

THE SCRIPTURE STANDARD

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

Why No Action?



HE editor of *The Christian Advocate*, in issue of August 27th, 1937, said: 'The time has come for us to take steps within the borders of our communion,

so that when we plead for unity, our hearts shall not be troubled with internal dissension.'

The chairman of the last Annual Conference (August 1939) said: 'It would be a great advantage if agreement could be reached on the things upon which there are different opinions among ourselves;' and he suggested 'that the Central Council be instructed to set up a commission to examine the subject from all its aspects—the commission to consist of all shades of opinion—and shall, in due time, present to conference an agreed statement of things believed and practised,' etc. [*Year Book*, 1939). Months and years have rolled on since the above suggestions, vital to the very existence of Churches of Christ were made, and nothing has been done. Churches are divided, the unity, essential to success, is lacking, membership is steadily declining, and financial support of the

Co-operation's activities is constantly dwindling. Yet the powers that be take no action. We who stand for the original position and plea of Churches of Christ have always been willing and anxious to meet and discuss the things which divide the Churches. It is certain, as the Master said that, 'a house divided against itself shall not stand;' and His prayer 'that they all may be one,' applies to Churches of Christ as much as to the sectarian bodies around us.

For many years those who have refused to move from the New Testament position have been excluded from the platforms of some Churches and from the pages of the official magazine. Unable to face the impregnable position we hold, they have tried to silence or misrepresent us. Well, the Lord and His Apostles received the same treatment, so we are in good company. But there are definite signs that the tide is turning. So many platforms and doors, once closed to us, are now open that we are unable to respond to all the calls to 'come over and help us.' Travelling among the Churches we have seen abundant evidence that brethren*are sick and tired of preachers who cast doubts upon the Word of God, and are longing for the old time message. If

all Churches and brethren, still loyal to the old plea, would subscribe to the Old Paths Evangelist Fund, more full-time workers could be employed, a different face would be put on things, the dry rot of past years stayed, and the Restoration Movement in Britain saved.

The chairman of the 1939 Annual Conference named three things on which opinion is divided: (1) Accepting money from non-members; (2) Instrumental music; (3) The title, 'Minister' or 'Pastor.'

On items one and three, there is an agreed statement, 'The Model Trust Deed,' after reconsideration, was accepted by the Annual Conference of 1936, and is the official statement of the faith and practice of Churches of Christ.

On item one it states, 'That no contributions for the furtherance of strictly Church purposes shall be knowingly received from the unimmersed, who may, however, contribute for purely philanthropic objects to funds kept separate from those of the Church.' Well, we have not departed from that.

On item three, the same Deed states that we eschew 'every practice, and every distinctive name to the Church, and all honorary titles to individuals as Church officers, not found in the New Testament.

We have seen on Church notice boards: 'Minister,' 'Pastor,' 'Reverend,' and 'D.D.'

In a leaflet headed 'Churches of Christ,' published by 'The Berean Press (issued under the James Donald Tract Fund) we read: 'They have ordained presbyters and deacons, and in their larger Churches, Ministers are ordained to pastoral charge of the congregation.'

We are not the transgressors in that direction. As to Instrumental Music in Church service, from a Scriptural standpoint it can only be defended by the same arguments that would justify infant sprinkling, and every other departure from New Testament teaching and practice,

including the whole Romish ritual and service.

As Bro. John McCartney pointed out, in Conference paper of 1909, until this "apple of discord was thrown in amongst us our position was plain and simple. It is the departures and innovations that cause division and confusion.

Bro. Laurie Grinstead in *The Christian Advocate* of December 2nd, 1938, said, 'After reading the current *Year Book*, where the President of the Conference seemed to be cancelled out by the writer of the Conference paper, I have wondered how much of the plea remains, and if what remains is worth maintaining a separate community for It seems to me the only way forward is the way back.'

Yes, the Churches need to get back to where they were prior to the year 1917. Most of what has happened since then has divided and paralysed the movement. It is not only the items named above, but the anti-Christian, sceptical teaching, and ritualistic practices which have been foisted on the Churches, that must go before there can be a real union of forces.

On the original New Testament ground, so well defined and defended by the pioneers, which made our movement great, powerful, and successful, we are prepared to join hands and hearts. We eagerly await, and shall heartily welcome any real move in that direction.

EDITOR.

Change of Address.

BRO. J. E. BREAKELL, of Wigan, is removing to 18 High Street, Newtown, Montgomery, Wales. He will be glad to hear of any members of Churches of Christ in that district.

Change of Secretary.

Eastwood, Notts.—Bro. Fred Leivers, 440 Nottingham Road, Giltbrook, near Nottingham.

The Treasures of the Snow.

'CANST thou enter into the treasures of the snow?' (Job xxxviii. 22).

This statement may seem unusual, and it is one of a series of questions addressed by God to a man arraigned at the bar of His justice. Job had tried to vindicate himself before God, and the eternal Counsel begins to cross-examine. This is one of His questions: 'Canst thou enter into the treasures of the snow?'

