

THE SCRIPTURE STANDARD

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

To the Loyal Hearted.



IX years ago, in the first number of the *Scripture Standard*, we wrote of our purpose to endeavour, to rally once more the loyal-hearted around the God-given banner; and we appealed for the earnest support of those whose hearts "were saddened by modern departures, and who desired to defend, and hand on, the faith to faithful men.

We are deeply grateful for the fine response to that appeal, for the many who have rallied round and generously supported the *Scripture Standard*.

There is still greater need for our witness for the old faith. The progress of 'the Co-operation of Churches of Christ' towards Rome becomes more manifest. Modernistic teaching and ritualistic practices are being continually pushed. Further evidence of this is seen in the Report of Commission on Ordination (*Year Book*, 1940). If the recommendations therein contained are accepted, no one will be allowed to preach or

be on the oversight of a Church without the laying on of hands, and that by certain chosen ones too! And the suggested ordination services are according to the pattern given in the Church of England Prayer Book, Would not our pioneers, if here to-day, denounce these Irag's' of popery, priestcraft, and ritualism ?

Those who advocate these things are not receiving the support of one half of the Churches in the Co-operation. The financial statements of the Co-operation Committees amply prove that, and it is officially stated that at least one hundred Churches, more than one half, 'have not had interest enough to order a single copy of the *Year Book*.' Surely, those must be wilfully blind who cannot see that the Committees do not represent the Churches. The Churches are sick to death of teaching and practices which undermine and overthrow the old faith which Churches of Christ exist to defend and propagate.

*'Now's the day, and now's the hour'
to push the grand old Restoration plea.*
There is a longing for the old time message, with its note of certainty, based upon the impregnable and unshaken rock, 'the word of God, which liveth and abideth for ever.' Many doors are now open, men and

means are urgently needed. We are not, as yet, called upon to die for the faith, but we are called upon to make sacrifices for its defence and furtherance. Some of the most generous supporters of the *Scripture Standard*, the Old Paths Evangelist Fund and the Nyasaland Mission, have passed away during this year. We feel their loss keenly, and we pray that others, like them, will manifest in a practical way their desire to maintain 'the good fight of the faith.'

As to the *Scripture Standard*, if all our readers would buy an extra copy to pass on to those who do not now take it, or each secure another subscriber, not only would our plea become more widely known, but our

magazine would be put on a sound financial basis. We are not asking for much, 2d. each per month, all could easily spare that.

The work of the editor, treasurer, and all our writers is given freely. To all our helpers we tender grateful thanks. Shall we determine, by God's grace, that 1941 shall be a year of self-sacrificing, strenuous work in the cause for which those who have gone before suffered and sacrificed so much? EDITOR.

EDITOR'S ADDRESS UNTIL FURTHER NOTICE:

37 Dean Park, Newtongrange,
Midlothian,

Beginning at Jerusalem.

PENTECOST is specially interesting and important because it is 'The Beginning'—the beginning of the Christian Dispensation, of the New Covenant, of the Church of Jesus Christ. Not to Rome but to Jerusalem do we go for the original, the divinely authorised Church.

Anyone not already familiar with the facts about Pentecost should read Acts ii., where they are recorded. Such a reader will find matters so unusual and suggestive that he must needs become absorbingly taken up with 'the beginning.' Without seeking to name these events one by one, we may point out that the facts may perhaps be divided into those peculiar to that inaugural day, and those in which Pentecost begins what was to be repeated again and again, facts in 'which Pentecost, like Paul's conversation, is an example to them who should hereafter believe on Him unto eternal life.'

Some things related of Pentecost were peculiar to it—can never be repeated. Jesus had promised the Holy Spirit as the Comforter or Advocate who should take His place when He should have ascended to the

right hand of God. This Advocate was to remain with them for ever. Now this coming of the Spirit took place when the day of Pentecost was now come. The Spirit came to stay. The Church then planted is His dwelling-place. Those who expect a repetition of Pentecost in that sense and pray for the outpouring of the Holy Spirit to be repeated, clearly pray ignorantly.

The audience too was peculiar. Pentecost brought together devout Jews out of every nation under Heaven. This multitude of pious Jews, called into one place by a sound as of the rushing of a mighty wind, beholding a body of men with tongues like as of fire parting asunder upon each was an event that could never, be repeated. Pentecost as the Day when the Holy Spirit came and the Gospel was preached by men inspired, as the day when all things were new, was, like the death of Christ for our sins, once-for-all.

But a *beginning* suggests that things then began continued; and to these permanent things we must pay all attention, for these things were not only for the people then present, but

for all that were afar off, whether as Gentiles who had not previously been the people of God, or as to be born like us in a far-off century. These things begun on Pentecost in Jerusalem among Jews were to be repeated in all the world, and until the end of the age.

