sorrow, all things move forward in subordination to the supreme will of Him who inhabits eternity, and animates the earth with His presence. J. B. KENDRICK.

Two 'Old Paths' Stalwarts.

RECENT months have witnessed the departure of two devoted supporters of Old Path principles: Bren. J. R. Edwards, of Bristol, and J. J. Bryden, of Birmingham. Both for long years had stood adamant on New Testament ground.

We fully endorse what was written of the former in the *Scripture Standard* obituary notice. Desiring to keep entirely free from loose tendencies, Bro. Edwards and a few others, for a time, met to themselves for the Memorial Feast. During the last period of his life, residing in an area remote from Bristol's centre, he observed the Lord's Table in his home. He was a warm-hearted, appreciative brother. We remember his delight when we unexpectedly called upon him as we passed through Bristol three years ago, and his pleasure to be at the 'Old Paths' Conference, - at Summer Lane Chapel, Birmingham, April, 1938, and his stirring plea on that occasion for strict adherence to New Testament practices and energy in furthering these. He hoped to be at subsequent

Conferences but physical weakness prevented. A schoolmaster, he never succumbed, as many scholastically influenced have done, to Higher Critical fads and fancies, but remained ever a staunch fundamentalist, firmly holding the Bible's full inspiration and sole authority. Perhaps, like others—the writer included—his very emphatic 'Old Paths' pronouncements tended to resentment in those not grasping 'Restoration' principles so clearly, or not realising so plainly the drift of many 'Co-operation' Churches towards American digressiveness.

When talking with him whilst labouring at Bristol nearly twenty years ago, we expressed one great objection to the political party with which he was connected, constantly utilising the Lord's Day for political purposes. Replied he: 'I am chairman of a Ward Committee of the Party and there has been nothing of that nature during my chairmanship, and there will be no such use of the Lord's Day so long as I remain chairman.'

Wholeheartedly believing in keeping the First of the week as the Lord's Day, I was indeed pleased to hear this. Bro. Edwards, too, was somewhat proud that his father had been for a time engaged in pioneer evangelistic effort, and he was himself exceedingly anxious to help me when investigating the cessation of our Welsh Church, which he had known well, at Llanfair, near Oswestry. That reminds me that, aiding there a week end in the days long past, I had the unique experience of hearing the Thanks at the Lord's Table given in one instance in Welsh and the other in English.

We regarded Bro. Edwards very highly.

We give a few particulars respecting Bro. J. J. Bryden, additional to the admirable obituary paragraph in the November issue. For over sixty years, Bro. Bryden had held aloft the banner of New Testament Christianity—the last twenty of these specially bravely and uncompromisingly—consistent in life, earnest in service, and helpful in philanthropic directions. Careless, given to intemperate ways in young manhood, he ere long saw the folly of this. His mother had encouraged him from an early age to read the Scriptures and, instructed by Bro. T. K. Thompson, he accepted the Saviour and adopted apostolic teachings. It has been said of T. K. T. that not many converts, comparatively, were obtained by him, but those he won were *sound* converts. Certainly, Bro. J. J. Bryden was such. In earlier years he had trials in business and temptations to questionable methods, but, resolutely pursuing the straight road, God blessed him accordingly.

A great admirer and friend of David King, he, like the latter, emphatically eschewed destructive critical theories as to the Bible, the Scriptures written by holy men of God moved by the Spirit, were his one guide. When, some twenty to thirty years ago, the former historic

Charles Henry Street Church, Birmingham, after David King's death, purposed removal to Moseley Road, he resolutely protested, urging that Bro. King had strongly opposed such removal, and that Charles Henry Street neighbourhood imperatively needed continuance of the work there. When the Church removed, he remained in the old locality, though, alas, not able to use the same building of so many hallowed memories. Despite the hardness of the ground and fewness of workers, Bro. Bryden heroically held on. For this refusal to remove, we regret to say, he experienced considerable ostracism and bitterness, continued for years, from some Birmingham Churches of Christ circles. We believe Bro. Bryden was fully justified in his action. Assuredly, the conditions and habits of the people around Charles Henry Street palpably evidence the need of the Gospel, and undoubtedly the Saviour's Great Commission and like New Testament passages plainly inculcate the duty of disciples to further His cause *wherever* they can, thus substantiating the determination still to labour in the old locality.

