

THE SCRIPTURE STANDARD

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

Why Should the Work Cease?



UCH was the challenging reply sent by Nehemiah to those who were plotting to draw him away from the great work to which he had set

his hand.

In these times, when Churches are curtailing their activities, altering the time, and even giving up some of their services, these words come as a challenge to us all, 'Why should the work cease?'

It is pleasing to note that some leaders have urged the Churches to carry on, and to press forward with evangelistic work.

We are hearing much abqjjt work of national importance. Our work is of real first-class national importance. After the great war of 1914-1918, two leaders of opposing political parties, Lloyd George and Bonar Law, both said, 'The only thing that can save the old country is a real revival of Christianity.' Both evidently realised the truth of Sydney Smith's words, 'God is forgotten in

war; every principle of Christianity is trampled upon.'

We are out for a revival of primitive Christianity. That accepted and applied would, as the sceptical Ernest Renan said, 'transform this world into a paradise, and all mankind into one glorious and happy brotherhood.' That is our task at this hour. Our work is of spiritual and eternal importance To press the claims of Christ and His gospel, that men here and now may be saved from the guilt, power, and stain of sin; and that hereafter they may enjoy eternal salvation in the heavenly Jerusalem, is the work committed to our trust. The Church stands for the spiritual and eternal welfare of mankind.

We are writing this in the midst of an intensive mission at Hindley. The brethren here are carrying on enthusiastically. Gospel meetings are being held on Lord's Day to Thursday evenings inclusive, and on each morning a prayer meeting is held at 8. The attendance at all the meetings has been wonderful. If folks can go out in the black-out to pictures and 'pubs'; if Roman Catholics can get up early to attend chapel, why cannot we make some sacrifice for our Master and His cause? Can evil and error beget enthusiasm and sacrifice of which the truth is incapable? God forbid!

The world needs the Christ more than ever now. So carry on! Do not let the work cease! In times of persecution, when meetings were prohibited and severe penalties exacted, loyal souls carried on the work of the Lord then. The danger and sacrifice brought greater blessings, linking them into closer fellowship with the Lord; demonstrating His power to overcome obstacles, and to make even the wrath of men to praise Him. So

it can be now. Then, 'Why should the work cease?' EDITOR.

EDITOR'S ADDRESSES DURING NOVEMBER.

First half of month:

c/o Mrs. D. Everett, 73 Birch Road,
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Second half:

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The Needed Revival Now

SOME will say this is not the time to advocate religious revival, that there are more serious and practical questions to consider in these days of discontent and unrest at home and abroad.

We have passed through a year of tension and dread, when our nerves have been drawn taut, and many have feared the dawn of each day. A year ago, people who had never prayed for years entered cathedrals and other places of worship to pray that war might be averted, thus showing that deep in the human heart is the recognition that in man's extremity he is driven to some higher power. 'When he slew them,' said the Psalmist, 'then they sought him.'

That crisis passed, only to issue in the more ghastly war of to-day.

To what extent the Churches may be to blame we do not know, leaders of religion have spoken with very hesitant and discordant voices; there has been no real clarion call. Here and there a lonely voice in the desert, one or two giants in the House, one or two great souls in the Church.

Has God deserted us? Is He so disgusted that He has withdrawn His presence from us? What of the awful anguish of to-day?

Whatever answer we may give to these questions, the state of unreality and indifference exists, and the sooner we face up to the tragic situation, the better for the Church and the world.

I am not a pessimist. All may not be right with the world, but 'God is in His heaven.' The trouble is we leave Him there alone. To make Him a living reality in the Church would bring about this needed revival. I want to consider this question of revival from three points of view.

I. THE TAUNT OF REVIVAL.

Nehemiah wrote, 'When Sanballat heard that we builded the wall he was wroth, and took great indignation, and mocked the Jews. And he spake before his brethren, and before the army of Samaria, and said, "What do these feeble Jews? Will they fortify themselves? Will they sacrifice? Will they make an end in a day? Will they revive the stones out of the heaps of the rubbish which are burned?"' Nehemiah was the statesman of the captivity who undertook to rebuild the walls of Jerusalem. His opponent, Sanballat, knew something of psychology, and tried to achieve by taunt and ridicule, what he could not win in open conflict.

Will they revive the stones out of the heaps of rubbish? Revival out of a rubbish heap! Yes, not only were the walls of the city rebuilt, but there was a revival of the soul of religion, the losing of which had led to the captivity. Are we not faced with a modern parallel? The real

menace to the peace of the world has been moral and religious declension. It is significant that the modernism of to-day had its origin in German colleges. It is no wonder that in Germany *Mein Kampf* took the place of the New Testament. The teachings of Karl Marx had their origin not in Christianity, but in Atheism. Under the Russian Communistic regime religious life has been largely crushed out. Europe is strewn with rubbish heaps. Can we revive the stones out of the heaps of rubbish? The taunt is very sinister to-day, when all we held highest, dearest, and best, seems to lie in ruins at our feet. Our cherished ideals are sacrificed to the god of war. The rubbish heaps of human stupidity and foolishness strew the land.