Singularly, this is the only statement of this kind within the volume of the Book. Not that the Bible has nothing to say about snow. It has, and some very important things. But the 'treasure of the snow' is something altogether unique in revelation and also in the realm of science.

The Master taught us how to use the world of nature to teach spiritual truth; and some of His own deepest teaching was imparted in this way. 'Behold a sower went forth to sow,' and the seed was made to reveal the Word of God and its varying effect on heart and mind. 'Ye behold the face of the sky, and say it will be foul weather to-day.' He then rebuked them because they were unable to discern the signs of the times, \$0 there is something deeply significant in the treasure of snow.

Consider this word, 'treasure'. It denotes something of value; something precious; something laid by in store. God has something of value for man, something laid by for him, in the treasure of the snow.

This passage occurs in what is assumed to be one of the oldest Books of the Bible. Why the question was asked we may not know, but we do know that Job made no attempt to answer, and even to-day we have learned only a little of the treasure of the snow.

As I write and look on a world of snow, in the midst of one of the worst winters for nearly half a century. Traffic is held up, it has dislocated

our social services, and crippled our system of commerce and transit. I am unable to go to work because it has stopped the wheels of industry. (Would to God it would stop the wheels of war!) Travel can only be accomplished with difficulty, and we begin to have sympathy for those who live continually under such arctic conditions. I say to myself, 'All this may look very nice and beautiful from the fireside, but I shall be truly glad when it goes away.'

Then I come back to these words of God. 'The treasure of the snow.' Can we enter" into the things that God has laid up for us in the snow? At least we can try.

In one of those Psalms often used at harvest thankgivings; we have these words: 'Thou crownest the year with Thy goodness.' A better rendering would be: 'Thou crownest the year of Thy goodness.' The meaning then is very clear indeed. The time of harvest is the crowning of a year of God's goodness in the bounty of nature.

And it is against this day of harvest that God had been laying up His treasure in the snow.

He sends the snow in winter,

The warmth to swell the grain.

During part of last summer and autumn, there was exceptional havoc wrought by insect pests. Fields of cabbages in particular, had to be destroyed. All the usual insecticides proved ineffective. We have little idea of what might have been the scourge next spring and summer had it not been for the severity of the frost and snow we are having. We are experiencing what, for want of a better phrase, we may term the compensating balance of nature. A severe winter may be nature's way of destroying the pests that would otherwise spoil the vegetation we so much need.

Recently we have experienced a large increase in sickness and disease, especially of the type caused by epidemic infections of the nose and throat, influenza epidemics. The germs of disease revel in a damp fog-laden atmosphere, and thrive accordingly. The frost may have done a good deal to mitigate and retard the spread of these carriers of ill-health; but it is the cleansing of the snow that brings them down to the earth and destroys their activity. Here is something, it may only be a little, of the treasure of the snow. If you are tempted to grumble and grouse about the weather, try to think of nature's balancing of things, and be grateful for these treasures of the snow.

But let us also notice the use made of the snow to teach divine things. All nature is a parable. Nature and revelation are only parts of one great whole of which God is the designer and the upholder. 'In Him are hid the treasures of wisdom and knowledge.' There are just one or two statements I want us to consider. In Jer. xviii. 14, these words occur: 'Will a man leave the snow of Lebanon which cometh from the rock of the field?' The R.V. gives a clearer rendering. 'Shall the snow of Lebanon fail from the rock of the field?'

The emblem is that of perennial flow, the rock of the field describing the lower cliffs facing the open country, down which falls the cascades-fed by the melting snow. Who would leave this for water that was less refreshing? Shall this life giving water fail? To understand the meaning more fully, it must be read in association with another statement made earlier in the Book. 'My people have committed two evils, they have forsaken Me the fountain of living water and have hewn to themselves cisterns, broken cisterns that can hold no water.' And here the prophet is endeavouring to bring them back to the same deep recognition. Before him was the picture of these snow-

capped hills of Lebanon, and those glistening cascades of melting snow. Shall these snows of Lebanon fail? Who will exchange this for an insecure supply? 'Yet My people have forgotten Me.'

Consider another passage in Isaiah i. 18. The prophet draws a ghastly picture of a sin-laden people. It is the most scathing denunciation in the sacred record, and then come the words: 'Come, now let us reason together, saith the Lord. Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool.' 'White as snow.' The cleansing of the snow is certainly in mind here. Snow is one of nature's cleansing agencies, and the figure is used here to teach the need of the cleansing of the human heart and mind. Do we not all need this cleansing? I know I do. I must confess that I feel so much of the corroding and corrupting influence of the life of the world, that I must needs seek this cleansing from the rivers of God. You cannot come into constant touch with the industrial and commercial life of the world without its marks being left behind, and perhaps John had something of this in mind when he wrote to the Christians in the early days, 'If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin.' The Lord be praised for such a cleansing.

