

THE SCRIPTURE STANDARD

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

Be Strong . . . and Strenuous.

'Be strong . . . and work : for I am with you, saith the Lord of hosts.' (Haggai ii. 4).

The Israelites had returned from captivity in Babylon under Ezra and Nehemiah. The foundation of the Temple had been laid, but the work had been held up mainly through those ancient Fifth Columnists, the Samaritans, who 'feared the Lord,' but 'served their own gods.' The Israelites refused help from or affiliation with such. Because of this the Samaritans, like many to-day who cannot get their own way, plotted to hinder and wreck the work. Some said, 'The time is not come that the Lord's house should be built.' With some it is never the right time for the Lord's work. The war, the black-out, the weather, and countless other things stand in the way. But these things do not prevent public-houses, cinemas, and places of amusement carrying on as usual.

Others said the predicted time for building the Lord's House had not come. It is truly amazing to find so many would-be interpreters of prophecy, whose chief concern seems to be the Millenium, and the future of

the Jews. That famous preacher, C. H. Spurgeon, said: 'I should like to say to some I know, "Ye men of Plymouth, why stand ye gazing up into Heaven? Go on with your work."'

But whilst the work of building the Lord's House was put off, those ancient people were dwelling in their own ceiled houses. They put their own comfort and the building of the city before the Lord's House, the material before the spiritual. History makes plain that when a people or nation does that their glory departs, their doom is sealed.

Haggai was enabled by the Spirit of God to rouse the people from their apathy and selfishness. They did work until the headstone was placed on the temple, 'with shoutings . . . Grace, grace unto it.'

There is a close analogy between their work and ours. We are out to build 'the house of God, the Church of the living God,' according to the New Testament pattern. That work cannot be helped by affiliation with sectarian parties. In our fifty years' membership of Churches of Christ we have seen enough of affiliations and amalgamations. What sectarians need is conversion to the New Testament position. There are many in the Churches who have brought the sects with them, and have leavened the whole lump.

'BE STRONG'

The New Testament word is: 'Watch ye, stand fast in the faith, quit you like men, be strong.' If we are to be strong we need—

1. *Conviction* of the truth of our position. Many do not seem to know why they are members of the Churches of Christ. They talk of other Churches being as good or even better. I don't believe it. Our position and plea are second to none. They are impregnable and unassailable, that is if we stand four-square to them.

2. *Consecration*. Our manner of life must be as becometh the Gospel of Christ. When we make our practice as good as our plea we shall go forth conquering and to conquer.

3. *Communion*. We are often too self-confident for God to do the best He can for us. There is nothing in the Bible to encourage us to look to human power, wisdom, or scholarship. Quite the reverse. God delights to use what men count weak and foolish things for the accomplishment of His purposes. Constant communion with God is the secret of real strength. 'He giveth power to the faint and to them that have no might he increaseth strength.' Our 'help cometh from the Lord, who made heaven and earth.'

'WORK'

'Go to it,' is the slogan of to-day. What did we do for the Lord and His Church during 1941? Can any of us honestly say that we have done what we could? Are we like those whom Haggai reproved, putting our own houses, comfort; and interests before the Lord's House, the Church? Some tolerate for years, in meeting houses, what they would not tolerate in their own houses for a day. We think anything is good enough for the Church. Think of the sacrifices that are being made to win the war. 'Blood, toil, tears, and sweat' are being freely given. But how much 'Blood, toil, tears, and sweat' do we give for the Church?

We are heavily taxed for the war, but would we think of giving so much for the furtherance of the Gospel? We say, 'We cannot spare it,' but we've got to spare it for the war. A brother said, years ago, 'Our people have never learned to give or to pay for anything.' Some of us have been brought up on 'all seats free, and no collections,' and we think the Church can be carried on without money.

These people in Haggai's day were told that while they neglected the Lord's House for other things their labour had not brought much profit. They had 'sown much,' and brought in little, and the wages earned had been put into 'a bag with holes.' During the last war many made a lot of money, but they lost it quicker than they made it.

In these days, many work long hours, and every day of the week. Then there comes a collapse; and they are laid aside for a while. In some places, Gospel meetings cannot be held because those who should take part in them are working on Lord's Days.

Much used to be said about an eight-hours day, but the work given to the Lord on His own day is often much shorter than that. Though services are very short they are hardly well started before some are yawning or looking at watches. A brother said, 'It's not so bad folks looking at watches while you are speaking, but it's much worse when they shake them.'

We pray that the windows of Heaven may be opened and blessings poured out; but this is conditioned on our paying up what we owe to the Lord. (Malachi iii. 8-10). A preacher who was expected to deliver a great sermon on behalf of the poor, quoted, 'He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will He pay him again,' and then said, 'If you are satisfied with the security, down with the money. The collection will now be taken.' The result was a record. God expects

every one of us to give and do what we can.

'I AM WITH YOU, SAITH THE LORD
OF HOSTS'

'If God be for us, who can be against us?' It is not easy to fight for the Old Faith. Some of us might have had an easier and more pleasant job if we had stopped fighting; but when we cease to fight we must prepare to die. We are on the winning side. Our King has never known defeat. His Kingdom cannot be moved. If all that is hoped for results from the world war that is now being waged it will be insignificant compared with what will result from victory for the Lord and His Church. When Heaven and earth ring with the triumphant shout, 'The kingdoms of this world are become the kingdom of our Lord and of his Christ,' shall we not feel ashamed if we have held back in the day of battle? Be strong—and work, for I am with you, saith the Lord of Hosts.