II. THE CHALLENGE OF REVIVAL.

Ezekiel was the prophet of the captivity. The Lord showed him a valley of dry bones, and he is not left to guess the meaning of the vision. It was what Israel through apostacy had become, a people who had lost their religion and their hold upon God. As the man of God, with sad heart and crushed spirit, looks upon this dead cold valley, there come to him from God the challenging question, 'Can these dry bones live?'

Have we not here a graphic description of modern religion? Generally speaking, is not our religious thought centred largely in crass materialism?

In the House of Commons, on that never to be forgotten Sunday when war was declared, Mr. McGovern said, 'To think that after two thousand-years of the Gospel of Peace we should come to this on a Sunday morning.' Comment is needless. 'Can these dry bones live? Can they?'

III. THE PRAYER OF REVIVAL.

Let us tread with reverent steps as we behold a great man at prayer. The prophet Habakkuk brings his burden to the Lord, 'O Lord, revive

Thy work.' If there is to be a revival in these days it must begin within the Church. It must be the outcome of a recognition of the unreality and deadness of a religion that has lost its Cross, and in the losing of that has lost its soul. It must begin with a people of broken hearts and contrite spirits; and it must begin in the quietude of the sanctuary.

There can be a revival amid the rubbish heaps. The dry bones can live. The Lord can and will revive His work when His people are willing to pay the price. We have become so used to noise, and it would be well for us to hear the Divine voice, 'Be still, and know that I am God.' 'In quietness and in confidence shall be your strength.' In the days of Elijah, the Lord was not in the earthquake, nor the fire, but in the 'still small voice.' Zechariah was reminded that it is 'Not by might, nor by power, but by my Spirit, saith the Lord of hosts.'

And, here alone, at the throne of grace shall we find power for the needed revival. The New Testament Church was a praying Church. Need we wonder that, in spite of all opposition, the Word of the Lord was magnified, and the Church was multiplied? They had indomitable faith in the power of God.

There may be dark days ahead, the forces of evil may become very sinister, but do not let us forget that He that is for us is more than all that can be against us.

'The eternal God is our refuge, and underneath are the everlasting arms.' In quiet, patient trust rest on these exceeding great and precious promises.

The words of Bro. Joseph Adam have been in my mind, frequently:

When down the drift of ages, our cherished
hopes have gone,
Around the tempest rages, and refuge there
is none;
'Tis grand to know God liveth, Who rules
o'er sea and land,
His own He shelter giveth, our times are in
His hand.'

With such an assurance we can look forward with hope, and in days of strife bear our witness to the Prince of Peace. So let us work and

pray, consecrating all our resources to the Lord, that the needed revival may begin now.

ALLEN MURRAY.

Studies in the Pentateuch,

THE Apostle Paul informed Timothy that, among other things, Scripture is profitable for correction. If a thing is to be used as corrector, then it must, of necessity, be correct. Since the inspired writer states that the corrector in this case is Scripture, it follows that Scripture must be correct. If we inquire as to where lies the authority for alleging that Scripture is correct, the answer is in the first phrase of the verse quoted:

All Scripture is given by inspiration of God.' The authority for correctness of Scripture lies in God, since He is said to be the giver. If we keep this in view, we see that, in reality, God Himself corrects us, Scripture being His medium. So that, in placing ourselves in subjection to the declarations of Scripture on any subject that comes within its bounds, we are in safe keeping, for we place ourselves under Divine guidance and influence. Adopting this attitude in our study of the Pentateuch, we must, as the inspired writer states, be profited thereby. The only 'snag' will be that caused by our forgetting the above principles and attempting to correct the Scriptures. The consistent course with these principles is that: 'Where the Scriptures are silent about any given subject, we should be silent,' as anything more can be merely speculation and imagination.

Much has been written and said concerning the authenticity and correctness of those first five books of the Old Testament. The present writer accepts their veracity. We still have these books with us; whereas the critics and scoffers, like the wind and rain, come and go. It is the writer's firm conviction that the

earnest enquirer, armed with a good Reference Bible and Concordance, is sufficiently equipped to investigate the 'Scriptures of Truth,' to his own and others edification and knowledge of the 'Word.'

The first question which arises is: who wrote these books and when were they written? The believer, will, of course, go to the highest authority, Christ, for his answer. 'Moses wrote of me.' If Moses wrote them, then they must have been written in his lifetime. This may seem a childish answer, to ask those who aver that they are post-exilic.

It is assumed that the reader has read the entire collection from Genesis to Deuteronomy at least once. The more they are read and viewed as a whole, the better these studies will be appreciated.

The period of time recorded between Genesis and the end of Deuteronomy is considerable. We do not intend to go into figures at this point, but sufficient to say that the ages of those living prior to the Flood, the centuries of the sojourning, of the Children of Israel in Egypt, coupled with their wanderings till they reached Canaan, allow us to use the word, 'considerable.' It is plain, therefore, that the writer of Deuteronomy was not living at the time indicated in Genesis, and only two alternatives are left as to the writer: that records were kept and handed down, or there was direct revelation. The writer has nowhere found Scriptural support that there were Scriptures in evidence before those which we are considering. In fact, it will come out in our studies that the language of the books themselves do not support that view. I mean, there is no evidence that

Moses copied the record we find in Genesis from earlier writings. In reply, it may be said oral transmission of the knowledge given in Genesis is possible and likely.