There remains just another thought. 'As white as snow.' Does it not suggest the holiness and purity of God? In the heavenly city, the new Jerusalem, we are told that nothing that defiles or is unclean, shall enter.

One day we hope by the grace of Christ to enter that city. What it holds for us we do not know. But we do know one thing. The Lord is there! The writer takes hold of the most precious things of earth to portray the glory yet to be revealed. In a much smaller way, we have tried to call attention to one of nature's

blessings in order to lead us to a fuller appreciation of the mind and will of God. May God grant us all the cleansing we need that we might become more and more as white as

snow, and if and when we see the 'white down' in the air again, may our thoughts rise in gratitude to God for the 'treasure of the snow.'

A. MURRAY.

Our Inferiority Complex.

THE following extracts, are from *Christian Standard* (U.S.A.) British Churches of Christ are suffering from the same. Editor S.S.

.

Repeatedly has attention been called to the regrettable tendency of Churches of Christ to copy the architecture of the denominations in their Church meeting-houses and especially the architecture of the apostate Church of the Middle Ages.

The real trouble is that there is such an inferiority complex with reference to our historic plea and position. We have been rapidly acquiring the disposition to want to imitate other religious groups. Nothing of our own is right. We must be like the denominations.

This is especially startling when we* recall the independence and vigour of our fathers. They stood upon the principle of New Testament authority. They indicted all denominationalism as a crime against the unity of Christ's body. They pointed out the innovations that had contributed to this denominationalism, and they called upon all to return to the simplicity of the New Testament as the means of recovering the unity that is indicated in the New Testament. They were proud to be plain, proud to have simplicity in their service, proud to avoid ecclesiasticism with its titles and its methods.

Another phase of the situation is the disposition to make the minister into a priest, Our fathers thought of

him as a co-worker whose principal task was evangelism. We have been adopting the denominational plan of letting him do all the thinking and praying, and making the decisions even on matters of national import.

The same point can be made about our worship. Our fathers took pride in the democratic nature of it. It lacked the stilted ritualistic quality of denominationalism. It was heart-some. All sang. All prayed. The elders could conduct it when no minister was present. The central factor was the Lord's Supper. They were proud to say that they met for this purpose, and the minister then discoursed on doctrine. Every Lord's Day was an Easter. Every Christian ought to be regular at the table. But we have imitated the denominations. We feature the sermon. We follow the denominational church calendar; we adopt the denominational ritual and injure the New Testament ritual.

We are definitely asked to rank ourselves as a denomination instead of retaining the unique position as an advance guard of Christian unity!

So it goes. 'Open membership' is but a phase of it. The practice of missionary societies in giving up pioneer evangelism and uniting with the denominations in maintenance of union community Churches is another phase. The abandonment of mission stations under comity agreements is another. The sacrifice of strong doctrinal courses in our schools in order to acquire standing in educational associations is another. We have ceased to be proud of our in-

dependence, our doctrine, and our practice.

Of course, we think of the day when the nation of Israel grew tired of being a peculiar people, a nation different from every other nation, a theocracy. It required of them more individual effort and faithfulness. So they asked for a king such as their neighbours had. That was the lazy way out. It meant enslavement. And God gave them a king.

The New Testament plan makes every Christian a priest and an evangelist. It calls on him for more intelligent and independent activity. The lazy Christian prefers to leave matters to priests, and to superintendents and bishops, rather than take the trouble to maintain the autonomy of the local Church and the responsibility of the elders and the evangelism based upon New Testament principles.

The Lord may give us kings like those our neighbours have, but let us be warned that in doing so He will give us also those who will lay heavy burdens upon us and chastise us with scorpions.

Bible Readings.

OLD TESTAMENT.

Exodus. There are religious people who
10:1-17 at the repetition of these
commandments

exclaim: 'Lord, have mercy upon us and incline our hearts to do this law.' They are entirely oblivious of the abundance of teaching in the New Testament that the law only continued till John the Baptist; that apart altogether from the works of the law, men are justified by faith in Jesus Christ, the giver of a better law; that He is the end of the law to all that believe, and that to His cross was nailed the ordinances which, given to Jews and to Jews only, they never were able to keep. We are not under the law, but under grace.

Deut 8 Deuteronomy is the second giving of the law. The children of Israel after forty years

wandering, are about to cross over into Canaan. They are warned that any departure from loyalty and obedience to God's commands would be visited by punishment, swift and severe.

They are warned specially of a pride that would lead them to imagine or to assert that their own efforts and abilities had raised them to power and affluence. It would be well that we should ever keep before us that it is the 'Lord who giveth power to get wealth.'

Psalm
lxii The thought of God as a
rock or tower in which

there was salvation was one that was frequently in David's mind and on his lips. No doubt the thought arose from precious experiences in his past life.

Kings are notoriously beset by sycophants and office seekers, and it is little wonder that he should despise men of high or low degree, finding the latter a lie, and the former worthless. While power and mercy belong to God, He will assuredly reward every one according to his works. This is as true under the New Covenant as it was under the Old.

