

THE SCRIPTURE STANDARD

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

Fifth Columnists.



MUCH has been heard of the activities of these. They are persons living in a country, professing loyalty to the king and government, but in sym-

pathy with the nation's enemies, and secretly doing work for them. They are regarded as more dangerous than armed forces in open opposition on the field of battle. The government has put forth strenuous efforts to discover and imprison all Fifth Columnists.

God's true people and His cause have ever been troubled by the activities of Fifth Columnists among them. When the Israelites left Egypt's bondage, 'a mixed multitude went up also with them.' Their hearts were really in Egypt, and their desires were for its flesh-pots. By their constant complaining they spread disaffection in the ranks of Israel. Like the little leaven they leavened the whole lump.

The ancient Samaritans were Fifth Columnists, 'they feared the Lord and served their own gods.' By their duplicity and plotting they endeavoured to hinder the work of

restoration in the days of Ezra and Nehemiah.

New Testament writers spoke in strong terms of Fifth Columnists who had crept into the Churches. Peter warns us concerning false teachers who privily would bring in (insinuate) destructive heresies ('sects of perdition'), 'even denying the Lord that bought them,' and declares that 'many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of.' (2 Peter ii.)

Jude, in more scathing terms, speaks of 'certain men crept in unawares (slipped in by stealth), denying our only Master and Lord, Jesus Christ.' He charges these men with following 'the way of Cain,' who, instead of acting by faith which 'cometh by hearing the word of God,' offered in sacrifice what he thought instead of what God had commanded. He likens them to the false prophet Baalam, who, for the pay it brought, advised union between Israel and idolators, thus causing many to sin and suffer.

'To-day, many among us, for the sake of standing well with others, advocate union by compromise with sectarians.

Jude says of these Fifth Columnists: 'These are they who separate themselves (make separations, cause

divisions), sensual (men of the world), having not the Spirit.'

Paul, with tears, wrote of some who, minding earthly things, were, enemies of the Cross of Christ. These words we fear apply to a countless host of professed soldiers of King Jesus. So many who have vowed allegiance to the King of Kings and have put on His uniform, in life and conduct are serving His enemies: the world, the flesh, and the devil. Someone has described such as 'men who have stolen the livery of heaven to serve the devil in.' There are many in our ranks who never seem to have got a grip, or appreciated the value, of the great restoration plea of the Churches of Christ. Many who, as one well said, 'have come over from the sects, and brought the sects with them.'

Such are ever complaining because we are not 'more like the denominations around us,' and their greatest delight seems to be in seeking to undermine the noble structure our fathers built up by great toil and sacrifice. They are strange folks, these Fifth Columnists, they will not meet face to face in a straight, fair, and open fight. Oh, no! When they meet you they talk as if they were of the most loyal among us. They will applaud an address setting forth the absolute reliability of the Bible as the only Divine standard; but they are just as loud in their praise of those who deny the reliability and finality of the revelation God has given in His Word.

They applaud and support a man who stresses the fact that there are three hundred and thirty-three prophecies in the Old Testament which find their fulfillment in Christ, but they are just as keen in their support of those who declare that not one of these prophecies points definitely to Him. Those who deny the testimony of the prophets to the Christ, contradict the word both of the Lord Jesus and His Apostles. After His glorious resurrection, Jesus,

'beginning at Moses and all the prophets, expounded unto them in all the Scriptures the things concerning himself.' (Luke xxiv. 27).

The Apostles, and other New Testament preachers, were continually 'proving from the Scriptures that Jesus is the Christ.'

In this connection, it is surely significant that the following verse is omitted from hymn 448 in *The Christian Hymnary*:

'The types and shadows of the Word,
Unite in Christ, the Man, the Lord)
The Saviour, just and true;
O may we still His Word believe,
And all His promises receive,
And all His precepts do !'

The more *The Christian Hymnary* is examined, the more clearly is seen the influence of sceptical Anglo-Catholic Fifth Columnists, who are out to undermine the 'faith of the gospel.'

Many, too, by remaining in co-operation with such, are supporting their activities by their presence, service, and financial aid. As it is deemed essential to the safety of the nation that it be purged of Fifth Columnists, so the security and prosperity of the Restoration Movement would be better assured if all such among us could be either soundly converted to the New Testament position, or got rid of.

Really, for people to come into and remain in a movement, professing to accept its principles and practices, and yet all the time to be fomenting disaffection and disintegration, is the meanest form of treachery. And while doing this 'by their plausible words and their flattery, they utterly deceive the minds of the simple,' persuading them to believe that it is those who remain loyal to the old faith, and not they who have departed from it, who are the cause of all the division and trouble. That matter, however, is settled by Paul's clear statement: 'Mark them which are causing the divisions and occasions of stumbling, contrary to

the doctrine which ye learned, and turn away from them.' (Rom. xvi. 17 R.v.)

May none of our readers be found among the Fifth Columnists!

EDITOR.

Troubles of an Editor.

BY ONE OF THE CRAFT.

THESE tribulations are little appreciated by the ordinary reader, still less by the average contributor. They are, however, none the less real and harassing.

