

THE SCRIPTURE STANDARD

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

A Grand Assurance.



WRITING in the midst of affliction, opposition, and persecution, the inspired Paul said, 'We know that all things work together for good, to them that love God, to them who are the called according to His purpose.'

This passage is often mis-applied and misinterpreted. It does not state that 'all things work together for good' to everyone; it is only 'to them that love God . . . the called according to His purpose.' God's purpose is to take out of the world 'a people for His name.' He called the Israelites out of Egypt, and conditional on their obedience offered great privileges; these which they forfeited by disbelief and disobedience now belong to those in Christ. Using almost the same words as spoken by God in Exodus xix. 5-6, Peter said of those in Christ, 'Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light.' (1 Peter ii. 9 R.V.)

God is calling by the Gospel; persons are not chosen to believe and obey, but all who believe and obey are chosen.

'Ye are all,' said Paul, 'the children of God by faith in Christ Jesus, for as many of you as have been baptised into Christ have put on Christ. There is neither Jew nor Greek . . . ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.' (Gal. iii. 26-29).

It was of these Paul affirmed that all things work together for their good.

Further, it is not claimed that any one thing alone is for our good. There is co-operation, 'all things *work together* for good.' Things painful and pleasant, dark and bright, shadow and sun, work together, balancing each other. The purpose is our 'good,' not ease, pleasure, or fame, and not for good according to our idea, but God's. 'My thoughts are not your thoughts, saith the Lord.'

Speaking of earthly parents, Jesus said, 'If ye then, being evil (imperfect as you are), know how to give good gifts unto your children, how much more shall your Father, which is in heaven, give good things to them that ask Him?' 'Good things,' not what the child craves for, but what the Father deems best.

Critics speak of the impossibility of reconciling the problems of human

suffering with the idea of a loving heavenly Father ruling over all. One such said, 'I claim that this heavenly Father is a myth, that in face of a knowledge of life and the world we cannot reasonably believe in Him. There is no heavenly Father watching over us His children. He is the baseless shadow of a wistful human dream.' We would say that a God and Father shaped according to some human ideas, who allowed His children to do what they pleased, to disregard His laws, and never corrected nor punished them, 'is the baseless shadow of a wistful human dream.' 'If ye endure chastening,' it is written, 'God dealeth with you as with sons, for what son is he whom the father chasteneth not?'

Paul was not blind to the sufferings of humanity. He was in the midst of 'tribulation, distress, persecution, famine, nakedness, and sword,' he saw the whole creation groaning and travailing in pain. The mystery is great, and has ever been a source of perplexity and temptation even to the children of God. Why should the ungodly prosper and escape trouble, while the child of God is often in poverty and pain? Faced with this problem we are shut up to Atheism or Christianity. The one a doctrine of despair, a real black-out, offering neither help nor light; the other supplying comfort and hope, assuring us that 'standeth God within the shadow, keeping watch above His own.'

Critics overlook the fact that all we suffer from is the result of either our own or someone else's wrong doing.

Milton wrote of 'that first disobedience, and the fruit of that forbidden tree whose mortal taste brought death into the world, and all our woe.'

Down the ages the words of Burns have been true: 'Man's inhumanity to man makes countless thousands mourn.'

Men still lust, and kill, and fight and war, for gain and fame. Who could have believed that after the

experiences of the great war, of 1914-1918, which we were then assured was 'a war to end war,' and to create a new and better world, that in 1941 we would be in the midst of a greater, sterner, more ghastly and cruel conflict? Can we believe in view of present happenings that God reigns, and is making all things work together for good to them that love Him?

The free agency of man is one of the clearest and most patent facts in human experience; and behind all is God making all things, even the wrath of man, fulfil His purpose.

The story of Joseph well illustrates this. His brethren, and Potiphar's wife, meant evil and ruin; God meant it for good, and all was overruled for His advancement and the salvation of the people.

Herod, Pilate, Jews and Gentiles, conspired against Jesus, and with wicked, lawless hands, crucified the Lord of life and glory; yet in their blind ignorance they fulfilled what God had before determined to be done. This did not excuse their crime. We are not to do evil that good may come. It is never right to do wrong.

The Cross of Calvary, which to the minds of that generation meant defeat, disaster, and disgrace, is seen in the light of history to be the greatest triumph ever won, and the introduction into the world of the greatest regenerative force ever known. There is harmony and purpose in all things. We see only a part of a vast machine, the great Engineer sees the whole of it. In the present world crisis, when our Lord's words are being so terribly fulfilled: 'Upon the earth distress of nations, with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth,' we are bidden to 'look up, and lift up our heads; for our redemption draweth nigh.'