Ex. 34. Moses, grieved at the
1-9 & 27-35 enormity of the sin of the
people in worshipping an
idol, cast down the Tables of Stone
which God had prepared. Here,
Moses is bidden to hew two similar
Tables of Stone, and goes up again
to Mount Sinai. In the presence of
God his face beamed with a heavenly
light, so much so that the people
could not endure the sight when he
came down again among them. The
interest for Christians in this incident
lies in the use Paul makes of it in
2 Cor. iii. 12-18. It was only when
Moses turned to the people that his
face was veiled there was no veil

when he returned to God; likewise the veil on the hearts of God's ancient people will be removed when they turn to God.

NEW TESTAMENT.

Matt, xv, Inattention to the traditions, or written comments on 1-20. the Law by the Rabbis, was considered a very heinous sin. These might have no direct sanction in the Law itself, and of this class was the washing of hands. Jesus points out that the teaching of these traditions (accretions that had grown up round the Law) were in certain cases infringements or evasions of the plainest commands. The Law said: *Honour thy father and mother,' yet these traditions permitted a man to give to God what should have gone to the support of his parents, who had then no claim to any consideration.

The teaching in verses 10-20 emphasises the higher importance of spiritual things. The comment in Mark vii. 24 (R.V.) is of great importance. 'This he said making all meats clean.'

Mot*TM The limits of the mission

Matt The limits of the mission 15:21-39 of the saviour are clearly indicated—'To the lost sheep of the house of Israel.' This explains why, in sending out the seventy, the Saviour bade them not go into the way of the Gentiles. For them, there was as yet no message of good news, and it was not until after the resurrection that the Saviour said:

'Go into all the world.' Jesus evidently paid no heed to the woman at first in order to test, and to exhibit to others, her faith. The Jews were in the habit of describing Gentiles as dogs. The ready wit which led her to compare the fragments gathered round the table with the favour which she sought, brought to her daughter the blessing she desired.

Matt When old Simeon stood with 14 Jesus in his arms he said

This child is set for the rise and fall of many in Israel, and for a sign that shall be spoken against.' What did he mean? Here we are enlightened, as the Saviour tells the Pharisees that no sign will be given' to that generation but the sign of Jonah. In chapter xii. 40, this reply is amplified to explain that as Jonah was three days and three nights in the whale, so should the Son of Man be 'three days and three nights in the heart of the earth.' The sign then is Resurrection. This sign constitutes the main point of controversy between believers and unbelievers, and if the Resurrection could be proved untrue, Christianity must perish. It is little wonder that baptism is also spoken against as it is a symbol of resurrection.

Matt, There were three occasions when heaven bore witness to xvii. the Lord Jesus Christ, viz. at His baptism; at the transfiguration; and after certain Greeks had sought to see Him. Peter, James, and John, never forgot this wondrous sight on the mount. In preparation for the death He was to meet so soon, ministrants from beyond the grave—but a grave overcome—came to talk with Him. Moses, the mediator of the law, and Elijah, the representative of the prophets, were deeply interested in the coming events. Suddenly, there came a voice from heaven: f This is my beloved Son, *hear ye Him.*' The Apostles had heard and followed Moses hitherto; now the law and the prophets are to be fulfilled and abrogated. This is a message that many have not yet understood, that the law giver to-day is not Moses, but Jesus. **J. SCOLLER.**

Thanks,

THE brethren at Kennoway are grateful for the responses to their request, and desire to state that they have obtained a cup and plate. Thanks to all concerned,

Darkness and Deadness.

PROBABLY there never was a time when such depression existed as at present. Causes may be varied, but the main reason is war: nation against nation, and the people against God.

There are two kinds of darkness, natural and spiritual. We have experienced very much of the natural during the last few months.

Measures have been adopted for the greater safety of mankind, called a black-out, with disadvantages almost innumerable, which appeal to every rational being to strive for fuller light and liberty. Some cry, 'We have had enough of this darkness.' Yes, "more than enough; and we have more than enough spiritual darkness, under which the world suffers. We cannot allow the external darkness to have all consideration. Spiritual darkness and deadness are more to be dreaded than the physical, for they influence life now and hereafter. Future generations will be shaped by the light and life of the present.

The spiritual darkness which characterises the religious world is far more to be deplored than the blacking out of artificial light. Sometimes, when truth is proclaimed and error is exposed there are those who are offended. Every thought and way of man must be tested by the light of God's Word. If a thing is wrong, fight against it. If right, fight for it. Loyalty demands it.