The contributor is apt to think of the Editor as a self-conceited Jove, seated on his own little Olympus, whose sole business is to dispense editorial thunder, and return the very excellent manuscripts that said contributor submits. If this exasperated contributor could know of the weary hours the editor spends over crabbed manuscripts, hoping to find some grains of gold in the silt that is washed into his office, he would have more charity, and fewer ruffled feelings.

Here is a pile of manuscript the postman has just delivered. The editor realises fully that in many of these articles are bound up the hopes and fears, and aspirations, of an incipient author. He knows what a heavy blow it will be to the writer to find his article 'declined with thanks.' Here is one of ten foolscap pages, through whose intricacies he threads his way, only to find that everything worth saying could easily have been put into one page.

Here is another with some good points, but the spelling, grammatical construction, and turgid rhetoric, would compel him to re-write the article: for this he has not time.

Here is a poem, halting along on several different kinds of feet, in which 'good' is forced, much against its will, to rhyme with 'sod,' and 'love' is unequally yoked together

with 'have.' Alas for the budding poet, all of whose hopes are centred in this effort, and who will suffer a bitter disappointment when his effusion is returned!

A still larger batch the editor lays by for a second reading. They are not strikingly good, nor obviously bad. They are on the border-land. They have their good points, but scarcely rise above the prosaic level of mediocrity.

But here is the gem of the collection. It is fresh, sparkling, genuine. It compels attention. It must have space.

We will not speak at length of the editor's tribulations from prolix letter-writers, who compel him, when impatient to get on with his work, to read ten or fifteen page letters, often in a cramped and barely readable hand, with pale ink and spluttering pen.

We will not dwell upon the editor's tribulations with the contributor whose article, to make it presentable, required much pruning, the inordinate length having to be curtailed, and its inelegant use of language remedied, to save the author as well as the paper from discredit. But when this is done, note the thunder in the air! 'How dare you take such liberties with my manuscript?' Every phrase is dear to him. The omitted paragraph is as precious as the apple of his eye. His obscure use of language he considers a striking mark of originality, and that pet phrase which was altered or expunged caused him grief.

There is another large class of thorns in the flesh with which most editors are familiar. These thorns are the continual pricking with fault-finding epistles, concerning some article that does not meet their approval. To be sure, they may heartily approve of ninety-nine out of every hundred articles the paper contains, but if the hundredth does not suit their fancy, 'the editor is betraying his trust,' 'the paper is deteriorating,' 'it has forsaken its high

standard,' etc. In fact, no complaint is too severe.

No, an editor's lot is not altogether a bed of roses. He has enough tri-

bulations to keep him humble, and he deserves the sympathy, and the charity, of even his disappointed contributors. *Golden Rule.*

The Menace of the Movies.

AN examination of the New Testament, touching the rules of moral conduct governing the children of God, reveals that a Christian must not (a) indulge in that which is forbidden by the Word of God; (b) participate in that which is regarded as doubtful in its nature (seeing that one must avoid the very appearance of evil); (c) do that which, in the general experience of Christians, is proved to be harmful to their own spiritual life, or to their service to others; (d) have to do with that which is not expedient, though it may not be harmful within itself, but because it leads to harm in others; (e) have a part in anything that wipes out the line of distinction between the Church and the world; and finally (f) he must eschew any practice the world believes a Christian cannot, consistent with his profession of life, do.

Measured by these principles of conduct it is obvious that the picture show comes under the ban of them all. It is clearly forbidden in the Scriptures because it is undeniably a work of the flesh (See Gal. v. 19), it presents usually, if not always, an evil appearance; it has been proved again and again to be harmful to one's spiritual life, and it certainly impairs one's usefulness in the kingdom of God; and that the world looks askance upon those who profess to be Christians, but who, nevertheless, participate therein, a fact too well-known to require proof here. On the basis of these fundamental principles, there is but one course open to the faithful disciple: he will once and for all repudiate the movies as an institution inherently bad, and

therefore, of the devil; and he will ever use his influence to keep others from surrendering to its seductive appeal. That we have not overdrawn the picture is obvious from the following facts.

Crime is the chief contribution of the picture show to American life. Roger Babson, the famous statistician, is known to millions, and is one of the greatest financial writers of the age. He recently said that two-thirds of the crime and lawlessness in the United States can be traced to the moving picture shows. The *New York World* not long ago said: 'Thousands of cases of crime and vice can be traced to the morbid and demoralising influence of the picture show.' The average age of criminals in this country is being steadily lowered. In 1908, it was thirty-two years, by 1918, it had come down to twenty-two years, and now, the age of the average culprit arrested" is less than nineteen years—mere boys in their teens. When it is remembered that twenty-eight million adolescents spend an average of two hours each week under the seductive influence of the silver screen, we have the answer. The movies are to blame.

Commenting on this condition, the *Detroit News* said: 'Are we reaching the point of national decadence that will permit every form of vice to be paraded before even children—chief patrons of the residential motion picture house? The child mind is presented with the most degraded of all life under the flimsy pretext that there is a moral hidden somewhere in the filth paraded over the celluloid. . . . There in the darkened theatres, the young of our city are

having displayed before their eyes all that any sane mother or father would shield them from.'

