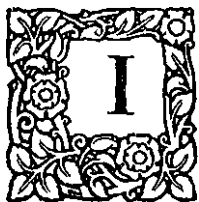


THE SCRIPTURE STANDARD

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

A Threatened Invasion.



IN these days of Mistress of nations with perplexity men's hearts failing them for fear'; with a powerful enemy threatening to invade our country, 'Tis grand,' as one well expressed it,

vade our country, "Tis grand,' as one well expressed it,

'To know God liveth,
Who rules o'er tea and land:
His own He shelter giveth,
Our times are in His hand.

Paul said, all that was written of old has been written for our instruction, so that we may always have hope through the power of endurance, and the encouragement which the Scriptures afford.'

There is an old time story of a threatened invasion in 2 Chronicles xx., the reading of which gives encouragement for these dark and perilous days.

A great multitude came against King Jehoshaphat to battle. There was no panic, no confident boasting, but he 'set himself to seek the Lord.'

Seek God first is the main essential. 'Get right with God.' 'There was a

national prayer meeting, with the king presiding, 'to ask help of the Lord.' Their prayer manifested their confidence in God's power. 'O Lord God of our fathers, art not thou God in heaven? And rulest not thou over the kingdoms of the heathen? And in thine hand is there not power and might, so that none is able to withstand thee?'

The same Almighty God still lives, rules, and over-rules; and is able to make even the wrath of men to praise Him. This does not excuse wrong doers, nor save them from punishment. Jesus was 'delivered up by the determinate counsel and foreknowledge of God,' but it was 'by wicked [lawless] hands he was crucified and slain'; and the people responsible for that crime paid dearly for it. So those responsible for this terrible war, with its indescribable horrors, will receive a just retribution.

'Though the mills of God grind slowly,
Yet they grind exceeding small:
Though with patience He stands watching,
With exactness grinds He all.'

Jehoshaphat, and his people, remembered the great things God had done for their fathers: 'Art not Thou our God, who didst drive out the inhabitants of this land before Thy people Israel, and gavest it to the seed of Abraham, thy friend, for ever?' How fully and faithfully

God's promise to Abraham concerning Canaan was fulfilled is recorded thus: 'The Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it and dwelt therein. . . . There failed not ought of any good thing which the Lord had spoken to the house of Israel, all came to pass.' (Joshua xxi. 43-45). The God of Abraham is our God, and what He has done in times past He can do now, He can hear and help; and is 'able to do exceeding abundantly above all that we ask or think.'

We are often too self-confident to get the best that God can give and do. 'When I am weak,' said Paul, 'then am I strong.' 'He giveth power to the faint, and to them that have no might increaseth strength.' So Jehoshaphat realised and confessed the weakness and helplessness of himself and people: 'We have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon thee.'

'Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude, for the battle is not yours but God's. . . . Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of the Lord with you.' On the morrow, going forth singing the praises of the Lord, whose mercy endureth for ever, 'they found the enemy had fallen out among themselves and were destroying each other, so that none escaped.'

'God moves in a mysterious way,
His wonders to perform.'

When the city of Samaria was besieged and the inhabitants sorely famine stricken, God made the enemy 'to hear a noise of chariots, and a noise of horses, even the noise of a great host,' causing them to flee in terror, leaving the camp with horses, equipment, and stocks of food behind.

When King Hezekiah received an ultimatum from the King of Assyria,

threatening invasion and destruction of Jerusalem, he spread the letter before the Lord, and prayed. That night the angel of the Lord went through the camp and smote the Assyrians

'The might of the Gentiles,
Unsmote by the sword,
Melted like snow
In the glance of the Lord.'

God's ways are not our ways, but they are more effective. In God's hand there is still power and might, far greater than that of all the armed forces of the world. Human power is soon exhausted; armaments of human manufacture are soon out of date; and are superseded by more destructive weapons; but Divine power is never exhausted, and heaven's armaments are always effective for the destruction of everything that is exalted against the knowledge of God, and opposed to His will.

Statesmen and others have told us again and again that spiritual forces are more important and powerful than material ones. 'More things are wrought by prayer than this world dreams of.' Righteous, God-fearing praying people, are a nation's best defence. So Robert Burns prayed that

'A virtuous populace might rise the while,
And stand a wall of fire around our much
loved Isle.'

To this defence we can all contribute our share. Our faith is being severely tested, but it is in hours of darkness and danger that real faith shines out bright and clear, enabling us to be calm and confident, to lift up our hearts, assured that God is able to bring to nought the schemes and plans of men who delight in war, and to give real and lasting peace.

EDITOR.

'Because thou hast made the Lord,
which is my refuge, even the most
High thy habitation there shall
no evil befall, thee, neither shall any

plague come nigh thy dwelling.'
(xci. 9-10).

'He that dwelleth in the secret
place of the most High shall abide
under the shadow of the Almighty.'
(Psalm xci. 1).

'Under the shadow of Thy throne,
Thy saints have dwelt secure;
Sufficient is Thine arm alone,
And our defence is sure.'