Rejoice! for He is with us always,
Lo, even to the end!

Look up! take courage, and go forward.
All needed grace He'll send!

THE EDITOR.

—Address at Slamannan District New Year Social).

Infidelity Unveiled.

IN *The Truth*, published in New York, a writer describes a striking scene which he witnessed at a congress at Detroit. He says: 'President Harper and President Andrews, of Brown University, with others, had been advocating the methods of modern Higher Criticism, and saying that the last seven chapters of Isaiah were written by some other man, when Professor Howard Osgood, of Rochester, arose to reply. He spoke briefly, completely answered the critics, and then said, "I have here an article written almost exactly a hundred years ago. I will read it,

and then tell you the name of the author.'" He read a criticism on the Bible, and especially on Isaiah, advocating a double authorship of the latter, in almost exactly the language of Harper and his friends. He made a few comments upon the clearness of the ideas of the author, and showed his teachings to be identical with modern Higher Criticism. He then exclaimed, after a long pause, "The author of this paper was Tom Paine, the infidel." The effect was wonderful. There was a look of surprise on the faces of the critics; and then, as the applause rang out, they looked as though they would like to escape, or, perhaps, sink through the floor.'

To Our Readers.

Owing to the serious paper shortage, the 'Scripture Standard' will have to be reduced in size forthwith. This is very essential if we are to go on. For the present the price will remain as now, to be reviewed later in the year as to what is possible for 1943 (D.V.). Our readers will understand the difficulty, and we feel sure of your continued co-operation and loyal support. The Magazine has been exceptionally well produced up to date, and of late has been highly commented upon, and we are sorry not to be able to continue.

Our earnest prayer is that happier days may soon come, and that we may continue as before

Infidelity Taught in Theological Colleges.

MY friend Campbell Morgan told me that when preaching in Chicago, he was asked to attend a ministers' meeting, where a paper on "The Results of Higher Criticism" was read by a theological professor. He attended, and being asked his opinion, remarked there was no time to discuss the contents of the paper, but he would like to ask the author, in a few words, what he regarded the latest and most established result of Higher Criticism, and he gave such as these:

1. That Moses did not write the Pentateuch.
2. That the whole system known as Levitical, with the priesthood, and the Tabernacle, did not exist until after the exile.
3. That David did not write the Psalms.
4. That the Lord Jesus set His sanction upon current and popular error.

Dr. Morgan was very much shocked and he said, "I would like to ask one more question. Do you believe that on such subjects Professor George Adam Smith, of Glasgow, for instance, knows more than the Lord Jesus Christ knew?"

"Yes," he said, "he does, because he has access to sources of information to which the Lord Jesus Christ did not have access!"

And this is the kind of teaching to which young men in the theological seminaries are subjected, and then are expected to come out and preach the glorious gospel!

—A. T. PIERSON, *The Bible and Spiritual Criticism.*

Yes, and books containing the above teaching are advertised in the *Christian Advocate*, and of these the Editor says: "I want to call at-

tention to the advertisement of literature appearing on page 603. These works are really the tools which every preacher ought to have, and here is an offer to purchase them on easy terms."

Christian Advocate (Oct. 1, 1941)

Among these are works by Hastings, Moffatt, and Peake, well-known Higher Critics. In Peake's *Commentary on the Bible* are such statements as these:

"We cannot identify any composition of Moses in the Pentateuch."

"It is no longer possible to insist on the literal accuracy of the Gospel narratives."

On the offering of Isaac: "Probably behind the tale, as we have it, there was an earlier legend, explaining why rams were offered at the sanctuary where the tale was told." (Commentary on Genesis xxii.).

On Jonah: "The story is purely imaginative."

These theories make the Lord Jesus to be ignorant and untruthful, for He endorsed the Old Testament, spoke of Moses as writer of the Pentateuch; and believed the story of Jonah to be as much a fact as His own resurrection.

Besides this, He said: "My doctrine is not mine, but his that sent me" (John vii. 16).

The Publishing Committee of Churches of Christ is responsible for pushing books which destroy faith in the Lord and His Word; and those who have passed through Overdale College are continually supplying evidence of having imbibed these pernicious theories."

EDITOR, S.S.

The Second Coming of the Lord

AS several brethren have represented to me that Brother J. H. White's articles have been in the nature of a reply to mine which appeared earlier in the S.S., and certain addresses which I was delivering at Hindley at the time when he commenced them, I feel it incumbent upon me to make a reply now. Especially do I wish to, because of the nature of the subject. It is one which I have delighted in for a long time, and one concerning which there is a great deal of ignorance.

Bro. White complained in his first article that those who taught that European history, during the last nineteen hundred years, had fulfilled Daniel's and John's prophecies did not supply any proof. Well, my articles are in past numbers of the S.S., and can be read at leisure. For proof they will bear comparison with all Bro. White has written. But I do not mind saying that if no stronger case can be advanced than the one put by your correspondent against the historical method of exegesis, then I fear not the issue. I am quite prepared to meet Bro. White on the open platform.

Whether our Lord came round about the year 70 A.D. can safely be left to the intelligent judgment of all rational-minded creatures. Only those who are slaves to a preconceived notion will aver that he did. Certainly He did not 'come in flaming fire, taking vengeance on those who know not God, and who obey not the gospel of our Lord Jesus Christ, when He shall come to be glorified in His saints, and to be admired in them that believe' (2 Thess. 1). If He did, I have an idea of having seen Bro. White returning from Lord's Day fellowship, when the breaking of bread was observed in obedience to the Lord's injunction 'until He come.'