Let mothers and fathers weigh carefully the foregoing statement, and particularly, the last sentence. Let them ask themselves this question: 'Do I want my boy or my girl to associate with moral perverts, degenerates, and vile criminals?' Shall I permit my children to spend two hours each week (or oftener), in the company of lustful, lewd, divorced, cigarette-smoking, drinking, gambling people with wicked hearts and dissolute lives? Am I indifferent to the results that must inevitably follow an attractive presentation of criminality, and a glorification of immorality on the screen? Your answer is, Yes, if you permit your children to attend the picture show.

Who supports these shows? Who demands them? Whose fault are they anyway? And we may well ask, Whose fault indeed? Is it not the thousands of professed Christians who have declared to the world that they have been washed in the Blood of the Lamb and are members of His body, but who, nevertheless, march regularly to the box offices, and from thence into the gilded palaces of sin, there to revel in an attractive presentation of vice and wickedness in all its forms? These are the chief culprits, for if those who claim to be Christians ceased to patronize the movies, the motion picture houses would soon close their doors. It follows therefore, that whether they desire it or not, those who attend the movies must share in the responsibility for the evils that flow out therefrom.

It is a fact that managers of motion picture houses have adroitly bribed many Gospel preachers into silence. When the writer moved to Wellington several years ago, one of the first to call on him was the manager of the local movie house, with the proffer of a permanent pass and a cordial invitation to attend his show any time. I entertained no illusions

in the matter. I knew full well that he cared nothing for me, or for the presence of myself and wife, except that it would lend respectability to his business, our attendance would be an example to members of the congregation to do likewise, and what was more important, my mouth would evermore be closed. Let Gospel preachers ponder well these facts. Surely they cannot wish to seem to endorse by their presence that which is so dangerous to the welfare of the community, and so destructive of the morals of youth.

Cigarette smoking by girls and young women has increased to the point that it is now common. In restaurants, on trains, and in all public places they nonchalantly puff away, despite the fact that a cigarette smoking woman sinks to zero in the estimation of the average man. According to a recent analysis, eighty-five per cent, of the characters depicted on the screen smoke, including, of course, a large majority of the women. Magazines, carrying full page advertisements, done in the most attractive manner possible, picture glamorous movie actresses with cigarette in hand, bearing glowing testimonials of the superior quality of their favourite brand. Is it surprising that millions of impressionable young girls read these testimonials, see the idol of their heart languorously puffing away, and conclude that it is a mark of sophistication for them to do likewise? It is impossible to estimate the extent of the influence the movie people are exercising on the young and, particularly, young girls of to-day. As they view their favourite actresses from time to time on the screen, they come to be thrilled by their stately walk, their aloof beauty and their histrionic talents. They become, to the young girl, idealized characters. Soon she affects a hair arrangement like the actress she so much admires, she apes her walk before her own mirror in the secrecy of her room, and her conversation is replete with ex-

pressions she has learned from the screen. Soon she learns to hold a cigarette in the accepted *a la* Garbo. The cocktail glass so common to the screen (seventy-eight per cent, of all pictures contain liquor situations), she learns to hold gracefully, and ere long she is walking the primrose path. *Our Movie Made Children*, by Henry James Forman, relates case after case of fallen girls who attributed their downfall to the picture show.

The Associated Press recently carried the following story: London, May 28th. 'Gangster films are blamed, in part, for the increase in juvenile crime in England. A recently issued report shows that the number of indictable offenders under seventeen years of age in England and Wales went up 20,540 in 1934 to 27,126 in 1936. Two-thirds of the crimes, officials say, are committed by boys and girls working together in gangs under such fancy names as "Black Klan," and "The Secret Seven." "To many of these children it is just a glorious name," says one official. "Their imaginations become fired by the exploits of the "Tough Guys" they see at the movies twice and sometimes three times a week, till at last they decide to form a gang of their own.'

When next the reader sees a little boy, with holster strapped about him, brandishing a toy pistol, let him remember that the little lad is but re-enacting that which he has seen his favourite screen actor do on the screen; or, if he did not see it himself, what he learned from some other little boy who did see it. Let it be noted too, that when five and six year old boys play 'cops and robbers' on the sidewalk, it is usually the 'robbers' who are the heroes. All too often, the toy pistol is exchanged for one that shoots real bullets. A mother in Amarillo, Texas, sits at home weeping for her little boy, shot down by another little boy while re-enacting a movie scene. Another mother in Denver, Colorado, mourns

the loss of her twelve year old lad, fatally shot by another boy while engaged in an imaginary 'Indian-cowboy battle.' But why go on? The papers tell of similar incidents with monotonous regularity. Mothers, fathers, if you love your children, please protect them from the insidious leaven of the picture show.

Surely sufficient has been presented to establish, beyond question, the evil influences of the movies, to prove them to be destructive of moral character and productive of crime and immorality. Let Christians, therefore, repudiate them as a thing of the devil, to be resisted as one would resist Satan himself. Remember too, that movies are a thing of the world, and let it not be forgotten that John said, 'Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.' (1 John ii. 15). GUY N. WOODS.

