

THE SCRIPTURE STANDARD

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

The Lost Book.



DESIRING to restore that form of worship and service of Jehovah., which in times past had brought real blessing and prosperity to Israel, King

Josiah set workmen to repair the temple which through long neglect was in ruins. While thus engaged, one cried, 'I have found the book of the law in the house of the Lord.' The reading of that book resulted in a revival that made the reign of Josiah one of the brightest periods in the nation's history.

God's book had been lost in God's house. That has happened in many ages. During the dark ages, when popery was in the ascendancy, the Bible was a lost book, and, as in all such periods, ignorance, superstition, and tyranny held the field. The Reformation of the sixteenth century was the result of the re-discovery of the Bible.

In more recent times, owing to destructive criticism—a form of searching the Scriptures which in the end leaves no Scriptures to search—and 'science falsely so-called,' the Bible has been hidden under a mass

of modernist rubbish. The faith of many has been shaken by the findings of 'scholars,' who have boasted of 'assured results,' against which they claimed the old book could not stand. Most, if not all, of these 'assured results' have vanished, due mainly to the labours of excavators who have been 'digging up the Bible,' and producing unanswerable evidence that the grand old Book is true in history and in fact.

But in another sense we wish to speak of the lost Book. Some years ago a young man, whose father was a Methodist minister, went to America. Attracted by a poster giving intimation of an address to be delivered on 'The Lost Book,' he went to the place named and heard an address on 'The Acts of the Apostles,' which the preacher showed was largely lost to the religious world. As a result, that young man took a stand for Christ by being immersed into His name, just as the Acts of Apostles clearly shows the first disciples did.

It is amazing how preachers and teachers generally evade that book. Yet it is the inspired record of how Spirit-endowed men carried out their Lord's commission to evangelise the world. It shows how the Lord's promises to His chosen ambassadors to send the Holy Spirit to 'guide them into all the truth,' and to teach them

all things, were fulfilled in the coming of the Divine Spirit in rich, full, abundant measure, on the first Pentecost after His resurrection and ascension. Yet many who talk much about the Holy Spirit, and pray for another Pentecost, and even speak of Acts of Apostles as the 'Acts of the Holy Spirit,' refuse to follow the examples and teaching therein found.

That famous evangelist, D.L. Moody, conducting a mission organised by the various Churches in a certain city, gave an address on the conversion of Saul of Tarsus. At the close of the meeting a lady shook hands with the preacher, and said: 'You gave us a fine address to-night. You led up well to the place where Saul cried, "Lord, what wilt Thou have me to do?" but why did you not tell the people what Saul was instructed to do: "Arise, and be baptised, and wash away thy sins, calling on the name of the Lord"?' Lifting up his hands, Mr. Moody said: 'My good woman, if I had told them that the meeting would have broken up in confusion.' That he knew his audience is confirmed by one incident during the great Welsh revival of thirty-five years ago. The newspapers reported it under the heading: 'A jarring note at Llwydcoed.' At one of the meetings a minister attempted to read the second chapter of Acts. When he reached the thirty-eighth verse he remarked that Peter's answer was never given by the leaders of the present so-called Pentecost.' He then proceeded to read, 'Then Peter said unto them: Repent, and be baptised every one of you in the name of Jesus Christ, for the remission of sins,' but before he finished that verse he was interrupted, some Congregationalists and Methodists shouting, 'We came to a prayer-meeting, and not to hear the Scriptures read.' Another said, 'Advantage has been taken of a mixed audience.' The minister replied that Peter did the same. A scene of wild confusion followed.

It has been said that a tract giving the accounts of conversions recorded

in the Acts of Apostles would be the most discordant note that could be introduced into a modern mission. If any doubt this, just try at the next mission organised by the Free Church Council to quote one of these recorded conversions. In the introduction to 'The Acts of the Apostles' in the *Schofield New Testament* we are informed that 'Acts is in two chief parts. . . In the first section (i.-ix.) Peter is the prominent personage, Jerusalem is the centre, and the ministry is to Jews. Already, in covenant relations with Jehovah, they had sinned in rejecting Jesus as the Christ. The preaching therefore was directed to that point, and repentance (i.e. 'a changed mind') was demanded. . . . In the second division (x.-xxviii.) Paul is prominent, a new centre is established at Antioch, and the ministry is chiefly to Gentiles who, as "strangers from the covenants of promise" (Eph. ii. 12), had but to "believe on the Lord Jesus Christ" to be saved.'

A reading of the Acts of Apostles clearly shows that there is no such distinction made between Jews and Gentiles. Peter, acting under his Lord's commission to preach repentance and remission of sins in His name among *all nations* (Luke xxiv. 47), told those Jews who believed his testimony, the terms of pardon, and added, 'the promise is unto you [Jews], and to your children [posterity], and to all that are afar off (Gentiles), even as many as the Lord our God shall call' Paul relating the story of his conversion and commission, said, 'I was not disobedient unto the heavenly vision, but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.' (Acts xxvi. 19-20). That one passage, which is only a sample of many more, is sufficient to show that there is no difference either in message or terms for Jews and Gentiles. On this point Paul was so confident that he said, 'Though we,

or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.' (Galatians i. 8).

