

THE SCRIPTURE STANDARD

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

A Peculiar People



PECULIARITY is defined as 'that which marks a person off from others; that which is found in one and in no other.'

In that sense, God's people have been called to be peculiar. Israel was chosen and called out to be distinct and different from the surrounding nations. So long as they maintained their peculiarity all was well with them. But like other people, they grew tired of being different from others. Evidence of this was seen in their demand for a king, 'that we also may be like all the nations.' Associating with heathen nations they learned their ways, and formed alliances with them. Called out to influence the nations Godward, they were influenced by them. The salt designed to season and save lost its savour, was cast out and trodden under foot of men. Israel's position to-day is a warning to all God's people not to be drawn away by those around, however tempting the bait offered may be.

We are not forgetting that in the Revised Version in place of 'a peculiar people,' we read 'a people

for God's own possession.' But it is the fact that we are God's own, bought with great price, that demands we should be distinct and different from those who are not His people. Can any of us fairly claim that we have come within appreciable distance of the New Testament standard of a Christian? 'I am crucified with Christ,' said the inspired Paul, 'yet nevertheless I live; and yet not I, but Christ liveth in me.' The world, self, the flesh, with their affections and desires, crucified with Christ. If we are regarded by the world as peculiar, odd, strange, happy are we. Can we sing:—

'I have given up all for Jesus,
This vain world is nought to me,
All its pleasures are forgotten,
In remembering Calvary.'

If we can, with a good conscience, make that claim, we shall be a peculiar people whose power will be felt wherever our changeful lot is cast. Bunyan's Pilgrims passing through Vanity Fair—typical of the present evil world—were regarded as peculiar, because they refused to purchase the lusts, pleasures, honours, and titles, offered for sale; but turning their eyes to heaven, said: 'We buy only the truth.'

What a tragic lowering of the standard there has been in the

Churches ! Discipline belongs to the past, and Church members are permitted to go almost any length in worldly habits and customs, and by some are encouraged in that course.

Preachers, who claim to be out to lift the Churches to a higher spiritual level, not only indulge in questionable habits, and visit questionable places of amusement, but encourage young members to do the same. To attend dances, picture palaces, and theatres, is a strange spiritual uplift. No wonder the Churches are dying. Worldliness is eating out their souls. 'Therefore whoever is bent on being friendly with the world makes himself an enemy to God.' (James iv. 4. Weymouth).

The pioneers of the Restoration Movement were peculiar in their manner of life and witness for the truth. Distinctive witness brought the Churches of Christ into being, and only distinctive witness can maintain them.

For many years, there has been continual departure from the New Testament position, with the result that, as represented by the official co-operation, the pioneers, if they could come back, would fail to recognise the glorious Restoration Movement they started and propagated so well. No wonder that for years there has been a decline in membership, and that financially, the Co-operation is bankrupt. Surely all, not wilfully blind, can see that the Churches are now reaping a terrible harvest from this aping of Rome, observance of feasts and festivals, and seeking ecclesiastical honours and titles, etc.

The future of the movement is with the young, and our earnest prayer is that God will raise up a band of young men whose hearts He has touched, and who with the spirit, self-sacrifice, loyalty, zeal, and determination of the pioneers, will again lay bare the divine foundation, and build up the cause according to the New Testament plan.

We must be peculiar in refusing to add to or take from Christianity

as taught and practised in New Testament times. If we could regard New Testament teaching as some do, and mix with and help sectarian bodies, whose teaching and practices are antagonistic to it, we would give up the struggle of maintaining a separate existence, and merge into some of the larger bodies. That is where many of the compromisers, who are so anxious to stand well with others, will ultimately land. They are following in the footsteps of ancient Israel and will meet the same fate.

Men are needed who dare to stand alone for God and truth. To the prophet Ezekiel, God said: 'Thou shalt speak my words unto them, whether they will hear, or whether they will forbear.' Faithfulness, not popularity, is the hall-mark of a true servant of the Lord. 'Buy the truth and sell it not.' Those who act the part of the unjust steward may secure the applause of men and a temporary home; but those who refuse to lower the standard of obedience and duty, will receive the Master's 'Well done, good and faithful servant,' and a welcome into the eternal home.

EDITOR.

1935-1939-

'EBENEZER. Hitherto hath the Lord helped us.'

This number completes five years of *The Scripture Standard*. We wish very sincerely to thank all our subscribers and supporters. There is a real need for a magazine true to the Divine standard. That need we are endeavouring to meet.

If a good number of interested ones will purchase extra copies to pass on to others, our magazine will soon be self-supporting. During 1940, we shall (D.V.) do our best to keep up to the standard. We hope to introduce at least one new feature, viz.: items of interest to young people.

Brethren, do your best to make *The Scripture Standard* a real success.

EDITOR.

Should We Observe Christmas?

Ye observe days, and months, and seasons, and years. I am afraid of you, lest by any means I have bestowed labour upon you in vain. (Gal. iv. 10-11.)

TO-DAY many of God's people insist on observing days and seasons contrary to the teachings of Christ.

The only difference in the sins of the Galatian Christians and Christians of to-day is that the Galatians went back to the law of Moses and observed things that once had God's approval and were of His commands, but had been abrogated, while Christians to-day go back to the dark ages and paganism, and observe days and season that never did have God's approval in any age.