That there are many passages

which seem to indicate the near approach of the Lord in apostolic days must be conceded. That some of the early disciples were led to adopt a course of life which was unbecoming because of their notion is obvious from 2 Thess., and it was for the express purpose of removing the notion that Paul gave the prophecy of the falling away from the faith and the coming of the Man of Sin. To make that prediction applicable to Nero and Jerusalem's end is a work of art. But one thing Bro. W. must admit, that Nero, whatever else he was, did not take his seat in the temple of God, shewing himself he was God, and all this arising out of a falling away from the Christian faith. But the whole tenor and tone of the prophecy demands a fulfilment of a far higher character and wider scope than events which followed a few years later. It was something which had already started and which would be co-extensive with the Christian age, and only to be finally destroyed by the coming of the Lord. Nero was dead, and had been, when the Lord came at the destruction of Jerusalem, if that was His coming.

But the idea that all the prophetic delineations of John's Revelation can be made applicable to pagan Rome and the destruction of Jerusalem requires proper proof. It is not just a question of identifying the 'beast with seven heads and ten horns' and 'the woman drunk with the blood of the saints,' but of all the accompanying details. For instance, the seven seals, the seven trumpets, and the seven last vials. Have those who advance this theory an adequate explanation for these auxiliary predictions, all of which bear upon the character and work of the beast and the city represented by the lewd woman? I cannot admit it. On the contrary, there is an intelligent, pro-

gressive, and all-embracing array of historical facts, covering the entire period from John's exile of Patmos down to the present day, which yields a satisfying answer. We have already, as a result of this study, expressed our belief that this present conflict is the fulfilment of the seventh vial prophecy, and will terminate with the destruction of Rome. Not as Jerusalem was destroyed in the year 70, to be trodden down of the Gentiles until (limited) the times of the Gentiles be fulfilled, but to be completely eradicated, uninhabited and deserted. When this takes place, the kings of the earth will stand afar off, weeping and wailing. Also the merchants of the earth, sailors and mariners, traders by sea, all are in dismay at the utter destruction. The light of a candle shall no more shine in her. The voice of the bride and bridegroom will no more be heard in her. No craftsman shall be found any more in her. Like a millstone cast into the sea, Babylon the Great will pass away and will be found no more at all. Did all this happen to Jerusalem? Did all this happen to pagan Rome? Let there be no misunderstanding of what we are expecting as the result of this war if our basis is correct. We are expecting the complete destruction of the city, God's judgment upon her for her sins against His people throughout the Christian age. Will Bro. W. then deny the truth of this exegesis? Will the Head of Overdale College persist in his crude remarks about those who handle the prophecies in this way? This is faith for you. I know the risk I am running if it is not correct.

But such is my faith in the truth and inspiration of the Bible, including its prophecies, and of our ability to interpret them aright, when approached from the right angle, that I am firmly convinced this conclusion is correct. It will not do to say later, if Rome meets such an end, that it is a coincidence. Everyone knows the public demand for the bombing of

the city, but nothing moves the powers responsible. How wonderful, then, if other powers must be brought up that will not simply bomb it, but destroy it. But we will await the verdict of time.

I have not attempted a full reply to all Bro. W. has written. I have dealt with the salient points only. Now I will leave it to your readers to dig deeper into this question, assuring them that they will be amply repaid for their labour.

J. B. KENDRICK.

Without Calls.

(UNDER THE SIMILITUDE OF A DREAM)

I DREAMT that Peter, Paul, and John were once more in this world, and that they were 'Ministers.' Peter had been supplying, on probation, in one of the Midland towns. Some liked him, and were for inviting him to be the pastor; but there was a majority against him. It happened on this wise. The chief man of the chapel had shown great ignorance of the gospel way, and had manifested much ambition to be some great one. Peter one day spoke to him about it. The man's name was Simon Bluster, and Peter told him to his face that he perceived he was in the gall of bitterness, and in the bond of iniquity. At this, there was great consternation. That Simon Bluster, Esq., should be so treated was unbearable—so much he had done for the cause—and many wondered that Peter could be so imprudent.

Paul had been spending eight Sundays in the Metropolis. There he had been supplying a large and influential church. But somehow or other a strong feeling had arisen that he was not sound and evangelical. In his addresses to the church he insisted much upon right doing. About the love of money he spoke warmly—he said, indeed, that it was the root of all evil. One Sunday he preached a sermon which gave very

great offence. He told the members that their lives must be pure and holy, that they must not be conformed to this world. Indeed, it was considered that, in many of his remarks, Paul was quite personal. 'Why you may see,' said they, 'what this sort of preaching would lead to. We should lose half our members, and never be able to keep on. In the present state of society, this strictness will never do. We want more of the doctrines of grace.' Paul received no invitation.