Granted there was a transmission of knowledge and facts. See Genesis xlvii. 9 and 1. 24. But when we examine the record before us, we find that the writer seemed to follow a definite line, and that a family one. Does not Luke iii. 23 support this view? As regards oral transmission, we have, in Gen. ii., four rivers mentioned, three of which are described, including the mineral properties of the surrounding country, while the fourth is not described at all. Why? The reader is evidently supposed to know it, either having been there, or someone else had and had told him. The second part seems correct, as, if Moses wrote the record for his contemporaries—the Children of Israel, who had been in bondage in Egypt—they themselves would not have been allowed to make excursions to the Euphrates, although, of course, that was possible under the Pharaoh which 'knew Joseph.' (See Genesis 1. for an excursion to 'beyond Jordan,' for the burial of Jacob.) This evidently is what transpired, according to the notes we find from time to time inserted. In using the term 'notes,' I do not mean added by some one at a later date, but rather that they are by Moses himself. A. JACKSON.

Waste.

WASTE of Muscle, waste of Brain,
Waste of Patience, waste of Pain,
Waste of Manhood, waste of Health,
Waste of Beauty, waste of Wealth,
Waste of Blood, and waste of Tears,
Waste of Youth's most precious years,
Waste of ways the Saints have trod,
Waste of Glory, waste of God—
War!

G. A. STUDDERT KENNEDY.

What Should He Be?

A TEXAS paper comments as follows: 'The preacher has a great time. If his hair is grey, he is too old. If he is a young man, he hasn't had experience. If he has ten children, he has too many. If he has none, he isn't setting a good example. If his wife sings in the choir, she is presuming; if she doesn't, she isn't interested in her husband's work. If a preacher reads from notes, he is a bore; if he speaks extemporaneously, he isn't deep enough. If he stays at home in his study, he doesn't mix enough with the people; if he is seen around the streets, he ought to be at home getting up a good sermon. If he calls on some poor family, he is playing to the grandstand; if he calls at the home of the wealthy, he is an aristocrat. Whatever he does, one could have told him to do better.'

'Rev.

THE following reply to a query appeared in the *Christian Herald*:

'P.W.E. (Oxford): I do not think the prefix makes the slightest difference to a man's success as a preacher. The greatest evangelist of the last century was" plain D. L. Moody. Does anyone suggest that he would have been more effective had he been known as the Rev. D. L. Moody? Oddly enough, the term is only used once in the Bible, and then it is related to God Himself.'

How dare men take to themselves a title which belongs to God alone? See Psalm cxi. 9.

'Is the Bible True?'

AN address by Bro. W. Crosthwaite. A pamphlet that should prove useful. Price, one penny each. Copies may be had from Bro. L. Morgan, Glen Iris, Lord Street, Hindley, Wigan,

Sincerity Seeking the Way to Heaven.

BY BENJAMIN FRANKLIN.

(concluded).

DEAR READER :—There is no subject upon which it is so highly important that we make no mistake as that of our personal deliverance from sin, guidance under the Divine will through life, and everlasting salvation. The object of the writer of this little book has been to illustrate the difference between being guided by the confused notions of many of the teachers of religion, and the plain and infallible teachings of the Divine Scriptures. Your only choice for a guide to eternal happiness lies between the Lord, the Prophets, and Apostles, on the one hand; and no guide at all on the other—between the Bible and nothing. For if the Lord, the Prophets, and Apostles fail—if the Bible fails—then all teachers and all books fail. The Lord, the Prophets, and Apostles are true teachers, or we have none.

There is, therefore, no reason, no possible ground, for any person to hesitate in accepting the only Lord, the only true Prophets and Apostles, the only infallible book, and the only true religion. In Christ and Christianity, as set forth in the predictions of the Prophets and the preaching of the Apostles, is the only hope of the world. If this fails all is lost. But, thanks to the Giver of every good and perfect gift, it never has, and never can fail. The Bible has been the guide and hope of the best men and women that ever lived. It has afforded them the highest comfort in life, as well as the strongest, most permanent and gracious assurance of acceptance with God in death. It has never deceived one individual; it has never disappointed one, nor led one astray. No one has ever lamented adhering to it, imbibing its spirit, and obeying its holy precepts, but millions have wailed in bitter

anguish, in the hour of death, their carelessness in reference to the requirements of Holy Scriptures. Who has a pen to describe the lamentations, cries and confessions of the sinful that, in the hour of death, rise up to heaven in consequence of inattention to the Bible? We are wholly unable to portray one such scene, and pray to God that we may never witness another! To hear the individual inquire: 'Why have I so wasted my precious time? Why have I been stupified? When the Redeemer said, 'Come unto Me all ye that labour and are heavy laden, and you shall find rest;' when the Spirit said, 'Whoever will, let him come, and take of the water of life freely,' what was it that deluded me, so that I did not accept the invitation?' We say, to hear an individual in death thus inquiring, is enough, we should suppose, to cause a whole community to repent in sackcloth and ashes. But will it lead persons to repent? Not often. They will hear all this, and much more, and weep over it, but pursue the same indifferent course as before.