Of these things notice

I. THE GOSPEL PREACHED.

That sermon of the Apostle Peter's was such a sermon as until then had never been delivered. It was a new thing. The substance of it had been whispered 'in the ear' by Jesus before His death, but the apostle did not understand what He meant. After His resurrection to those same disciples He taught that His death and resurrection were 'Gospel' and the fulfilment of the Scriptures. But now with Christ glorified and the Spirit poured out, Peter could make such a convincing chain of proof that Jesus was the Christ, the Son of God, as, while it concentrated all previous intimations, surpassed them in force and clearness.

But the Gospel then preached continued to be preached. The first preachers, like Peter on Pentecost, all preached *Christ*. They were each animated by the fact of His death, resurrection, and exaltation to be a 'Prince and a Saviour.' They would each have endorsed the words of a poet of our own day in 'our own language wherein we were born':

'A crossless Christ my Saviour might not be;
A Christless cross no refuge were to me:
But, oh, Christ Crucified, I rest in Thee.'

Only this Gospel, 'Jesus Christ evidently set forth crucified' can produce the second permanent feature.

2. THE ANGUISHED ENQUIRY.

The reader will find that heartfelt enquiry in verse thirty-seven: 'Now when they heard this, they were pricked in their heart, and said unto Peter, and the rest of the apostles, Brethren, what shall we do?' Needless to say this conviction of sin and

enquiry are permanent features in connection with the preaching of the Gospel. We find this enquiry again and again in the Acts of the Apostles, and in our modern revivals we have the enquirers, and the enquiry room.

On this occasion it must be noticed the enquiry does not precede but follows believing that the crucified Jesus is Lord and Christ. This is what they heard; and it must have been believed or they would have uttered a cry of derision and scorn and rejection, instead of being pricked to the heart and saying, 'What shall we do?'

It is to-day, as then, the most momentous of all questions. 'What shall we do to be saved?' The context shows that salvation, the remission of sins and acceptance by God, was what they desired. We cannot over-estimate the importance of the Divine answer to this question being given to all enquirers to-day. This leads us to notice

3. THE INSPIRED ANSWER.

'And Peter said unto them, Repent ye, and be baptised every one of you in the name of Jesus unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.' Repentance and baptism are to follow faith. This answer of Peter's was in accordance with the instructions Jesus gave the Apostles during the forty days in which He appeared to them, before He was parted from them altogether and ascended upon high. 'Make disciples,' He said, 'baptising them into the name of the Father, and of the Son, and of the Holy Spirit'; 'Preach the Gospel to every creature. He that believeth and is baptised shall be saved'; 'Repentance and remission of sins should be preached in His name among all nations, beginning from Jerusalem.'

And the same order is seen in the conversions recorded in the subsequent chapters of the Acts. Pentecost was the *beginning*. As the Apostles began, so they continued. (See chapters viii., x., xvi., etc.)

In our present-day revivals we often hear a prayer for another *Pentecost*. Let it be understood, however, what of Pentecost can be had. The occasion, as we have shown, was as a beginning one of those once-for-all red-letter days in the history of redemption which can never in the very nature of the case be repeated, any more than one can have a second coming of age or twenty-first birthday. But, on the other hand, not only can we have the Pentecostal Gospel, enquiry, and direction, but these we must have, for that Gospel and answer to anxious enquirers were preached and given under the guidance of the Holy Spirit and stand there for our direction to-day.

It is only too true that in but few instances are enquirers directed as Peter directed the believers who asked

'What shall we do?' If any ask why insist on this answer, our answer is two-fold. In divine things we have no right to give directions; we must do as we are commanded, and direct others accordingly. Then the peace of the converts depends upon their receiving a divinely authoritative answer.. Those Pentecostians, when they had believed, repented and been baptised, *knew* their sins were pardoned, because they knew they had complied with conditions upon which compliance they had been promised remission of sins. But if these definite conditions are not known, a haze is apt to remain upon the conscience. Let us go back to Pentecost in its permanent features, and the strong assurance of remission and adoption enjoyed by the early Church will be realised once more.

LANCELOT OLIVER.

We Must Win the Children.

WE know that only one parent in thousands has any sense of responsibility in this matter. The rest never think of it. Therefore, because personal faith cannot come to any child by luck but only through concentrated spiritual nurture, millions of children are launched into life without it. This is the mass-crime which explains the woes of every second generation, and is the main hindrance to the coming of the Kindom of God. One generation of inspired children, growing into manhood and womanhood with a living experience of Christ as Lord, would save the world, in spite of the older pagans in power.

WHAT IS THE CHURCH DOING ?

One of the chief tasks of the Christian Church is to awaken in the parents of the nation a sense of responsibility for the spiritual welfare of their children, and meanwhile to make good the general neglect in as many children as it can reach.