The fame of John had gone abroad as one highly endowed with the spirit of love. To a church, seriously weakened by division and strife, he was invited on a six weeks' probation. It was generally thought he would be just the man, that by his easy, amiable, gentlemanly deportment he would gain the esteem of all. Sadly were they doomed to disappointment. In his discourses, he dwelt much on brotherly love. 'But how inconsistent he is,' said one to another, 'Didn't you notice what strong language he used this morning? Didn't he tell us that if any man said he loved God, and did not love his brother, he was a liar? Such preaching as that won't do here.' At the end of a month, the deacons had a meeting to consider what should be done. Some were for telling him that he had better leave at once; but finally it was determined that they would try to put up with him the two Sundays more. 'He'll be telling us next,' said one, 'that we ought to support that old brother in his illness and infirmity; and if we don't he'll be saying we have no love to God.' 'Well, I think he has told us that pretty plainly,' replied another. 'What else did he mean by that curious expression, Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?' 'To be sure,' all the rest chimed in. Unanimously agreed that John was not the man, and that such preach-

ing as his would ruin any cause.

I awoke, and behold it was a dream.

'*Quo Warranto*'
(May, 1860, Editor, D. King.)

Be ye Holy.

HOLINESS is as necessary as is unity. God's word to His Church is still that spoken to Loadicea: 'I counsel thee to obtain of me white garments that thou mayest clothe thyself.' Too often the garb of Christian folk is motley. The other day a Methodist minister bemoaned in his sermon that some of his people found no better way of spending their Sunday evenings than playing bridge. The pity of it! The tragedy of it! The wrong of it! I know that Christianity is not a matter of negations and prohibitions: virtue is not in the things which we deny ourselves, it is the most positive, blazing, brilliant thing which life holds: but if there is to be depth and fulness, restriction of some sort there must be. Strait is the gate and narrow the way that leadeth unto life. What we want, said a Vicar recently, is a more winning Church. Well, we can have it. Its picture is recorded in the Acts of the Apostles. The world was first convicted and then charmed by it. Would that it might be so again. But if it is to be, holiness must be put before happiness. 'Be perfect, be of good comfort,' is Paul's order of precedence, and it is the right order. 'The fine linen,' says John the Apostle, writing of the Bride of the Lamb, 'is the righteousness of the saints.' The Bishop of Gloucester reminds us that evangelism must be in the Christian life of professing Christians. We cannot too often remind ourselves of that truth. It is by well-doing that we are to put to silence the ignorance of foolish men.

Joyful News.

Why People Sleep During Public Worship.

1. They have served themselves and the world too faithfully during the week. Nature cannot bear everything. It cannot usually bear more than six-days labour in a week. And where people do seven-days work in six days, Nature cries for help. She becomes exhausted, and wants repose. Multitudes, in anticipation of the Lord's day, wear themselves out on Saturday by doing nearly two-days' work in one day. And no wonder they are drowsy on Lord's day!

2. They do not take sufficient time for sleep on Saturday night. They reserve their shopping and extra affairs for Saturday afternoons. Thus in being unusually fatigued, they are up till eleven or twelve o'clock. The natural consequence is, they are sleepy on Sunday.

3. They think they cannot help sleeping in church. They look on their sleepy disposition as an infirmity. Thinking they cannot help it, they do not try so hard.

4. They are not fervently interested in the religious exercises of the occasion. If they cared enough about the preaching to follow the train of remarks, they would feel no disposition to sleep!

IMPROPER AND WICKED TO SLEEP IN CHURCH

1. Because it shows great disrespect to God. Those who go there, go professedly to worship, not to mock God. When men go to pay respects to their superiors, do they sleep in their company? When Esther went into the presence of Ahasuerus to present an important petition, did she fall asleep? If she had fallen asleep, do you think the king would have asked her, 'What is thy petition, and what is thy request? It shall be granted to the half of my kingdom?' And when

men come into the audience chamber of the King of kings, professedly to present petitions and show their respects, how does He look on their falling asleep? And how contemptuous and disrespectful does it appear in the sight of God, to see guilty men, to whom His authorized ambassadors are delivering His message, going to sleep under the sound of the ambassador's voice!

2. It shows disrespect to the place of worship. Jacob exclaims, 'How dreadful is this place! This is none other than the house of God, and this is the gate of Heaven.' Who could sleep in such a place! House of God! House dedicated to His service. Not a dormitory (a house to sleep in); but a sacred place, a temple, a house in which to worship the true Jehovah—the antechamber of Heaven. Yes, the gate of Heaven, through which devout worshippers enter Heaven to breathe its life-giving atmosphere and feast on its sacred delights. Here the true Christians 'come to Mount Zion, the city of the living God, the heavenly Jerusalem.' Can anyone treat such a place with so much disrespect as to sleep there?

3. It shows great disrespect for one's self. If a man had enough respect for himself, would he be caught in such an awkward predicament, in such a place, on such an occasion, and in such company?

4. It sets a bad example. This is self-evident.

5. It is presenting the body a dead sacrifice to God.

6. It is offering a vain oblation.

CONSEQUENCE OF SLEEPING IN CHURCH

1. Those who do it lose their time and labour coming to church. 'Tis a pity to do so much for nothing—they could get that at home, with less cost and energy.

2. It forms a bad habit. The oftener one permits himself to sleep in worship, the more he is disposed to sleep.

3. It disheartens the preacher. After he has laboured hard to give to each of his hearers a portion in due season, to see them have so little appetite for the food which he had made ready, as to fall asleep while he is dispensing it to them, is truly discouraging! He is ready to ask, 'What, can ye not watch one hour in a whole week?' So short a time to be together to worship God and prepart for Heaven, and that short time to be slept away!

4. Sleepers disturb the devotion of others.

5. They give others a bad impression of their religious character.

6. They endanger their souls! They may miss the very message that would bridge them over a dangerous pit lying in their path.