We have witnessed scenes, and heard the declarations of dying sinners that were lost, ruined and undone—dying without God and without hope. Nay, more; we have seen the hardened and abandoned, and heard their curses in death, declaring that they were already suffering a foretaste of the future. Such horrid and awful deaths are occurring in numerous instances. But where did anyone devoted to the Lord, the Prophets, the Apostles, and the Bible, die such a death? Never was there such a thing since the beginning of time. No! When the righteous die we can say, 'Let my latter end be like his,'—"

Do you desire, dear reader, to live in peace with God, to die happy, and leave no cloud over the minds of your friends in regard to your future?

If you do, let me place one single question before you. It is a question asked by our Saviour. 'What think ye of Christ? Whose Son is He?' In meditating upon this question, you should be guided by the Almighty's own account of His Son, as found in the records of Matthew, Mark, Luke, and John. These are the Divine testimonies of God's own witnesses concerning Christ. Consult these testimonies from beginning to end, with the simple question before you: 'What think ye of Christ? Whose Son is He?' Do not try to prove or disprove any doctrine. Do not give yourself i trouble about doctrine, but simply keep your mind upon the *person* of Christ, and prepare yourself to say from the heart what you *think of Christ—whose Son He is*, and how you desire to act in reference to Him. If, when you have examined those testimonies, you resolve to deny Him, hate Him, and oppose Him, it is useless to go any further. But if, on the other hand, from all you can learn of Him you love Him, have confidence in Him, solemnly believe from your heart that He is the Son of God and the Saviour of the world, and are willing to receive Him, you are ready to open another part of the New Testament, that you may learn how to receive Him.

This brings us to the second department of the New Testament, commonly called the Acts of the Apostles. In this you will find the first preaching of the Apostles after the ascension of Christ, and the descent of the Holy Spirit to guide the Apostles into all truth, the first conversions to Christianity, the organization of the first Churches, and their efforts to carry into practice the new institution. From this book you can learn how the first converts to Christianity received Christ. If you wish to know that you have received Him according to the Will

of God, you must receive Him as they did. You need nothing more, and must not stop with anything less. When you have received Him as they did, and united with the people of God, you wish to know your duty as a disciple or *learner* of Christ. For this purpose, the Lord has arranged another important department of the New Testament.

This introduces the new convert to the third department of his heavenly and infallible guide, the Epistles—the letters of the Apostles addressed to those already converted, beginning with the letter to Rome, and embracing all the letters, to the Book of Revelation. These infallible letters, dictated by the Spirit, are to engage the attention, direct the energies, and comfort the child of God through life. Here he finds his infallible guide from this world to the land of eternal rest. But when he in his Spirit pants for a more vivid representation of the future prospects of the saints, he opens the Book of Revelation. Here he has a view of the new Jerusalem, the tree of life, the river of the water of life, the immortal and glorified inhabitants—where there is no sickness, sorrow, pain, or death; but where praises to God and the Lamb ascend for ever and ever. Here he beholds golden streets and jasper walls clear as crystal. By the aid of Revelation, he sees the land of immortality and the inhabitants of the world of bliss..

What a book, then, is the New Testament! A book adapted' to the unbelieving, containing a department filled with sacred testimonies, leading him to believe in his Saviour; a second department following, showing him how to receive the Lord; a third department, guiding him through from conversion to death, in humble submission to the Divine Will: at the close, a full representation of the eternal glories of the redeemed, directing his attention to the day when he shall join with all the pure and holy companions of his youthful days, the good and virtuous of all

ages, the Prophets and the Apostles, with Jesus, his Redeemer, and the Almighty, Father.

Many thousands^ who read this little book we shall never see in this world, but whom, through the grace of God, we trust we shall see in the holy city, the new Jerusalem that John saw descend from God out of heaven. The hope of seeing those we love, and Jesus who loved us and gave Himself for us—of being like Him and dwelling with Him, in the presence of His Father—is the anchor of the soul that enters within the veil and bears up the drooping spirits of the children of God.

To Him who loved us, and washed us from our sins in His own blood, be honour and power everlasting.

Amen.

Bible Readings.

OLD TESTAMENT.

Prov 8 The writer here depicts,
1-17 First the excellence and

second, the riches of wisdom, which is represented as being offered publicly and freely. Nowhere was wisdom more necessary than at the gates of the city in those far-off days; for it was there that the elders sat to judge all cases submitted to them. These elders occupied the place of judges and magistrates to-day. To the simple and to fools, appeal is made to apply themselves to the attainment of wisdom, and to prefer it to silver and gold. Whatever wisdom may have been available in those days, all its promises are fulfilled in Him, who, to all mankind, has been the power of God and the wisdom of God.