A few nights ago, in the raid-shelter under the Mission, two leaders of a department in our Sunday School explained that they had dropped the lesson-scheme issued by our Church 'because it is no use for our purpose.' Their purpose is evangelical purpose—the intention to create a vital, personal, sustaining faith in the little ones, to win them for Christ and build them up in Him. 'But,' said one of them, 'we have gone through many lessons on that scheme without a single mention of His name, or a single suggestion of His claim upon us. Last month, for instance, we had three lessons in succession on nuts and berries—the kind of thing a day-school teacher might give as an epilogue to the botany lesson. We may be wrong, but we think we ought to take our own line now.'

They certainly ought, and they will do so with my blessing. Nothing is of any use except that which contributes to our chief end and helps

our peculiar task. But the sad fact is, that those lessons are indicative of the governing attitude in much of our Sunday School work; and it is anything but evangelical. Some of the official lessons might have been written by a Unitarian, with special intention to obscure the peculiar claim of Christ as Saviour and Lord. The implicit suggestion seems to be that all a child needs is religious information—the vaguer the better—carefully graded by an expert in child-psychology, and rendered incapable of producing anything in the nature of an evangelical experience.

Many earnest souls have known for long that there is 'something wrong' in our Sunday School methods. None of us any longer expects his children to find converting grace there. And, sadly enough, no other department of our Church is making good that vital loss. We are producing a generation of youth that knows everything except the meaning and power of personal salvation. Except for the extra bit of knowledge through the lesson-scheme, and a few nebulous social values, what practical advantage has the Methodist fourteen-year-old over the lad who has never been inside a Sunday School? The only justification of a Sunday School is that it is making a distinguishable difference. If it is not imparting a vital personal, practical faith, it had better be closed, and there will be no irreparable loss.

Let us remember also that this effort has not to be the affair of special occasions and opportunities; but the settled policy of our service among children. We must live and work always for this end; and we must do all we can to introduce evangelical purpose into every agency that touches the lives of little children, outside as well as inside the Churches,

j. BRICE, M.A. in *Joyful News*.

£10,000 Reward.

THE Fundamentalist, October, 1939, offered the following rewards:

1. A Thousand Pounds Reward to any Roman Catholic who shall produce one text of Scripture proving that we ought to pray to the Virgin Mary.
2. A Thousand Pounds Reward for a text proving that the wine at the Lord's Table ought to be taken by the priests only.
3. A Thousand Pounds Reward for proof that the Apostle Peter did not have a wife.
4. A Thousand Pounds Reward for proof that priests ought not to marry.
5. A Thousand Pounds Reward for proof that we ought to pray to or for the dead.
6. A Thousand Pounds Reward for proof that there are more mediators than one.
7. A Thousand Pounds Reward for proof that Peter was bishop of Rome.
8. A Thousand Pounds Reward for proof that the Virgin Mary can save.
9. A Thousand Pounds Reward for proof that the Church of Rome is the oldest Church.
10. A Thousand Pounds Reward for proof that the Pope of Rome is the Vicar of Christ or the successor of Peter.

In all, £10,000 to anyone who can produce the required texts of Scripture. These offers of rewards challenging Roman Catholics and others, do not appear to have been accepted or won by anyone.

On October 26th, 1939, the following letter was sent to the Editor of *The Fundamentalist*;

'You quote the *Reaper* [a Scottish publication] as offering the astounding amount of £10,000 reward for proof texts of certain Romish practices. Many years ago, I read that in a Welsh paper the following notice appeared: "I hereby pledge myself to pay £100 to anyone who will furnish me with the text of Scripture that authorises the baptism of infants. If any such text can be found, I myself would be unable to pay the £100, but it would

help many people to know where such a text can be read.'

Twelve months have passed since that letter was posted to *The Fundamentalist*, but no reply or text has been forthcoming. Why? Readers may have heard that people living in glass houses should not throw stones.

The Fundamentalist is a very strong supporter of Bible teaching and practices, but when challenged on the fundamental one of baptism they are as silent as the grave.

W. M. KEMPSTER.

The Modern Dance.

THE modern dance has been discussed from the standpoint of the physical, mental, and moral issues connected with it and an endeavour made to prove that the dance is a sin against the body—a dissipation and not a recreation; that it and mental attainment have no association with each other; and that its tendency is toward immorality.

In the study of the modern dance given in this issue, there are quotations from well-known men and periodicals which have stated their honest, informed opinions in denouncing the dance. It is interesting to notice that three of these quotations condemning the dance as being of immoral tendency come from men who have been engaged in the activities of the modern dance. Certainly their statements should be conclusive proof to the reader of the sinful nature of the pastime of dancing.

DENOUNCING THE DANCE

The New York Sun: 'The modern dance is not new. It is a reversion to the grossest practices of savagemen. Its culminating extravagances are the same as the end sought by the heathen. The only difference is this, that the heathen is childishly frank in his acknowledgment of the end sought,

while we are not so bold. Preserved through all ages by the habitues of low resorts, by prostitutes and their patrons) these dances have never lost their original reasons for existence. They have never been deprived of their appeal to the profligate and the debased. To-day, whether practiced in the brothel or in surroundings more expensive, they retain without change their original meaning and are unmodified in their effects.'