(Extracts from *Firm Foundation*, U.S.A.)

'The Old Paths'

ADDRESS BY BRO. W. CROSTHWAITE.

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Stop, Look, Listen.

A TRACT.

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From Bro. L. Morgan, Lord Street, Hindley, Wigan.,

The Scriptural Basis of Christian Union."

THERE was a time when many tried to persuade themselves that division among the followers of Christ was a blessing. That is almost gone. Union is now, as a rule, desired. It is enough to know that Jesus prayed that all His followers might be one. To doubt the possibility or desirability of union in face of that fact is to manifest a lack of faith in Christ. John, in his first epistle, (i. 7), gives a brief but clear statement of the Scriptural basis of Christian union, when he says; 'If we walk in the light as He is in the light we have fellowship one with another.' Union and fellowship may have different shades of meaning, but the two words are so closely related that we consider it safe to say that where, and as far as you have, Christian fellowship, you can have Christian union. . . . As far as we walk in the light, we have union in regard, to anything; all disunion comes from walking in darkness. That being so, we can settle the question of Christian union if we can settle the question what it is to walk in the light?

No one can be said to walk in the light who is not guided by the revelation of God given by Christ, and communicated to us by those whom the Holy Spirit inspired to record it. . . . Let us consider in the first place, what is a Christian? or how do we become Christians? for upon this, followers of Christ differ. . . . That faith is essential to becoming and remaining a Christian is admitted all round. . . . But 'faith cometh by hearing and hearing by the word of God.' We cannot believe what we have never heard. But how much must we hear and know before we can become Christians? No one

contends that we must know all before we begin. John wrote his Gospel that men might believe that Jesus is the Christ, the Son of God: and that believing, they might have life through His name! This is the Gospel pressed into a sentence. . . . It is the one great truth round which all the rest gathers. No one can be called a Christian who does not believe this. And this, clearly grasped, will lead an honest man to do all the rest. A confession of Christ is the one great confession which the New Testament demands at the beginning. Our differences rise from demanding more than is clearly stated. Put concisely, it might be said that belief in Christ as the Son of God is the Scriptural basis of Christian union. . . . Though all believe that salvation is by faith, all do not believe that it is by faith alone. . . . It is as clearly taught that we *must* repent or perish as it is taught that we must believe in order to be saved. And though there may be some variation of opinion in regard to what repentance means, all will admit that it includes a resolving to turn from sin and serve God. All the followers of Christ will agree that no one is fit for fellowship who has not done this.

If we believe that Christ is Lord, and have professed to follow Him, then His word to us is law. When He speaks, we must obey. This is walking in the light. To refuse, or to do something else instead, is to walk in darkness. . . . Christ commanded baptism. His apostles enforced and practised it in, His name. This is beyond doubt. . . . With few exceptions, those who profess to follow Christ insist that baptism is part of the Lord's Will, and must be obeyed. But when you put the question, what is baptism? there is agreement no longer. Sprinkling,

pouring, and immersion, spring up at once to contest the field. . . . Is there then no honest road out of this? We think there is. It may be said that scholars, without exception, admit that immersion is baptism. But many honestly doubt that the word used by Jesus means to sprinkle or pour. . . . Those who sprinkle or pour could unite with those who immerse without violation of principle. For, though they believe that sprinkling and pouring are baptism, they also believe that immersion is baptism. They could, therefore, honestly give way for the sake of unity, the other side could not. Immersion is so clearly in the light that no doubt hangs round it. Darkness, doubt, and division follow the track of sprinkling and pouring. Therefore, upon immersion, union is possible. Upon sprinkling or pouring for baptism, union is impossible.

But it is not only on what is baptism that believers in Christ divide. They are just as far apart on who should be baptised. But this, like the last thing considered, has a sure side. No one doubts that believers were baptised. That is conceded by all. Some believe that infants are Scriptural subjects of baptism; but that is doubted by many. In the New Testament, believers' baptism is so clearly taught that it cannot be doubted. There is neither command, example, nor certain inference for infant baptism in the New Testament. Infant baptism can therefore never rise above a human opinion; nor can believers' baptism ever fall below a Divinely-revealed certainty. . . . To ask certainty to give place to an uncertainty is to ask light to give place to darkness. Those who love darkness rather than light stand in the way of union. . . . That any one ever sat in fellowship with, or was a member of, a New Testament Church before belief and baptism can never rise above a human opinion. That baptised believers were members of, and sat in fellowship in New Testament Churches can never fall below a Divinely revealed certainty. Those

who admit to fellowship people who have not believed and been baptised, have departed from the Scriptural basis of Christian union. . . . We all agree that the New Testament speaks of a Church. We all agree, too, that it just speaks of one Church. We do not read of different Churches of Christ except in the sense of Churches meeting in different places. Nor do we read of different branches of the Christian Church. The New Testament Church being the Divine model, we should all aim at being like that. And when we are all like that, we shall have union: for things that are equal to the same thing are equal to one another. . . .