Bro. J. J. Bryden was the embodiment of Christian kindness as seen in various directions. So we found when assisting the Church some weeks in 1937, and my wife and I enjoyed the hospitality of his gracious and devoted wife and himself. We had known him for many years previously, but we learned to esteem him yet more highly. He displayed, undiminished, deepest interest in the things of the Master's work. Though almost a nonagenarian, he attended *every* service during our Mission, except the Women's Meetings. His physical stamina was wonderful. As a boy he had been frail but he entirely outgrew this, and in his 90th year we saw him on a step-ladder painting his greenhouse. We add that, as a Christian leader, he had no appreciation of the dancing, theatre-going, picture palace and kindred frivolities now so deplorable creeping into Churches of Christ associations,

We thank God for Bro. J. J. Bryden, for His work of faith, labour of love, and patience of hope, his Old Path stalwartness, for what he did, desired to do, and attempted. He has a very worthy successor in his son, Bro. J. R. Bryden, similarly stalw'art, whose labours and leadership—loyally supported we hope by the Church membership—will, by Divine favour, be of true value to the Gospel's furtherance generally, and especially in the maintenance of Charles Henry Street Church's historic, unflinching New Testament devotedness.

We pray for the rich Divine blessing on the widow and son and family.

CHARLES BAILEY.

Unity.

THAT unity which Christ requires his Church to maintain, and for which he offered a most earnest and touching prayer; that unity which is now so sadly broken, can never be re-established on the basis of any human creed or book of discipline. The past experience of Christendom, if it has demonstrated anything, has clearly demonstrated this. The 'apostles' creed,' the shortest one ever drafted, proved insufficient for this purpose, and it was succeeded by others more elaborate. Every one of these has proved insufficient to maintain unity among even its own adherents, as appears from the fact that every sect in Christendom is more or less agitated by teachings that are heretical according to its own standards, and by acrimonious disputes as to the meaning of these standards on important points of doctrine and discipline. Dissatisfaction is everywhere springing up and avowing itself, and many of the earnest men in the creed-bound sects are urging a return to the 'apostles' creed,' forgetting, apparently, that it was tested long ago and proved a broken reed to those who leaned upon it. Surely this bitter experience of fifteen centuries ought

to have taught us all that the only way out of present strife and into the unity which Christ demands and for which our hearts cry out is to return to the creed and book of discipline which Christ gave, and which the Church maintained before its unity was broken. This is the only rule which all believers alike acknowledge and it certainly furnishes the only basis of union which is within our reach, as it is the only one which the Lord of the Church has authorised. We should return to it, not with the expectation that even by the common adoption and enforcement of it all heresy or schism will or can be avoided, for those could not be prevented even when this divine rule was being enforced by inspired apostles; they are the unavoidable results of human depravity, and they will never cease to trouble us till all men shall become subject to the law of the Spirit of Christ. MCGARVEY.

Be Strong.

Be Strong—

We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift,
Shun not the struggle, face it, 'tis God's gift.

Be Strong—

Say not the days are evil—who's to blame?
And fold the hands, and acquiesce—O
shame!

Stand up; speak out, and bravely, in God's
name.

Be Strong—

It matters not how deep entrenched the
wrong,

How hard the battle goes, the day how long;
Faint not—fight on—to-morrow comes the
song.

Editor's Address.

EDITOR'S ADDRESS UNTIL END OF JANUARY :

37 Dean Park, Newtongrange,
Midlothian^



Young Folk's Corner.

CONDUCTED BY A. E. WINSTANLEY.

Month's Motto:

'COMMIT thy way unto the Lord.'
(Psalm xxxvii. 5.)

The Devil's Master.

Dear Boys and Girls:

Here is a story about a young black man named Jonas. He was a very bad young man, of whom it had been mockingly said: 'He is very friendly with the Devil.' It seemed as if he would never be any better, for ever so many people had tried to make him into a good young man, but all in vain. He seemed to love bad deeds, bad habits and bad companions. So those who loved him gave up trying to make him better. 'For,' they said, 'he is hopeless.'