Rabbi Wise: 'There is no decent dancing.'

T. A. Faulkner, former proprietor of the Dancing Academy of Los Angeles and president of the Dancing Masters' Association of the Pacific Coast: 'No woman can waltz well and waltz virtuously.'

Professor Harry Scribes, famous champion dancer: 'I will say that I do not believe that a woman can waltz virtuously and waltz well, for she must yield herself completely to her partner.'

Professor William H. Holmes, former dancing master: 'I found the ballroom an avenue of destruction to multitudes. This is a truth burned into the hearts of thousands of downcast fathers and brokenhearted mothers, and husbands are legion who can look into deserted homes.

left desolate by wives and daughters who have been led captive by the magnificent burst of harmony and the laying on of hands.'

Cicero, ancient Roman man of letters (although not a direct condemnation of the modern dance, yet a denouncement of its ancient source): 'No one dances except he be drunk or mad.'

In His Steps: 'A great number of young people begin in the dancing school and ballroom a course of life which ends in utter and dreadful ruin. Archbishop Spaulding declared that the confessional revealed the fact that nineteen-twentieths of fallen women began their descent in the ballroom. Could accurate statistics be prepared in regard to any of our cities, the result would be of a similar nature. The sensuous nature of much of the music, the unnatural fascination, the whirl of excitement, the mutual and familiar relations of the dancers—all these influences brought to bear upon the young at an age when they are peculiarly susceptible to them are exceedingly dangerous. The young man or woman who exposes himself or herself to these dangers should be exceedingly fearful lest the worst should overtake them. Multitudes of human souls are lost for time and for eternity through the influence of this amusement. It is frequently said that people must have some amusements. We grant it. We advocate no gloomy philosophy of life. Amusements we need—nay, must have. But in all this great world which our heavenly Father has made so beautiful, so full of sources of pleasure, are there no forms of amusements save those whose associations and results are so full of danger? Are there no happy men, no cheerful women, who never enter places where this amusement is engaged in? One must have food; shall he, therefore, take poison? One must have drink; shall he, therefore, take brandy? The safest way is to let dancing severely alone.'

David Lipscomb, former "editor of the *Gospel Advocate* and noted Gospel preacher of former years: 'Without entering into any argument of the case, the solid judgment of the world, both religious and irreligious, in both heathen and Christian lands, has been that the dance arouses the lascivious and lustful feelings and has a tendency to lead into wrong. That many can engage in it without apparent injury goes for nothing so long as many of the excitable and the weak are led astray. That this is true, none can doubt who will observe the facts. The chief of police in New York City, a number of years ago, investigated the causes that led fallen women to their condition. He decided the large majority—four-fifths, I think—were led there through the dance. No prudent Christian, even though he felt he could engage in it without danger to self, would be willing to countenance that which leads so many astray. The true Christian principle is: "If meat make my brother to offend, I will eat no meat while the world stands." The Christian should do nothing to lead others astray.'

No Christian who respects the divine example of the pure life of Christ in morality and spirituality, and the warning of 1 Thess. v. 22, 'Abstain from all appearance of evil,' and other passages of like meaning, can conscientiously participate in the dance.

The modern dance is a sinful form of pleasure! *Gospel Advocate.*

The Cross of Christ.

1. The Cross is the reason for Christian missions;
2. The Cross is the message of Christian missions;
3. The Cross must be the method of Christian missions,



Young Folks Corner.

CONDUCTED BY A. E. WINSTANLEY.

Month's Motto:

'KEEP thy tongue from evil, and thy Hps from speaking guile.' (Psalm xxxiv. 13.)

How Far Down to Hell.

MANY of you, boys and girls, will have father, uncles or brothers who work in the mine. They will know that sometimes men come along to look round the pits, and to see how the miners get coal out of the bowels of the earth. Our story is about such a man, who was being taken down a certain pit by a miner.

Now this man was always swearing, and his miner companion was already disgusted with him. They entered the cage, in which miners go to the workings below. As they sank into the earth, the man turned to his companion and said: 'I wonder, is it as far down to hell as it is to the bottom of this shaft?' The miner, who was a Christian, replied: 'I don't know how far down it is to hell; but if the rope which holds this cage should break—you would be there in half-a-minute.'

In other words, the miner was saying: I don't know how far down hell is, but if you go on as you are doing—you will surely get there.

So, young folks, shall we be careful? Someone once said: 'The pen is mightier than the sword.' We might add: 'And the tongue mightier still.' A little thing—but one of the world's greatest troubles. So be ever on your guard. Don't let it wander—keep it in check. Don't use it rashly—think well before you speak.

'Keep a watch on your words, my children,
For words are wonderful things.
They are sweet like bees' fresh honey,
Like the bees they have terrible stings.
They can bress like the warm glad sunshine
And brighten a lonely life;
They can cut in the strife of anger,
Like an open, two-edged knife.'