The reign of sin and suffering is not eternal. A day is coming when

creation's groans shall be ended, when death shall be swallowed up in victory, and all tears wiped away. Meanwhile, 'the sufferings of the present time,' which 'are not worthy to be compared with the glory which shall be revealed in us,' are bringing us into closer fellowship with God, develop-

ing in us the Christ-like character, and supplying countless opportunities of doing good to others. If not now, yet in the light of the eternal day, we shall see that all things have worked together for good to them that love God, who are the called according to His purpose. EDITOR.

Winning Souls to Christ.

THERE were ninety and nine that safely lay in the shelter of the fold. But one was out on the hills away, far off from the gates of gold.'

It has been true from the beginning that, when man sinned, God came seeking him. In the Garden of Eden, He asked of Adam, 'Where art thou?' And of Jesus, over in the New Testament, we read that He came 'to seek and to save that which is lost.'

It is not enough, then, for us ministers to make a call or two, or leave a card at the door if the people are not at home, and ease our consciences by saying, 'Well, perhaps they are just dead timber, anyway.' Some churches seem to have this kind of sign on their buildings: 'If any lost sheep are in this vicinity, we want them to know that we will be glad for them to make use of our facilities, if they find it convenient to do so.' But of Jesus it was said, 'He sought the sheep until he found it.'

I love to think of the first and last words of a man as recorded in the Bible. The first words were those of Adam, spoken in sin to His God who had come seeking him. He said, 'I was afraid and hid myself.' That is the way with the sinner. He hides from God, he does not delight in the presence of God. Contrast these first words of man with the last words of man. Over in the closing words of Revelation, Jesus announced to the righteous John that he was going to come to this earth again some day, and John said, 'Even so, come, Lord Jesus.' What a difference! The first man in sin was hiding from God, and

the last man in righteousness was delighting in His appearing.

I love to think of the first brothers in the Old Testament and the first brothers in the New Testament. The first brothers in the Old Testament, of course, were Cain and Abel. We remember that, when Abel offered a more excellent sacrifice than Cain, the latter rose up in anger and slew him. And, when God came calling Cain to give an account of himself, he indignantly answered, 'Am I my brother's keeper?' We go over to the New Testament, to the first chapter of John, where we read of Andrew, that he found his brother, Simon, and brought him to Jesus.

I love to contrast the first book of the Bible, Genesis, with the last book Revelation. Genesis is the story of paradise lost, while Revelation is the story of paradise regained. One of the great promises of Jesus to the Church in Revelation is, 'To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God.'

Genesis is the story of life to death, while Revelation is the story of death to life. Genesis is the story of how a garden of God was changed to a barren wilderness, while Revelation is the story of how the wilderness was transformed and blossomed into a paradise of God.

Why this great change? we ask. What brought about this transformation? The answer is, God sent His Son into the world to reconcile the world to the Father. And that mess-

age of reconciliation has been committed unto us.

Winning souls to Christ is the primary task of the Church. 'The fruit of the righteous is a tree of life, and he that winneth souls is wise.' This is not merely a hungry world to be fed, or a naked world to be clothed—*this is a lost world to be saved*. We do not mean by this statement to minimise the importance of ministering to the physical needs of people—God forbid! For what one of you has not been stirred by the words of the Master, when He said, 'Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me'?

But, when the prodigal sons of this world are restored to the Father by true conversion, the killing of the fatted calf will be a social 'by-product,' if you please, that will naturally follow the restoring of the lost. Let us not be guilty of putting the cart before the horse.

The difficulty with the advocates of the so-called social gospel, as I see it, is that they reverse the Scriptural procedure. 'Here is a young man in need,' they say. 'Let us kill the fatted calf, bring forth the best robe and put it on him, and shoes for his feet.' But after all this is done, what do they have? Just a well-fed, well-clothed, young man—in a hog pen! I want first of all to get him out of that hog pen. I believe this is something of what Jesus meant, when He said, 'Seek ye first the kingdom of God and his righteousness, and all these other things will be added unto you.'

The lost are to be won to Christ, and His gospel. This is a world of change. Thrones are tottering, kingdoms are falling, and the maps of to-day are not the maps which you and I studied when we were in school. Things closer to us are changing—our business, our homes, our customs. In a world that seems to have lost the meaning of the word 'stability,' how sweet are the strains of that familiar song:

Change and decay in all around I see,
O Thou who changest not, abide with me.