One whose name appears on the title page of the *Schofield New Testament* as one of the consulting editors, Arthur T. Pierson, D.D., in his book, *Acts of the Holy Spirit*, writing on Acts ii., says, 'This same pentecostal narrative likewise exhibits the mode of the Spirit's activity. Christ had said, "When He is come He will convince the world of sin, because they believe not on me," and here is the first example of His operations. He begins His work by pricking men in the heart, and leading to open inquiry, "What shall we do?" Then He leads to genuine repentance and obedience of faith, so that there is a glad reception of the message, and a putting on of Christ in baptism.' (pp. 30-31). Careful readers of Acts of Apostles will see that all conversions recorded, whether of Jew or Gentile, were according to the same divine plan.

Writing in *Joyful News* on the need for a Forward Movement in Methodism/ 'Rev.' J. A. Broadbelt, Principal of Cliff College, said, 'Methodism will have to get back to the springs of revival before she can enjoy the blessing of a real Forward Movement. The Book of the Acts of the Apostles is the first bit of Church history. It is the inspired account of the first great Forward Movement in the Church. It is a veritable treasure house for all who long to see a revival of spiritual religion. It is the grand quarry in which to dig for facts from which we may learn the laws of spiritual revival.'

When the lost book, Acts of Apostles, is restored to its right place, and professed Christian Churches reproduce the order, organisation, ordinances, and discipline of the model Church depicted on its pages, there will be a glorious and lasting revival and restoration of

Christianity in its primitive purity and simplicity; the Church will regain the power of those early days, and go forth conquering and to conquer. EDITOR.

EDITOR'S ADDRESS UNTIL FURTHER NOTICE:
c/o Mrs. Allan,
37 Dean Park, Newtongrange,
Midlothian.

What I Need.

GRACE when the sun is shining, Lord;
Grace when the sky is black;
Grace when I get the unkind word,
Grace on the too smooth track.
Grace when I'm elbowed into a nook.
Grace when I get my turn;
Grace when I read Thy Holy Book,
Grace to make my candle burn;
Grace when the duties all go wrong,
Grace when they all seem right.
Grace when it's gladness, praise and song,
Grace when it's hard to fight,
Grace when my coat is fresh and new,
Grace when it's worn and old.
Grace when my purse is empty, too,
Grace when it's full of gold;
Grace when the saved ones seem to wave,
And bring disgrace on Thee;
Grace when the grace I ask and crave
Seems denied me, Lord, by Thee.
Grace when the midnight hours I tell,
Grace when the morn is nigh;
Grace when I'm healthy, strong and well,
Grace when I come to die.

From the Treasurer.

I SHALL be glad to hear from as many agents and readers during the month of November as possible.

Please send me your orders, subscriptions, etc., during this month if you can. Do not please leave it until late December if you can avoid it.

War is making business very difficult, and my day's work is already long and exacting. Do your best, please.
A. L. FRITH.

AND if I cannot deliver the truth in spite of all I do, at least I refuse to be the enemy of the truth and will resist to the death all agreement with falsehood. Let the world run its course, as God permits. It is better to die well than live badly. We must not sin to avoid the punishment of death. To end in grace the present life is to be banished from misery. . . . He that fears death loses the joys of life. Above all else truth is conqueror. He conquers who is slain: for no adversary hurts him if no iniquity hath dominion over him.

JOHN HUS, Martyr,

Burnt at the Stake, July 6th, 1415.

Christian Education in the Field of Giving.

THERE is much in our glorious past for which every loyal disciple may well feel proud. Mighty heroes of the faith, champions of the ancient gospel, laboured faithfully and successfully to restore the religion of the apostles. The mind of that disciple must be dull indeed who can read the thrilling recital of their efforts without feeling a glow of pride and a joyous gratitude to God that he has been privileged to be connected with a movement of such transcendent proportions, involving as it does, the eternal interests of the soul. We have restored to the Church the ordinances of the gospel, and to the world the gospel itself. We have laid down the only workable and feasible basis of unity. We have placed the Word of God in its proper light, and have restored it, in a great measure, to the affections of the people. We have raised religion from the morass of mysticism, and have delivered it from the airy speculations of men, with the result that there stretches to-day from the rocky coast of Maine to the shores of California the noblest brotherhood the sun has ever shone upon.

But, it is pertinent to inquire, where would we be if we had succeeded in respect to the fellowship and prayers, as we have in baptism and the breaking of bread?

One cannot read the life of Christ, the story of the apostolic church and its history during the first three centuries, without being painfully impressed with the fact that we are far in the rear, and shamefully below the point attained by the Church in its infancy and poverty. It cannot be denied that, in the matter of giving, we are sadly derelict, as compared with the example of the early Church.

Do we now wonder that the Church sped with incredible speed through Judea, Samaria, Galilee? That early it was functioning beyond the Aegean Sea on European soil? Then read the words of Luke: 'Not one of them said that aught of the things which he possessed was his own' (Acts iv. 32). Do you marvel at the liberality of the Macedonians, who gave beyond their ability, beseeching Paul to accept their bounty? Then hear Paul's explanation: 'But first they gave their own selves to the Lord' (2 Cor. viii. 5).

The title of our subject is, 'Christian Education in the Field of Giving.' This is an especially happy expression of the matter: our problem is, after all, a matter of education. An education, too, of the heart as well as of the head. Most of us, indeed, are already aware of our duty in this respect; it is more a matter of persuasion than of conviction. We must constantly review

the ground, hold the subject steadily in mind until just and true conceptions are formed, write more about it, preach more about it, yes, pray more about it, until every disciple has formed regular and systematic habits in this important phase of Christian activity.