EDITOR'S ADDRESS DURING AUGUST:

c/o Mr. J. Black,
Pennyvenie, Dalmellington, Ayr.

A Distinctive Plea or Extinction.

UNLESS we have a distinctive plea we have no right to exist. The day we become like denominations around us, that day ends our right to exist as a distinct religious people. If we have a distinctive plea, in that consists our strength. I believe that our distinctive principles are made less prominent now than formerly. I do not mean that our preachers should be always on what is called 'first principles.' Very far from it. But I do mean that our members should be deeply indoctrinated in the things that distinguish us from other religious peoples. The people should understand why they occupy the position they do. The better this is understood the more it will be appreciated and the more firm and consistent will be the Christian life. When people are led to believe that sectarianism is about as good as New Testament Christianity, their influence for the cause we plead is positively hurtful. Whenever we begin to curry favour with the sects and fawn upon them for recognition, we are certain to say but little about a plea that lays the axe at the root of the whole denominational tree.

Whenever we begin to curry favour with the world, we are certain to fall in with the world's notions and adjust ourselves to the world's ways. Hence, much of that in which Churches now indulge in the way of worldly amusements, carnal methods of raising money, the spirit of mere entertainment in the worship, etc., is due to the fact that they copy the sects rather than the New Testament Churches, and are filled with the spirit of the world instead of the spirit of Christ.

The religion of Christ is a religion of spirituality. When you take the spirituality out of a Church, you take the life out. You may have members and wealth and culture left, but the power of divine truth and love is gone.

Gospel Advocate.

On Giving.

THE same Bible that tells us to be baptised for the remission of sins, tells us to give as we have been prospered. 'Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.' (1 Cor. xvi. 2.) Then we are to give. How much are we to give? As we have been prospered. Then it is our duty to lay aside a certain part of our earnings for the cause of the Lord. Am I doing my duty? Am I riding while the other man pulls the load? He leaves it with me to purpose in my own heart how much I desire to give, and the Lord tells me to give as I have been prospered.—E. M. BORDEN.

The Best Address.

A PREACHER was once asked for his recipe for speaking. 'I will give it in four words,' he replied. 'The best address is Brief, Earnest, Simple, Teethy.' Teachers should note this in front leaf of their Bibles.

The Folly of Fools.

FOOLISHNESS is culpable ignorance: neglect to acquire knowledge of things that matter. The Book of Proverbs gives admirable advice to all, especially young people. Everyone should read and study the wise sayings in this portion of the Bible. It would give much pleasure and be most profitable. The kind of wisdom to be desired above all else and how to obtain it is set forth and its inestimable value is greater than the most precious material things. There is a time for sowing and a time for reaping. We cannot sow seed in the winter when the ground is frost-bound and expect desirable results. We should remember there are laws that operate on the mind as well as on matter. 'Whatsoever a man soweth that shall he also reap' is verified by human experience. Solomon appeals to the young to begin early to seek diligently what will enrich life, and be a crown of glory at the end. In youth, the mind is active and retentive, but like the body it requires exercise to strengthen and develop it. The door of golden opportunity stands open at the threshold of early life and it is for the young to seize it with eagerness. Tasks that seem somewhat difficult at first are mastered with ease after the mind has been exercised thereon and more knowledge gained. A young person of twelve years of age is unable to carry a load which can easily be borne some years later, when physical strength and development have been gained. To allow our mental powers to become inactive is a crime that may not be cured in later years. A healthy body and a sound mind are to be prized, and the responsibility of using aright the laws relating to our mental and physical constitution is placed upon every one of us. A wonderful body has been given to us, composed of members which act in harmony with the whole, and in relation to the material world around

us. It is God's gift to us, and should be kept free from evil passions and vice.

In Proverbs, the dangers that beset the young are described, and the way of life and happiness laid down.

The highest attainment of knowledge is that which pertains to God as revealed in His holy Word, and of our duty to and our relationship with Him. 'The fear of the Lord is the beginning of wisdom,' said Solomon, and the object of his writings was that the young might obtain wisdom and discretion. His loving request is given in these words: My son, attend unto my wisdom, and bow thine ear to my understanding: that thou mayest regard discretion, and that thy lips may keep knowledge.'

A thing that is of real value may not easily be procured, and the more precious a thing is the greater should be the effort to gain it. To learn what God requires of us is most important. It brings to us real and lasting happiness, and is not like the laughter of fools which is likened to the crackling of thorns under the pot. The pleasures of a godly life increase as the years pass. 'Her ways are ways of pleasantness and all her paths are peace.' Not only in the present life is there reward for eschewing the evil and doing what is good, for we know that 'godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.' A life well spent is adorned by wisdom, knowledge and discretion. It secures sweetest pleasures now, brings no regret in later years, and gives an inward joy that our life has not been spent in vain.