Prov. viii. This Portion could not,
18-16. by any stretch of the imagination be bound down to wisdom in the abstract. While it is true that the Lord, by wisdom,

founded the earth, yet the declaration of the Apostle John as to the divinity and pre-existence of the Saviour and that all things were made by Him, assures us that here He who speaks and acts in wisdom is He who was in the beginning with God; and the latter part of the chapter serves merely to illustrate that: 'Blessed are they that hear the Word of the Lord, and keep it.'

Prov 9 In this chapter wisdom and
1-12 folly are contrasted in vivid and picturesque colours.

If the simple man turn away from folly, he will gain the wisdom that will help him to avoid the pitfalls of life, and in diligence will gain more instruction—a n increase that shall not only be to his worldly benefit, but in the fear of the Lord he will attain to holiness, which is true understanding and wisdom.

Contrast the consummation of him who resorts to folly as outlined in verses 13-18. Pleasant as folly may appear at first, its end is indeed the way of death.

Prov x Solomon, with his wisdom
1-14 and practical knowledge of

life, could hardly have failed to be struck with the little profit that eventually flows from treasures of wickedness; but only a prophetic revelation enabled him to realise that righteousness should deliver from death. Walking uprightly is to walk in safety. The contrast is pictured between the mouth of the righteous and that of the wicked. From the latter, issue hateful things that stir up strife, while the former sends forth wisdom that is the result of real understanding. Solomon here discovers (12V.) what Peter emphasises in his letter. (1 Peter iv. 8). 'Above all things have fervent love among yourselves, for love shall cover a multitude of sins.'

Matt 9 Paralysis is often the result **1-17** of sinful indulgence Jesus saw behind the disease to

the root cause and said to the palsied man: 'Thy sins are forgiven thee!' The man did not immediately rise; so that the Scribes thought this mere blasphemy. It was equally easy to say, 'Arise, and walk!' but to cure the man was more obvious, for when the Saviour assured him his sins were forgiven, not a soul could tell whether it was so or not. The fact that he was able to rise and go to his own home was evidence sufficient that Jesus had the power of forgiveness which he claimed, and was not guilty of presumption or blasphemy.

The call of Matthew (also called Levi) was the occasion of his giving a feast to the Saviour. The Pharisees thought it beneath the dignity of a teacher of the people to associate with tax-gatherers, who were detested, not only for their rapacity, but also because the taxes went to the upkeep of the Roman Government, which held them in thrall.

Matt 8:3 The woman who touched the hem of the Saviour's

garment was imbued with a notable faith. She had suffered many things of many physicians; had spent all that she had; and was nothing bettered. Happy are they whose extremity drives them to the Saviour.

It is possible that the love for his daughter overcame the ruler's animosity towards Jesus, for he implores the Saviour to come to his house and lay his hand on her. Jesus rarely used the word 'dead' with regard to those who had passed on. He called it, as here, 'sleeping.' He seems to have reserved the word 'dead' for those who were morally so—'dead in trespasses and sins.'

Two blind men and a dumb man possessed of a devil are healed, and the Pharisees' insinuation is that He

cast out devils by Beelzebub. This was a lie against all their experience, and against their teaching. (See John iii. 2).

Matt x Jesus having called twelve **1-15** disciples, endowed them with a power over evil spirits, disease, and sickness, and sends them forth with instructions *not* 10 go to the Samaritans or to the Gentiles. Why was this? Because, while the Old Covenant was still in force, the Saviour's mission was, of necessity, confined to the 'lost sheep of the house of Israel' (Matt. xv. 24.) There was as yet no gospel for the whole wide world.

They were to go two by two, make no special provision for the journey, but this was merely a temporary measure, as on a later occasion (Luke xxii. 33) they were commanded to take purse and wallet.

How careful should we be to receive and accept the words of the Saviour, in view of the fact that He asserts that it would be more tolerable for Sodom and Gomorrah, in the day of judgment, than for those who refused to hear those disciples whom He sent to announce the coming of the kingdom.

Matt x The disciples were sent **16-42** out not as soldiers for to fight, but unarmed travellers, yet mightily under the protection of God. It was appropriate they should pray: 'Give us this day our daily bread.' It is certain that these instructions cover a wider range than this immediate mission, as it was more particularly when they went out to preach the Gospel that they were brought before magistrates, rulers, and governors, and kings. They were not left alone and helpless, for the Holy Spirit himself spoke their defence. What is meant by 'till the Son of Man be come?' (**23v.**) Luke (xxi. **12-22**) links the same instructions with the destruction of Jerusalem. This certainly was a

coming of judgment on a rebellious and unrepentant people. The Saviour urges them to be bold and courageous no matter what powers or opposition they might encounter,

J. SCOULLER.

College Tendencies.

IT is to be regretted that Bethany College, founded to train young men for work in the Lord, has so departed from Bible teaching that it would not be recognised by the founder of the institution.