The kingdom of Christ and the governments of the world are alike in this respect that each requires revenue to function and both have an arrangement by which such revenue is gathered. They differ widely however, in the method by which some revenue is collected. Earthly governments impose taxation and coerce its payment. The very word ordinarily used to designate the payment denotes the manner of coercion. A 'tax' is a sum of money assessed on the person or property by the government for the use of the state. The root of the word in the Greek, means to thrust on; to impose; to command. It is a burden; it may be just or unjust; light or heavy; still the essential idea is that it is a task to pay it. In fact, 'task' and 'tax' are etymologically related.

The kingdom of Christ imposes no such burdens on its citizens. Its only requirements are that men give, give upon the first day of the week as they have been prospered, and that they give cheerfully. These rules are set forth by Paul in 1 Cor. xvi. and 2 Cor. ix. They constitute heaven's laws concerning giving. Observe that it does not stoop to impose the rigid exactions of Judaism, nor does it invade the realm of conscience and demand a definite amount. Our brethren err when they attempt to do that which the Holy Spirit did not deign to do. You will search in vain for information enabling you to determine the definite amount you are to give into the Lord's treasury. He who does all things well had a definite design in thus leaving the matter to an educated conscience. Giving is a matter of the heart. It must not be thought that giving was simply designed to enable the Lord to have sufficient funds to accomplish his

work among men. His is the gold of the world and cattle on a thousand hills. Certainly, He has no need of our paltry contributions. He can feed the poor and aid the needy without our assistance. But He does not choose to do so; and it is fortunate for us that He does not, for in that event we would have been deprived of those elements of character that fit us for heaven and His presence. In this view of the matter charity is twice blest: 'it blesses him that gives and him that takes,' but far more of the former than of the latter. Giving has an important place in the scheme of redemption. Baptism saves from a wicked state, repentance from a wicked life, faith from unbelief, giving from sordid selfishness. To redeem man from the dominion of selfishness is one of the aims and ends of the gospel, and this it does through principles of liberality planted in the soul.

In that blessed statement of our Lord in Acts xx. 35, preserved for us by the apostle Paul it is said, 'It is more blessed to give than to receive.' Moffatt renders the passage thus: 'To give is happier than to get.' Jesus does not say that it is not blessed to receive. All know the joy of receiving. Jesus does affirm, however, that if it is blessed to receive, it is still more blessed to give. Did you ever notice how the Lord was always dividing people into two classes? There was the wise and foolish virgins; the diligent and slothful servant, those who hear and do not, those who hear and do, the man who does his will and he who does it not, etc. In this passage He divides them into those whose predominant characteristic is to receive and those whose sole interest is in giving. Judas is representative of the former class; Peter of the latter. 'What will ye give me,' said Judas, and I will deliver him unto you?' Peter said to the cripple at the beautiful gate, 'Silver and gold have I none, but such as I have give I thee.' One says 'I will receive'; the other 'I give,' My brother, into which class do you fall?

It is a fact that the Lord has ordained that His course shall be advanced on the earth through the sacrifices of His children. Even while on earth and in spite of the fact that He could and did feed thousands miraculously, He nevertheless had a treasurer who kept the purse and made disbursement when necessary to procure daily supplies. If the company of disciples, small in number, their wants few and simple, their travels confined to a territory smaller than one of our medium sized states, and in company too of Him who could provide for their needs with a word, had nevertheless a treasury, what shall we say of the need now for means to supply a work that has extended from the rivers to the ends of the earth?

Covetousness, in the eye of Paul, is idolatry. It is certainly true that a covetous man is more unlike the Lord than any other. Some men get drunk regularly and yet have tender and unselfish dispositions. A covetous man is lacking in every element of heart and life characteristic of the Saviour. There are hundreds of passages in the Bible touching the matter of giving; yet, there is no other duty of the Christian life so much neglected as this. The responsibility for this rests largely on the shoulders of the preachers and elders of the land. For fear that unworthy motives will be ascribed, we have neglected to emphasize our duties in this matter. It has been felt that we would lose members if much were said; the truth is we will lose them if much is not said. It is a fact that men attach importance to a thing in proportion to what it costs. Men are not going to give much time or attention to that which costs them little. It is high time we come to recognise this principle.

Some Christians, debate with themselves whether they will be stewards or not. If we are Christ's at all, we are, by our very profession, His stewards; and the only point for us to decide is whether we will be faithful stewards or not. Paul said, 'It is

required of a steward that a man be found faithful.' It follows therefore, that I can no more decide whether I will be a steward or not than I can decide whether I will be a son of my father or not. True, I may be a disobedient son, and an unfaithful steward; but a son and a steward nevertheless.