Consider the other side. What a contrast! Wisdom's tender entreaties spurned; warnings disregarded, the ear turned to the counsel of the ungodly, and like the prodigal, the life wasted in riotous living. Allured by

the flickering pleasures by which he was enticed, he finds at last that:

'Pleasures are like poppies spread,
You seize thejSower, its bloom is shed; •
Or like the snow-falls in the river,
A moment white—then melts for ever.'

Disillusion often comes too late. Wisdom is *personified*, and her words are tender and kindly in which she addresses the young man setting out on life. Admonition had been given which sounded loud and clear, like a siren warning the mariner of dangerous rocks ahead. The years pass by, instruction is not heeded, and so the fool has gone on until his last opportunity has been thrown away, and all his prospects blighted. Now in stern tones his wise counsellor cannot offer help. He must eat the fruit of his own doings. It is *wisdom* that mocks him in his wretchedness, and now he reaps what he has sown. 'Ye set at naught all my counsel and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.' (Prov. i. 25-27). If health has been wasted, and the brain benumbed, by a life of profligacy, these are not restored in a miraculous manner. Wisdom has to do with laws, and consequences are inevitable. Force and law never show mercy. The cause must be removed in time if the consequences are to be averted. If it were only with wisdom that transgressors had to do our condition would, indeed, be a sad one. Mercy and love are both divine attributes and are manifested in God and Jesus our Saviour. In the parable of the prodigal son a father's love is shown for the returning wanderer. Jesus wept over Jerusalem as He foretold her doom. The justice of God will not permit the impenitent to go unpunished, but He is long-suffering, not willing that any should perish, but that all should come to Him— Let us not act as fools but as

wise, redeeming the time, because the days are evil.

'Tis knowledge forms the common mind,
Just as the twig is bent the tree's inclined.'

JAS. WARDROP.

The One Church.

MANY people believe to-day that there is nothing in a name. They will tell you that it does not matter what you believe, just so you are sincere in your beliefs. This is saying one Church is as good as another, and it does not matter which one you choose. Friends, this is just a roundabout way of saying: 'Anything in religion is all right.' No doubt many have heard the song: 'You go to your Church and I'll go to mine, and we'll walk down the paths of life together.' If a person believes the Bible, he cannot believe this, because the Bible does not teach a doctrine like unto this. The Bible teaches there is one Church. In Eph. iv. 5, we read: '*One Lord, one faith, one baptism.*' In Acts ii. 47, 'And the Lord added to the Church daily such as should be saved.' (Notice that the word 'Church' is singular.)

To-day there are some two hundred different denominations proposing to worship the only true and living God. Friend, I want to ask a question: Do you think Christ came to this earth to shed His blood and die that two hundred different sects of people should endeavour to worship Him? Christ taught unity: 'So we, being many, are one body in Christ, and every one members one of another.' (Rom. xii. 5.) 'For we being many are one bread, and one body: for we are all partakers of that one bread.' (1 Cor. x. 17) 'For ye are *all one* in Christ Jesus.' (Gal. iii. 28.) Can you not see we are to be one in Christ?

I have heard many people say: 'How do you know which Church is right?' You say your Church is right, and others say their Church is right,'

There is only one way right, and that is the way the Word of God teaches.

The Bible teaches us there is one Church, and that Church was established on the day of Pentecost. (Acts ii.) If we are to be one to-day, we must be as they were, we must practice the things they did; we must get all our authority from God's Word and not from that of man. The only creed we need to-day is the Bible. We should be able to go to the Bible

and find the Church we are to be a member of, and then wear that name. We should go to the Bible and find the plan of salvation.

Can you find the name of your Church in the Bible? Can you find the items of worship you are practicing in the Bible? If not, friend, you are not in the one Church. You are not in that blood-bought institution.

Gospel Advocate.

Evils Attending the Modern Dance.

WHEN preachers are afraid to speak out against any form of sin the Church has lost its saving power. The mission of the Church is to purify society and save the world from decay. When it ceases to fulfil its mission it has no more excuse for existing. When the preachers are led by evil influences, and refuse to denounce them, they are not worthy to be called ministers of the gospel.

From the popularity of the dance in recent years one would suppose there could hardly be any other sort of indoor 'recreation.' At gatherings of every kind, whether it be a civic organisation, a lodge, a school, a presidential party, or a church social, the dance seems to be about the only recreation any of them know anything about. To-day a young man may be quite brilliant, and destined to accomplish big things, but if he is not a good dancer he is ostracised from 'good society' by the socially elite. On the other hand, if he is a good dancer and a passionate lover, he is a 'riot.'

There was a time when all the denominations banned dancing altogether. Later they winked at it. Now, many of the denominations sponsor it. Their excuse is, they must do something to 'hold the young people.' They tried all sorts of athletics, games, dinners, suppers, shows and entertainments, and found that these did not work, so now they are trying the

modern dance. When once the Church departs from the New Testament pattern there is no limit to what it will do or where it will go. Already some have put in pool tables, marble boards, gambling devices, and betting booths. About the only thing left is a brass rail, and I predict it will come' soon.