'Let your speech be always with grace.'
(Col. iv. 6.)

A Few Wise Sayings.

'Bad habits are like bad eggs—you don't know how bad they are until you drop them.'

'Do the small things well, and the big things look after themselves.'

'Deeds are better things than words are, actions mightier than boastings.'

The End of the Road.

WHAT shall I find at the end of the road—
the road where the sunset lies?
Will there be more of joy and less of pain
under these beckoning skies?
Will the colours deepen as I draw near, or
will they fade into grey?
For the road is long and the road is strange,
that I travel day by day.

What shall I find at the end of the road
when I've said my last good-bye?
When I hear from far-off the silent call—
the call to souls who die—
What shall I find at the end of the road,
When* the last long mile I've trod?
Find? I shall find all I have prized on
earth, for my heart's love, home
and God,

ELIZABETH POWERS MERRILL.

'Search the Scriptures.'

1. Who was David's mother?
2. Who is the only fare-paying passenger mentioned in the Bible?
3. Who used the only pen-knife mentioned in the Bible?
4. When was the phrase 'God save the king' first used?
5. Was it an apple which Eve took from the 'tree of hfe'?

6. Who told God: 'I am slow of speech and of a slow tongue.'?

ANSWERS TO LAST MONTH'S QUESTIONS.

1. Tubal-cain. Genesis iv. 22.
2. Ezekiel in chap. v. verse 1.
3. Jubal. Genesis iv. 21.
4. Harp and organ (pipe), as above.
5. 400 years. Genesis xv. 13.
6. No number is given.
7. Word 'mothers' is never mentioned in the account.

Practical Christianity.

WE have received the following message from Los Angeles, California, U.S. A:

Dear Brethren,

Many brethren here wish to know if there is anything we in U.S.A. can do to help you there. If any of the brethren are in need, and if there's any way we can help, please let me know.

Your brother in Christ,
JIMMIE LOVELL.

We have replied thanking our brethren for this spontaneous gesture of real brotherly love; and telling them there is no real need for their help at present. The Christian Brotherhood is the finest in the world.

EDITOR.

Soldiers at Loughborough.

WE have had visits from members of the forces from Scotland. Some were here for weeks before they knew there was a Church meeting in Oxford Street. If any are known to be here, will readers let them know, as we shall be pleased to get into contact with them, and be of service to them.

EDMVND mix,

The Free Church Council:

Why We Cannot Join It.

DEAR MR. CHARLISH,

I am obliged for your postcard of the nth inst., inviting the Church of Christ to join the Free Church Council, and to be represented at your meeting on Friday next.

The gesture upon the part of the Council is appreciated, and whilst we desire to be brotherly towards all men, and especially those who name the name of Christ, we do not see our way to join the F.C.C.

We fully appreciate that the F.C.C. does good work, and is a medium through which work is done which otherwise might not be done. Whilst the Churches of Christ have more in common with the Free Churches than with Anglican or Roman communities, I am afraid our position, and the stand we feel compelled to take, is not realised by religious bodies generally, and we find scarcely any who will take the trouble to examine the position as we see it.

Whilst we ardently desire Christian unity, we do not think such unity would be brought about by joining the F.C.C. There is a gulf between us on many things: the attitude to and interpretation of the Word of God; the conception of the Church, its order, worship, government, and purpose; and many other things.

We do not think that the 'isms' and 'ists' into which Christendom is divided are necessary. In fact, we go further and say they are unscriptural, and not according to the Divine mind.

In the beginning, the Church was one, and only in a complete and unqualified return to the Christianity of the first century can unity and progress be secured, and our Lord's prayer answered: 'that they may be one, that the world may believe that thou hast sent me.'

Were we to join the Council, we should not be at home, and no doubt would have to compromise on many things, which we are not prepared to do.

Over a century ago, our pioneers came out from among the sects, and sought to build anew upon the foundation laid down by Christ and His Apostles. The appeal was only, and all the time, to the New Testament as the final court of appeal in all matters of faith and conduct.

In recent years, a few Churches here and there have joined the Free Church Council, and in so doing have weakened their own position, and have been a party to practices which they know to be unscriptural.

The Churches of Christ have always pleaded for the unity of all Christians, even before the fusions which have taken place between certain religious bodies in recent years, and we here in Fleetwood—along with thousands, yea, millions, of others—pray that Wesley's words even yet may be fulfilled:

'Let names, and sects, and parties fall,
And Jesus Christ be all in all.'

ARTHUR L. FRITH.

Reading Cards.

CARDS, with list of suggested Scripture Readings for 1941, may now be had. Please state quantity required, and send addressed envelope, with stamps sufficient to at least cover postage, to A. L. Frith, 12 Poulton Street, Fleetwood, Lancashire.

Forthcoming Event.