'To do good and to communicate forget not; for with such sacrifices God is well pleased,' is the dictum of heaven. To sacrifice is of the essence of true religion in every dispensation. A phrase frequently bandied about among us is, 'We should give until it hurts.' We here and now enter our dissent to such philosophy. Such unwilling service is repulsive to the God of heaven. If the element of cheerfulness is not present the gift is unacceptable. Brother McGarvey once said that if a brother gave, then grumbled, the deacons should return his contribution to him. All dispensations of God's grace to man agree in this respect that God has required under each a liberal portion of man's possessions for his own work. Abel brought an offering to God; Noah sacrificed to his preserver; Abraham gave tithes to Melchisedek, priest of the most high God. The same custom is recognised in Job, likely the oldest book in the world. Jacob's vow is recorded in Gen. xxviii and concludes with these words, 'And of all that thou shalt give me, I will surely give the tenth unto thee.' Hitherto, 'the surJplanter,' and deserving of the condemnation of all good men, Jacob learned the lesson of liberality, and lived to gain the approbation of men and of angels. Under the institution of Moses this principle is especially recognised. In whatever direction the Hebrew turned his eye he was reminded of God's demand on his temporal possessions. It extended to his field, his flocks and herds, his orchards and harvests, his oil and wine; even to his own firstborn son. His sabbaths of repose, his seasons of festive joy, his new moons and days of atonement; trespass offerings, sin.

offerings, burnt offerings, gifts and hospitality to the poor and the stranger within the gates, annual feasts, the half-shekel for the sanctuary; all these, and many more obligations made their demand upon him. According to the best computation available, the Hebrew paid approximately one-half of his gross income into the treasury of the Lord.

Is it asked how the nation prospered under these heavy exactions? The answer to this question is apparent in every line of their history. They prospered only as they faithfully bore their burdens and gave regularly into the treasury. Whenever they defrauded God of His dues, they were impoverished and enslaved.

Now I wish to speak of a matter that has been too much neglected in the past. Much of the revenue which should be finding its way from the purses of the brethren into the kingdom of God is being diverted into other channels. Brethren who use their means through charitable institutions unknown to the New Testament are surely not aware of the gravity of their sin against the Lord. Theirs is the sin of Moses, a failure to 'sanctify God in the eyes of the people.' We are admonished to do 'all in the name of the Lord.' Moses took honour to himself that belonged to God. For such a sin, not in a premeditated manner, but under the excitement of a moment, God told Moses that he should not enter the promised land. If such a penalty was meted out to Moses; if Jehovah looked with such distaste upon him for his unpremeditated sin, what shall we say of the sin of those brethren who throughout life persistently and regularly contribute to fraternal organisations and secret societies funds which should be turned into the treasury of the Lord? If in the darkness of patriarchy and the enfeebled light of Judaea 'every transgression received a due recompense of reward,' we may well ask, How shall these brethren escape the righteous indig-

nation of God for their presumption?

Some are restrained from giving, because of limited means, concluding that at most they could give little, and that the Lord will excuse them for this reason. But it is a fact that poor people, in proportion to their means are always the most liberal givers. In most instances a congregation is handicapped in having in the membership wealthy members. Others are led to feel that they should bear the burden, and usually those of means are illiberal toward the work. Frequently brethren are heard to say that if they only had lots of money they would liberally support the Lord's work. But it is doubtful if they would; they would soon come to have the same attitude as those among us who do have money. Some one has well said:

* It's not what you'd do with a million
If riches should e'er be your lot j
It's what are you doing at present,
With the dollar and a quarter you've got!'

One day Jesus sat over against the treasury and watched the people cast in their offerings. It is said that many that were rich cast in much. That was fine, and as it should be. But evidently Jesus did not wax very enthusiastic over their contributions. By and by, however, there came along a widow. She dropped in two mites, less than three mills. Some one has observed that a mill is about, the nearest nothing one can conceive of. Yet, when Jesus saw this, he sprang to his feet in glad enthusiasm. 'This poor widow has cast in more,' He exclaimed, 'than all they who have cast into the treasury.' Why did the Saviour thus speak? Her gift was largest because it had in it the greatest measure of sacrificial love.

The Macedonians were 'delightful beggars.' They begged Paul of their own accord for the favour of contributing to the support of the saints. With a compelling urgency they pressed upon him their desire to give of their means beyond their ability. We have already seen that

the secret of their liberality was in the fact that 'first they gave themselves to the Lord.' Those who thus 'first give themselves to the Lord,' will have no difficulty in finding it in their heart to give regularly, liberally and cheerfully into the treasury of the Lord.

GUY. N. WOODS.

Firm Foundation. U.S.A.

Correspondence Class.

1940-41.

THE EARLY HISTORY OF THE CHURCH OF CHRIST

OR

THE ACTS OF THE APOSTLES.

CHAPTER III.

1. Reconcile verse 6 with verse 16.
2. In verse 17 Peter says, 'I wot that through ignorance ye did it.' Was their ignorance excusable?
3. Quote from the Prophets instances to which Peter refers (verse 18).
4. 'Repent' (verse 19). What is repentance?
5. 'Be converted'—explain.
6. What are the 'times of restitution of all things'?
7. Has the promise of Deut. xviii. 15 been fulfilled?
8. When will the souls 'which will not hear that prophet,' 'be destroyed from among the people'?
9. Where is the quotation in verse 25 found. What is Paul's argument *re* 'seed' and 'seeds.' (Gal. iii. 16).
10. Does verse 26 refer to the work of Jesus before Calvary?

Answers, which should be written on one side of the paper only, should be returned by the end of November

to William Steele, Ravensheugh Cottage, Prestonpans, East Lothian.

We have been greatly encouraged by the number and the quality of the answer papers received. These have been sent by individuals studying alone, and by oral classes consisting of a number of students. The fact, that some of the papers have come from places where daily and nightly air-raids are continuous, is a sign that some have decided to 'go to it,' and increase their offensive and defensive powers against the invaders of our faith. You can still join in this work of fellowship-

*'Lo, I am with Thee**

TRUST ye in the Lord for ever: For in the Lord Jehovah is Everlasting Strength. (Isaiah xxvi. 4.)