We often hear the question, 'But where is the harm in dancing?' This quest has been answered ten thousand times, and as often ignored. 'Show me the harm in dancing and I'll quit,' so the old hackneyed statement goes. Sure, who wouldn't? But showing a person something he is determined not to see is like trying to show a person the sun who is stone blind. The fact that he cannot see the sun does not prove that there is no sun. Millions of people have, seen it, and know that there is a sun. There are millions of people in this country who have never seen a war, but there are millions of us who have. And all of us have seen the baneful effects of war, whether we admit it or not.

'Well I know I can dance without it doing me any harm,' is a trite remark we often hear. A few years ago a well-known dance proprietor in Chicago said, 'Anyone who says that youth of both sexes can mingle in close embrace—with limbs entwined and torso in contact—without suffering harm lies, Add to this the

wriggling movement and sensual stimulation of the abominable jazz orchestra with its voodoo-born minors and its direct appeal to the sensory centres, and if you believe that youth is the same after this experience as before, then God help your child.'

In a text book on *The Psychology of the Adolescent*, written by Leta S. Hollingsworth, Associate Professor of Education in Columbia University, whose works are recognised by all the colleges and universities in America, she says, 'Dancing is thus an exciting and pleasurable recreation, as it affords a partial satisfaction to the sex impulse. . . . It seems that a partial satisfaction of a normal craving is better than no satisfaction.' While apologizing for the dance she thus confesses its sensuality.

A few years ago E. C. Faqua, who is now living in Fort Worth, wrote a treatise on *Mixed Dancing*. In his treatise he said, 'Seventy-five per cent of the fallen women of this nation are said to have been recruited from the dance or introduced to a life of shame through means of the enticement of the dance. The dance halls are universally known to be feeders of prostitution. They are invariably visited by denizens and agents who lurk there for prey because of the richness of the field there provided.'

The argument is sometimes put up that we should have 'supervised dancing' in our schools and churches and then our young people will not attend the public dance halls. Hm! Who said they would not? We are only fooling ourselves when we say such a thing. If we encourage dancing in our schools and churches we cannot keep them away from the public dance halls. Neither can we keep men and women of disrepute from attending the dances sponsored by a church, school, or any other social institution. This is an impossibility. It often happens that men and women of the underworld are as well-behaved on the dance floor as those of 'good society'—in fact they are often better behaved. This only, makes them

more dangerous. It is here they go to prey upon the unsuspecting, and their subtle manners beguile the unwary. They are wolves in sheep's clothing. Do you think it safe for your boy or girl to mix with these moral lepers? Do you think they can always pick out these degenerates, veneered with cosmetics, pretty clothes, and cunning ways?

Maybe some think that the picture here is overdrawn, and has been painted too black. I confess that I have presented the case in its finality. But these evils are the legitimate fruits of the dance. It is a corrupt tree, and so are all its fruits. It never bears any other kind. In some instances the fruits are destroyed before reaching maturity, whereby the extreme evils of the dance are not fully known; but it is not the fault or virtue of the tree that its fruits do not mature. Talk about 'wholesome' dancing? You might as well talk about a wholesome saloon or bawdy house. All dancing is sensual and devilish.

Who ever heard of a band of dancing Christians leading a revival in the Kingdom of God? In proportion to one's love for the dance the 'less is the love for the Church. If you were to take all the dancing Christians in a place you could not scare up enough religious enthusiasm to hold a mid-week prayer service. A dancing foot and a praying knee do not grow on the same limb.

Mothers often apologize for giving their daughters dancing lessons. 'O,' they say, 'My daughter is so clumsy; I'm just doing it to make her more graceful. And, too, it is such a healthful exercise. I never intend for her to become a dancer.' This is about as sensible as it would be for a father to buy a gun for his son by the time he is old enough to walk and start drilling him to be a soldier, with the excuse, 'He is so awkward; I want him to become agile, and healthy, and know all about the life of a soldier; but I never intend for him to be a soldier.' How do we expect to train our children in certain

activities all their lives and then expect them not to practice them when they grow up? Let Solomon answer this question. He is about the most capable person I know to answer it. Listen to what he says:

'Train up a child in the way he should go, [v
And when he is old he will not depart from it

But some modern mothers think they know better. They think they can train their children to be graceful dancers, without them ever becoming dancers. It is a tragedy that many Christian mothers spend more time and money in training their children to become good dancers than they do in teaching them the Bible. Yet they expect their children to become Christians; but they do not intend them to become dancers. I had rather my daughter would be as clumsy as a cow than the most graceful dancer in the world.

The late Billy Sunday used to say, 'The dance is the moral graveyard of many innocent girls.

'Passion is the basis of the popularity of the dance. ;

'Three-fourths of the girls who are ruined in New York got their downfall in the dance. ,— -

'A dancing Church member is not a soul winner.

'The dance permits and allows freedom that will be such as to allow divorce anywhere else.

'Cards and dancing are doing more to stifle the spirit of life of the Church than the saloon.'