All are agreed that the Apostles were the chief rulers in the New Testament Church. When the question is put, have they successors? or, are there any apostles now? then, difference of opinion and division arise. It is strange that we should differ about this. An Apostle of Christ is one directly sent by Christ. If He wishes them He will appoint them. If He does not appoint them, no one else can. . . . If He sends them, He will send them with such credentials as will silence the most bitter opposers, as the Apostles did the Jewish Sanhedrin time and again. Those who say that they are apostles and are not, it will be our duty to test and find them liars: and we shall have Divine approval for doing so. . . . What has been said of apostles is equally true of prophets. Every prophet is a miracle as far as he is a prophet. I have never had the pleasure of meeting an apostle or a prophet. I am of opinion that the earth has had no such visitors during my life-time. Pretenders, not a few, have appeared during that time. Should an apostle come my way he, upon showing his credentials, may count upon a hearty welcome.

That elders were the chief rulers in the individual Churches in New Testament times is clear beyond all question. There is no proof that any uninspired man stood above the

elders in a New Testament Church. The elder's qualifications and work can be reached without miracle. No Church can be said to walk in the light that ignores or tampers with the eldership. The followers of Christ have departed further from truth and New Testament simplicity in this matter than in any other. The whole body of clergy, by whatever name known, is a violation of, and infringement upon, the Divine institution of eldership. The eldership is a Divine institution; the clergy, a human invention. The office of a Baptist minister and that of the Pope are alike in this point—neither of them has Divine sanction. The eldership is in the New Testament; the clergy, out of it. There can be no union till the eldership is restored to its place, and every move, of whatever kind, that infringes upon it, is a move in the wrong direction. Any man who is doing what people call good work upon any of these objectionable lines, could do better work in harmony with the Divine model Church Which God has given in the New Testament.

Christianity is a perfect Divine system, or it is a fraud. If God has given it, it is worse than folly to try to improve upon it. All such attempts have been failures, and must continue to be so till the end of time. When the day comes that men will have so much faith in God that they will not dare to take from, add to, or in any way tamper with the faith that was once for all delivered to the saints, then the day of union is at hand. It is God's to speak; it is ours to do or die. When we learn this lesson, union will come as naturally as any effect comes from its cause. It is impossible that it can come in any other way, and absurd to expect it. Union must be based upon truth. Error, or time-serving policy can never bring it about.

OUR spirituality is no deeper than our obedience.

Satan Casting Out Satan.

AS though you could use violent, unjust means, and achieve peace and justice! Means determine Ends, and must be like the Ends proposed. Means, intrinsically different from the Ends proposed, achieve Ends like themselves, not like they were meant to achieve. Violence and war will produce a 'peace' and a social organization having the potentialities of more violence and war. The 'war to end war' resulted, as usual, in a 'peace' essentially like war—peace and social justice are only obtainable by means that are just and pacific. People will behave justly and pacifically only if they have trained themselves to do so, even in circumstances where it would be easier to behave violently and unjustly.

Eyeless in Gaza.

What Christ is to His People

In want—their Friend.
 In danger—their Defence.
 In weakness—their Strength.
 In sorrow—their Joy.
 In pain—their Peace.
 In poverty—their Provider.
 In sickness—their Physician.
 In hunger—their Bread.
 In trouble—their Consolation.
 In Perplexity—their Counsellor.
 In the furnace—their Refiner.
 In the floods—their Rock.
 In assaults—their Refuge.
 In accusations—their Advocate.
 In debt—their Surety.
 In slavery—their Ransom.
 In captivity—their Deliverer.
 In the day—their Sun.
 In the night—their Keeper.
 In the desert—their Shepherd.
 In life—their Hope.
 In death—their Life.
 In the grave—their Resurrection.
 In heaven—their Glory.

Wanted.

OH Ike Rock by D. R. Dungan.
Supplementary Tunes for use with *Hymns for Churches of Christ.* Published in 1909.

Young Folk Corner

Sand.

HOW boys and girls love to play with sand! How they enjoy themselves making sand-pies and castles at the sea-side! But though so nice to play with, sand can be very dangerous indeed. Some boys were once playing in a sandpit, and having a fine time, when suddenly the sand began to run down, and in a few moments it had covered one of them. Before the little boy was rescued, he was dead, smothered by that running sand. Running sand is fine and dry, the kind that runs through our fingers when we try to hold it, and because of its fineness, it is useless to try to build on it. The foundation for any building must be laid on something solid and substantial.

Another dangerous sand is that called quicksand or sinking sand. You may be walking along the beach at low tide and suddenly notice that you have difficulty in raising your feet. With each step you seem to sink a little deeper, and the sand grips you more firmly. In alarm you turn to go back, for by this time you realise that it is dangerous to walk on or to stand still; for even if you stand still you will sink inch by inch until you are completely engulfed. The best way to escape from quicksand is to lie down and roll off. You will get your clothes wet, but that is better than being buried alive. Quicksands swallow up everything and 'everyone' that treads thereon. They must be avoided if you would be safe.

As we go through life, there are many quicksands we must avoid. The drinking of alcoholic liquors is one of the very worst. Many have been trapped in this quicksand, and

in it have lost manhood, character, and life itself, all swallowed up in one vast ruin. Gambling is also a tempting but dangerous death-trap, for it swallows up all that is good and noble in life. Keep away from the dangerous sands, boys and girls.