But there was One who thought otherwise. For, one day, Jonas heard a missionary telling the people about Jesus. He listened scornfully at first, wondering if he could make game of the missionary. But, as Jonas looked on, he heard the story of Jesus' death related; and of the Saviour's love for all men, shown by His death on the Cross. This wonderful story touched Sambo's stubborn heart. He saw how wicked he had been, and immediately decided to give his life to Jesus. Doesn't that shew that none are too bad to be made better by Jesus?

Of course, when Jonas told his bad companions that he was going to be different, they just laughed at him.

One day, when they were taunting him, one of his former companions asked sneeringly: 'Jonas the Devil used to give you a. lot of trouble.

didn't he? Is it true that you've got the mastery of him now?' To this taunt, Jonas replied: 'Yes, the devil did give me a lot of trouble, and I can't say I have got the mastery of him. But, thank God, I can say a far better thing. I've got *the Devil's Master in my heart!*'

Wasn't that a good answer? Jonas's words were very true. My young friends, if you would live for Jesus, and be more like Him—and we all desire that—remember, it is not enough to depend simply upon your own efforts. Like Jonas, you must *have the Devil's Master in your heart.* Open your heart to Him—He will gladly enter and reign there. Shall we, each one, resolve to do this? May every one say to Jesus—

'Take my heart, it is Thine own,
It shall be Thy royal throne.'

TIME is one of the world's most precious commodities, never waste it, ever use it well.

If you can fill the unforgiving minute,
With sixty second's worth of distance run;
Your's is the earth, and everything that's in
it,

And, which is more, you'll be a man, my son.
—KIPLING'S *IF.*

Keys.

A bunch of golden keys is mine,
To make each day with gladness shine.

'Good morning,' that's the golden key,
That unlocks the day for me.

When evening comes, 'Good night' I say,
And close the door of each glad day.

When at the table, 'If you please'
I take from off the bunch of keys.

When friends give anything, to me,
I use a little 'Thank you' key.

'Excuse me' begs your pardon too,
When by mistake some harm I do.

Or if unkindly harm I've given,
'Forgive me,' I shall be forgiven.

On a golden ring these keys I'll bind,
This is its motto; 'Be ye kind,'

Do you know?

1. Who were Muppim and Huppim?
2. Who were 'the sons of thunder'?
3. Who was 'an Israelite indeed in whom is no guile.'
4. Who said of God: 'Though He slay me, yet will I trust in Him.'
5. Where do we find the second letter to the Ephesians?
6. Who was described as the 'Friend of God'?
7. Who was buried by God in an unknown grave?

ANSWERS TO LAST MONTH'S QUESTIONS.

1. Her name is nowhere recorded.
2. Jonah. Jonah i. 3.
3. Jehudi. Jeremiah xxxvi. 23.
4. When Saul was proclaimed king of Israel. 1 Samuel x. 24
5. 'Apple' is never mentioned. The record simply says that Eve 'took of the fruit thereof.' Genesis iii. 6.
6. Moses. Exodus iv. 10.

Roman Treachery.

ONCE again the Pope of Rome has disappointed the hopes reposed in him. By his official blessing bestowed upon Italian officers he has proved himself to be Italian rather than Christian. True, his position is hard, but one had been given to understand that he was a man of quite exceptional ability and character, whereas he is showing himself to be a broken reed. It is strange (or is it?) that tyrants who have deluged Europe in blood are renegade Romanists. Hitler and Mussolini were both educated (if that word is permissible in dealing with such people) under Roman Catholic tuition, and Stalin was actually trained for the priesthood. More than this, the traitor elements in subjugated countries, the men who from within weakened the possibility of resistance, were Romanist. Austria, Czechoslovakia, Hungary, Roumania, Spain, Belgium, France; it is everywhere the same sad story. The time cannot be

far distant when this matter of association with Rome will have to be considered afresh. A beginning might well be made in our own Foreign Office.

Joyful News.