As we go out to win souls to Christ, it is good to proclaim that there are some things that cannot be shaken. We preach a Christ who cannot be shaken. He is the same yesterday, to-day, and forever. He is still the sinner's Friend. He is still the way from man to God. We preach a Word that cannot be shaken: 'Heaven and earth shall pass away, but my word shall not pass away.' We preach a Church that cannot be shaken: 'The gates of hell shall not prevail against it.'

This is no time for defeatism and pessimism. Expect great things of God; pray for great things and He will not disappoint you.

A young preacher was complaining to an older preacher. He asked, 'Why don't I have more conversions in my services?' The older preacher asked, 'You don't expect to have conversions at every service, do you?' The young man replied, 'No; I don't expect them at every service.' 'And that is the very reason why you don't have them,' the older preacher said. 'You ought to expect them.'

God can deliver no message through a prostrate, defeated Church. It was a sad day for Israel back yonder. By the rivers of Babylon they wept, and hanged their harps in the midst of the willows thereof. It was a great day for the prophets of gloom, and many were the enemies of Israel who cried, 'Where is now thy God?' It was in such a day that God called to His prophet, 'Son of man, stand up on thy feet and I will speak to thee.'

We must take our Christianity more seriously, or the world will not take it at all. There was a Puritan preacher who once confessed, 'When I come out of the pulpit, I am not accused of lack of ornaments or elegance, nor of letting fall an unhandsome word. But my conscience asketh me: How could you speak of life and death with so little heart? How could you speak of heaven and hell in such a careless manner?'

A great sermon cannot be preached unless the preacher feels that the life of some soul depends upon it. It is a great moment when the surgeon takes in his hand the knife with which to perform a delicate operation. It is a great moment when the attorney stands before the jury to plead for the life of his client. But it is a far greater moment when the servant of God stands at the altar with the bread of life in his hand; who pleads in an even nobler voice than did Judah before Joseph: 'How shall I go to my Father, and the lad be not with me?'

There are many cults and 'isms' that plague us to-day, but the worst of all 'isms' is formalism—that spirit of indifference so aptly expressed by the bride in Song of Songs, when she says: 'I sleep; but my heart waketh. 'Tis the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled.' The beloved Saviour stood one day at the door of His bride, the Laodicean Church, and said, 'Behold, I stand at the door and knock.' He said, 'As many as I love, I rebuke and chasten. Be zealous, therefore, and repent.' I love that word 'zealous.' We need more zeal as we win souls to Christ. It was said of Jesus, 'The zeal of thine house hath eaten me up.'

Our preaching is too dry-eyed, and our conversation is often too dry-eyed. We need some tears in our voices. Jesus looked down upon the city of Jerusalem and wept, while we very rarely weep for any one. We need the spirit of Moses, when he cried out to God, 'If you are going to blot out the name of my people, then blot out my name, too.' Or the spirit of Paul, when he cried, 'I could be accursed from Christ for my brethren's sake.' Or the spirit of John Knox, when he cried, 'Give me Scotland, or I die.' Or the spirit of Jesus, when He looked upon the multitudes and was moved with compassion, and, turning to His disciples, said, 'Give ye them to eat.'

Christian Standard.

'One Solitary Life.'

HERE IS A MAN

who was born in an obscure village, the child of a peasant woman. He grew up in another village. He worked in a carpenter's shop until he was grown up, and then for three years he was a travelling preacher. He never wrote a book. He never held any office. He never went to college. He never travelled two hundred miles from where he was born. He never did one of those things usually called great.

HE HAD NO CREDENTIAL BUT HIMSELF.

While still a young man, the tide of popular opinion turned against him. His friends ran away. One of them denied him, another sold him to his enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property he had on earth while he was dying, and that was his coat. When he was dead he was taken down and laid in a borrowed grave through the pity of a friend.

Nineteen wide centuries have come and gone, and to-day

HE IS THE CENTRE PIECE

of the human race, and the Leader of the columns of progress. Still inviting with the most tender language, all nations of every creed, and all people whose personal plans have failed, to

TRY HIS WAY.

I am far within the mark when I say that all the armies that ever marched, and all the navies that ever sailed, and all the parliaments that ever sat, and all the kings who ever reigned, put together, have not affected the life of man upon the earth as did

THIS ONE SOLITARY LIFE.

C. E. W. DORRIS
in *Apostolic Times.*

The Second Coming of Christ.