Slamannan District.—The New Year Social will (D.v.) be held on January 2nd, 1941, at 12 noon, in the Blackridge Church meeting-place. Speakers expected are: Bren. Abraham Smith (Whiteinch), Lewis Murphy (Mirfield), Walter Crosthwaite (Bathgate). Chairman, Bro. John Sneddon (Motherwell). Visitors from outside the district specially welcomed,

Correspondence Class.

1940-41.

THE EARLY HISTORY OF THE CHURCH OF CHRIST OR THE ACTS OF THE APOSTLES.

CHAPTER IV.

1. In what did the Sadducees differ from the Pharisees? Would that which grieved the Sadducees have grieved the Pharisees also?

2. When was eventide (verse 3)?

3. Has Luke made a mistake in describing Annas as the high priest? (See Matt. xxvi. 57 and John xi. 49).

4. What words of their Master were likely to cheer Peter and John as they stood before their accusers?

5. Where is the quotation in verse 11 found and on what occasion did the same Council hear these words before?

6. What is meant by 'unlearned and ignorant men' (verse 13)?

7. Peter was filled with the Holy Spirit (verse 8), and the twelve were filled with the Holy Spirit (verse 31). What does this suggest *re* the special gifts exercised by the Apostles?

8. What is meant by 'grace' (verse 33)?

9. Is there any suggestion that at the beginning the Church was run on a communal system of equality of possessions?

10. Explain how Barnabas, being a Levite, should possess land.

Answers, which should be written on one side of the paper only, should be returned by the end of December to William Steele, Ravensheugh Cottage, Prestonpans, East Lothian,

Studies in the Pentateuch.

No. 6.

The fourth book of Moses, called Numbers, commences with time and place. 'And the Lord spake unto Moses in the wilderness of Sinai, in the Tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt.' Then follows the command to number the people. By referring to Exodus xl. 17, we shall find that this command to number the people was given one month after the tabernacle was reared. Further, by turning to Chap. ix. we read 'And the Lord spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt.' This is one month before the command to number the people recorded in chapter i. So also in verse 15 we are referred back to the day the Tabernacle was reared. This shows that the Book of Numbers was not written chronologically. Again, in chap. xii., we are referred to the taking of the cloud from off the tabernacle. 'And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the Tabernacle of the testimony. And the children of Israel took their journey out of the wilderness of Sinai, and the cloud rested in the wilderness of Paran.'

This was exactly one month and twenty days after the Tabernacle was reared, and twenty days after the people were numbered. The book records in Chapters xxi. and xxxvi. the two numberings of the people, made at the beginning and at the end of their wandering. The first, taken in Sinai in the second year after they left Egypt, under the supervision of Moses and Aaron. The second, forty years later in the plains of Moab near Jericho. In recording this, Moses states: 'These are they that were numbered by Moses and Eleazar, the

priest, who numbered the Children of Israel in the plains of Moab near Jericho. But among them there was not a man of them whom Moses and Aaron the priest numbered when they numbered the children of Israel in the wilderness of Sinai. For the Lord had said of them: They shall surely die in the wilderness, and there was not left a man of them save Caleb, the son of Jephunnah, and Joshua, the son of Nun.' Because 'they have murmured against me' (xiv. 29).

The writer of the Epistle to the Hebrews referring to this (iii. 19) says, 'they could not enter in because of unbelief.'

Between the two numberings, Aaron had been 'gathered unto his people and Eleazar, his son made priest (Num. xx. 28.) 'And Moses stripped Aaron of his garments, and put them upon Eleazar his son, and Aaron died there in the top of the mount.' The death of Moses' sister Miriam is recorded in chapter xx. If we turn to the Book of Joshua (xiv. 7), we read the age of Joshua when sent to spy out the land. 'Forty years old was I when Moses, the servant of the Lord, sent me from Kadesh-Barnea to spy out the land, and I brought him word again as it was in my heart.' The spies who accompanied Caleb and Joshua who brought back an evil report were the first to die, and this by plague (xiv. 37).

Another note of interest is the fact of Moses altering a man's name (xiii. 16), this being no less a person than Joshua, previously called 'Oshea, the Son of Nun' (verse 8). Another interesting feature is a note found in xiii. 22, where the route of the spies is recorded. 'Now Hebron was built seven years before Zoan in Egypt.' This refers to a very ancient piece of history indeed. Zoan is old but Hebron is older. Zoan has not been mentioned before, yet those to whom Moses is writing knew about it. The Psalmist records that in its neighbourhood mighty works of God were done (Psalm lxxviii. 12-43).

A, JACKSON,

Baptism.

DO you know the Greek language? If you do, and assuming that you know English moderately, you know that the word *baptize* in the New Testament should be translated by the word, 'immerse.'