Nyasaland,

THE report from Bro. Ronald contains good news this month, though it starts off with information of a delayed letter, sent on September 1st, which he did not receive until the middle of October. His letter of October 27th reached me on November 29th, which was a very good service. He writes of the conference which was delayed through an attack of fever he had, though he apparently was sufficiently recovered after a week to restart his journey, and on September 20th he and Bro. Pitches began their trip. 'We left Bro. Hetherwick to wait for the brethren from Mlanje, Chole, and the other side, and to follow us with them. So we two went to stay the night at Fort Liwonde, and next morning we arrived at the stream called Bawi, near the village of George Gwaza. There we stayed until the evening, for the heat was very great. I sat down under the shade of a tree by the roadside, and was reading my book, when a woman from the village came to draw water from the stream. She saw us and was very glad. She was a sister in the Church and, after a short talk, she invited us to her house to rest. She, with some sisters, had been to the conference at Namiwawa last June. She took us to her house and set food before us, and we had a good rest. In the evening, 3 p.m., we left the house of our sister, and arrived at Bunyenga Church about 5 p.m., where the brethren received us with rejoicing. This was on Saturday, September 21st. On the Monday we commenced the Bible Studies with them. I wrote the District Commissioner, reporting my arrival and my purpose to hold a Bible Study with our people. After the three days' conference, the people began to arrive on the Thursday, from every direction. On Friday, the Bible Study opened at 10 p.m., with reading the Scriptures. There were 112 present this day. On Saturday, Bro. Pitches opened the meeting with the Scriptures. This day the numbers rose to 138. The third day being Sunday there was a

greatly increased attendance, 587 being present. This day, one woman confessed her Lord and was baptised in His name. From first to last we were richly blessed and greatly encouraged. I beg to send greetings to all my beloved brethren in the gospel. Pray for me and the Churches here that the Lord may bless them and me. Nineteen Churches were represented at the Conference.

The Bible Study of the brethren in Nyasaland suggests itself as being well worth considering whether British Churches could emulate our Nyasaland brethren. Readers will be well aware that certain political societies have occasional week-end meetings, meeting on the Saturday and Sunday or on one of the days only. They meet as early in the day as possible and continue during the day with consideration of their pre-arranged programme. Could not a few Churches, if only two neighbouring Churches arrange a Saturday or a Sunday in which they could meet together and study a subject or subjects? I commend the matter to readers. It seems that one important consideration of the after-war situation will be the basis upon which the reconstruction of Britain and the world affected by the war-will be built. Unless the principles of the Gospel are the groundwork of the new world then sooner or later there will be another war which will be worse than any before. It is up to us of this generation to work for peace on earth and goodwill among men.

May I close with a reminder that the Nyasaland Mission needs prayer and finance from men and women of Britain.

W. M. KEMPSTER.

Correspondence Classes.

THERE is still opportunity for any who desire to take this Course. Will all such please write to Bro. W. Steele, Ravenshough Cottage, Prestonpans, East Lothian.

News.

Buckhaven, Fife—We are pleased to report nine additions by baptism during 1940. We thank God, and take courage.

W. KENNY.

Coaltown of Balgonle.—During October, we started our Gospel services for the winter, and despite the black-out we have been greatly encouraged by the presence of a good few strangers. Bro. Tom Reid was the preacher and gave of his best. At the last meeting in October, Mr. and Mrs. William Gray, of Smeaton Road, Kirkcaldy, stepped out and made their decision for Jesus. They were baptised and received into fellowship the following Lord's Day. They will be a great asset to the little Church meeting in this corner of the Lord's vineyard. The meetings are still being continued, strangers being present at every one, and again Bro. Reid is the preacher for December. 'Attempt great things for God, and expect great things from God.' Brethren, kindly remember us in your prayers, and to the Lord be all the glory,