No sleeping in eternity! May we be watchful, that we keep on the right road for joyful rest there.

An Old Tract.

Conscience.

CONSCIENCE is moral sense. Its authority is not absolute. What it teaches is the certain result of what it has been taught. It varies in its inclinations as what it has been taught may vary. It may lead against the good, under false teaching, as earnestly and as powerfully as, under true teaching, it may approve and defend it.

Every man has the right to worship God according to the dictates of his own conscience only so far as and wherein his conscience is dictated to by the Word of God. Conscience is that power in man by which God relates him to the moral universe; and, like every other power of man, its actions are decided by its discipline.

If, as is quite generally supposed, it is an infallible power in man, we

have no need for a Bible; for then it follows that everyone who is honest is right. Then a man cannot be honestly mistaken or wrong; for if honest, true to his conscience, he is right, no matter what he does. Then all the crimes of ignorance are not crimes. Then every species of wickedness in the world is sometimes right, because someone was sincere in the action. Then the Bible will damn some men, whereas if it had not been taught them they would be saved, because some men will not be true to more light.

But if it be said that conscience cannot be followed as authority sometimes and in some people, then the theory breaks down, and it follows that, of itself, conscience cannot be taken as authority at all. Then its authority rests upon its teachings, and not upon itself as such. Hence, it follows that if the teaching it has received is erroneous, what it teaches is wrong also. If it is, unaided and alone, an original authority, then it must teach the same things in all people. But its conflicting and confusing persuasions in different persons and in the same persons at different times can be accounted for in no way but by admitting that it is shaped in each and all by contradictory religious teachings.

Conscience is like a watch. A watch is used to guide us in time. But it guides right only when it is in harmony with the standard of time, an authority other and higher than its own.

SELECTED.

My Resolve.

'I AM only one,
But I am one:
I cannot do everything,
But I can do something;
What I can do
I ought to do,
And what I ought to do,
By the grace of God
I will do.'



Young Folk's Corner.

CONDUCTED BY UNCLE BERT.

Month's Motto:

'GIVE, and it shall be given unto you.' (Luke vi. 38).

Giving and Getting.

Dear Boys and Girls,

Our story this month is about giving and getting. Many years ago, a certain king reached his jubilee. His subjects decided to honour him by giving a present. They proposed to build a very big vat—or tub—into which each one agreed to pour a certain quantity of wine. This they gave to the king. On the day of jubilee the king called his subjects together around the great wine vat—his gift to them was to be a drink of its wine. Imagine the great surprise of king and subjects when only water came forth. Why? That was what the people had put in! Each one thought that his small quantity of water would never be noticed among so much wine! So the people received what they had put in. *They got just what they gave!*

Certainly a drink of water was far better for them all—in every way. So it is for everybody, for he is a very foolish man who slowly poisons himself with alcohol. But the people's deceit was here exposed. They expected wine, but they only received water—because that was what they had given.

Isn't life like that, too? I once heard someone say, 'Life hasn't given me much.' I thought to myself, 'What have you given to life? Not much, no doubt, for it always returns what you give it.' The first thought some people have is, 'What can I get?' Jesus tells us that our first thought must be, 'What can I give?' As we give to God, to life,

and to others, all that we can, in devotion, love and service, God will repay us with lasting happiness and blessings in abundance. Doing that, we shall find true joy, for when our Saviour comes, He will reward everyone 'according to his works.' *We shall get what we have given.*

ANSWERS TO LAST MONTH'S QUESTIONS.

1. John. (John xix. 26).
2. Esther and the Song of Solomon.
3. Elisha. (2 Kings ii. 23).
4. Jochebed. (Exodus vi. 20).
5. Elisha. (2 Kings vi. 1-7).
6. Samuel.
7. James. (Acts xii. 2).

ANSWERS TO DECEMBER QUESTIONS.

1. Adam (Genesis iii. 19).
2. Cain (Genesis iv. 12).
3. Abraham (Genesis xv. 5).
4. Moses (Exodus v. 12).
5. David (1 Chronicles xxviii. 3).
6. Jeremiah (Jeremiah i. 9).

MEN OF OLD TESTAMENT TIMES

1. Who was the head of the great Hebrew nation?
2. What great prophet was fed by ravens?
3. What man's wife became a pillar of salt?
4. What great leader and law-giver was born in Egypt?
5. Who was Abraham's father?
6. Who was Aaron's sister?

Verses.

IT'S easy enough to be pleasant
When life goes by like a song;
But the man worth while
Is the one who can smile
When everything goes dead wrong.

The inner side of every cloud is bright
and shining;
I therefore turn my clouds about, and
always wear them inside out
To show the lining.

Old Path Conference.

TO be held (D.V.) on Saturday, April 4th, 1942, in the Baptist Chapel, Forest Street (off King's Way), East Kirkby, Notts

BOOK THE DATE.

Brethren wishing accommodation please write to Bro. W. B. Jepson, 'Havendale,' Pearl Avenue, East Kirkby, Notts.

Look out for further particulars in next issue of *Scripture Standard*.

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THE Church at Beulah Road, East Kirkby is to be honoured on Saturday, April 4th, by the visit of brethren and sisters to confer together upon matters most surely believed amongst us. We are most anxious to make the visit of all very enjoyable and profitable—an occasion of real, happy fellowship. No pains will be spared on our part to make the meetings a good success, and we ask for the prayers and hearty co-operation of all interested in the old plea of Churches of Christ—without additions or subtractions.