The presence of the Lord is near,
How can I be dismayed?
For He above my prayer shall hear,
And quickly send me aid.

- I cried unto the Lord my God,
Restored to health to be,
He heard my cry, dispersed my pains,
And bade my anguish flee.

Now to the Lord a joyful song
Of gratitude I'll raise,
To Him my life,- my all, belong,
I'll serve Him all my days.

'Till in that grand and blissful home,
He has gone to prepare,
I'll see His face and own Him mine,
And live for ever there.

Written in the Royal Infirmary, Preston,
August 8th, 1940. T. KEMP.

TURN thine eyes unto thyself and beware thou judge not the deeds of other men. In judging others a man laboureth in vain, often erreth, and easily sinneth but in judging and examining himself he always labour-eth fruitfully. THQMAS A'KEMPIS,



YoungFolk's Corner.

Month's Motto.

'ABSTAIN from all appearance of evil.' (1 Thess. v. 22.)

Grumbler or Smiler— Which?

Dear boys and girls,

I wonder if you have ever heard the grown-ups say: 'It takes many kinds of people to make a world.' That is very true, for there are ever so many different kinds of men and women, and boys and girls too, in this big world of ours. I remember once, at one of our coast towns, watching the fishermen unloading their fish. I never imagined there could be so many different kinds; and I couldn't have counted them if I had tried to. Human beings are like fish in that way, there are so many different kinds. Some are so nice that it is easy to love them; others unpleasant and difficult to love. Some so jolly that we have to laugh at them; others so miserable that they make us want to cry. What a strange mix-up of people there are! But all come under either of these: 'Grumbler' or 'Smiler.'

You recognise birds by their markings and colours. So with these two gentlemen. You couldn't possibly mistake Mr. Grumbler for Mr. Smiler. Because Mr. Grumbler wears a long face, and looks miserable, whereas Mr. Smiler wears a smile and radiates happiness. 'Grumbler's' first sentence is a grumble. If it's the weather, it's either too hot or too cold. If it's raining—it shouldn't, for he has lumbago. If it isn't—it ought, for the crops need it. Mr. Smiler is so different. If it is fine, 'What a lovely

day!' If not, 'Ah, well, the crops must be watered.'

You know what a trifle is, don't you? One little boy I asked said. 'Yes, a bit of a mixture.' So it is, and Life is very much like one—a mixture of joy and sorrow. Mr. Grumbler sits down to his trifle with a long face. 'Oh!' he says, 'God always sends thorns with roses.' Mr. Smiler faces Life bravely, and cheerfully comments, 'God always sends roses with the thorns.' Grumbler always looks on the *wrong side*. There are far too many of the 'Grumbler' family about. Don't join them. Look on the bright side.

The shortest verse in the New Testament says, 'Jesus wept.' But have you noticed—we are never told that Jesus smiled? I wonder why? Isn't it because the Bible takes it for granted that *He was always smiling*? Who could think of Him as a 'Grumbler'? He must often have sighed, for the boys and girls loved Him, and smiling people are much easier to love than grumpy ones, aren't they?

Some people think that to be Jesus' friend means to be miserable. How silly! Jesus came to make us happy. To give us the courage to smile through life—even when we feel more like crying. He wants every boy and girl to be a 'Smiler.' He doesn't want us to be long-faced. Smiles and grumbles are like measles—easily caught. Let's try to make the world happier and brighter for our living in it. Give more smiles, fewer frowns; more cheery words, less grumbling. My young mends, what's-your-name? 'Smiler' or 'Grumbler'—Which?

Do You Know?

1. Who was the first brass and iron worker?
2. Which prophet speaks of a 'barber's razor'?
3. Who was the very first musician?

4. Two musical instruments mentioned first in the Bible?

5. How long were' the Israelites in bondage in Egypt?

6. How many'wise men'came to see Jesus at His birth?

7. Was it 'mothers' of Salem who'brought children to Jesus' ?

Answers to Last Month's Questions.

1. Noah was the daughter of Zelophehad. (Numbers xxvi. 33).

2. Adam and Eve. (Genesis i. and ii)

3. Enoch (Genesis v. 24). Elijah (2 Kings ii. n.

4. The Lord Jesus. Balaam's ass. (2 Pet. ii. 16).

5. Enoch, father of Methuselah, was translated (did not die).

6. God came from Teman, and the Holy One from Mount Paran. (Habakkuk iii. 3).

Song of the Rye.

I WAS made to be eaten, and not to be drank;

To be threshed in the barn, not soaked in a tankj

I come as a blessing—when put through a mill,

As a blight and a curse when put through a still.

Make me up into loaves, and the children are fed;

But if into, drink—I'll starve them instead,
In bread I'm a servant, the eater shall rule;
In drink I am master, the drinker a fool.

'Look not upon the wine . . . at the last it biteth.'

AT every stage in the ascent of the hill of the Lord, the law holds that, only like can know like. We can only know what is like ourselves. What we know and love, that we are. Our rank in the scale of being depends on what we really care about. 'Where our treasure is there will our hearts W also.'

Why Smoke?