Firm Foundation, U.S.A.

Romeward.

THE Church which began gloriously in Jerusalem gradually reached Rome, with its papacy and performances, enough to make the angels weep. Luther and protestant reformers flung a lot of Romish rubbish to the moles and the bats. Alexander Campbell and his colleagues strove hard to bring the Church back to the

ground on which it stood at the beginning, and they magnificently succeeded in restoring the Church to New Testament simplicity and purity.

When Alexander Campbell died in 1866, Archbishop Purcell, his opponent in debate on Roman Catholicism, after noting how Churches started by Campbell and his colleagues were then in buildings and worship aping Rome, said, 'Now I contend the Church is drifting, drifting away from the Apostolic simplicity of which its founder dreamed, and has joined the race all Protestant Churches are making toward something grander and more majestic.'

That was then true of Churches in America, it is now true of many Churches of Christ in Britain. Evidence of this is continually paraded in the pages of the official magazine. In a recent issue of *The Christian Advocate* (June 21st, 1940), there is an account of 'Opening of New Church Building at Gowa, Nyasaland.' We quote two paragraphs: •The chancel, with two side vestries, is on the east side, below windows set in the high gable. The main entrance is an arched doorway in the west gable, and on the outside, above a set of five windows, is a cross inset in the gable, done in bevelled brick and faced with cement. . . . The first thing to catch one's eye upon going in was the veiled and spotless radiance of the communion table in the centre of the chancel; to the right the deep mahogany of the pulpit, resplendent in all its newness; to the left the lectern and officiant's prayer desk (also of local mahogany); and behind pulpit and lectern, on either side of the chancel, the seats for the servers.'

No wonder some folks cannot sing:

'No lofty pile, nor glittering fane,
Is ours in tribes to seek;'

and that these lines have been omitted "from hymn 257 in *The Christian Hymnary*.

The Restoration Movement badly needs **restoration**,
EPITOR,

Young Folk's Corner,

Solution to Last Month's Puzzle.

Sadoc (Matt. i. 14).

Tidings (Luke ii. 10).

Arise (Matt. ii. 13 and 20).

Rama (Matt. ii. 18).

The wise men were led by the STAR
(Matt. ii. 9-10).

Bear ye one another's burdens.

TO hurry alone on a selfish track.

Makes a weary, dreary day;

To carry another's heavy load

Can take your own burdens away.

Do you know?

The shortest book in the Old Testament ?
(ABOAHID, letters mixed up).

The shortest chapter in the Old Testament?
(Somewhere in SMAPLS, letters mixed).

The shortest verse in the Old Testament ?
(Somewhere in HRCNOILCES).

The shortest verse in the New Testament?
(Somewhere in HJNO, letters mixed).

Answers next month.

Keep on Shining.

NO doubt most of you, boys and girls, will have often sung those well-known words, 'Jesus bids us shine, with a pure, clear light.' Well, that is the task that the Saviour has set for each one of us. He says to those who would follow Him, 'Let your light so shine, before men, that they may see your good works, and glorify your Father which is in heaven.' An apostle speaks of the followers of Jesus, 'shining as lights in the world.'

If every boy and girl made this their motto:

SHINE FOR JESUS.

how much brighter we could make our homes, the lives of others, and the world about us.

Many years ago on a very stormy night, a ship was approaching the harbour of Cleveland, U.S.A. It was very dark, and as the ship neared land, the captain noticed that there was only one light visible to guide the pilot, this coming from the lighthouse. He knew that there ought to be other lights, called 'lower lights' burning at the harbour mouth, placed there to guide the ships safely into harbour. 'Are you sure it is Cleveland harbour?' he asked the pilot. 'Yes,' came the reply. 'But where are the lower lights?' enquired the captain. 'Gone out' replied the pilot. 'Can you make the harbour safely then?' asked the captain; to which the pilot answered: 'We must, sir, or perish.'

The pilot bravely steered the vessel on her course towards safety. But alas, in the darkness of the harbour mouth, he missed the channel, the ship ran right on to the rocks, and many lives were lost in the stormy seas. The lighthouse was shining brightly, but the lower lights had failed, and tragedy resulted.

On life's voyage, Christ, God's Lighthouse, always keeps shining, but if you and I, who are the 'lower lights', fail to shine brightly, others who seek Heaven's harbour may be misled. Shall we strive to keep on shining by our good example pointing others to Jesus? Remember a bad example is a darkened lamp. Keep your lamp alight by the fuel of daily prayer. Let us ask ourselves: 'Shall my 'lower light' fail ?

Let your Mower light' be burning,

Send a gleam across the wave:

Some poor, fainting, struggling seaman,

You may rescue, you may save.

Month's Motto:

TRUST in the Lord with all thine heart. (Proverbs Hi. 5),

Untruth for Truth

UNTRUTH in worship ! What a dreadful thing

To lie to God in what we say or sing.
Death, sudden, awful, everlasting, fell
On two who lied to God, and knew it well.
They said that, at the Holy Spirit's call,
From love to God, they'd given their all.
But led by Satan, who'd filled each heart,
They said so falsely, and kept back a part.
In vain, they thought Jehovah to deceive,
That He would a lie for truth receive.