Speaking of darkness and deadness, we are reminded of Paul's word to the Church at Corinth, 'For this cause many among you are weak and sickly, and not a few sleep' (i Cor. xi. 30), and his exhortation to the Church at Ephesus, 'Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee' (Eph. v. 14). These passages show the darkness and deadness then existing, and abundant evidence of the same is seen in the Churches to-

day. No one will try to refute these facts, and they are deadly weapons against spiritual progress. The trouble is within, not from without. A departure from the truth is foretold in 2 Tim. iii. Paul speaks of grievous times of distress, when men would be 'lovers of pleasure more than lovers of God.' A godless Church is described, and the cause is attributed to worldliness and neglect of duty. A neglect of the sincere milk of the Word, whereby growth cannot be maintained. Moreover, a lack of diligence will result in coldness and spiritual deadness.

If we compare the *Year Book* of 1900 with that of 1939 we find that many once vigorous Churches have ceased to exist, and no witness left but empty buildings. These conditions are deplorable, and must bring sorrow to the hearts of all lovers of truth. These conditions should move each one to ask: Can this idleness be overcome? Can this deadness blossom into fruitful service?

Yes, there is a remedy. Just as sure as a line of action, of their own devising, will lead men and women from God, so a line of action according to God's mind, if acted upon, will change the whole life of mankind. Many solutions offered by men of high standing in the religious world fall short of accomplishing their objects.

Therefore, the safe way is to take the instructions of the Apostle Peter as given in 2 Peter i. 1-13; 2 Peter iii. He thought it right to stir them up and prepare them for a coming conflict. He sought to arouse them. What means did this great Apostle use?

Did he suggest a pastor or an evangelist in every Church? Did he suggest a musical instrument to liven up the members and make the meetings more entertaining? These means were never suggested by the

inspired Apostle, but he did use the never-failing means to restore that love, which had grown cold, so as to become more steadfast and useful in the Master's service. He brings before them the exceeding great and precious promises. He gives a review of all that God had done, and how they had shared in those blessings which pertain to life and godliness through the knowledge of God. Surely, their hearts would burn within them as this picture was once more presented to their mind!

Then out of their faith must grow other excellencies, such as moral courage, knowledge, self-control, patience, godliness, brotherly kindness, and love. These are the buds which should come from a real faith in God.

We have also Peter's never-failing assurance that 'if these things are yours and abound, they make you to

be not idle nor unfruitful in the knowledge of our Lord Jesus Christ.'

We know the cause of deadness in the Churches: idleness, carelessness, indifference, create slumber and deadness which are contagious, but we know we have the remedy.

To ; be assured of a living union and daily communion with a living Saviour, we must be re-filled day by day from the life-giving Word. These promises should move us at all times. We need not worry about final victory, if we do our part, as required. 'God never yet forsook, in need, the soul that trusted Him indeed.'

The union of unscriptural units cannot make a scriptural whole. Therefore let us guard all truth, expose all error, stir up and create more active service for the Master. The question for all is >-Does the world in me keep the World from seeing Jesus?.
G. ALLAN.

Studies in the Pentateuch.

No. 4.

IN Gen. xi. 3, we read: 'And they had brick for stone and slime had they for mortar.' Here evidently is a note. The *Standard* dictionary defines a *note* as 'a short remark.' In this passage, there is more than meets the eye. The casual reader would simply draw from this that these people built with bricks and slime. But why the mention of stone and mortar? It is evident the writer recorded the note for the benefit of his readers. Primarily, it was written—as we said in our last—for those who went up into Canaan. This is not the only note we find in the Pentateuch, and was written by Moses himself; not, as some misguided individuals assert, by someone else at a later date.

A writer who inserts notes for the instruction of readers, must possess more knowledge on the matter referred to than those whom he addresses. This

was so early an event in the history of the human race, that the writer himself could not know of it except by Divine revelation, much less his readers. To assert these notes were later additions is to discredit the truthfulness of Moses, and the mentality of his readers. If we can show that these remarks square with the state of those to whom they were addressed, then must the writer himself have written the notes. In our first article we mentioned a note upon four rivers (Gen. ii.), where the writer describes the first three but not the fourth. His readers evidently knew it, for Abram, their ancestor, came from there. Moses describes the first three because they had not heard of them nor seen them. Why is this so? Because they were only children when they came out of Egypt. (Num. xiv. 31), and little ones in the wilderness journey (Deut. i. 39),

Those of twenty years and over which were numbered, perished in the forty years wandering. (Deut. ii. 16). The children are described as not having knowledge between good and evil. (Deut. i. 39),

With this in view, we can understand the earnest exhortation of Moses that they should give heed to the laws he had set before them, that they do not provoke and perish as did their fathers. Those who entered Canaan would be the very people whom these notes would instruct, and the notes also reveal the type or condition of people addressed. Let us see.