CHRISTMAS (CHRIST-MASS):

1. History records that the birth of Christ has been observed on at least four different dates—January 6, February 2, April 25, and December 25. Also that December 25 was observed as a pagan sun festival long before Christ was born.

2. December 25 did not become the universal date for the observance of Christ's birthday until the sixth century, at which time the Papacy was fully established and became the sole authority for this day being observed as the birthday of Christ.

3. Why was December 25 chosen by the Roman Church as the birthday of Christ? I quote from a book called *Catholic Facts*, by Priest John Francis Noll, D.D., of Fort Wayne, Ind.: 'The feast of the annunciation commemorates Mary's selection by Almighty God, through the message of an angel, to become the mother of his divine Son. (Luke i. 31.) When Mary gave her consent to the angel, the great mystery of the incarnation took place. [Blasphemy.] The feast is observed on March 25, exactly nine months prior to the feast of Christ's nativity or Christmas.'

There you have it, from their own lips. Roman Catholicism is the mother of 'Christmas.' The word 'Christmas' is a Satanic abbreviation for 'Christ-Mass.'

No mortal man knows the birth date of our Lord, and nowhere in God's holy word are Christians commanded to observe 'Christ-Mass' or any other day in commemoration of His birth.

The observance of 'Christ-Mass' is not only Romanistic, but it is clearly going beyond what is written and is adding to God's word.

No Christian should observe 'Christ-Mass' in any way.

SANTA CLAUS:

The name 'Santa Claus' is a corruption of the name 'Saint Nicholas,' who was Bishop of Myra. He was the founder of a cult, which for a long time celebrated Saint Nicholas Day on December 6, until the Roman Catholic Church canonised him as a saint and changed the day to the evening before 'Christ-Mass.' More than four hundred Episcopal Churches in England are dedicated to Saint Nicholas. He is the patron saint of Russia. There is a legend that he bestowed a dowry upon three daughters of an impoverished citizen on Saint Nicholas Day; thus grew the habit of giving gifts on that day, now 'Christ-Mass' gifts.

CHRISTMAS TREE:

The Christmas tree comes from a pagan practice and form of worship brought down from the days of Babylon and perpetuated by spiritual Babylon, the Roman Church. The practice was described and condemned by the prophet Jeremiah in the following words: 'Hear ye the word which Jehovah speaketh unto you, O house of Israel (fleshly Israel was a type of spiritual Israel, the Church): Thus saith Jehovah, Learn not the way of the nations, and be not dis-

mayed at the signs of heaven; for the nations are dismayed at them. For the customs of the peoples are vanity; for one cutteth a tree out of the forest, the work of the hands of the workman with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. They are like a palm-tree, of turned work, and speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither is it in them to do good.' (Jer. x. 1-5).

Who can give a more perfect description of the modern Christmas tree? Thus we see it is of pagan origin, and belongs to pagan superstition and worship, from whence comes almost all other practices of the Roman Catholic Church, the 'beast' of Revelation. Christians should leave all such alone.

EASTER:

Easter is another Roman Catholic high day—observed in celebration of the resurrection of Christ.

Easter is the first Sunday after the full moon following the vernal equinox. It was originally a pagan festival, handed down to the present through the Catholic Church.

Some historical observations will be interesting here:

Encyclopedia Britannica 'There is no indication of the observance of the Easter festival in the New Testament or in the writings of the apostolic fathers. Easter may come anywhere between March 22 and April 25.'

'Astarte or Ashtoreth was a Semitic goddess whose name also appears in the Bible as Ashtaroth or Ishtar. She is everywhere the great female principle answering to the Baal of the Canaanites and Phoenicians, and to Dagon of the Philistines. She had temples at Sidon and Tyre. Solomon builded a high place to her at Jerusalem, which lasted until the days of King Josiah. (1 Kings xi. 5; 2 Kings xxiii. 13.)'

'The Babylonian and Assyrian Ishtar, as the great nature goddess; the attributes of fertility and reproduction are characteristically hers, and also the accompanying immorality.'

From this immoral and licentious heathen worship has the celebration of Easter been borrowed by the Roman Church.

These days and customs belong to the 'beast' of Revelation, as also do many other days, seasons, and customs, and their observance most certainly constitutes the 'mark of the beast.' (Rev. xiii. 16-17; xiv 9-xvi. 2; xix. 20; xx. 4.) Read these passages and shudder for yourself and for loved ones who practice Romanism.

The 'mark of the beast' was to be given in the forehead, the seat of the intellect, with which we give mental assent, and in the right hand, which in all ages of human history has been the emblem of friendly greeting, as when we shake hands, wave the hand, salute, or, as of old, strike hands.' Then if we give mental assent to Romanism or extend the right hand of friendly greeting and fellowship to it, we are verily guilty. (2 John ix. 11.)

CONCLUSION:

'But ye are a chosen generation, an elect race, a royal priesthood, a holy nation, a peculiar people, a people for God's own possession, that ye may show forth the praises and excellencies of him who hath called you out of the darkness into his marvellous light.' (1 Pet. ii. 9, A. V. and R. V. combined.)

'What concord hath Christ with Belial? . . . and what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come ye out from among them, and be ye separate, saith the Lord.' (2 Cor. vi. 15-17.)

CLARENCE C. MORGAN.

Studies in the Pentateuch.

NO. 2.

