

# THE SCRIPTURE STANDARD

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

## *The Churches and the People.*

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

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

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

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

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

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

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

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

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

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

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

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

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

EDITOR.

## *Greetings from Bro. Hudson,*

TO my brethren over the sea: Greetings!

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

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

Paul said of himself.

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

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

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

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

JOHN ALLEN HUDSON.

7808 So. Shore Drive,

Chicago, Illinois,

Feb. 4, 1938.

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

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

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

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

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

King took counsel with the younger men, who advised against it. Rehoboam took their advice and replied to the people, 'My little finger is thicker than my father's loins, and now whereas my father did laden you with a heavy yoke I will add to your yoke; my father chastised you with whips, but I will chastise you with scorpions.' In other words he said 'Get to yours tasks; I am your Lord and Master!' The result was that ten tribes rebelled and set up a Kingdom under Jeroboam, who had Egyptian blood in his veins, and some share of Egyptian culture. He must have had some ability as a statesman, otherwise he could not have carved up the Kingdom of the Jews. He foresaw that if he allowed the people of the Northern Kingdom to go to Jerusalem to worship, they would return to the Kingdom of Rehoboam. To obviate that, he set up golden calves at Bethel and Dan, and commanded the ten tribes to go there to worship.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

J. A. HUDSON.

## *Bible Readings,*

### OLD TESTAMENT,

**Isaiah** What a contrast the

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

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

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

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

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

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

16-41

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

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

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

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

#### NEW TESTAMENT.

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

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

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

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

**Mark vi** Jesus revisits Nazareth

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

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

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

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

30-44 Mission is rehearsed, and

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

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

j. SCOLLER.

## *Bible Problems.*

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

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

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

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

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

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

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

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

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



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

EDITOR

## Special Missions.

Dear Editor,

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

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

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

Yours faithfully,

J. W. MURRAY. A

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

## Book Review.

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

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

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

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

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

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

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

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

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

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

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

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

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

### *The Path.*

IN the silence of the night,

In the tumult of the day;

In the triumph of the right.

When the darker things hold sway;

Yet, always—whether bright or dim—

There is a path that leads to Him.

E. C. BAIRD.

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

### *Wanted.*

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

# Conference

## Meetings

(D.V.)

SUMMER LANE CHAPEL, BIRMINGHAM

O.P. RALLY

SATURDAY EVENING, APRIL 16th,  
at 6.30.

Chairman:

**BRO. GEO. HUDSON** (Birmingham).

Speakers:

**BRO. R. MCDONALD** (Dewsbury).

**BRO. C. HENDREN** (Belfast).

### CONFERENCE

MONDAY AFTERNOON, APRIL 18th,  
at 2.30.

(Preceded by Prayer Meeting, 2 p.m.)

Chairman:

**BRO. A' MITTON** (Birmingham).

CONSIDERATION AND DISCUSSION ON  
THE LORD'S WORK.

TEA, 5 p.m. One Shilling.

### PUBLIC MEETING

MONDAY EVENING, at 6.

Chairman:

**BRO. S. W. COLLINS** (Bristol).

Speakers:

**BRO. T. KNIGHTON** (Mansfield).

**BRO. W. BARKER** (Heanor).

We trust several brethren will stay the week-end in Birmingham. Will those purposing to do so please communicate with Brp. Geo. Hudson, 102 The Broadway, Handsworth, Birmingham, 20, regarding accommodation.

# An Appeal.

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

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

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

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

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

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

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

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

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

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

Yours, in the Master's Service,

R. MCDONALD, 'Old Paths' Conference Treasurer.

CHARLES BAILEY, 'Old Paths' Conference Secretary.

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

### *The Generations of Hur.*

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

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

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

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

## *Nyasaland.*

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

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

IS6

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

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

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

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

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

W. M. KEMPSTER.

## News.

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

W. B. J.

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

JOHN STRAITON.

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

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

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

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

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

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

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

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

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

## Obituary.

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

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

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

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

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

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

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

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

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

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

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

# THE SCRIPTURE STANDARD

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10 Poulton Street, Fleetwood, Lancashire.

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

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

## OUR AIM.

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

### HENCE, WE STAND:

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

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