In the great address which we call the 'Sermon on the Mount,' the Lord Jesus warns us that it is very dangerous to build on sand. He says: 'He that heareth these words of mine and doeth them not shall be likened unto a man who built his house upon the sand; and the rain descended, and the floods came, and the wind blew and beat upon that house; and it fell, and great was the fall thereof.' Let us heed the Masler's warning and obey his commands. Shall we avoid quicksands and build upon firm foundations?

'Build on the Rock, the Rock that ever stands,
Build on the Rock and not upon the sands.
You need not fear the storm or the earthquake's shock—
You're safe for evermore if you build on the Rock.'

Shall our motto be: 'On Christ, the Solid Rock, I stand, all other ground is sinking sand?'

Another Puzzle in Poem Form.

MY first was in th&Jine of Christ,
His name you will now write;
My second by the angels brought
To shepherds in the night.
My third a word to Joseph spoken
In a dream twice o'er.
My last a place of weeping.
And of mourning sore.

Initials name that which did guide,
And cause rejoicing far and wide.

Each two lines speak of one word. Initials of all four answers give final solution.

Answers next month,

SOLUTION TO LAST MONTH'S PUZZLE:

1. Goliath (1 Samuel xvii).
 2. Orpah, Naomi's daughter-in-law (Ruth i. 15).
 3. Samson (Judges xvi. 30).
 4. Phanuel, whose daughter was Anna (Luke ii. 36).
 5. Er, son of Judah (Gen. xxxviii. 7).
 6. Lot, nephew to Abraham.
- Paul was not ashamed of the GOSPEL (Romans i. 16);

v Good Advice.

SMILE, smile, smile,
It's well worth-while,
For when you smile another smiles,
And smiles come quick in piles and piles.
And life's worth-while
If you smile, smile, smile.

'Pray Without Ceasing.'

(1 THESS. V. 17.)

'Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye
When none but God is near.'

PRAYER is the vital breath of the Christian. Two things are essential to the true disciple of Jesus; prayer and Bible reading. In the first we speak to God, in the second He speaks to us. These are the means of fellowship with God. Breathing with a healthy person is not difficult, but easy and natural; so it should not be difficult to carry on ceaseless prayer, as Paul meant it.

I. RESERVE SEASONS FOR PRAYER.

Daniel opened his windows toward Jerusalem, and prayed three times a day. (Daniel vi. 10). David praised God seven times a day. (Psalm cxix. 164).

Morning, when the day opens, is a fitting time to invite God into the sanctuary of the new day, before it becomes defiled with the world. Noon, when perhaps the wheels of business are running hard, is an appropriate time to withdraw for a

brief space to renew our strength. And surely in the evening, when the day is done, we would draw near to the throne of grace. Whatever time suits our circumstances, let us fix on it, and not leave our devotions to chance. Spiritual life must not be left to moods and feelings.

II. MAKE PRAYER A HABIT.

The foundation laid, odd moments, and the amazing number of corners there are in a day, could be redeemed for converse with God. Passing from one duty to another, waiting for a train or an appointment, it will become a delight to use these moments for the swift darting of the mind to the Saviour. Indeed, the whole stream of nature can be made to flow towards God. Thus we may serve God day and night in His temple.

Think of all the mighty men of God whose lives were steeped in prayer. Prayer is the lifting of the heart to God, at all times, and in all places.

FLORENCE WILLS.

The Wrong Priest.

IN a City restaurant, the men at one of the tables were conversing upon the subject of religion, and the argument grew so lively that it became impossible for those at the nearest tables not to hear it. As it proceeded, the interest of the listeners became intense.

A Roman Catholic contended that no man can know he is saved until he dies and, as a final argument, he exclaimed, 'Well, all I can say is this. I have placed myself in the hands of my priest, and he is responsible for my salvation.'

At this point, a gentleman rose from his table, and lifting his hat, said, 'Gentlemen, I believe I am well known in the Law Courts and in this room. I could not help hearing the argument at your table, and I feel bound to say that our Roman Catholic.

friend is perfectly logical in what he has said. I also have placed myself in the hands of my Priest, and He is responsible for my salvation. The mistake our friend has made is that he has chosen *the wrong priest*. My Priest is the LORD JESUS CHRIST. By faith, I have committed myself into His hands, and 'I am persuaded He is able to keep that which I have committed to Him.'

The effect of this, from a well-known King's Counsel, was marvellous. Perfect silence reigned as he spoke, and I believe that some men there heard the Gospel for the first time, thus preached in a restaurant by an exponent of the law.

. *Fundamentalist.*

Nyasaland.

ONCE again the usual monthly report of the work in far-off Nyasaland is due for the *Scripture Standard*. It is about ten years since we took charge of, and accepted responsibility for, the gospel work carried on by Bro. Frederick and his colleagues, of whom only Bro. Ronald remains, though he has a band of willing helpers, men who have for years carried the gospel into the villages of Nyasaland. The reports Bro. Ronald has sent this year testify of the work being carried out there, supported by brethren in Britain. It has been a happy coincident of our work in Nyasaland that Bro. Hollis, now of Cape Town, has always co-operated with us in this work. It sets the seal of reliability upon the workers in Nyasaland.