IN DEUTERONOMY xxxi. 2, we have this statement made to all Israel:

I am an hundred and twenty years old this day.' What we are most interested in, of the events which transpired on that day, is the statement to be found in verses 24-26. 'And it came to pass when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites which bare the ark of the covenant of the Lord, saying: Take this book of the law and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.' Some have asserted, from this passage, that the Book of the Law was kept in the Ark of the Covenant. Suppose we investigate this. Perhaps we shall discover something interesting and instructive concerning this famous book. Before considering the passage quoted above, let us step forward into the New Testament, and select from these writings the Epistle to the Hebrews. It is generally acknowledged that this Epistle is an inspired commentary on Mosaic Law, the Tabernacle, and its worship and service. In Chap. ix. 4, we have stated the contents of the Ark of the Covenant, namely 'the golden pot that had Manna, and Aaron's rod that budded, and the tables of the covenant'

It is rather surprising that the Book of the Law is not mentioned as being therein, if Deut. xxxi. 24 is intended to convey that it was. Let us refer to that passage again where we read that Moses specified where the book was to be placed, 'in the side of the ark' (A.V.) 'by the side of the ark' (R.V.). It cannot be shown from either of these renderings that it was placed inside. The most illuminating statement is that of verse 25 where Moses

specifies the people who put the book in its place, namely 'The Levites which bare the ark.' Who were the 'Levites here mentioned, as bearing the ark? Let us turn to Numbers iv. where we find the Lord instructing Moses to name certain parties for special work in the process of transportation of the Tabernacle and its furniture. The Kohathites are selected to bare the Ark of the Covenant. From Exodus xxvi. 33, and Hebrews ix. 3, we learn that the ark was kept in the 'most holy place,' into which went the High Priest alone once every year. Now it is manifest that when the Tabernacle was to be dismantled for removal, someone would have to go inside the 'Holy of Holies' to fetch out the ark of the Covenant. It is interesting to note that whilst the Kohathites were selected to carry or bare the Ark they were to have no hand in fetching it out of the Most Holy Place and preparing it for removal. To have attempted such would have meant death. (See Num. iv. 19.) The sons of Aaron were appointed to go into the Holy of Holies, cover the Ark with the vail, then badger skins, and lastly cloth of blue. When this was done the Kohathites could remove the Ark. They were not allowed to see it before it was covered.

Now it is manifest that these Kohathites were the Levites which bare the Ark, to whom Moses in Deut. xxxi. hands over the Book of the Law, and is evident from the foregoing that when Moses said, 'put the Book in the side of the Ark' the only time these Levites (Kohathites) could do this was when the Ark was covered up and ready for removal. So they could not put the Book inside. Possibly it was tucked in between the staves and the cloth of blue. It seems obvious that Moses was hereby

making provision for its safe carriage into the Land of Caanan after his death, and that this was the first time it had left his charge.

It would appear that the Tabernacle was not re-erected and the Ark put in its place again until at Shiloh after the land was subdued. (Joshua xviii. I.) In confirmation of this act of placing the Book of the Law in the side of the Ark when covered, we find that Joshua commands the Ark to precede the men of war round Jericho, and after the fall of Ai Joshua built an altar of stones, offered burnt offerings and wrote a copy of the Law. The elders, officers, judges and people were assembled round the Ark and 'he read all the words of the Law; the blessings and the curses, according to all, that is written in the book of the Law' (Joshua viii. 34.) Again Joshua is instructed to meditate in it day and night. (Joshua i. 8.) Neither of these could be done if the Book of the Law was kept inside the Ark.

Moses, being a prophet, foresaw Israel setting up a king, and states in Deut. xvii. 18, that the king must write himself a copy of the Law in a book out of that which is before the priests the Levites. Also in this chapter, verses 8-11, we find the method of applying the Law. When Solomon built the Temple the Tabernacle was at Gibeon and the Ark at Jerusalem (2 Chron. i. 3), and when the Ark was placed in the Temple there was nothing found in it save the two tables of stone which Moses put there at Horeb. (2 Chron. 5:10) The chief reason we have chosen this passage

this passage, Deut. xxxi. 24-27, is that it is the only occasion where we find that the Book of the Law was handed from the keeping of Moses unto others. This therefore shows that it was a finished book. It is only fair to assume or deduce from this that it had a beginning. What we want to know now is, when was it commenced and for whose benefit was it written? This we will deal with in our next. (D.V.)

ALFRED JACKSON.

From the Treasurer.

MANY thanks to readers and our agents who have already sent on and indicated needs for 1940 (D.V.) Will others kindly do so as early in December as possible. Alterations in number of copies required, changes of address, etc., should be sent TO ME AND NOT TO THE PRINTER, please!

READING CARDS, 1940.

These will be out as usual, later. Please say how many are required, and send stamped addressed envelope—at least.

NEEDY BOY APPEAL

In response to my appeal in the October magazine, page 157, I have to date received from twenty-one readers the sum of £7 7s. 6d., to whom I am grateful. Will all these accept my warmest thanks. Provision of clothing, etc., for winter can be made and other things so necessary. This boy, along with nine others, is in constant attendance at the Bible Class each Lord's Day.

I am happy to say that, last week, three of them came voluntarily to the Breaking of Bread.

A.L.FRITH.

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EDITOR'S ADDRESS FOR DECEMBER:

c/o Bro. H. A. Little,

80 Victoria Road, Netherfield,
Nottingham,

Bible Readings.

OLD TESTAMENT.