In the passage, two building materials are mentioned: brick and stone. The order in which they are stated gives the clue to the materials with which the reader is most familiar. These people were in Canaan, a land of stone. They had scarcely crossed Jordan and captured Ai when a pillar of stones was erected upon which Joshua writes a copy of the law.^o Their altars were to be made of stone, it was a land of stone. (Deut. vfii. 9). Their fathers had been delivered from a land where brick from clay was used. Moses informs them that Babel was built where the same conditions existed. It also shows brickmaking was an art older than the Egyptians. Most important, it proves that the narrative in Genesis was not written or recorded when it occurred and banded down to Moses. If it had been there would be no sense in alluding to stone and mortar in a land where clay and slime were used for building. Besides, the reader is supposed to know both methods, and the Children of Israel in Canaan fit this admirably. The note could not possibly have been written previous to Moses, and on the other hand it could not have been added later. A little quiet thinking along these lines will convince an intelligent reader. This is evidently the reason for the inclusion of the words, stone and mortar, in the passage. To test it, let us take them out and we simply have a statement that the people

built with brick and slime. Such a statement could have been recorded at the time, or by Moses, or at a later date. With these words added; Moses alone could be the author. What a safeguard against the destructive critic. **AIFRED JACKSON.**

People Love to Have It So.

THEY were a people kind and cold,
Weekly they list to the story old,
Told by the preacher of scholarly mould,
Gowned and stoled—
They were a people kind and cold.

One morning, as the preacher took
His golden text from God's own Book,
He wore a wondering, 'wildered look.
The people from their cosy nook,
Had passed up word—as to a cook—
The polished preacher-prophet shook:

The 'passed up word' was, 'Cut it short!'
The shake was of the wrathful sort.
But wisely keeping from retort
He cut his sermon into half—
Kept out the wheat and gave them chaff,
And thus evolved—the sermonette.

The congregation grew in size,
All praised the preacher to the skies—
But wiser folks saw with surprise
That he who used to make them think
Began, by leaps and jumps, to shrink.
—And thus evolved—the preacherette.

And so, while folks filled every pew,
The souls of saints no fatter grew,
For sermons short brought shorter view
Of faith and hope, and love and peace,
Of cross and crown, and sins release
And thus-evolved—the people-ette.

SELECTED.

THE wily foe is still at work. Discord and strife abound in Church and State, while nations are tottering to their doom. 'But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life,'



YoungFolk's Corner.

CONDUCTED BY
UNCLE JACK.

Crossword Puzzle.

CLUES ACROSS.

1. A son of Peleth.
6. Genuineness.
7. Adverb of time.
9. A city with which Herod was displeased.
10. One who inflicts punishment.
12. City which Abram was ordered to leave.
13. Adverb meaning 'likewise.'

CLUES DOWN.

2. One who lives near.
3. Curved line-part of a circle.
4. Worth.
5. Insides.
8. That by which people and things are known.
11. Place where David met Ahimelech.

Solution next month.

Solution of Last Month's Crossword Puzzle.

ACROSS:— 1. Bethlehem; 6. Pen; 8. Ton; 9. Ram; 11. Fir; 13. Tekel; 15. Rain; 16. Nigh; 18. Synagogue.

DOWN:— 2. Enter; 3. Ham; 4. Ear; 5. Endor; 7. Nation; 8. Tiling; 10. Men; 11. Fen; 12. Arks; 14. Thee; 17. Og,

Alphabet of Scriptural Maxims.

ABHOR that which is evil.
 Be kindly affectioned one to another.
 Cleave to that which is good.
 Defend the poor and fatherless.
 Endure hardness as a good soldier.
 Fret not thyself because of evil-doer?.
 Grieve not the Holy Spirit of God.
 Honor thy father and thy mother.
 Incline your heart unto the Lord.
 Judge not that ye be not judged.
 Keep thy heart with all diligence.
 Let love be without dissimulation.
 Mark the perfect man and behold the upright.
 Neglect not the gift that is within thee.
 Obey my voice and I will be your God.
 Present your bodies a living sacrifice.
 Quench not the Holy Spirit.
 Recompense to no man evil for evil.
 Seek those things which are above.
 Touch not, taste not, handle not*
 Use not vain repetitions.
 Visit the widows and fatherless.
 Watch ye, stand fast in the faith.
 Xcept ye repent, ye shall all likewise perish.

Yield yourselves unto the Lord.
 Zealous be ye, therefore, and repent.

WILLIAM ARTHUR BLACKWELL.

Kings. :

THE most powerful, Wor-king; the laziest, Shir-king; one of the worst, Smo-king; the wittiest, Jo-king; the quietest, Thin-king; the thirstiest, Drin-king; the slyest, Win-king; and the noisiest, Tal-king.

The Sentry's Lapse.

AN extraordinary story was revealed by Dr. A. T. Schofield, the health lecturer and retired Harley Street specialist.

In an address at a Cowes garden-party, he said that during the great war a soldier guard at Packpool Fort, near Ryde, Isle of Wight, placed his rifle against the sea wall while he

went to get a drink and "something to warm him.'

In his absence, the rifle was observed through a powerful searchlight by the authorities at Portsmouth, nearly five miles away. The sentry was court-martialled and sentenced to fifteen years penal servitude for neglect of duty.

The Saddest Thing.