Another brother in Cape Town writes on May 13th: 'I assure you that, God willing, and by His grace, I hope to send my donation as usual, not far hence. . . . God knows it has always been my desire since I became a follower of Jesus Christ to distribute my substance, as I am prospered, toward mission work.' This brother has sent contributions for the Nyasaland work from time to time. He is, I believe, of the same colour as our Nyasaland brethren, but his heart is the colour' of those whose hearts, the world over, are washed in the blood of the Lamb of God, which calls for mutual rejoicing.

Contributions for Nyasaland are urgently needed for the extra work falling to be done. Yours in the work. w. M. KEMPSTER.

POSTSCRIPT. To-day, June 3rd, I received two letters from Africa. One of these letters was from Bro. Ronald. He advises me that 'the Lord is still with His work of the harvest, calling the people to repent and be buried with their Saviour.' On January 28th, four confessed their belief in Jesus Christ, and were buried with their Lord at Chiradzulo. On February 18th, three at Mikangoni, on April 14th, four at Chiradzulo, and on April 21st, five at Likangala confessed their faith in Christ, and were baptised into His name.

It has been arranged, if God permits, that the Annual Conference of all the Churches shall be held from June 26th to 29th. Bro. Ronald adds: 'Pray always for us, that the Lord of this work may give us wisdom and power.'

The second was from Bro. Hollis, whose hearty co-operation and fellowship in this work has enabled me to write to Bro. Ronald to 'Go to it' with his project in the Northern Province of Nyasaland. Four, or at least, two workers will be sent there immediately the season will permit, and under the divine blessing, for which we and our readers will pray, the work of our brethren in Nyasaland will grow and prosper. Amen. So let it be. w. M. KEMPSTER.

News.

Hindley.—A successful rally was held at &rgyle Street, on Monday, May 13th, organized by the 'old paths' committee. Both session, afternoon and evening, were presided over by Bro. L. Morgan, who spoke on 'A Sense of Expectancy,' and said that the theme of the Rally was 'A Call to Service.' The speakers in the afternoon were Bren. L. Channing (Ilford), and A. Ashurst (Hindley). A "good number were gathered together when Bro. Channing commenced to speak on the subject: 'Look on the fields.' In a very efficient way, he made us realize that the need for workers was as great to-day as in the days of the Lord Jesus.

Bro. Ashurst followed with a thought-provoking message, under the heading: 'The Liberating Power of God.' We were

again reminded of the power of the Cross, which was able to break all barriers down.

Bro. P. Partington was the first speaker in the evening, dealing with the subject: 'An Absolute Surrender.' His words were to the point, and time and again he challenged us to face the issues before us, and reminded us that Christ could not and would not be satisfied with second place, but asked for an 'an absolute surrender.'

Bro. Frank Worgan followed with a message full of good things based on the words: 'Through Death to Life.' He took us back to the time when we went through the waters of baptism, to die with Christ and to rise with Him. Then we were brought face to face with the fact that Christ calls us to lose to find, and though the path before us means service, self-denial, sacrifice, we were assured of eternal life.

Bro. Albert Winstanley was the last speaker, and took us by faith to heavenly places, as he gave us his message on 'Getting through to God.' He stressed the need for whole-hearted surrender to God from the pleasures of the world, and called our attention to the value of prayer.

The above is but a brief summary of the wonderful messages given by these five young men; and we pray that, in the future, they may be used mightily for the glory of Him who loved and died for us.

A solo was given by Sister Johnson, and recitations by Sister Morgan. We thank all who shared in the success of the Rally.

London, Kentish Town.—The Church here held her sixty-ninth Anniversary meeting, on June 1st, celebrating the opening of the present meeting house. Hope Chapel was built while the Church was meeting in Milton Hall, off Kentish Town Road, in 1871, and opened on October 5th, that year. We understand the London work of the Churches of Christ was begun in 1839 in the district.

The meeting was postponed from October, 1939, on account of the difficult conditions then prevailing, and the rally arranged for the same time of the year was also postponed. The intention was to combine the two in one Saturday meeting. Brethren F. C. Day and G. H. Hudson, of Summer Lane, Birmingham, kindly consented to serve us; and the afternoon session was profitably occupied by an address from Bro. Hudson on 'God's Command.' Drawing his lessons from the Transfiguration of the Saviour,

our brother pressed home the absolute necessity of giving obedience to Christ above all others. 'Hear ye Him' said the voice from the excellent glory. Surely indeed, the Church's problems would be solved if the individual members attended carefully to the Saviour's words.

There were brief comments on the Church's present condition and history from Bro. R. B. Scott, the chairman, who also extended a warm welcome to visitors on behalf of the Church. The meeting then adjourned for tea, prepared by the Sisters with their usual care and success. It was gratefully and heartily enjoyed.

The evening session was presided over by Bro. R. A. Hill, of Tunbridge Wells, and provided much encouragement and sound doctrine.

Bro. Wyness, of Ilford, spoke first, stressing personal love and loyalty to Christ, especially in consideration of our personal obligation to Him, involving acceptance of the Word without quibble.