Malachi 'Everyway of a man is
3 right in his own eyes.

Such is the declaration of wisdom, and it affords an explanation of the many evils that were rampant in Malachi's days. The people had turned aside from serving God, yet appear to be unconscious of wrongdoing, and have the effrontery to retort, 'How have we wearied, robbed, or spoken against God?' Despite these things they are not forsaken of God, who promises the advent of a Messenger to prepare the way of the Lord. In a fuller declaration, God states that He will send Elijah, the prophet, before the great and terrible day of the Lord. The Saviour revealed that John the Baptist was the Elijah whom God had promised. (Mark ix. 11-13). John's work was very similar to that of Elijah in calling the people back to loyalty and service to God. This should lead us to see that the prophecies of the Old Testament were not intended to be fulfilled literally, but in a spiritual sense under the New Covenant.

However irresponsible men may be in prosperous and

favourable times in regard to religion, they inevitably turn to God in days of darkness and difficulty, for only in Him is sufficient solace. One who lives among heathen people and has long been deprived of the privilege of attending the joyous gatherings at the Temple at Jerusalem here pours out his woes and longings, but finds consolation through his hope in God. Amid the fears and alarms of these days in which we live, we may well rest in the solace that came to the Psalmist. Why be cast down and disquieted? Have hope in God, for we shall yet praise Him who is our life, our joy, our crown.

Isaiah The previous chapter deals
35 with the overthrow of

Edom, and its doom is pictured in language akin to that applied to Babylon. (See chaps. xiii. 20, and xiv. 23). Here, that which has become the habitation of jackals is to be renewed. Edom is an illustration of the larger truth as to the world in general—restoration where formerly there was desolation; fruitfulness instead of sterility; spiritual deserts made to blossom as the rose; spiritual blindness and deafness dispersed; so that men may see the glory and excellency of God, and the marvels of His creation, both in nature and in grace.

Isaiah vii. Amid the most desolating
1-16 intimations of God's displeasure against His people, there ever and anon creeps in the note of hope and promise. Judah and Jerusalem were filled with fear because of the pact between Syria and Ephraim for the overthrow of Jerusalem. Isaiah is bidden to meet Ahaz and calm his fears with the assurance that Ephraim would be broken in pieces. In the midst of a further message to Ahaz comes in the wonderful promise of a son, born of a virgin, whose name should be called Immanuel. How the lands of Syria and Israel were overwhelmed by Assyria is now part of history. But Judah, failing to profit by that warning of Israel's doom, eventually also went into captivity in Babylon.

Hosea Hosea lived in a time of
14 prosperity for Israel

Israel, and though privileged to foretell the coming invasion of Assyria, he did not actually see it take place. Here he makes his last appeal that the people should return to the love and service of God, and assures them that heartfelt praise will be more acceptable than formal sacrifices. (See a similar thought in Psalm lxi. 30). It is worth noting that the

captivity of Israel in Assyria, and Judah in Babylon, completely cured the people of the love of idolatry which they had caught from the heathen nations around them, and never again did they, in their blindness, bow down to wood and stone.

NEW TESTAMENT.

Luke 1 5-25 When the Levites had multiplied to a very considerable

number, David arranged for their being divided into courses, or relays, in order that the work of attending to the Tabernacle and its worship might be made more efficient; and the family of Abijah was appointed to the Treasuries of the House of God. Zechariah was of this order and carried out his duties for the specified time. (23V.) God in this case chose genuinely good and pious people through whom to carry out His purpose, and to this aged couple was born him of whom the Saviour said: 'Among them that are born of women, there hath not arisen a greater than John the Baptist.'

Luke Six month after the announcement 25-56 of the coming birth of the

the Saviour, the Angel Gabriel is commissioned to foretell to Mary the circumstances under which she should give birth to the Messiah, who should be called Son of the Most High.

Zechariah, who had been dumb for nine months, now opens his lips in prophetic declarations, being filled with the Holy Spirit, and proclaims the nature of his own son's mission as depicted in Malachi's prophecy—to prepare the way of the Lord.

John 1-14 When we come to this Gospel, we are conscious of a deeper note and an increased spiritual insight on the part of the writer with regard to the things of our Lord and Saviour. Others may begin with the Incarnation; John

goes back to time prior to the establishment of the earth and declares that He who, as the Word of God became flesh and dwelt among men, was with God and was God. Creative Dower was vested in Him, and therefore He is the light and life of men. Life can only be produced from the living; Here is revealed the meaning of Genesis i. 26: 'Let US make man in our own image.' Just as in the beginning, darkness was rolled away by the power of Him who is the light of the world, so He is the light of men, and spiritual darkness flees before the face of Himj who is the Sun of Righteousness.

NOTE.—In the compilation of the lessons for the last two Lord's Days of 1939 someone has blundered; and in order that there may be some uniformity, we suggest that the readings be adopted as below for the 24th and 31st December:

Luke ii It was a long journey from

1-20 Nazareth the home of Joseph and Mary, to Bethlehem, where the command of the Emperor bade them go for the census-taking, but the arrival to find no welcome—not even at the Inn—was a crowning misfortune. Yet it seemed such a fitting prelude to the career of Him who had not where to lay His head. What an opportunity they missed in not welcoming these strangers. Is it not possible that we may miss both honour and blessing by not perceiving the real worth and dignity of those who come among us as strangers? The Messiah in a manger bed must have seemed strange to these shepherds, but they were not slow to accept the message and to spread the news abroad.