HAVE you ever asked yourself why people smoke? Ask the first smoker you meet. He will probably answer, 'Well, I started it when at school and tried a cigarette. I didn't care for it, but felt I should be called a muff if I refused. I saw so many men smoking that I thought it must be a manly thing to do, but I now realize my mistake, as I find it almost impossible to give up, and often wish I had never formed the habit.'

There is nothing like benefitting by the experience of others, and as we want to help you to save money, increase your bodily health, and assist your mental powers, we ask you to consider the following questions:

IS IT NECESSARY?

The usual excuse is that it soothes the nerves and is a disinfectant. What has youth to do with soothing nerves? Your nerves are your life; they promote your growth and your vitality; beware of any soothing habit. Tobacco smoke is a drug, and it is *not* a disinfectant. Sunlight and fresh air are the best nerve tonics for everyone.

IS IT WASTEFUL?

Suppose a young man spends sixpence a day on tobacco. At the end of a year he will have spent nearly **£10**. Where is the value for his money? Blown away in smoke. Suppose, on the other hand, he had decided not to smoke, but to save his money and buy something he really wanted, he would be able to do so and still have some money left, and his health unimpaired.

IS IT HEALTHY?

Of course not. The keenest smoker will agree that smoking will not help you in building up muscle, developing your lungs, or giving a healthy glow to your face. He may say it does no harm—but as you look at him you wonder if he is speaking the truth or trying to bolster up a bad habit,

IS IT MANLY?

We will let you answer this question for yourself, according to your ideas of how a strong, healthy, and intelligent young man should best use his powers, and avoid giving over his free will to a habit likely to gain the mastery.

*National Society of
Non-Smokers.*

Drink Dominates.

THE way in which drink and the drink interest dominates so many is more than distressing. When people who have been mercifully delivered from harm, though a bomb burst upon their shelter, are broadcast singing (if that is the right word to describe the horrible discord which came over the wireless), 'Roll out the barrel,' one wonders whether we are of that quality which God can use. Why should the B.B.C. so constantly either permit or inspire speakers to laud intoxicants? A recent broadcast left the totally untrue impression that our airmen are given stimulants before they set out on their dangerous flights. Nothing could be further from the truth: These magnificent young fellows are many of them total abstainers, and all of them are required to abstain from the use of alcohol in any form for several hours before they set out on their journeys. How otherwise could they be fit to cope with the dangers that compass about them? Then there is this matter of treating, regarding which I cannot do better than quote from Mr. J. L. Garvin's *Observer*. 'The entertainment of an army of two million men in this island is imperative, and at the same time brings its perplexities. It needs co-operation of public men in every locality, both to raise the necessary funds and to organise the recreations. The ordinary citizen, whose good feeling is greater than his resourcefulness, is too apt to fall back on the primitive expedient of 'standing

drinks.' If he is middle-aged, he is probably unaware that the youth of to-day is not wedded to its liquor, and that such offerings are often accepted with the same politeness that puts up with other nuisances.'

Drink now and always and everywhere is a deadly danger.

Joyful News.

The Panama Canal.

BUILT BY 50,000 ABSTAINERS.

THE engineer who built the Suez Canal set out to build the Panama Canal, but after two attempts he failed, lost £70,000,000, and died of a broken heart. What was the chief cause of his failure? Mosquitoes and whisky. Under the mistaken notion that whisky staved off yellow fever, which followed the mosquito bites, the drink appetite was fostered so much that hundreds of men 'died like flies,' while others could not continue their work, and the project failed.

In 1904 the Americans took the job in hand. The first thing they did was to declare Panama a prohibition area. No one was allowed to make, sell, or buy intoxicants of any kind there. Then they cleared out the mosquitoes, and in ten years the canal was opened, built by fifty thousand teetotallers.

Love Active.

HAVE you ever noticed how much of Christ's life was spent in doing kind things—in merely doing kind things? Run over it with that in view and you will find that He spent a great proportion of His time in simply making people happy, in doing good things to people. There is only one thing greater than happiness in the world and that is holiness, and it is not in our keeping, but what God has put in our power is the happiness of those about us, and that is largely to be secured by our being kind to

History Repeats Itself.

A STATEMENT by Mr. Leyton Richards reminds me of Butler's Preface to his Analogy. Mr. Richards said, 'Modern indifference to Christianity is not a question of aggressive unbelief as it was fifty years ago. On the contrary, men seem to care so little for Christianity that they will not' even trouble to attack it beyond, perhaps, a few passing sneers at the Church.'

Put alongside of that these words from Butler, written in 1736: 'It has come to, be taken for granted by many persons, that Christianity is not so much as a subject of inquiry; but that it is now at length discovered to be fictitious. And accordingly, they treat it as if, in the present age, this were an agreed point among all people of discernment; and nothing remained, but to set it up as a principal subject of mirth and ridicule, as it were, by way of reprisals for its having so long interrupted the pleasures of the world.'

Those words were written shortly before the beginning of the revival under the preaching of Wesley and Whitefield, which led to such tremendous spiritual awakening. Who knows but that we may again be on the eve of a returning tide of faith in Christianity? The signs are not altogether wanting. What is needed on the part of the Churches is a true Gospel earnestly preached and faithfully lived-

Ex.

Soldiers at Fleetwood.