Try reading the New Testament substituting the word 'immerse' with words of the same family according to the sense, and, if reading with an open mind, the strong impact of the Holy Spirit's real meaning will surprisingly open your understanding of what this Divinely appointed ordinance is, and is intended to signify. Note the following: 'How shall we who have died to sin, continue to live in it? Do you not know, that as many as have been immersed into Jesus Christ, have been immersed into His death? We have been buried, then, together with Him by the immersion into death: that like as Christ was raised from the dead by the glory of the Father; so we also shall walk in newness of life.' (Rom. vi. 2-4);

Nyasaland.

MY letter of July 31st, with the usual monthly remittance for August, reached Bro. Ronald on August 29th. He reports that he was called on August 23rd to go to Mlanje to which Church he and Bro. Hetherwick travelled. On August 24th, a Gospel meeting was held with brethren from Mlanje and Chole District, the brethren at Chole under Mkhonjeni having been notified of the coming of Bro. Ronald and his companion. On the Sunday, seven persons confessed their Lord and were immersed into His Name before many people. One was restored to the Church. Bro. Jackson reported that he had baptised five believers at Lilongwe and two at Kamdunguti, Lilongwe District.

In January of this year, Bro. Ronald was influential in inspiring the various Churches to set apart contributions towards the work of the Gospel in Nyasaland. By the end of June sixteen Churches had contributed the

very excellent sum of £18 18s. 8d. This total was made up of Church collections ranging from is. to £3 3s. -*jd.* The total gives an average Church collection of £1 3s. 8d. over the six months, just under four shillings a month. Brethren will see how these small amounts mount up in course of time. On October 30th, I received the following letter from a Scottish brother, referring to my suggestion that small amounts could be sent me. He writes, 'Your suggestion is a good one. Here is one shilling each from two pensioners, and one shilling each from two sisters. We hope your wishes* will be realised.' Scotland is again to the fore. England must not lag behind. There are Churches who support the *Scripture Standard* policy and plea, but who do not send any contributions to the Nyasaland work. Will you let these old age pensioners and our native brethren stand alone, without your help? Not you!

W. M. KEMPSTER.

Books Wanted.

The Divine Demonstration, by H. W. Everest. *Gall's English and Greek Concordance*. *Scheme of Redemption*, Milligan. *New Testament Christianity*, L. Oliver.

Prices, etc., in first place, to Editor.

News.

Birmingham, Summer Lane.—In connection with our seventy-fifth anniversary a social meeting was held on Saturday afternoon, November 2nd, and we were encouraged by the presence of brethren from all the local Churches. Our first speaker, Bro. J. R. Francis, of Moseley, who urged upon us the necessity for a more consecrated devotion to service as required by the Lord, from the story of Jonah, who, having paid his fare, fancied he was thereby justified in travelling in the opposite direction from that which God required him to take. Too many of us to-day tried to excuse ourselves travelling away from duty on the score of having 'paid our fare,' instead of listening to and readily obeying the Lord's known requirements. Bro. Leonard Morgan, of Hindley, spoke on 'Losing and Finding/

'Whosoever would find his life shall lose it, but whoso loseth his life shall find it,' if such life be absorbed in service to our Lord and Master. The report showed that, despite present difficulties, strenuous efforts were being made to keep all the auxiliaries going, even though, in some cases, this necessitated alteration in the times of gathering. The meeting was followed by tea, and the proceedings closed before darkness set in. On the Lord's Day, Bro. Morgan served us well by putting in a full day's work. He exhorted the Church in the morning, 'Climbing with Jesus' being his theme, spoke to the Bible Classes in the afternoon, and at night preached the Gospel with no uncertain sound. Though inclement weather and blackout conditions were doubtless responsible for smaller meetings than usual, we nevertheless had a really enjoyable and inspiring time, **FRED C. DAY**.

Belfast, Berlin Street.—Once again we are pleased to report progress. Three of our Sunday School scholars, Reita Waugh, Martha Millar and Pearl Hendren, decided to follow their Lord and Master, and we had the joy of hearing their confession and witnessing their immersion.

We pray that this 'may be the beginning of a bountiful harvest of souls for Jesus, who shall be found worthy to labour for Him.

We wish our young sisters a long life of service for their Master. We thank God for this timely blessing in a world of unrest and uncertainty, and take courage to go forward, seeking to lift high the banner of King Jesus. **-GEORGE HBNDREN.**

Blackburn, Hamilton Street.— This Church has enjoyed a mission during the month of September with Bro. Richard Worthington, of Wigan. The Church was greatly helped and strengthened by his earnest exhortations. The evening Gospel meetings were very well attended; and increased week by week. Our brother was always most ardent in his appeals and deliberations, and used very telling anecdotes and incidents of his personal experiences in France, Spain and West Africa. He often declared his uncompromising opposition to war, undauntedly and very forcibly. Our only regret is that we are not able to record any immediate increase. Our brother laboured very hard

in ploughing the ground and sowing the Word, and we pray that God will give us the harvest in due season. **H. WILSON.**

[Report received too late for October issue, should have appeared in November issue, but regret to say was overlooked.—**PRINTER.**]