Luke ii The insight of Simeon 21-39 as to the future career of this little babe which lay in his

arms was no doubt due to the fact that the Holy Spirit was upon him. **He saw there the salvation of Israel,**

and revelation of His wondrous love and service for Gentiles. Who could have imagined that this Child would be 'for the *falling* of many in Israel'? The sign spoken against is the resurrection. This is the whole point of controversy between those who are lollowers of the Lord and those who

refuse Him. Little wonder is there that baptism is also spoken against, seeing it is a symbol of resurrection. Her years did not prevent the aged Anna from proclaiming the news to those who looked for the redemption of Jerusalem.

J. SCOULLER.

In Hyde Park, London.

A NUMBER of open-air meetings were going on. Some of the speakers were preaching the gospel, some were denying that there is any gospel to preach. One proclaimed that he was an atheist. He stood on a platform and told a little crowd such things as these, 'There is no God. The Churches are doing no good. Jesus Christ wasn't anybody in particular.' They listened without much interest—until a young man livened things up.

'May I ask a question?' he began. 'Go ahead,' answered the atheist. 'I want to know the address of the Atheist's Hospital,' the young man said. 'Now there's St. Bartholomew's Hospital down east, and St. Thomas's across the river. Both are named after saints. Where is there a hospital named after a great atheist? So far as I can make out,' he went on, 'practically all the hospitals were founded by people who believed in God, and it seems to be mostly that sort of people who keep them going. What I want to know is, where is there a hospital founded by atheists and maintained by atheists?'

The atheist growled: 'Don't be a fool.' 'I take it, then, that there isn't one,' said the young man. 'Well, here's another question. Where's the Atheist's Orphanage? Everybody knows Barnardo's and Spurgeon's and Muller's, and everybody knows that these men were great Christians. Is there an orphanage anywhere founded by a great atheist?'

'Oh, shut up,' said the atheist. So that's another poser,' said the

young man: just one more question please, where's your association for uplifting backward races? Christians have many, missionary societies they call them. I have a friend who is working for one in the middle of Africa. Fifty years ago, the people there were miserable savages, to-day they are quite decent folk. What has made the difference? Three buildings which the missionaries have put up and are running—a Church for their souls, a school for their minds, and a hospital for their bodies. I have another friend in a missionary compound in China,' the young man went on, 'and I understand it is the same there—and indeed in scores, hundreds of other places. Missionaries are everywhere civilising and uplifting backward peoples by those three things, religion, education, and medicine. What are atheists doing for the elevation of the backward races?'

'Look here, young fellow, I've had enough of your talk,' the atheist cried, 'now shut up.' 'No,' shouted the crowd—for quite a big crowd had by now collected. 'No,' they shouted, 'let him go on!' Then the young man turned to the crowd. 'My friends,' he began, 'we have all learned that in the year 55 B.C., Julius Caesar landed in Britain. What did he find there? A backward race—barbarians. To-day we are civilised, and with all our faults, one of the leading races of the world. What has made the difference? Missionaries! They came so long ago that their very names are forgotten, but it was the Christian

religion they brought that elevated the British savages, until their children are among the leaders of the world.'

'Look,' said somebody, 'the old chap's gone off.' The young man turned to the platform and saw the atheist was quietly taking his departure. 'Stop!' he cried, 'I'm going to offer you my good wishes.' 'Well,' 'I hope,' said the young man, 'that you'll get home safely without any accident. But if you do happen to get knocked down by a car, an ambulance will take you quickly to a hospital - founded by the religion of Jesus Christ. And if, unhappily, you don't recover and your children are left unprovided for, they will be looked after in an orphanage—founded by the religion of Jesus Christ. YOU DON'T BELIEVE IN RELIGION, but I am glad to say that that won't make any difference to the people who do, if you need their help.'

But the atheist was moving off his platform. 'Oh, stop, do stop,' shouted the young man. 'Why I'm going to agree with you!' And the atheist turned back. 'Well it hasn't sounded like it,' he said.

'I agree with you that the Christian Churches aren't doing anything like the good they should in the world. What's the reason? You—and others like you—are always finding fault with them, and doing your level best to hinder them, instead of lending them a hand. Change your creed! Become a Christian! Join the Church! Pull your weight! If only you and other fellows like you—'

'He's gone,' said somebody.

And so the young man had the last word. And this was it; at the top of his voice he shouted: 'God bless you, sir!'

From *The Fundamentalist*.

The Obedience of Faith.

JESUS Christ our Lord, through whom we received grace and apostleship unto obedience of faith among all the nations, for His name's sake.' 'According to the commandment of the eternal God, is made known unto all the nations unto obedience of faith. (Rom.i. 5. xvi. 26. R.V.)

Faith is not always in the Scriptures used in the same sense. It may refer to the things believed, faith in the Messiah of the Gospels, resulting in conversions, as in Acts of Apostles, and going on to perfection according to teaching of the epistles. It may mean faith specially given: 'to another faith by the same Spirit,' (1 Cor. xii. 9), a faith that could remove mountains, heal the sick, etc. In the quotations above from Romans, it means belief of testimony, the 'faith that cometh by hearing . . . the Word of God.' (Rom. x. 17).

Christianity is a revelation from Heaven, and is of faith and not of sense. It has been said that 'faith is

our guide in religion, and sense in nature.' Faith is greater than sense.