One is caused to wonder if colleges among us to-day will be directed by those who disregard their founders and pervert the mission of such institutions. All colleges among the Disciples were started on a very conservative basis, and filled their mission well for a time ; but when they arose to prominence in the educational realm, they began to take on ways of the world and became like educational institutions around them. Will our present institutions of learning follow in the wake of those that preceded them? Possibly not in the present generation; but the tendency with some is in the wrong direction, and it is feared those institutions founded to teach the truth of God and train young people in loyal service to Him may in time go the way of all other institutions and become monuments of the sin of departure from the truth of God.—*Apostolic Review. U.S.A.*

SOME Christians say they can drink without being in danger of ever getting drunk. My friend, don't be a fool: the drink doesn't stop to inquire whose throat it is going down, a saint's or a sinner's, and it will do exactly the same work in every man's stomach. You might as well say if you eat a salt herring you won't get thirsty, because of your piety. How ridiculous such silly talk sounds from men who boast of common sense,

War.

'TAINT your epaulettes and feathers,
Make the thing a grain more right;
'Taint a following your bell wethers
Will excuse you in His sight.

If you take a sword and draw it,
And go stick a fellow through,
' Government aint to answer for it,
' God will send the bill to you.

J. R. LOWELL.

Evangelist Fund.

Dear Bro. Editor,

Please insert the enclosed subscription list in the *Scripture Standard*. We are delighted with the response to the appeal made at Fleetwood. Our old friends have been faithful, and we are pleased to add a number of new subscribers to our list.

It was with great reluctance that we were compelled to cancel the September Conference at East Kirkby. A good deal of hard work had been put in by the East Kirkby brethren to make the Conference a success. We hope ere long to avail ourselves of their hospitality.

Many calls are being made on the resources of the brethren—PUT FIRST THINGS FIRST, and be loyal to our Lord and His Word.

When budgeting, remember the Treasurer, R. McDonald, 180 Staincliffe, Road, Dewsbury.

THE COMMITTEE.

Receipt No.	£	s.	d.	Receipt No.	£	s.	d.
188		6	6	205		9	0
189	1	0	0	206		2	6
190	1	0	0	207		2	0
191		5	0	208		10	0
192	1	0	0	209		10	0
193		8	0	210	3	0	0
194	2	0	0	211	5	0	0
195	10	0	0	212	5	0	0
196		5	0	213	3	0	0
197		10	0	214	5	0	0
198	2	0	0	215		10	0
199	10	0	0	216		10	0
200		10	0	217	5	5	0
201	3	0	0	218	5	0	0
202	3	0	0	219	1	6	0
203		10	0	220		18	0
204		8	0	221	16	0	0

Quoting Scripture.

'THUS saith the Lord,' is the answer to all false arguments. Yet, strange as it may appear, there is no false theory of life and destiny that is not seeking to fortify itself by this same battle cry, and is writing Scriptural quotations all over its propaganda. I can remember full well when the brewers and liquor dealers in America were sending out Bible passages in defence of their iniquitous institutions. A few years ago, I led a battle for the elimination of the red light district from Austin, Texas, and met an avalanche of Scripture from the defenders of harlotry within the darkened places of that city.

I do not think any orthodox Christian will deny that perhaps the most menacing force in the path of evangelical Christianity is what is commonly known as Russellism, yet there is no movement in the world that relates itself to Christianity—either defending or opposing it—that specializes upon quotations from the Scriptures as does Russellism. The followers of this system pose as 'Bible Students.' Their organization is known as the 'Bible Students' Association.' Their speakers quote Scripture for hours at a time. They specialize on private debates and arguments, and their entire effort is to catch opponents by tangling them in the matter of Scripture. If quoting Scripture were a sign that the man quoting it had the truth, we would undoubtedly be helplessly at the mercy of the Russellites.

Christian Scientists are also fond of quoting Scripture. They stoutly affirm that their system is founded upon Scripture. Mrs. Eddy wrote her 'key' to the Scriptures and the whole book abounds in quotations. The chapter and verse are cited thousands of times. Perhaps outside of Russellism, the most prolific source of Scripture quotations to-day is the lecture, always announced

through the newspapers, of the Christian Science lecturer from the mother Church in Boston. That lecturer revels in Scripture quotations and confounds his foes with what he glibly declares is 'thus saith the Lord.'

Theosophy trails a little behind these worthy associates in their battle against true Christianity, and her mouth is also full of quotations from the Bible. And thus with all the isms and fanaticism of these times. And thus indeed with agnosticism and infidelity. Bob Ingersol quoted Scripture as few public speakers, whether in or out of the pulpit, that America ever produced. Thirty-five different varieties of healers to-day are quoting Scripture to support their claims of divine power in driving sickness from human beings, and yet these healing cults vary as widely as day and night. But they all quote from the Bible. They all convince their followers with Scripture. The Christian Scientist will contend for their mode of healing, quoting verse after verse, just as stoutly as will the Pentecostal preacher contend for his, also quoting verse after verse.