THE nation in which we live is passing through very severe trials owing to this gigantic war. Death and destruction are raging in all parts of the kingdom. In its nature and extent the suffering caused is unparalleled. It is natural, therefore, for the average person, amidst these terrors and bereavements, to seek comfort and consolation in the strengthening of faith in Divine providence, and when they see the triumphs of wicked men, hope for a speedy end to this devastating war. Some will fly to politicians, or to military and naval experts, some to journalists, some to astrologers: and, of course, religious people will rely on the teachings of Holy Writ, or what they conceive to be such.

It is not to be wondered at that some should see in the mysteries of the Book of Revelation a prophecy of present sufferings and of the ultimate triumph of righteousness. The pity is that they fail to obey the Apostolic injunction to 'prove all things; hold fast to that which is good.'

The Book of Revelation always has had a fascination for men of a certain type of mind, and from a very early period people have endeavoured to expound its symbols and to solve its mysteries.

There have been more than thirty attempts to forecast, from a study of this book, the coming of the Lord. One of the principal was that of Hippolytus, in the third century, who gave the date as A.D. 500. The Creation being then, according to his belief, six thousand years old.

The year 1000 A.D. was one of unexampled excitement. Owing to the prevalent teaching of the Divines, the people refused to work, fields lay uncultivated, there was no ploughing, sowing, or reaping; all were eagerly looking for the immediate coming of the Lord. Joachim of Flores fixed the year 1260 for this great event; Luther, the year 1548; while, in England, the Fifth Monarchy men, as

they were called, expected the coming of Christ in 1666. An American, Dr. Miller, gave the year 1843. While Mother Shipton, famous for her prophecy of the steam locomotive and aeroplane, wrote,

'The world to an end will come
In eighteen-hundred-and-eighty-one.'

In our own days, we have had Pastor Russell teaching of the coming of the Lord in January, 1914; indeed, he affirms that the Lord has come, but is in hiding!

Among our own brethren, it was forecast that the Lord would come in 1866. A writer in the *British Millennium Harbinger* of 1863 gave this date. Just as is done to-day, he took the principle that a day represents a year, that the city of Rome is the scarlet lady, the Pope of Rome anti-Christ, and that the book of Revelation, by its symbols, vials, and trumpets, foretells the history of the Church till the end of time.

There must be something fundamentally unsound with these interpretations, for they all have been proved wrong. Yet, even to-day, people expound these marvellous signs and symbols as though nothing like it had been done before.

With the Editor's permission, I shall return to this subject next month.

J. A. WHITE.

David's Throne.

THE prophet Nathan brought the word of the Lord to David promising that his house and his kingdom should be established forever (2 Sam. vii. 16). Confirmed by an oath (Ps. xcvi. 37). Through the spirit of prophecy, David saw this and wrote in Ps. cx. 'The Lord said unto my Lord, sit thou at my right hand until I make thine enemies thy footstool.' And

again, in Ps. cxxxii.: 'Of the fruit of thy body will I set upon thy throne.'

Now we know that the people arrived at wrong conclusions concerning the meaning of the words of the prophets. Even the prophets themselves searched diligently to know what or what time the Spirit did signify in their own writings. One grievous error they made was to expect an earthly kingdom to be set up by Jesus at Jerusalem. These people were wrong then and others who follow their reasoning are just as wrong now. 'My kingdom is not of this world.'

Jesus and His apostles as well as the seventy were right when they preached, the kingdom of heaven is at hand. They did not miss it by 1840 years as was once thought by the Millerites. Nor did they make a mistake and place it 'at hand' when 1914 was the real Millennial dawn as taught by Russell. (They change their name just as they would their clothes, when the old sheep's clothing wears out.)

Isaiah had written that the Prince of Peace should be upon the throne of David. The angel told it to Mary before His birth. Peter on Pentecost by the power of the Holy Spirit proclaimed that David had referred to Christ as the one to sit on His throne. He made definite the meaning of the Psalm where 'the Lord said unto my Lord, sit thou on my right hand until I make thy foes thy footstool.' Stephen about to be stoned saw the Son of man at the right hand of God. When Jesus had made the one sacrifice for sins forever, He sat down on the right hand of God.

'Therefore let all the house of Israel know assuredly that God hath made that same Jesus both Lord and Christ.' The word Christ means the anointed. But says one, that was only the preliminary anointing, like David as a boy was anointed by Samuel, yet did not reign till long after. Jesus received such an anointing at John's baptism when the Holy Spirit descended upon Him and God acknowledged Him as His Son. Jesus said, 'All power is given unto me in heaven and in earth,' and His kingdom was ready to function

when power was extended to His chosen representatives on earth. That power was given on Pentecost. (See Acts ii. 33.)