A. SEATH.

Nelson, Lancashire.—It is with a deep sense of happiness that we record the events of the past few weeks. *We are progressing at Nelson.* On Tuesday, November 12th, the youngest daughter of Brother and Sister Seddon, Phyllis, was immersed into Christ's kingdom, and was received into His Church on Sunday, November 17th. This coincided with our anniversary celebrations, which were held on Saturday and Sunday, November 16th and 17th. What a glorious time we enjoyed! Despite the adverse conditions of war-time. Our Bro. W. Crosthwaite was delayed on his long journey from Scotland owing to bad travelling facilities, and arrived at the chapel just as the meeting commenced, about 6.30. The building was full to capacity to hear him, and they were not disappointed. His discourse was a magnificent setting forth of what we as the Church of Christ stand for. Then on Sunday we had the privilege—that is the correct word—of hearing really remarkable addresses. His exhortation to the Church at the morning meeting was agreed by all to have been the best ever heard. At the close of the evening service, we had the inestimable joy of witnessing the public confession of another of Mr. and Mrs. Seddon's daughters. To crown all, a sister who had not met with us for more than seventeen years expressed her desire to be reinstated as a member. At the time of writing, she has been received into the Church, and Ruth Seddon has been immersed and received in.

Because of these events we feel that we are pursuing the 'right' course at Nelson. God is blessing us abundantly, and we profoundly thank Him.

Bro. Crosthwaite, we are certain, took away with him happy memories of Nelson, and we are looking forward to our twenty-third anniversary next year, when we hope and pray to have him with us again; then for a fortnight's mission, if possible.

One word more. So confident are we of God's continued blessing and guidance that we have decided to purchase our chapel premises. We have a little money in the Building Fund, but we need a lot more to fulfill our ambitions. We need about £300. We shall shortly be sending out appeals, and we pray, most ardently, that any Church or individual who can spare a little to send it to us at Nelson. You will not regret it, but rather will you rejoice in the fact that there is growing in Nelson a Church worthy of our Saviour. We send our Christian greetings to all brethren, wherever they are. FRED SYKES, SECRETARY,

39 St. Paul's Road, Nelson, Lanes.

Newtongrange.—Brethren located in the Edinburgh District will be welcomed by the Church at Newtongrange. Will those who know of such please write to the undersigned. Lord's Day Meetings: Breaking of Bread, 12 noon; Gospel Meeting, 6 p.m. W. H. Allan, 18 Abbey Grange, Newtongrange, Midlothian.

Birth.

ON November 24th, to Brother and Sister D. Chalmers, Dalmellington, a son.

Obituary.

Buckhaven.—We regret to report the loss of two of our members by death. One, our aged Sister Cooper, and the other our young Brother Jack Carnegie, who passed away on November nth, after a lingering illness, at the early age of seventeen years. To all the bereaved we tender our sincere sympathy. W. KENNY.

Blackridge, West Lothian.—The Church has lost one of its oldest members by the death of Andrew Blair, in his eighty-first year. The acceptance of the Gospel and surrender to Christ, forty years ago, made a

great change in his life. His father was a pious and godly man, and left a 'good example for his son to follow. For many years he neglected to choose the way of the Lord. His conversion brought much happiness into his life and home. He acknowledged the goodness and mercy of God, and continued to serve him faithfully in his own humble way. He was not gifted for public ministry of the Word, but in conversation he could present and defend the Gospel with its commands and promises. As an example of his interest in the worship and service of the Church, he attended the meetings regularly for many years, although he resided six miles from the place of meeting at Blackridge. His life was a testimony to the power of the Gospel. His failing health prevented his presence at the meetings of the Church for some years, but his firm faith in Christ, which remained unchanged to the end, sustained him. We sympathise with the family in their bereavement, but it is not sorrow without hope: 'for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him, and they shall be for ever with the Lord.'

J. WARDROP.

Brighton.—Our beloved Brother George Gorey passed peacefully to his eternal rest on Friday, 6th December, at the advanced age of eighty-two. During the last twelve months of his life he was confined to his bed, but throughout that period he maintained a cheery optimism, and his interest in the Church which he joined over sixty years ago was unabated. He was the last surviving Elder, ordained by the late Bro. R. K. Francis, and had served the Church in many ways on different occasions.

Bro. Nelson Barr conducted the service at Oxford Street Chapel, and both he and Bro. E. T. Thorpe testified of his worth as a Christian gentleman.

„ One of his favourite hymns, 'In heavenly love abiding,' was sung at the service.

E. W. PARIS.

LET love be without hypocrisy. Abhor that which is evil; cleave to that which is good; in love to the brotherhood, be kindly affectionate one to another; in showing honour, be examples one to another.—*Paul.*