LIKE bread without the spreading
 Like bread pudding without sauce,
 Like a mattress without stuffing,
 Like a cart without a hoss,
 Like a door without a latchstring,
 Like a fence without a stile,
 Like a dry and barren creek bed,
 Is a face without a smile.

Like a house without a dooryard,
 Like a yard without a flower,
 Like a clock without a mainspring
 That will never tell the hour;
 A thing that always makes you feel
 A hunger, all the while;
 The saddest sight that ever was
 Is a face without a smile.

The Sabbath Question Again.

SEVENTH DAY Adventists are busy in many places, and with their plausible statements disturb many. When will Christians learn that we are only under law to Christ, that God has spoken to us in His Son, and that it is our duty to observe all things whatsoever He has commanded? Many years ago, £200 was offered for a passage of Scripture showing that Christians were ever commanded to keep the seventh day Sabbath, the reward was never claimed.

In the *History of the Sabbath*, the Adventist text book, the writer says: The reasons offered by the early fathers for neglecting the observance of the Sabbath, shows that they had no special light on the subject, by reason of living in the first centuries,

which we, in this latter age, do not possess,' (p. 308.) Here it is admitted that the early Christians did not keep the Sabbath, and gave reasons why. As to the claim that the Sabbath was kept prior to the giving of the law, the following from Nehemiah ix. 13-14, should be conclusive. 'Thou earnest down also upon Mount Sinai, and spake unto them from heaven, . . . and madest known unto them Thy holy Sabbath . . . by the hand of Moses, Thy servant.' In what sense could God have then made known the Sabbath if it had been kept from the creation?

Deut. v. 15, clearly names the people who were commanded to keep the Sabbath, and why: 'Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out hence through a mighty hand, and by a stretched out arm, *therefore* the Lord thy God commanded thee to keep the Sabbath day.'

No other people were ever commanded to observe the Sabbath. Passages from Paul's letters clearly show that Christians are under no obligation to keep that day. See Romans xiv. 5; Colossians ii. 14-17.

EDITOR.

BETTER THAN EVER.

'The Old Paths'

ADDRESS BY BRO. W. CROSTHWAITE.

Price: One penny each, post free.

Every Church member should buy a number to distribute to friends.

Churches would be well advised to order early a supply for distribution.

Suitable for door to door distribution. •

Ideal for hospital visitation.

Send for copies to-day to Bro. L. Morgan, 'Glen-Iris,' Lord Street, Hindley, Wigan..

To which Church should one belong

FOR several years, I have been engaged in the sale of real estate. It is required by law that every county and the larger cities maintain an office for the recording of each transfer of title to all lands and real property sold within their confines. Some, when buying a home or land employ the services of an abstractor to examine the records for them. Step by step he traces each transfer of title, back to the date it was first issued by the Government. If the title is questionable, it is deemed unwise to invest in that property. Surely, care should be taken in making investments—they may represent a life's savings.

But if care is needful in choosing our temporal abode, should we not be more careful in selecting our spiritual home—the Church? There is much deception in the land, and though many Churches invite, there is no need for doubt or fear. God has issued title to only one house and one dominion, and through all the years has protected His title to it, in and through His record book, the Bible.

It was to, and did, originate at Jerusalem. (Micah iv. 1-4, Isa. ii. 1-3, Isa. xxviii. 14-16, Luke xxiv. 44-48).

Was bought and purified by the blood of Christ. (Acts xx. 28, Heb. ix. 11-14, 1 Pet. i. 18-19, 1 Cor. vii. 23)-

He was given to be the Head over it as both His body and bride. (Eph. i. 20-23, Col. i. 18-24, 1 Cor. xii. 12-20, Eph. v. 21-27, 1 Cor. xi. 2).

And in reverence and honour wears His name. (Acts xi. 14-16, Eph. v. 23, Rom. xvi. 16, Eph. i. 2t).

The acts of worship through which this great home is identified are easily understood, and are as follows: assembling (Heb. x. 25, Acts xx. 7); singing (Eph. v. 19, Col. iii. 16); praying (Eph. vi. 18, Acts ii. 42);

preaching (1 Cor. i. 21, Acts xx. 7); teaching (2 Tim. ii. 2); communing (1 Cor. xi. 24-34); and contributing (1 Cor. xvi. 1-2). Many other Scriptures can* be offered on these points of identity.

When making your selection of a 'Church home,' be very sure to examine your Record Book—the Bible—for these points of identity. See that your title is not encumbered or affected by things more or less than is shown in the Book, for you are investing for eternity.—*Sel.*

Conviction.

THERE is a world of difference between being *convinced* and being *convicted*. When a man lays hold on the truth, he is *convinced*; but when the truth lays hold on him, he is *convicted*. By comparing Romans vi. 17, in the A.V. and the R.V., this distinction is very beautifully brought out. According to the O.V., Paul informed the Romans 'that they were the servants of sin, but they had obeyed from the heart that form of doctrine *which was delivered them.*' According to the R.V., Paul informed them that, whereas they were servants of sin, they became obedient from the heart to that form of teaching *whereunto they were delivered.*' Thus, according to the A.V., the Romans had grasped the truth; while according to the R.V., the truth had grasped the Romans.