Yet some in worship now both say and do
What, did they search and think, they'd find untrue.

How many Scriptural a rite declare,
Though search in Scripture never found it there.

What says Jehovah, in His written Word,
Concerning those who grievously have err'd ?
Repent, put trust in Jesus, be immersed,
And bliss I give you, though for sin accursed.
But man is careless and of hard set will,
Reluctant all God's pleasure to fulfill.
He says some other way will do instead
Of that in which Jehovah bids him tread.
What others do for you, or in your name,
He says, is as your own act—just the same.
When still an infant, a mere child of earth,
Unconscious, destitute of Heavenly birth—
Incapable of one religious thought—
You to baptismal rite, so-called, were brought.

And now, when God you hope has on you smiled,

That which your parents did for you, their child,

Is said to be so much your act and deed,
That you from doing what God bids are freed.

They might as well, with solemn air relate,
That your great grandma beef and cabbage ate,

That her good dinners will your strength renew,

And nothing need be eaten now by you.
Again, 'tis said, we may do which we please,
May sprinkle water on one laid at ease;
Or plunge him in the water as a grave,
And bury with His Lord, who died to save.
The word baptise is Greek, and means not pour,

Nor sprinkle, but to dip a thing all o'er.
And they who, to baptise, drop-sprinkling call,

Po not, so naming it, speak truth at all,

But still another falsity men need
To try to cloke and veil an evil deed.
Paul says that those who Christ did Master call

Had one immersion, common to them all:
That, as they had all but one God and Lord,
So in this rite they all were in accord.
But what say those who now this rite deline ?

Why, that they have this 'one baptismal sign.'

Two things unlike are said to be the same,
The false is honoured with the true one's name.

Untruth is uttered untruth to disguise,
Jehovah still is compassed round with lies.

Good God I What charity! perhaps they'll say,

What bigotry I Away with him, away I
What some call charity, if the truth were told,

Is backing up the errors others hold.
'Tis love, 'tis duty, shrilly to alarm,
And signal give, when error threatens harm;
Lest unarrested it runs madly on
Till fear of God and love of truth be gone.
Omnipotent! Do Thou each thought subdue,

And make us hate the false, and love the true.

SELECTED.

The Ways of God.

IF any should ask how God accomplishes all this—how it is that He allows no absolute evil to befall any of His children—I must, in that event, plead ignorance. I can answer the question but in part. It is not to be expected that the finite should comprehend the infinite. It is not to be expected that such beings as we are, who live in houses of clay, whose foundation is in the dust, should, in any case or under any circumstances, comprehend the vast schemes, and purposes, and resources of Jehovah. Mystery is written on all the works and ways of God. It is seen in the heavens above us. It is seen in the earth beneath us. It is seen in our own constitution. It is seen on every page of the three great volumes of creation, providence, and redemption. Such themes, there-

fore, as the one proposed are too high for us—too wonderful for us to comprehend perfectly.

The subject, however, is not entirely beyond our knowledge. We may all understand it in part—perhaps, indeed, as far as necessary for our comfort and our happiness. Something very similar to it is seen in the care that every parent exercises over his children. Owing to their ignorance, inexperience, and waywardness, they are constantly exposed to danger, accidents, and harm. But their father loves them and cares for them. His

knowledge becomes their instructor; his experience, their monitor; his wisdom, their guide; and his power, their shield and protection. Now, we have only to suppose that the attributes, capacity, and resources of the father are infinite, and then, on this hypothesis, all is well with the children. Then, indeed, they will not only be saved from a thousand ills and misfortunes, but all things will also work together for their good, under the government and administration of such a guardian. R. MILLIGAN.

Under Law to Christ.

SO frequently are questions asked relating to our obligation to observe this or that part of the Old Testament law that we wonder when some Christians will learn the primary lesson that we are under law to the Lord Jesus only.

When Jesus was transfigured, there appeared Moses, the lawgiver of the Old Covenant, and Elijah, one of its greatest prophets, and from the excellent glory God's voice rang out clear and plain: 'This is my beloved Son, in whom I am well pleased, hear ye him.' 'In time past—the old dispensation—God spoke unto the fathers in the prophets. 'In these last days'—the New Covenant dispensation—God has given His final message in His Son. (Heb. i. 1-2).

'The law was given by Moses, grace and truth came by Jesus Christ.' (John i. 17).

Paul, an inspired Jew, brought up under the Mosaic law, affirms 'Ye are not under the law but under grace.' (Romans vi. 14). In the early days of Christianity, false teachers unsettled the minds of disciples by insisting 'that it was needful to circumcise them, and to command them to keep the law of Moses.' A conference was held in Jerusalem to consider this matter, a report of which is given in Acts xv. It is made clear that these false teachers.

who were subverting the souls of the disciples, by telling them they must 'keep the Law,' were acting without authority (verse 24). The decision is given thus: 'It seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which, if ye keep yourselves, ye shall do well' (verses 28-29). This makes it clear that we are under no obligation to keep any part of the Mosaic law: for the things named above were prohibited during the patriarchal age, before the law was given. Association with idols and immorality have always been displeasing to God; while the eating of blood was forbidden in the days of Noah. (See Genesis ix. 4).