The conference will (D.V.) be held in the Baptist Chapel, Forest Street, East Kirkby, kindly lent for the occasion. If at all possible a tea will be provided. It will be a venture of faith, but we are hopeful of being able to overcome all difficulties.

Please book the date, and make a real effort—sacrifice if need be—to be present. Hospitality will be provided for all who find it impossible or inconvenient to return home the same day. Will all such apply EARLY (even though not quite sure of being able to be present) to W. B. Jepson, 'Havendale,' 26 Pearl Avenue, East Kirkby, Notts.

Thank you!

Bound volumes for 1941. Order at once, to the Treasurer, A. L. Frith, 12 Doulton Street, Fleetwood, Lan. s.

Evangelists' Reports.

I HAVE served the Church at Ulverston during November and December, and shall continue to the end of January (D.V.). The assembly is a small one. Considering the number of active members, attendance at the Breaking of Bread is good. Sunday night Gospel meetings are very good indeed—we have had as many as 40 non-members present a number of times—and it is encouraging to see many of these attending regularly. We also have a week-night Gospel meeting at which attendance is good. A number of non-members come regularly to this meeting. God willing, a lady will be immersed on January 11th; and another, already immersed, will be received into fellowship with us. A. E. WINSTANLEY.

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This report is the first of a series of monthly reports which I have been requested to submit to the *Scripture Standard*.

For over two months now I have been serving the Church at Portknockie, a village in the cold cold north of Scotland. It is not a large village, for it has only a population of slightly above 1,600, who live in the long, sturdily built fishermen's cottages which appear so strange to the eyes of a 'town-man.'

Being situated on the Moray Firth coast, this is a fishing community, and, consequently, the Church here is composed for the most part of fishermen and their families. And I may observe that not only is there a likeness between these brethren and certain of the Lord's chosen twelve in occupation, but, as I have moved amongst them, I have also met with many of the characteristics with which we identify the better known of the disciples: the quiet evangelism of Andrew, the matter-of-fact thinking of Philip, to say nothing of the impetuosity and great-hearted zeal of Peter. Indeed, through the whole Church I have met with the earnest-

ness and sincerity which is characteristic of our northern brethren.

Besides the meetings on the Lord's Day, we hold three meetings during the week. On Wednesday a meeting for proclaiming the Old, Old Story. On Thursday a Children's Meeting—(I may say that at this meeting we have a regular attendance of 115 boys and girls)—and on Saturday, a meeting for Prayer and Praise and Bible Study.

Considering the fact that during the week many of the brethren who would gladly assist are away 'at the fishing,' our meetings are well attended, and we have been especially encouraged to note the attendance at our Gospel meetings of many non-members.

During the month of December we were especially uplifted and encouraged when two young ladies, Miss Alice Falconer and Miss Isobel I. Slater, came forward at the close of the Gospel service, and expressed their desire to follow the Lord in Baptism. At their own request they were baptised after the address on the following Wednesday evening.

It was an impressing service, and many hearts were full that night. During the month of January I am giving a series of addresses on Saturday evenings on the Christian life. They are intended to run through the four Saturdays in the month, and we commenced with 'Waiting on God,' followed with 'Talking with God,' then 'Walking with God,' and concluding with 'Dwelling with God.'

We also are having a series of Gospel addresses during the week. The titles of these are 'God and You,' 'The Bible and You,' 'The Christ and You,' and winding up with 'The Church and You.'

We are hoping and praying for more success during the remainder of this month, and we earnestly request your prayers for the work: that the Gospel might have free course and be glorified in the saving of souls.

FRANK WORGAN.

Tribute to the Scripture Standard.

THE *Scripture Standard* fights for faith
And represents the truth;
It beams with brightness and with grace
And suits both age and youth.

It stems the onward evil march
That's rushing on with might;
It keeps the flaming torch ablaze
And guards the path of right.

It's task is not a single one,
But rather many-fold;
A joy it were it only had
The Gospel to uphold.

For in the Church there's work brought on
That could be done without;
If everyone who would confess
Was truly free from doubt.

The worst offenders are within—
For ever they cause strife—
By teaching what is false and wrong,
And stunts the growth of life.

'Twas ever thus, 'twill ever be,
Men, wiser than their Lord,
Will stand and secretly avow
Displeasure and discord.

The Gospel must be narrowed down
Or broadened out, to haste
The wishes and desires of those
With sentimental taste.

So set your 'Standard' Zionward,
And face the heavenly way;
The truth shall triumph finally
And sweep the false away.

W.F. (Kilbirnie).

Church Finance.

SO many have money and to spare for everything but the Lord's work. They will find quite a deal for the war against Germany (because they are convinced that they ought to), but when it comes to the Lord's work, well, they have so many extra expenses in these days, you know, and that makes it very difficult. But if the Church is going to carry on her warfare, then the members of the Church who have money must

support the work. Instead of this we find some of the leading movements of the country going around begging for money from people who are not in the Church. This is a disgrace. The Church is well able to support her own work if she be but willing. Some of the people who make the appeals could well start the ball rolling. Let us wage war with our money that the Church may no longer need to appeal to outside sources for support. Read the Acts of the Apostles, and you will read of a self-supporting Church.

LLOYD COLE.

A Pure Church.

A MAN once came to Spurgeon and asked that great preacher if his church was a *pure* church. He said that he was looking for a pure church so that he could belong to it.