Bro. C. W. Robinson, of Ilford, based his remarks on 'Open the Young Man's Eyes,' Elisha's prayer at Dothan, pointing out, with apt illustration, how our vision of Christ, and His vision in us, would give courage and strength for the dark days. The things which are seen are temporal, but Christians ought to look at the eternal truths, and so get their view of present circumstances in the light of the eternal purposes of God.

Bro. Day then spoke in his characteristically illuminating manner, on the subject of 'Worship.' He drew from the wells of Scripture abundant illustration to indicate our obligation to worship. (1) According to the Will and instructions of God; (2) that it is not confined to any locality or building; and (3) that it must be rendered in such a way as to cost us much.

Messages of kindly good wishes were received from many unable to come to the meeting, and some habitual visitors were not with us, much to our regret. It was an inspiring meeting, calculated to hearten and establish the brethren in the Word and work of the Lord. The Church tenders thanks to all who joined us, and especially to the speakers, who came so far to help us.

We take courage to plod on in the 'old paths,' wherein is the good way. Local brethren read Matt. xvii. 1-13, and 1 Cor. ii.

at the respective sessions, and we enjoyed the hearty voice of praise in Zion's hymns.

Brethren visiting London are assured of a hearty welcome at our meetings.

R. B. SCOTT.

Newtongrange, Midlothian—The Church has been in existence for ever fifty years. A social meeting was held on May 17th, to mark that event; and to make a presentation to Bro. George Allan, who has an unbroken record of fifty years fellowship with the Church. About eighty brethren and friends, including twenty from Tranent, partook of tea. After full advantage had been taken of the good things provided, a very profitable meeting was held.

The chairman, Bro. W. Allan, senr., after giving a hearty welcome to all present, gave an account of the Church's history. There had been many changes from houses to halls, but now we have a place of our own. Through all these changes there had been no change in doctrine and worship,

Bro. Bell made a few remarks on the position of the Church.

Bro. R. A. Kennedy, who has visited and served the Church during many years, and is now in fellowship with us, spoke very highly of the stedfastness of the brethren.

Bro. W. Steele spoke on the never-failing power and goodness of our heavenly Father.

Bro. Haldane, after a few well-chosen words, on behalf of the Church, presented Bro. Allan with a beautiful fountain pen, as a token of esteem and appreciation of faithful services rendered.

Bro. Allan thanked the brethren for their lovely and useful gift, and expressed his deepest gratitude to God for many blessings received. He thanked, the brethren for their kindness and assistance in carrying on the Lord's work. He had lost his main colleague in the departure of Bro. David Allan, who laboured with the Church for forty-four years. He spoke of his indebtedness to the late Bren. Laird and James Anderson. He advised the young brethren to be 'stedfast, unmoveable,' to 'keep themselves from idols,' to make known the truth they had heard and received, and to hand it on to faithful men who would teach others also.

Bro. W. Wilson, speaking on Hebrews xiii. 5-8, showed how applicable these words were to the circumstances which had brought us together in this social meeting.

Bro. Crosthwaite summed up in a few words, stressing the great need, in these

days of apostasy from the position, of Churches of Christ, for faithfulness to the Word of God. Will it be said at the end of the next fifty years that there has been no change in doctrine and worship?

A solo was sung by Sister Holgate, and two anthems were rendered by a company from Tranent, led by Bro. J. Guiney. The singing of a hymn, and offering of prayer, brought to a close what all present felt to be a joyous occasion.

ALPHA.

Cape Town, Woodstock.—We are glad to make it known that, since launching out in the above area, the joyful sound has once more gone forth, in that, on the afternoon of April 28th, a young woman confessed the Lord and was united with Him; in baptism.

The winter has set in, but, despite the rain, there was a well represented gathering of brethren and visitors. The baptismal service, which was preceded by a bright song service, was conducted by our Bro.-Kanne-meyer. Various messages for the benefit of all visitors were extended by Brethren Rule and Benjamin, in which it was pointed out that ancient Israel, having been delivered by the mighty hand of God from Egypt and faced by the Red Sea, were told to 'Stand still and see the salvation of the Lord.'—Through their obedience they passed through safely. So the world being the Egypt of to-day, people can obtain salvation by being obedient in passing through the ordinance of baptism: And the ark in the days of Noah being the only way of escape, was also a type of the Church of Christ, outside of which there is no guarantee of being saved. So-called men of God in the pulpits, and elsewhere, were deluding the people by their perverse doctrines; by which the plain and simple truth was hid. That baptism is *made to mean 'sprinkling'* was a *poison* instilled into the minds of the people from youth. It was finally stressed that a search of the Scriptures should be undertaken, to the intent that steps would be taken to obey the commands of the Gospel.

We have had four additions to our Bible School. We hope that, by God's grace, amid discouragements, we may not allow our hearts to be troubled, but be more determined to 'contend earnestly for the faith once delivered to the saints,' that in this locality, and wherever the whole counsel of God is declared, many may come to a knowledge of the truth and be saved.

T. HARTLE.

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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 Commandment?, 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. *