The above facts, which ought to be recognised and thought through by every Christian, do not mean there is anything wrong with the Bible. They do mean that selfish and designing men may and do mislead thousands by their cunning interpretation of the Bible and their failure to relate passage to passage, and be guided by the Holy Spirit of God in their study of it. The Bible can be made to seem to prove anything. However, the Bible only proves one thing when studied from your knees, and that is, the truth.

This writer has never specialized on Bible quotations. He has tried to study the Book in the light of what that Book has done for poor, sinful humanity, guided by the Holy Spirit

in that study, and using his common sense in weighing matters that are disputed by so-called Bible students. He does not pose as authority. He has never announced himself as the court of final resort as to the Word of God. He is sure that the Bible is the Word of God and that it will guide a man's feet aright if that man will permit the Holy Spirit to guide his mind into all truth in the study of the Book.

I plead with my readers to pray much in these days, when undoubtedly, the very elect are being deceived; when teachers are springing up that are leading Christ's own sheep into distressing questionings and disturbing the faith of thousands. Many of these false teachers are weaving their programmes about the truth in such a manner as to make their work appear the very work of Jesus Christ, and yet the end of that work is disruption and destruction of the very forces that have, for generations, sought to bring the gospel of salvation to the hearts of men. My brethren, study to know the truth as God would have you know it. Then, and then only, may your heart rest in security and peace. SEL.

Obedience.

WHENCE come wars and divisions, angry debates and contentions, doubts and feats? Whence distress, disobedience and misery, so common in the world? Is it because we have only one perfect, wise and intelligent King, Jesus? Or is it because in religion there are many petty tyrants?, usurpers, would-be kings, though mere men? We think the people will yet see it.

The object of the one Lawgiver is to unite all His followers. While on earth, He prayed for their union, which should convert the world. He has but one Kingdom or Church, as Paul's warning as given in Ephesians iv. Those who submit to it can be truly say, 'We are his people.' 'Ye shall know the truth, and the truth shall make you free,' j. TORR.

just an ethical religion, a life and not a doctrine: it is both, a life based on a doctrine: 'And they continued steadfastly in the Apostles' doctrine and fellowship and in breaking of bread, and in passers.' (Acts ii. 42).

But the little kings keep up different codes of law, by which they divide Messiah's realm; thus their petty kingdoms are kept alive, and thus they oppose the conversion of the world and the Saviour's prayer has not been answered. Well doth the Psalmist say. 'Shew me thy ways, O Lord; teach me thy paths. Guide me in thy truth, and teach me, for thou art the God of my salvation. On thee do I wait all the day. . . . The meek will he guide in judgment: and the meek will he teach his way. All the paths of the Lord are loving-kindness and truth, unto such as keep his covenant and his testimonies. The secret of the Lord is with them that fear Him, and he will shew them his covenant.' (Psa. xxv. 4-14).

Our desire, therefore, should be to reject human opinions and inventions of men as of any authority, or as of having any place in the Church of Christ. Holding 'fast the profession of our faith without wavering, for he is faithful that promised.' The Divine Word alone for our rule, the words of the Holy Spirit as our teacher and guide, to lead us into all truth, and Christ and His Word for our salvation: that by so doing we may be at peace among ourselves. 'Follow peace with all men, and holiness.' 'Christ also loveth the Church and gave himself for it. . . . That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.' Can anyone improve on that Church? Certainly not. All would be wise in paying heed to Paul's warning as given in Ephesians iv. Those who submit to it can be truly say, 'We are his people.' 'Ye shall know the truth, and the truth shall make you free,' j. TORR.

From the Treasurer.

WARM thanks to our readers who have kindly and quickly sent along money for the SS. Gifts and cheering letters have been received, revealing how real is the bond of fellowship among us. SS. work has been almost a full time job. I am sure correspondents will forgive if my letters have been brief.

**Church of Christ,
Bedminster, Bristol.**

September, 1939.

Dear Brethren,

For many years, the above Church has met in an upper room, which was altogether unsuitable for real aggressive work. All those years, the Church had a vision of something better, and although small in number, with a membership of thirty, has accumulated a building fund of £200.

At last our desires have been realised, in the opportunity to purchase a chapel belonging to the Independent Methodists, situated on the fringe of a large municipal housing estate, for the sum of £450.

We have been able to do this with the aid of a loan of £300 from the Chapel Building Committee. We find, however, this will not provide us with the money needed in connection with our project, for there is much to be done by way of decoration, renovation, alterations and equipment; the latter being necessary for successful Sunday School work, which we were unable to attempt in our old meeting-place.

We, therefore, confidently appeal to individual brethren and Churches to assist us in raising another £150, to enable us to take advantage of the greater opportunities afforded for extended service by the Master's vineyard.

Will you please send your gifts to Mr. S. W. Collins, 254 North Street, Ashton Gate, Bristol 3, who will gladly acknowledge same.

Yours fraternally,

On behalf of the Church,

SIDNEY W. COLLINS,

Secretary.

Nyasaland.

THE war has apparently interfered with the service from Nyasaland, as no letter has reached me during September. This is not surprising, and it may be that communications will be uncertain and irregular. Meanwhile, we can rely upon our brethren in Nyasaland carrying on the work to which they have given themselves.