Spurgeon said that he did not know about his own church. He did know that there were many good people in it—saintly and truly Christian people—but there might possibly be a Judas among them, as there was in the company of Jesus' first disciples, and there might be some deceivers and idolaters and those who walked unruly, as there seemed to have been in the churches of Rome and Corinth and Galatia and Ephesus and Colossæ and Philippi and Thessalonica, and all the others to which the New Testament Epistles were written.

On the whole, he thought that his church was not the one this brother was looking for. Indeed, he did not know that there had been such a church in all history. 'But,' said Spurgeon, 'if you should happen to find such a church, I beg of you not to join it, for you would spoil the whole thing.'

'Rabboni.'

(My Dear Master)

Taie—'Waiting

MASTER, dear, my heart is yearning,
For a closer walk with Thee;
In Thy presence ever learning,
Of Thy love, so rich and free;
Draw me nearer still to Thee,
Draw Thou nearer unto me.

Master, dear, my heart is longing
For Thy fellowship of love;
When my saddened breast is throbbing,
Lift my soul to things above.
Lord, I long for Thee indeed!
Satisfy my deepest need.

Master, dear, my love I'm bringing,
All I have, I yield to Thee;
Heart, and mind, and spirit singing,
Love's glad song of liberty;
Take me, Lord, oh, take me now,
At Thy feet I humbly bow.

Master, dear, I here surrender
My whole being to Thy will;
Fold me in Thy love so tender,
Bid all fear and doubt be still.
All I have to Thee I give,
For Thee only I would live.

Let me stay for ever, clinging
To Thy form of wondrous grace,
Whilst my eyes behold entralling.
All heaven's radiance in Thy face;
By Thy cross, drawn very nigh,
Glorious, matchless, Rabboni!

ALLEN MURRAY.

Why Some Hold Back.

A MAN was asked by his wife (a professing Christian) to come to an evangelical service. The husband came, and at the end of the service an appeal was made by the evangelist for converts. The wife urged him to be one, but he refused. On arriving home, he said: 'Look here, dear. You smoke, I smoke—you drink, I drink—you go to the pictures, I go to the pictures—you dance, I dance: tell me, what on earth is the difference between you and me, and then I'll get converted.'

Selected.

The One Thing Needed.

FORMS and ceremonies have become small in my life, but truth compels me to say that, as my years lengthen and draw to a close, the fiercest belief gets hold of me that this civilisation (now about a thousand years old) in our land is doomed unless we can overcome our neglect of the Gospel of Christ, which teaches us how to live. I therefore feel that politicians, laws and organisations are only a make-believe for the one thing needed, which is complete conversion—a new birth, new light on the way, simple, straight and clear like the little maid's message to Naaman to wash his sore-smitten body in Jordan. Naaman rebelled, but in the end he bowed his stubborn will, washed and was cleansed.

GEORGE LANSBURY.

CHRIST continued working whilst He continued living. His life and labour ended together. He fainted not in His last work. Oh! be like Christ in this; be not weary of well doing. Give not over the work of God, while you can move hand or tongue to promote it. And see that your last works be more than your first. Oh! Let the motions of your soul after God be, as all natural emotions are, swiftest when nearest the centre. Say not, it is enough, whilst there is any capacity of doing more for God. In these things, Christians, be like your Saviour.

Nyasaland.

SUBSCRIBERS and readers will be interested to learn that the telegram sent to Bro. Ronald on Thursday, November 6th, 1941, arrived at Zomba Post Office on Saturday, November 8th, and Bro. Ronald collected the telegraphed remittance of £10 on the Monday. There can be no complaint about this postal service. The letter informing me of this was written on November 13th, reached me on January 2nd, but this, of course, came round by land and sea.

Bro. Ronald had an enquiry from an American Missionary about the Nyasaland Mission and he wrote as follows: "The gospel work extends over two large areas, the Southern and Northern Provinces of Nyasaland. In April 1941, I transferred two preachers to help and strengthen the members in the Northern Province, and I hope to send another. Last September, I sent three teachers and one native schoolmaster, along with myself, to open our two new schools, one at Kaluuzi Village, Lilongwe District, and one at Bunyega Village, Ncheu District. These schools have been opened there as the country is too much in darkness. One thing I feel sure that will help to dispel the darkness is that the people may learn to read the Bible for themselves, which they cannot do if there are no schools or teachers. When they are able to read, the wonderful light of the gospel will lighten their eyes and they will I hope receive the truth of the gospel.

"With regard to my son about whom I wrote you. I have no white missionaries here who will train my boys to become qualified teachers or certificated teachers as other missionaries are doing.

"You express some surprise that we adopted the name of the African Church of Christ, as though it made it an exclusive church. After the last war, 1914-1918, when we sought permission from the Government to build prayer-houses, they approved our designs, but asked us to give them a distinctive title, name or address. We replied we had no other than "Church of Christ." The Government said, "Yes, you are a Church of Christ, but you must give us such a name and address that we can watch you and not be confused with any others, for you will lead these missions yourselves, without any white missionaries, and if any wrong happens in connection with your missions you will have the responsibility upon your own shoulders and not ask your white friends in England to bear the responsibility."

"Through these requests of the Government we agreed to add the name "African," not with any idea of excluding others. No, no, we are very far from that in fact, though we may be in character and deed, for some churches have departed from their original cleanness and newness in Christ."

Readers of the S.S. will understand why the word 'African' was added to the origi-

nal name in Nyasaland, viz., to distinguish our mission from that of others.