If we could only believe the things we see how small would be our world. I have never been to Canada, but by faith I see the Rockies in all their grandeur and majesty. Faith clothes the hills with grass, and pure water rushing down to the lowlands. It stocks the prairies with cattle, and golden grain waves in the plains.

'By faith the walls of Jericho fell down.' No captain or general would have attacked a city in such a manner. All through the eleventh chapter of Hebrews the obedience of faith is seen. They did not believe and stand still, they believed and obeyed. Faith moved the Arm of the Almighty.

The Gospel is made known 'for the obedience of faith.' This implies a command given by authority. Jesus, who claimed all authority in heaven and earth, said, 'Go into all the world, and preach the gospel to the whole creation, he that believeth and is baptised shall be saved, but he that

disbelieveth shall be condemned.' (Mark xvi. 15-16. R.V.)

Some say they cannot see how this can save them. It is not a matter for sight, but for faith in the Lord's Word. Ours is to believe and obey, His to give the promised blessing.

So with the Lord's Supper, some say that its frequent observance tends to make it a mere formality. If it was a thing of sense that might result. Things seen by natural sight do by frequent observance lose their effect on us, but things seen by faith increase in power and beauty the more they are contemplated.

In the spiritual realm, 'Whatsoever is not of faith is sin.' Let us seek to live and 'walk by faith, not by sight.' Shun the 'cunning craftiness' of human teachers, and walk according to the Word of God, so shall we have the assurance of pardon and peace, and a hope of eternal life. Let us faithfully preach His Word, and we can rest assured our Heavenly Father will fulfil all His promises.

A. A. BAILEY.

Eulogy on the Bible.

'MANY years ago, I entered the wonderful temple of God's revelation. I entered the portico of Genesis and walked down through the Old Testament Art Gallery, where the pictures of Adam, Noah, Abraham, Isaac, Jacob, Moses, Joshua, Samuel, David and Daniel hung on the wall. I entered the music room of the psalms, where the Spirit swept the keyboard of nature, and brought forth the dirge-like wail of the weeping prophet, Jeremiah; to the grand, impassioned strains of Isaiah, until it seeme"cfthat every reed and harp in God's organ of nature responded to the tuneful touch of David, the sweet singer of Israel. I entered the chapel of Ecclesiastes, where the voice of the preacher was heard; and passed in the conservatory of Sharon, where the lily of the valley's sweet-scented spices filled and perfumed my life. I entered the

business room of the Proverbs, and passed into the observatory room of the prophets, where I saw many telescopes of various sizes, some pointing to far off events, but all concentrated upon the bright morning star, which was soon to rise over the moon-lit hills of Judea for our salvation. I entered the assembly room of the King of Kings, and caught a vision from the stand-point of Matthew, Mark, Luke and John; I saw the Acts of the Apostles, where the Holy Spirit was doing His office work in the forming of the Church; I passed into the correspondence room where sat Paul, Peter, James, Jude and John penning their epistles. I stepped into the throne of Revelations, where *all* towered into glittering peaks. I got a vision of the King seated upon His throne in all His glory, and I cried:

'All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.'

No wonder then that Sir Walter Scott said, 'There is only one Book.'

Nyasaland.

LAST month, I had little to report owing to the altered postal service, due to the war. Letters from Nyasaland have reached me in good number since I sent my last report.

Bro. Ronald had intimated his desire to visit the Churches in the north, and he left Namiwawa on September 6th, in company of Bro. Mellemu Kunde, for Dowa, Lilongwe and Dedza District. A letter was received, on November 1st, from Bro. Tabbu Cisiano, of Namiwawa, confirming the setting out of these two brethren for the northern province of Nyasaland. Bro. Tabbu wrote, 'They left on their long journey to see how the work of God had been progressing, and to visit the members of the Church of Christ where, with others, Bro. Jackson Nazombe is working. We all hope God will bless them and bring them back safely. It is very far away, and they are going by pedal cycle. I think they will be back at the end of October. There are so many places to visit, it will take them all

this time. You may all help us in prayer, so that we may work with one heart as servants of God, as we think very earnestly about our Lord Jesus, and how He suffered and died for us. My Christian greeting to you all. I am, your son in Jesus, Tabbu Cisiano. A letter from Bro. Ronald, from Dowa, dated September 26th, reads, 'We arrived at Dowa district, on September 21st, from Malimba Church, which is in Dowa district, and to-day are preparing to leave Dowa for Diriro, near Ponera Market, also in the Dowa district. I hope to arrive at Lilongwe on October 2nd, God willing.' Evidently he arrived there on the first of October, for his letter is dated from Lilongwe on that date. Unfortunately, my remittance of September 4th, delayed four days owing to the war, had not reached Lilongwe when he wrote. I hope it has since reached Bro. Ronald. Remittances on October 3rd and November 1st have been since despatched. When Bro. Ronald gets back to his home again we shall no doubt be hearing what he has to say about the visit he paid to the Churches in the north of Nyasaland.

I was personally pleased to have the letter from Bro. Tabbu Cisiano, showing his keen interest in the work of the missionaries from Namiwawa to the northern shores of Lake Nyasa. Bro. Ronald hoped to see some of the chief natives with a view to opening new prayer-houses and chapels for the spreading of the Gospel.