I am arranging for remittances to be sent to Bro. Ronald, and hope our brethren and Churches in Britain and the Empire will remember the workers in prayer and maintenance.

W. M. KEMPSTER.

THE beam that shines from Zion's hill,
Shall lighten every land;
The King who reigns in Salem's towers
Shall all the world command.

Among the nations He shall judge:
His judgments truth shall guide;
His sceptre shall protect the just,
And quell the sinner's pride.

No strife shall rage, no hostile feuds
Disturb those peaceful years;
To ploughshares men shall beat their
swords,

To pruning-hooks their spears.

No longer hosts encountering hosts
Shall crowds of slain deplore;
They'll hang the trumpet in the hall,
And study war no more.

News.

Bristol, Bedminster.—The Church has derived great help as the result of the services of Bro. A. Winstanley. He was present at the opening of the new chapel, and for six weeks served the Church wholeheartedly. His messages, both to the Church and at the Gospel meetings, were indeed uplifting.

It is gratifying to know that, despite the black-out, the attendances have considerably increased.

While we are not able to report any decisions, yet we are optimistic that the Lord will give the increase ere long. We now have a strong Sunday School, and, here again, he won the hearts of the teachers and scholars. He commenced a children's service (better known as Sunshine Corner), which is held each Monday even-

ing. He taught them very nice choruses, and it is indeed an uplift to hear them sing. They sing with such 'gusto,' that it is very evident they do not intend to allow their enthusiasm for Jesus to be 'blacked-out,' truly a great lesson for us Christians.

Our brother was very keen to speak at open-air meetings, but with the outbreak of war we were compelled to cancel these arrangements.

His presentation of the Gospel was so clear that the listeners were gripped by its simplicity and reality.

We thank God for His ministry.

s. W. COLLINS.

Blackburn.—We are glad to report that three from one household have been added to our membership, the father and mother previously immersed, the daughter who had been attending the Lord's Day school was immersed on August 13th. All three were received into fellowship on Lord's Day, August 20th.

Rejoice with us, brethren, and pray that we may all have constant and sweet fellowship.

H. WILSON.

Cape Town, Loop Street.—We rejoice that amid the present turmoil the Gospel has again proved its ancient power. Two young women from our Bible School confessed the Lord Jesus, and were united with Him in baptism on September 3rd. The service was conducted by Bro. Kannemeyer, Cape Town. Bren. Brown, Hartle and Rule made it known that what was being practised was according to the Word of God, and was the way 'to fulfill all righteousness.' Those who had obeyed the Lord were exhorted to stand fast in the faith, that the life of Christ might be manifested in them.

May God bless and keep us all, ever watching and praying, since the day of Christ is at hand.

T. HARTLE.

Fleetwood.—The boys of Mr. A. L. Frith's Bible Class, formed a year ago, gathered on Sunday at the Health Centre Cafe for the prize distribution.

Parents and friends were present, and the books were handed to the boys by Mrs. Alice Windle, now in her eighty-first year, who has been a member of the Churches of Christ for sixty-four years. Mrs. Windle gave a timely address to the boys.—Loco; Press.

Fleetwood.—Gifts are trickling in as a result of my appeal for the boy in my Bible Class needing help. I hope to give the total in next issue. Thank you all very much.

A. L. FRITH

Hindley.—Intensive Mission. On September 30th, a hearty welcome was given to Brother and Sister Crosthwaite, who arrived to commence a month's mission with us. Meetings are being held each week, Lord's Day to Thursday inclusive, and on each of these five mornings a prayer meeting is held, at 8 o'clock. The attendance of these prayer meetings has averaged twenty-five, and we feel sure that we are receiving power to win victories for the Lord.

Considering war conditions and the black-out, the attendance at the Gospel meetings has been wonderful. On Lord's Day evenings our meeting hall is packed. Messages are being given with great power, and we are confident that the seed is falling into good ground. On October 4th, Beatrice Nolan made the good confession and was immersed into the saving Name. We are now half-way through our mission, and we are expecting that much more fruit will be gathered in due season.

T. KEMP.

Obituary.

Blackburn.—We have been made sad by the loss of another faithful member, our Sister L. Banks, aged forty-seven, who has passed away after a few weeks serious illness. Our hearts are made more sad because five children of tender years, who lost their father (also a member with us) in April of this year, are left to mourn this great loss.

Brethren, remember them at the throne of grace, and commend them to our Heavenly Father's care.

H. WILSON.

Manchester.—With sincere regret we record the passing, on October 12th, of Bro. Robert Fleming, of Manchester.

Bro. Fleming was a generous supporter of the *Scripture Standard*, and we received many messages of kindly encouragement from him. We hope to give a fuller notice in our next issue.

Meanwhile, we are sure many will join us in expressions of esteem, and of sincere sympathy with the bereaved.

EDITOR.

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NYASALAND MISSION. Contributions to W. M. KBMPSTBR, it Kingsley Road, Bedford.

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.