MEMBERS of the forces are stationed all round our coasts. If readers know of any of our members stationed in this area, will they please write to me. I have been able to make contact with one recently through an alert sister writing me. We are willing to be of service to such, and I am sure parents of young men away from home will be happy to know they have made contact, and are welcomed into the homes of members,

A. L. FRITH.

READERS, whose knowledge of our association with the work of Bro. Frederick, and since his death, with Bro. Ronald, watch very keenly and with sincere interest the progress of the work in Nyasaland. This work has a very close hold upon the hearts of men and women in this country. It seems to have appealed to them more than mission work in other lands. White people seem to feel a responsibility "for the African peoples, probably because that, in the days of slavery, this country had a great responsibility for its continuance. Now we have much to make up to the descendants of these peoples who were taken into slavery across the seas, far away from their home land. Christian people realise the power of the Gospel, and are anxious that Africa should cease to be a dark continent and should be lighted by the lamp of the Gospel of Jesus Christ, who Himself is the Light of the world.

Bro. Ronald writes in his latest letter, 'The work of the Gospel is running well in Nyasaland, as can be seen in the reports that appear in the S.S. from time to time. These reports are the best news I can tell the readers of the S.S. On July 21st, seven persons confessed the Lord Jesus Christ, and were baptised at Phalombe before a crowd of witnesses. On July 28th, ten confessed their faith in the Saviour, and were buried with Him in the water of baptism before a crowd of people at Ulumba. On August 23rd, I and the elders of the Church are going to Mlanje Church, where we shall meet together with the brethren from the Northern District on the 24th and 25th. We expect to hold
ference of the Ncheu District.

'Finally, I beseech the brethren to pray always for me, that the Lord will give me knowledge and power to strengthen His own people here.

'During July I did not receive your letters nor the S.S., but on August 18th I received your letter of July 1st, with the usual remittance and also the S.S. for July.' [Evidently, the postal service suffered some delay.] •

In the earlier days of the summer, a member of the Government urged his hearers in their efforts for the purposes of the war to put forth every available ounce of strength, and summed up his plea in a slogan that has since been plastered } over

the country, 'Go to it.' Our readers are deeply interested in the success of the Gospel in Nyasaland. May I impress upon them that every effort, however small, will help towards greater success. Small remittances help to swell the total funds available for the carrying on of the work. Every one is in this work, at least in sympathy and interest. May I use the words of the Government minister and urge readers to 'Go to it,' and send along what they each can. Yours in the work of the Gospel,

W. M. KEMPSTER.

News.

Askam-In-Furness.—We were very pleased to have an unexpected visit from Bro. A. L. Frith on Sunday, September 22nd. He kindly took our evening service and gave a wonderful address, which was greatly enjoyed by all. We are grateful for his visit, and pray that we may have him with us again.

A. J. PARK.

Bristol, St. John's Lane, Bedminster.—It was with great joy we witnessed the baptism of Kenneth Cowley, another young believer. The request for immersion was made known on Sunday morning, 29th September, and he passed through the waters of baptism the same evening.

We believe that he will be a very, useful worker in the days that are to come.

B. M. WILLS.

A STRIKING TESTIMONY.

I belong to a family where Christianity is mocked, and before I was converted I was also one that laughed at it. At home we were always having parties, the sort of parties where alcohol is considered the main thing to make you happy and jolly. I am not very old, but at these parties I smoked and took of the alcohol. I think I have tasted most of the drinks that are not any good to any one, that make people lose their senses. I also used bad language and took the Lord's name in vain. Until the Church of Christ took over the Sunday School in St. John's Lane, Bedminster, where I went, I never took any interest in the work. Although my father does not attend a place of worship, he always made me go to Sunday School, and I am glad for I might have given it up before the Church of Christ came there. Now I am glad to say I am a member of the Church, and proud of it. I am a Sunday School teacher, and I am far

happier knowing I am serving the Lord. The young people of the Church spend their leisure time together, and although we do not go to the cinema or seek after worldly pleasure we are very happy. I am not perfect, for there are many things I could put right. I thank God I have been shown the right way, and I pray that, with God's help, I may be the means of bringing many more to Christ, among whom I would like my family to come so that we could all be happy together.

KATHLEEN BOLT.

[The above shows the fine work that is being done by brethren and sisters at Bedminster, Bristol, and should be an encouragement to others.—EDITOR.]

Fleetwood.—Bro. G. Hassell, of Leicester, paid us a welcome visit the last week-end in September, and we had a time of rich fellowship. Our revered brother served us splendidly as speaker, inspiring us and urging us to continue in the good work. He highly appreciated the opportunity to worship along simple Scriptural lines.

On the Lord's Day afternoon, the Boys' Bible Class celebrated its second anniversary. Bro. John Sandham presided, and Bro. Hassell gave a timely address, with much helpful advice to the boys. His youthful outlook greatly impressed them. Eleven boys received a book at his hands with a word of encouragement. The books had been earned too, for it was revealed by their teacher (the writer) that two boys had made fifty-two attendances, whilst the others ranged between forty-two and fifty. Without the boys being aware beforehand, an oral examination was conducted, and the answers given showed how far the teaching given had gone home—very well indeed. Parents of some of the boys were present, and a very helpful and inspiring time was spent. The teaching given is strictly Biblical, which will be intensified in the future. New boys are joining, and prayers of readers are requested that all may be won for Christ.

A. L. FRITH.

Obituary.