The contributions for the work have very considerably dropped off, and I hope the brethren will be disposed to alter this position. During the months, July to October inclusive, I received about £13 and remitted £19. But for a small legacy of £5 this could not have been sent.

I am glad to say that Bro. G. H. Hollis, of Cape Town, formerly the missionary of Churches of Christ in Nyasaland, has very kindly sent contributions for the work there.

I gratefully acknowledge receipt of the following contributions: Anonymous £1 (Heckmondwike postmark); November 6th, A Friend (Glasgow) £1. Sincere thanks to both.

Brethren will be relieved to learn that Ronald has received the remittance despatched on September 4th. This had been at the local G.P.O. on September 19th, but Ronald did not get it until October 9th, when he was homeward bound for Narniwawa. w. M. KEMPSTER.

News.

Alnsdale, Lancashire.—The little company here was further cheered and encouraged on Lord's Day morning, November 12th, when Bro R. K. Francis received into our fellowship Bro. Lancelot Bland. Bro. Bland has been a follower of God for a number of years, up to the light he had. Having learned the way of the Lord more perfectly, he obeyed from the heart, and was immersed at Mornington Road, Southport, on Wednesday, November 8th. Bro. Bland is hardly a young man, but we hope and pray for much useful service from him in the cause of New Testament Christianity. There were ten of us Breaking Bread on November 12th. R.K.F.

Bedminster, Bristol.—It was with great joy we welcomed into our midst Bro. Crosthwaite, who has just completed a fourteen days evangelistic mission.

Despite all the difficult external conditions, the Church is deeply grateful to him for his enthusiasm, having not spared himself in order that he might be used.

A record gathering assembled on Monday, November 13th, to witness the baptism of Mr. A. Alridge. Though having been a Christian for many years, he found he could not resist the claims of Jesus Christ as clearly set forth by Bro. Crosthwaite. He is indeed a happy man, and rejoices in having learned the truth more perfectly.

The Church has been edified and consolidated in its faith, and we can confidently say that our brother's visit is all too short.

In addition to serving the Church, he addressed the Sunday School, also the 'Sunshine Corner' (or Children's Service), which now has an attendance of one hundred and sixty. It does seem as though the young life can set we older people an example. Acute though the *black-out' is, yet it is inspiring to see such a magnificent gathering. The children make valuable contributions towards its success under the leadership of Bro. F. Wills, assisted by his loyal band of workers. Truly a great work.

The services of both Bro. A. Winstanley and Bro. Crosthwaite have proved a great blessing to us all, and we eagerly look forward to a second visit.

We pray that our heavenly Father will abundantly bless their labours in their respective new spheres. s. w. COLUNS.

Brighton.—The month of October brought to us the services of Bro. Nelson Barr who, as usual, gave helpful and stimulating addresses to the Church, Gospel and Women's Meetings, as well as finding time to visit interested and sick persons. Sister Barr is also assisting in the Sunday School. Owing to the drastic lighting restrictions, our meetings, unfortunately, are not so good from the point of view of attendance, however we are doing the best we can in the circumstances to extend the Master's kingdom. E. W. P.

Birmingham, Summer Lane.—We celebrated our seventy-fourth anniversary with a social meeting and tea on Saturday, 4th November, and were gladdened by the presence of representatives from all the Birmingham District Churches. The meeting commenced, at 3.30, under the chairmanship of Bro. C. E. Griffiths, who gave a cordial welcome to all visitors. Our speakers were Brethren Frank Townley, of Erdington, and Andrew McMillan, of Derby. The former encouraged us with an exhortation from the opening verse of Psalm cxxi., and the latter urged that we be not contented with past attainments, but should strive to accomplish greater things. Self-satisfaction was fatal to progress. Well over one hundred stayed to the tea. On the following day, Bro. McMillan addressed the Church in the morning, and in the evening gave a stirring Gospel message based upon Jeremiah viii. 20. FRED C. DAY.

Cape Town, Loop Street.—We are glad to report that once again there has been joy among the angels in heaven, in that on September 17th, a young man confessed the Lord Jesus, and was united to Him in baptism. Great is the Lord, and greatly to be praised at all times. The Gospel is the only remedy for sin and our hope for salvation. In this time of turmoil in the world, we cast all our care upon the Lord, and we faint noty'for in due season we shall reap. T. HARTLE.

Hindley.—Closing Scene of Mission. The meetings have been well attended, the 8 a.m. prayer meeting having been a very successful venture. The message has indeed gone forth with power, and we are pleased to report that another victory has been won. On the last day of the mission, November 1st, John Readitt nobly stepped forward and made the good confession, being immersed the same night.

At the close of meeting, every one was invited to stay to say adieu to our brother and sister. God speed messages were given by members of the various auxiliaries, and a fountain pen was presented by Bro. L. Morgan as a token of appreciation from the Church. We are sorry to part with our brother, but we are confident that our loss is another's gain. We wish him every success in his labours, and pray that many may turn to the Lord because of his service.

We at Hindley remember all brethren at the throne of grace, that their labours may be rewarded, and that His Word may have free course. T. KEMP.

Wrexham, Talbot Road.—Anniversary. We have for some time been enjoying fellowship with Bro. J. E. Breakell, of Albert Street Church, Wigan, in our week-night meetings; and considered ourselves fortunate when we secured him as the preacher for our anniversary services on November 5th, and right worthily did he fill the position. He was following in the 'wake' of Bartley Ellis, R. K. Francis, W. Webley, W. Robinson, Joseph Smith, Frank Hepworth, and a number of others.