Distinction between clean and unclean meats, under the law, kept Jews and Gentiles apart. Peter in vision (Acts x.) was shown that all this has now been done away. Paul said he was 'persuaded -by the Lord Jesus that there is nothing unclean of itself.' (Rom. xiv. 14). Was he referring to the Lord's teaching: 'Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man'? (Matt. xv. 11). Anyway, these.

statements show that Mosaic prohibitions do not apply now.

We need to note that while Paul claimed liberty in regard to meats, he made it clear that if eating of certain things put a stumbling block in the way of others, then for the sake of those for whom Christ died we must abstain. (See Rom. xiv. and i Cor. viii.)

Paul well knew when he taught that Christ had made us free from the law some would mistake liberty for licence, so he emphasised that we are 'not without law to God, but under law to Christ.' (i Cor. ix. 21). Paul was continually in conflict with men who would mix the law and the gospel. The letters to the Romans, Galatians, and Hebrews, supply abundant evidence of this. His teaching and exhortation, 'Stand fast in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage,' are much needed to-day. Really, the way some talk and teach, the New Testament might never have been written. If they have ever read it they certainly know nothing of 'rightly dividing the word of truth.' They go back to the Old Covenant Scriptures for Sabbath keeping, to learn the nature of the kingdom Christ came to establish, and even for their hope. In fact they are living where the Jews were before Christ came. 'Hear ye Him,' and remember that His teaching, the laws of the Christ, are contained in the New Covenant Scriptures. The Old Covenant has served its purpose and passed away. It was our 'School-master (tutor) to bring us unto Christ, but after that faith is come, *we are no longer under a schoolmaster.*' (Galatians iii. 24-25). Why then 'turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again?' (Gal. iv. 9). If we are under obligation to observe any part of the old law, we are surely under obligation to obey the whole of it. (See Gal. v. 3). No, when God made a New Covenant He made the first one old, out of date.

obsolete. (Hebrews viii. 13). Nothing in the Old Covenant is binding on us unless it has been brought over and re-enacted in the New.

With reference to some things named above, it is significant that most of the New Testament writers were Jews, and that we search their writings in vain to find any suggestion of the Jews returning to Jerusalem, and the Christ coming to set up a kingdom there. Strange, in view of the fact that after His resurrection, 'He interpreted to them in all the Scriptures the things concerning himself,' and opened 'their mind that they might understand the Scriptures.' (Luke xxiv. 27-45).

Remember, too, He promised that the Holy Spirit would 'guide them into all the truth/ 'teach them all things,' and 'show them things to come.' (John xvi. 13-15). In all things we are under law, not to Moses or the Prophets, but unto the Lord Jesus and the Apostles whom He chose and inspired. A real grip of this fundamental truth will solve many problems. EDITOR.

Life and Victory through Christ.

TWO things have been demonstrated by medical science of more recent times—the first, the possibility of imparting life from the living to the dying; the other, the possibility of imparting the victory of one who has conquered a disease to one who is liable to be attacked (or has already been attacked) by it. The former is done by blood-transfusion—when one whose life is ebbing is joined to the bloodflow of another who has life more abundant. (For 'the life of the flesh is in the blood.' Lev. xvii. 11.) The other is by impartation of blood-serum from a body that has victoriously outweathered some certain disease to another who is in danger of succumbing to it. Both these methods have become common-places in medical treatment,

Now what is thus done physiologically is also possible (and necessary) spiritually; and the word of God had long anticipated this way of salvation. Those who are dead in trespasses derive life from Him to whom they are spiritually joined, the Lord Jesus Christ. As the branch from the vine, as the member from the body, they draw from Him, His life abounding! They live by Him, and He lives in them. Also His power to overcome becomes available to them—for He has overcome the world (John xvi. 33). He is the Christian's strength and victory.

This spiritual union with Christ and consequent impartation of His life and victory, to those who are joined to Him, is just as actual and real as that which concerns physical bodies. And though human senses cannot perceive the process, the results, in innumerable cases, have become manifest to man's observation.

Apostolic Review

Boil it Down!

'BREVITY,' said Shakespeare, 'is the soul of wit.' It is the direct product of well-digested and thoroughly-systemized knowledge. 'He that hath knowledge spares his words.' (Prov. xvii. 27.) A short saying may contain much wisdom. The finest things in literature, both sacred and secular, are characterized by brevity. Take for example the Sermon on the Mount, Paul's panegyric on love, and Lincoln's Gettysburg speech. If one would have his words penetrate, he must concentrate. Even the rays of the sun have power to strike fire only when they are converged and concentrated.