Birmingham, Charles Henry Street.—Our highly esteemed Bro. J. J. Bryden passed to his well earned rest on September 23rd, in his ninety-third year. Although often far from well, he was present at the meetings of the Church whenever possible, up to three weeks before his decease. He

was born at Annan on June 19th, 1848. After spending some years in Wigan, he removed to Birmingham! and commenced business there in 1873. Soon after settling in Birmingham he was taught the way of the Lord more perfectly by Bro. T. K. Thompson, and became associated with the Churches of Christ, remaining to the end of his long life a loyal and faithful defender of and contender for the old faith. He rigidly adhered to the old paths, believing firmly that 'the old is better than the new.' Under the spell of the late Mr. George Cadbury he helped much in Adult Schools; and led many to take a stand for the Lord. Interested in police court work he conceived the idea of putting first offenders on probation, a practice that is now the law of the land. As a member of the old Board of Guardians his voice was always raised on behalf of the deserving poor. He will be missed by many. For the Church meeting in Charles "Henry Street he laboured incessantly. His first and last thoughts were for the welfare and prosperity of the cause he loved.

'Blessed are the dead which die in the Lord . . . that they may rest from their labours, and their works do follow them.' At the funeral service the meeting-house was packed, not a vacant seat, and there was a large crowd outside. Bro. G. Hudson conducted the service, and spoke highly of the worth and work of our departed brother.

Dennyloanhead, Stirlingshire. — Sister Jeanie Fleming passed to her eternal rest on September 23rd, after a long illness. We had her in fellowship with us for many years, and she was always present at the Lord's Table when health permitted. A great help in the Sunday School, we regret her departure, but our loss will be heaven's gain. She is in God's tender care and keeping, not dead but sleeping. We hope to meet again where partings are unknown.

T. M. C.

Kirkcaldy, Rose Street.—It is with much sorrow we report the passing of one of our Elders, Bro. William T. Dick, who fell asleep on Lord's Day morning, 8th September.

Our brother, along with his wife, Sister Dick, came here from the Church in Coaltown, on 25th May, 1913, and from that time until the time of his death was a very active and helpful member of the Church. He was a deacon for many years, and was

elected and ordained an elder on nth July, 1937.

Our brother rendered valued service in the Church, and was ever ready to do all in his power to forward the work of the Master.

His exhortations from the platform were much appreciated, and as a speaker he was well-known in many Churches in the district.

Our hearts go out in loving sympathy to his bereaved widow and his family, two sons and two daughters, all members of the Church here. Both sons serve the Church as deacons.

The mortal remains of our brother were laid to rest in Hayfield Cemetery, Kirkcaldy, on Tuesday, 10th September. Bro. Alex Seath, of Coaltown, conducted the service at the house, and Bro. R. Roberts officiated at the graveside.

A memorial service was held in the meeting-house on Lord's Day morning, 15th September, when there was a large attendance. Bro. R. Roberts (elder) presiding, and Bro. Alex Seath, of Coaltown, was the speaker.

D. MELLIS.

Nelson.—It is with profound sorrow, and a great sense of loss, that we announce the passing, to her eternal home, of our Sister Mrs. M. J. Carson, at the age of sixty-eight. Our sister was only ill three days, and was 'called home' on Saturday, September 28th. Our sister, along with her two sons and daughter, migrated to Nelson from Dalton-in-Furness during the last war. She was one of the founders of the present Nelson Church. It was always her joy and happiness to attend the functions of the Church. Whenever well, she was always in her accustomed place, and at the times she was compelled to stay indoors through sickness, she was 'of all people, most miserable.' Christianity to our dear, departed sister, was a living, vital thing. One of the 'old pathers,' she had no 'truck* with new-fashioned ideas. A most popular officer and member of our Church, she will be sorely missed, but our loss is Christ's gain. We think of her now as walking the 'golden strand' in company with her Lord and Master, whom she loved so well. Our deepest sympathy and Christian comfort go out to her two sorrowing sons and her only sister. May God lighten the load and give to them surcease from pain and anguish.

F. SYKBS.

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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.

3. FOR THE REJECTION OF ALL HUMAN CREEDS, **Confessions of Faith, Doctrines, and Commandments, and the acceptance of the Divinely-revealed creed, 'Thou art the Christ, the Son of the living God,'** believing that a real heart-grip of that, with all it implies, will lead to a complete surrender of life and will to Him.

4. FOR THE ORDINANCES AS DELIVERED BY THE LORD, **and kept by the first Christians.** The Scriptures clearly show that BAPTISM was the *immersion of a penitent believer into the name of Jesus Christ, in order to the remission of past sins.* The Lord's Table, on which THE LORD'S SUPPER is spread, is *inside the Lord's Church, and is for the Lord's People, to be partaken of on the first day of the week.* This Divinely-ordained memorial of His death for us is to be kept by the Church until He shall come again.

5. FOR THE MINISTRY OF ALL THE CHURCH—every member, in differing spheres, doing that for which they are fitted, limited by ability to edify the Church.

6. FOR THE SUPPORT OF THE CHURCH BY THE CHURCH ONLY. **Only those who have obeyed the Gospel have the duty and privilege of contributing to its treasury.**

7. FOR THE ABANDONMENT OF ALL SECTARIAN NAMES AND ECCLESIASTICAL TITLES, **and that Churches and believers should be called by the names found in the New Testament.**

We shall be pleased to answer enquiries relating to the above, and to put those interested in touch with believers standing for these things.

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