East Ardsley.—The twenty-fifth anniversary tea and meeting were held on Saturday, November 2nd. Owing to blackout conditions, a meeting was arranged for the afternoon, to commence at three o'clock, to be followed by tea, thus giving visiting brethren the opportunity of returning home in comfort. Bro. Baines, of Morley, was the chairman, and after singing and prayer, a letter was read from Bro. Murray, of East Kirkby, expressing his best wishes for a successful gathering, and reminding us of the many happy times we had together, in past years. Bro. Baines spoke of the various kind of members found in a Church, some indifferent to their duties and responsibilities, others were lacking in zeal and energy in their work, while too much work was placed upon the few to carry on the work successfully. It needed unity of purpose and combined effort of all our members if the work of the Master was to be a success. Bro. E. W. Jepson based his remarks mainly on a favourite Psalm of his, the one hundred and thirty-seventh, which referred to the captivity of the children of Israel in Babylon, when they were asked by their conquerors to sing one of the songs of Zion. While they were in a strange land their hearts were constantly centred on Jerusalem, the home of the Jewish people, and they answered the request by saying, 'How shall we sing the Lord's song in a strange land.' 'If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.' We are strangers and pilgrims upon earth, our citizenship is in heaven. Bro. Winstanley (Evangelist), based his remarks on Philip-pians i. 27, 'Only let your conversation be as it becometh the gospel of Christ, that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel.' An exhortation to walk orderly and in sincerity of truth, that by unity we shall accomplish the desire of the Master,' That

the world might believe that God had sent Him.'

The meeting was closed with hymn and prayer. It was a good gathering, the meeting-room was well filled, and about eighty sat down to tea. So ended a good and profitable time in the service of the Lord.
w. WINTERSGILL.

East Kirkby, Beulah Road.—October 29th saw the close of two months intensive mission here, conducted by Bro. A. E. Winstanley, Evangelist, of Wigan. Our brother came to us practically unknown, but soon got to work, and in a remarkably short time became one of us, endearing himself to all our hearts. His preaching was with evident sincerity, great courage, and faithfulness. One friend attending our meetings remarked, 'You can understand what he says, he makes it so plain' This of a young brother fresh into the evangelist field is a marked tribute to his worth, and in striking contrast to some modern proclaimed. One brother was heard to say, 'When you listen to him you can tell at what school and whose hands he has received his training.' During the mission much has been attempted. Meetings have been held every night in the week except Friday, and our brother has devoted much time to the children, being specially adapted to this all important part of the Lord's work. His talks and choruses, etc., which he taught the children will long remain in their minds, and we hope will bear fruit in after days. Our one regret is that we are not able to report any additions to our numbers. This it is felt is largely due to the times and circumstances we are passing through. The fact also that the Church is known to be one hundred per cent, pacifist has undoubtedly prejudiced many, but—

'To duty firm, to conscience true,
However tried and pressed.
In God's clear sight,
High work we do,
If we but do our best.'

We believe 'we shall reap if we faint not.'

During the mission our brother has given one night each week to the Church at Selston. Much interest has been aroused, and the meetings were exceptionally good. At a united meeting, held to bid God speed to our dear brother in his labours for the Master in other fields, many were the

expressions of appreciation, both by *th*% brethren here and from Selston, and certainly a very close band of union has been formed. May our dear brother be so used by God that many souls may be won for Him, and His name greatly glorified is our most earnest prayers.
w. B. JEPSON.

Loughborough.—It is with great pleasure we record the addition of yet another young man to the Church. Cyril Orton was immersed into Christ by Bro. S. Ward, and received into the Church by the writer on the following Lord's Day. We pray God will bless him in his new life.

EDMUND HILL.

Nelson, Lancashire.—The Editor spent the week-end, November 16th and 17th, with the Church here. We had some fine meetings, and had the joy of witnessing decisions for the Lord Jesus. Fuller report (D.V.) later.

Obituary.

Fauldhouse.—We have to record the death of Sister Samuel Whyte, 'Sunnylea,' on Saturday, 19th October, in her eighty-second year. She has been a member of this Church for the long period of sixty-four years. One who has known her for fifty years testified of her as being an earnest and faithful follower of her Lord, and 'a succourer of many.' Interested in all the work of the Church locally, and also in the Homeland and Overseas Missions, more especially when there were those in the field who had been associated with the Fauldhouse Church and the Slamannan District. Many of our visitors and preachers found her home an open door for rest and hospitality. She was privileged to be able to attend the meetings until three months before her death, and was rarely absent, unless through sickness or attending to those who were sick. She has left behind a fine record of service, hospitality and faith for those left to imitate, so that we with her may enter into the rest which remaineth for the children of God.

Bren. W. Crosthwaite and James Wardrop officiated in the home and at the grave.

'Weeping may endure for a night,
But joy cometh in the morning.'

D. M. STEWART.

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OUR AIM.

WE 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.