On the other hand, long-drawn and tedious disquisitions are not regarded as necessary evidence either of superior learning or of unusual ability. They may betray a lack of these. 'For a dream cometh with a multitude of business, and a fool's voice with a multitude of words.' (Eccles. v. 3.)

An abundance of leaves will not make up for a lack of fruit. The fig tree that was cursed bore leaves. Not much can be said for any writing whose chief quality is length. Length however, is not a vice within itself. It may be justifiable, but not always.

The articles that are shortest, other things being equal, are likely to be printed first and read most frequently. This is the season when reading is at a lower ebb. Brother, boil it down!

Gospel Advocate.

Who Am I?

I CAME from God.
I dwell in a tenement of clay.
Earthly things give me no contentment.
The Word of the Eternal is my bread.
I find my happiest moments in communion with God.
I am guided by faith, cheered by hope, and comforted by love.
No man can touch me to destroy me.
Love alone can reach me and draw me.
I can sin or be holy.
I can ascend to heaven or descend to the depths of hell.
Sin separates me from the Father, filling me with fear.
Purity, pity, and compassion are the garments which beautify me.
I am sustained by hope.
I have never seen a perfect day, but for the brighter and better world, I long, I sigh, I yearn.
Men do not always understand me or my purposes.
Only to the Father am I fully known.
I am of more value than the whole world.
This world is not my home,
Eternity dwells within me.
Some day I will leave this tenement of clay and go to God, who is my home.

I AM A SOUL.

Firm Foundation.

GOD has not given us our present strength to meet the future, but to meet the present.

Nyasaland.

THE War appears to have upset the air-mail service between London and Nyasaland, and evidently ordinary letter-service, too, though the latter is not very many days late, at the moment of writing.

The last letter of Bro. Ronald, dated May 4th (see July S.S.) contained some good news of souls born afresh into the Kingdom of God. Our readers will be glad to know of such good progress. When the report of their Annual Conference, proposed to have been held June 26th to 29th, comes to hand, I am sure it will be an encouraging one.

I ask our British brethren not to forget our Nyasaland fellow-Christians in their prayers, that they may grow in the grace of God and knowledge of His Word, and that they may be sustained in their work of spreading the Gospel.

They have been faithful to the teaching they have received, and their progress has been maintained. Their proposed venture for Christ in the northern part of Nyasaland, has received such support from South Africa that Bro. Ronald will by now, I hope, have received my letter of June 3rd, telling him to go into the harvest fields of Northern Nyasaland, and gather in the sheaves of golden grain for the Master.

We in the homeland can pray and contribute to the fullest extent of our power.

I am very glad to acknowledge contributions from two faithful subscribers, on June 15th, 'Anonymous,' Heckmondwike, 10s.; June 19th, 'A Friend,' Glasgow, 10s.

W. M. KEMPSTER.

'News.

Bristol, Bedminster.—We have much pleasure in reporting the baptism of Miss Margaret Brew, who for some time has been attending our meetings. Her final decision was made after hearing an address of Bro. Webley's, who visited us on Tuesday, June 25th, and she passed through the waters of baptism the following Sunday. We pray that our Sister will be very happy in her new life with us, and that she may be the means of bringing others to the Master.

EDNA M. WILLS.

East Ardsley.—On Saturday, July 6th, we held meetings to welcome Bro. A. E. Win-

stanley, who is to labour with the Church during the month of July.

There are times when we leave a meeting feeling disappointed and despondent, and long for the old days, many years ago, when men were not ashamed of Christ and His Word.

The writer can remember the time when the half-yearly conferences of the Yorkshire Churches were awaited with eager anticipation. Those were the days when companies of young brethren would walk miles to a meeting, and come away feeling that it had been worth while.

Our meetings at Ardsley brought back memories of those days, not just because of the number present, but because the standard of truth was lifted and help up by our speakers. We rejoice and thank God that so many have not bowed the knee to Baal.

On Lord's Day, July 7th, we had further cause for rejoicing when five young women from our Sunday School expressed their wish to follow Christ.

They were baptised at Morley on Wednesday, July 10th, and will be received into fellowship on Lord's Day next.

L. W. MURPHY.

Change of Address.

Bro. W. B. Jepson, 'Havendale,' 26. Pearl Avenue, East Kirkby, Notts.

Churches of Christ Hvtnn Book.

THERE is a small stock of the old Hymn Book in the small type (double column edition only) for disposal. Limp cloth at 9d. each and cloth boards at rs. each, postage extra. As the book will not be reprinted, Churches should order now from the Book-room: 20 Brighton Road, Birmingham 12.

'The Old Paths'

ADDRESS BY BRO. W. CROSTHWAITE.

Price: One penny each, post free.

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

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

Price: Single copy, 3s. 6d., two copies, 6s. three copies, 9s. per year, post free.

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

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

All orders and payments to the Treasurer 1

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

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

IVASALAND MISSION. Contributions to W. M. KBMPSTBR,
12 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.