DO not tremble for the Bible. It was there before the destructive critics began with it, and it will be there when they have finished with it. All the assaults of merely destructive criticism are like the firing of so many popguns at the rock of Gibraltar so far as the living channel of Divine revelation is concerned.

Nyasaland.

THE War causes delays in postal services between this country and the African continent, and letters from Bro. Ronald by the present mail route take longer than when the Air Mail service was the usual method of transit. Before the war, the cost was a penny half-penny for half an ounce, now it is one shilling and threepence. There is no need for that expense to be incurred even if Bro. Ronald could afford it. News is therefore not so frequent, though readers will have thoroughly appreciated his long report of visits to the Churches in Northern Nyasaland, which appeared in the January and February issues of this magazine. I have received several expressions of pleasure at the reading of such enheartening news of the progress of the work in Nyasaland.

In that report, Bro. Ronald told of the increasing extent of the ground where Churches are, and of the need for preachers more established in the teaching of the New Testament. If one Church or two adjacent Churches would combine their resources, one preacher could be placed very easily in one of the areas concerned.

Recently, the Belfast Church sent a contribution of money collected by the children in the Sunday School. This, I purpose sending to Bro. Ronald to use in other ways than the usual Church channels.

W. M. KEMPSTER.

News.

Brighton.—Bro. Nelson Barr was with us during February, when he favoured the Church with some good addresses, especially those on Lord's Day mornings, when a series on I Cor. xiii. were given, concluding with 'Love never faileth.'

Since the renewal of 'Summer Time,' we have held the Gospel meeting at 6 p.m., and we are glad to say the attendance has improved.

B. W. PARIS.

Cape Town, 32 Church Street, Woodstock.—The Church which for many years met at 70 Loop Street, has removed to a better populated area, and now meets at above address. We pray that now we have launched out God will bless our efforts. The harvest is plenteous though the labourers are few. May we continue in the things we have heard, steadfast, unmoveable, always **abounding in the work of the Lord, so that**

we may one day enter the city of our God, the new Jerusalem.

T. HARTLE.

Fleetwood.—As intimated in last issue, we are happy to record our first immersion since the cause was started here two years ago.

Mrs. K. Payne has attended our meetings for a considerable time, both morning and evening, and on February 18th expressed a desire to follow the Lord in the appointed way.

The Church at Blackpool very kindly provided all facilities, Bro. John Sandham conducted the service, and the writer 'went down into the water' with our sister as she was buried with Christ in baptism.

The service was deeply impressive, and there was great joy in all our hearts. A pleasing feature was that three boys of the writer's Bible Class went down to Blackpool and witnessed the immersion. Our prayer is that they may follow the Lord in the same way.

Our sister was received into fellowship the following Lord's Day, when seven of us broke bread. Sister Payne's son was present, and has since joined the Bible Class. We pray these may be drops before the showers, and that ere long others may come to know the Lord.

We shall (D.V.) celebrate our second anniversary early in April, when we expect our esteemed Bro. George Hassell, of Leicester, to be with us.

A. L. FRITH.

Obituary.

Dewsbury.—It is with regret that we have to record the death of Bro. H. Slade on February 16th, who was interred on Monday, February 19th, at the Dewsbury Cemetery.

Our brother hailed from Cornwall, but came into contact with the Wakefield Church some thirty-two years ago. A man of strong will and firm convictions, Bro. Slade was never ashamed of the stand he had taken, and became an ardent preacher of the Gospel. He did good work for the Lord at Wakefield. Later, he and his wife, after removing to Mirfield, entered into fellowship with the Church at Birstall, and were afterwards transferred to Dewsbury.

To our Sister Slade and her son we extend our sincere sympathy, and commend them to the loving care of our heavenly Father.

L. MURPHY.

T h e S C R I P T U R E S T A N D A R D

The **SCRIPTURE STANDARD** will be published (D.V.) monthly.

Prigest Single copy, is. 6d., two copies, 4s. 6d., three copies, 7s. per year, post free.

All matter for insertion must be sent before the 10th of the month (News items, the 15th) to the Editor:

W. CROSTHWAITE,
27 Torphichen Street, Bathgate, West Lothian.

All orders and payments to the Treasurer!

A. L. FRITH,
10 Poulton Street, Fleetwood, Lancashire.

EVANGELIST FUND. Contributions to **R. McDONALD**, 18e Staincliffe Road, Dewsbury, Yorhs.

NYASALAND MISSION. Contributions to **W. M. KRMPSTBR**, 3* Kingsley Road, Bedford.

O U R A I M .

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.

*THE SCRIPTURE STANDARD is printed for the Publishers by
Walter Barker, Langsby Mill, Notts.*