It will be seen that Bro. Ronald and his fellow workers are very anxious to extend their work in the gospel and in the schools. In many cases, if not in all, the preaching of the gospel in this country was accompanied by teaching the hearers to read the Bible, so that the people could read the Word of God for themselves. Many of the schools in this and other countries were started by various churches or bodies of believers in Jesus Christ. Evidently, the same desire is in the hearts of our Nyasaland brethren. In order to spread the gospel, the people must be taught to read. Meanwhile school materials are difficult to obtain. Who will help, please?

Yours in the work,

W. M. KEMPSTER.

News.

Loughborough.—The youngest members of the Church decided to visit some of the members who, through old age and infirmity, are unable to attend the services on Lord's Days.

On December 14th, we called upon our Brother A. Martin and the service was in charge of Bro. F. Jarram. A passage of Scripture from the 10th chapter of John and Revelation xxi. were read. Along with this old favourite hymns were sung, much to the pleasure of Bro. Martin and also Sister Pritchard, who was present.

On December 21st, we visited a grand old couple, Brother and Sister T. Ward. Here the time was spent in a carol service under the supervision of Brother D. Williamson. The story of the Birth of Jesus was read from the Scriptures. Nearly all carols in the Church Hymn Book were sung, and our brother and sister were delighted.

In these two services, which were held after the gospel meetings, we felt we had lightened the path of our older members. These gatherings will remain treasured memories. We are glad of this opportunity of service, and also of holding aloft the flag of New Testament Christianity in this old town.

F.A.J.

Bristol, Bedminster.—We rejoice to report yet another two scholars added to the Church. Douglas Harris and Harold War-

ing were immersed into the ever blessed Name on December 21st. We praise God for this further evidence of His blessing upon our labours.

F. W. WILLS.

Obituary.

Standburn.—With sincere regret we record the departure on November 24th of our Sister Pryde, aged seventy-seven. Our sister was the widow of Bro. Joseph Pryde, who passed from us in April, 1934. Both had been for over thirty years loyal members of the Church. Bro. Pryde took a leading part in all the activities of the Church, and did much to keep the cause going in many dark and difficult days. Sister Pryde was a true help-meet, supporting and encouraging her husband in his work of faith and labour of love. We feel that in the passing of Sister Pryde a real link with the past is broken.

'Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works do follow them.'

The funeral services were conducted by Bro. James Wardrop. We commend all the bereaved to the God of all consolation and comfort.

J. ERSKINE.

Portnoekie. — As He walked through His garden in the light of dawn on the 4th day of December, the Master lingered a while to pluck a choice and lovely flower. The flower of the Master's choice was our aged brother, William Runcie, whose earthly home was at 'Sea-View,' Cullen, Banffshire. For quite a while before the Master called for him, Brother Runcie had been very sick, with frequent relapses and recoveries. But when a few days before his death he again fell ill, it became evident to those who tended him with loving care that recovery was well-nigh impossible; for his drawn-out sickness and the frequency of his relapses had served only to weaken him. Yet, although when the end came it was as a severe blow inflicting a deep and painful wound in the hearts of his beloved wife and children, they realised the fearlessness of the Christian's death. They were comforted in the knowledge that for him, care was banished, and sorrow over. The night of pain and suffering was passed. Dawn had broken at last and peace reigned, for Jesus was in his room.

His end indeed was peaceful, and he blooms within the courts of Heaven. But he leaves behind an aged and lovable wife, and dearly loved children. We earnestly request the prayers of the brethren on their behalf. They sorrow not as those who are without hope, for their trust is in His Word, when He says, 'Them that sleep in Jesus shall God bring with Him.'

Surely we say, 'They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon.'

F. WORGAN.

Devonport.—We regretfully announce the death of our greatly beloved Bro. Preston on Lord's Day, December 14th, at the age of seventy-four. Although he suffered for over twenty years, yet he passed peaceably away, and it was surely a great relief. He bore his cross patiently right to the end; and was always ready to talk of the things concerning the Kingdom. Many have found their way into the Church by his persuasive and patient reasoning. We also found him a very reliable elder, and his advice was always according to sound doctrine.

He entered the Church of Christ in 1901, and with Bro. Chapman was responsible for the starting of the Church in Devonport. He was so jealous of the truth that on more than one occasion he found it necessary, with other brethren, to separate

from those desiring to bring in false doctrines, and it may well be said that the Church's stand for the Old Paths at the present time is because of his good sound teaching.

He leaves behind his sorrowing wife (also a member of the Church), three sons and two daughters. His wife, through his long illness, was his constant companion, and truly we can say, 'She did her best.'

With these few memories (much more could be written) we bid our brother farewell, 'until the day breaks and the shadows flee away.'

A. B. CLARKE.

Kilbirnie.—We regret to report the death of Mrs. Walker in her seventy-fifth year. She passed away on Tuesday, 16th December, after a very brief illness, although she had been ailing for a long time. Mrs. Walker was a member of Coplaw Street, Glasgow, and came to Kilbirnie ten years ago. She was a very faithful attender at the Lord's House and Table, unless prevented by her ailing condition. She had always a cheery smile, and a hearty handshake for everyone; and was, above all, a most attentive listener. Our fellowship with her was sweet indeed, and we know that her faith was sincere for her Lord and Saviour. Her remains were interred in the local cemetery, and was chiefly attended by her own family. Mr. Miller officiated.

W. FERGUSON.

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