In the morning, at the close of the Communion, he addressed the assembly, taking as his topic some of the feasts (anniversaries) of the ancient people of God, pointing out their uses and beauty, and their relation to the present day Church.

In the afternoon, he gave the Sunday School a very interesting address on 'The Daisy.'

For the evening service we had practically a full house. Bro. Breakell gave us a thoroughly evangelistic sermon, radiating around the words, 'What think ye of Christ?' He mentioned that in this land of ours, we still had the liberty, not only of *holding* opinions, but also of *expressing* them without fear of prison or concentration camp. 'What think ye of Christ as Son of God? Lamb of God? Saviour of the world?' were some of the questions which demanded our serious attention and a personal reply. The sermon was listened to with rapt attention, and was very impressive.

A feature of the service was the rendering of three solos by Bro. W. Owen. The day, which will carry many happy memories for us, was brought to a close with the singing of 'Guide me, O Thou great Jehovah,' to the Welsh tune, *Com Rhondda*.

We are much indebted to Bro. Breakell. W. ROBERTS.

Obituary.

Bedminster, Bristol.—It is with deep regret we have to report the passing of Bro. G. Tudor, at the age of sixty-nine, who was a member of this Church for over forty years. He was a delightful soul, and one only had to know him for a short while before realising he was indeed a true saint of God. Though not blest with public platform abilities, yet his life was indeed one long sermon. Unassuming, graceful, and in possession of the fruits of the Spirit—He was also an inspirational listener, and was rarely absent from the Lord's table. His mortal remains were laid to rest at the Canford Cemetery, Bro. S. W. Collins officiating. Our deepest sympathy goes out to Sister Tudor in her great loss, and we commend her to the Saviour who is touched with the feelings of our infirmities.

s. W. COLLINS.

Birmingham, Summer Lane.—'Brother Harry Bull passed away on 24th October, aged sixty-two. It was in July, 1935, that he came forward, made the good confession, and was buried with his Lord in baptism. Here was a 'brand snatched from the burning' if ever there was one, for till that time he had lived a dissolute life. His conversion was a very real thing, and although he had inevitably to reap what he had sown, yet an outstanding characteristic of his latter days was his smile of happiness. Whenever one met him on his daily rounds, earning his precarious livelihood as an itinerant scissor grinder, his face would invariably light up and a cheery word always passed his lips.

His mortal remains were laid to rest at the City Cemetery after a service, conducted by Bro. G. H. Hudson, in the chapel.

Our loving sympathy goes out to our Sister Mrs. Bradley, and his son, our Bro. Alfred Bull, who mourn his loss.

FRED C. DAY.

Manchester.—On 12th October last, Bro. Robert Fleming passed to his rest after some months of serious illness; leaving behind **him** the fragrant memory of whole-hearted devotion and loyal service to God and to the Churches of Christ, with which he had **been** connected for more than half a century. He was a member of a family highly esteemed in Glasgow, and was a member of Ingfield Hall in his early manhood. Leaving his native city, he went to Belfast, **where** he became a zealous helper in the cause **there**. While **in** Belfast he became

associated with the Co-operative movement, and later became an organiser, and eventually a Director of the Co-operative Wholesale Society, a post which necessitated his removal to Manchester. In this capacity, he travelled extensively round the world, and in all his jounnfyings found time to call on and encourage brethren, many of them isolated, in various parts. Bro. Fleming retired from business about three years ago, but his services were so highly valued that he was called, again and again, by his late colleagues in business to undertake journeys to the Continent; so that he had little opportunity of enjoying that leisure which his long and often arduous labours had so richly earned. Yet busy as he was, he always found time to give help to the various Churches. Indeed, his diary at the beginning of his illness was filled with engagements with various Churches for months ahead. He had a natural gift of oratory, and it appeared to be no effort for him to speak; but he must have drunk deeply of the fount of Inspiration—the Scriptures—to become so capable and acceptable a speaker wherever he went. He was a cultured, gentle, courteous, earnest Christian man, of whom there are, alas! but too few in this world, and whose passing casts a cloud of sorrow on those left to mourn his loss, even although they do not sorrow as those without hope. 'To his widow and other relatives we extend our sincere sympathy, while we thank God for him whom they mourn. j. SCOULLER.

At the graveside, Sir William Bradshaw, Chairman of the C.W.S., paid a fine tribute to Mr. Fleming: 'He was a man of charming manner. He never allowed difference of opinion to interfere with the kindness of heart he always exhibited. His readiness to help his younger and newer colleagues was very pronounced throughout the whole of our work together. He had gifts which few men possess, and he was ever ready to use his gifts and powers for the benefit of his fellow men. He was extremely generous and charitable, and always ready to commend what in others he considered worthy of commendation. We say "Farewell" to one who has served his day and generation with conspicuous ability and devotion. I have no doubt whatever that he has earned the "Well done, thou good and faithful servant," because he used his talents to the full.'

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, 28. 6d., two copies, 48. 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:

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27 Torphichen Street, Bathgate, West Lothian.

All orders and payments to the Treasurer 1

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

EVANGELIST FUND. Contributions to **R. McDONALD,** 180 Staincliffe Road, Dewsbury, Yorks.

NYASALAND MISSION. Contributions to **W. M. REMPSTER,** 96 Klngsley 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 impfetes, 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, oh 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.