We conclude that the Kingdom of Heaven preached by Jesus and His disciples as being at hand, has been a going concern since that great and notable day of the Lord, when terms of admission to the Kingdom were preached to sinful men. The lineage of Jesus could be traced back to David. No man now living this earth life can claim that the blood of David flows in his veins. Among the many thrones now on earth, occupied or vacant, none claims to be the throne of David. If David's throne represents an earthly Kingdom then the Lord did not establish His seed forever and build up His throne to all generations. If Jesus does not occupy David's throne at this time, the prophecy, yea the oath of God, is made void.

Firm Foundation.

Misunderstood.

IT was a chance remark, referring to the notorious 'Lord Haw-Haw,' during a conversation about recent war news. 'I suppose,' said the speaker, 'that "Haw-Haw" will now say that the British will soon be brought to their knees.' At the risk of being misunderstood, I said: 'That, in a sense, is the best thing that could happen to the British—that they should come to their knees.' At first, I was misunderstood. But I spoke, not of Britain being defeated in war, but of something very different. The best thing that could happen to Britain is that she should come voluntarily to her knees—to pray.

When, long ago, Jerusalem was threatened by a hostile Syrian host, King Hezekiah 'went up into the house of the Lord and *prayed before the Lord,*' and said: 'Now therefore, O Lord our God, I beseech Thee, save thou us . . .' The nation turned

to God and prayed. God heard and delivered. Can we doubt what the result would be if our nation turned in penitence to God?

The world is in distress because it has forgotten God. This is humanity's darkest hour—she is reaping a bitter harvest for her rejection of God's sovereignty. Regardless of God's will, man has repeatedly chosen the path which seemed right 'in his own eyes'; and truly, 'the end thereof are the ways of death.'

But an ever merciful Father still holds out the promise of pardon to

those who seek His face: 'Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.'

What better thing could happen to Britain than that she, as a nation, should turn unto the Lord; that she should seek His face, and do that which is right in His sight—that she should come to her knees in prayer?

A. E. WINSTANLEY.

A Preacher Wanted.

THRIFTYVILLE wants a preacher. The brethren have been looking far and near for some time to find one. They have seen a few advertised in the papers for sale, but have been slow to purchase, for the reason that they want the 'right man.'

Thriftyville is not one of those old, effete, worn-out places. It is a place grown up quickly, and is a very important place. It stands directly over the centre of the earth, so that if a hole was dug, and a stone dropped into it, it would pass through the very centre of this wonderful world and come out on the other side. Yes, it's a great place. Being located fifty miles from the nearest railway station its inhabitants are not bothered with smoke from the trains nor roar of the cars at night. An airplane passes over once or twice a month. It has a growing population, and boasts of 'a circle of very intelligent people.' Moreover, it seems to be the centre of a great moral influence, and it wants an up-to-date preacher second to none. They want to get all their societies out of debt, to repair the old wastes which time has already made in their half-built sanctuary, to gather in the young, to draw a full house, and to make the concern every way prosperous and respectable, and easy to

support. They also are very desirous to start a Christian College, in which all their boys and girls may be taught the art of all sorts of ball games, and how to organize and operate all sorts of societies, so that when they get out into the world they will be able to refute all false doctrines with the Word of the Lord.

QUALIFICATION DESIRED.

They are so few and simple that the right preacher is probably just 'around the corner.'

He must be a man mature in intellect, and ripe in experience—and yet so young that all the young people will rush after him.

He must be quick, ardent, flashing, nervous in temperament, so that he can kindle quick and burn bright; prompt, ready and wide-awake, and yet a man of the most consummate prudence, whose nerves will never be unstrung nor out of tune, and able to make a noise above the cries of a dozen babies. He must be a good coach, able to train the boys and girls in all the ball games and societies when they get their Christian college in operation, so that they will be able to compete with the best teams from the State schools and denominational Churches.

He must be a man of great, burning zeal, so that he can startle, arouse, and kindle, and move the congregation—and yet so cool, that he is always safe, calm, self-possessed, unperturbed.

They have a number of young people who married out of the Church, and their good wives and husbands are frequent visitors to the services and seem to be more or less interested, and the preacher must be a sound gospel preacher, but must not draw the distinction between Christianity and sectarianism, lest some of these young people become offended and cease attending Church. Besides these, they have a number of other visitors from denominational Churches that must not be offended.

He must have the power to awaken and arouse the Church—and yet let them be quiet and look on while he does all that is done for the Lord. He must not condemn card playing, horse races, picture shows, nor dancing, lest he disturb some of their elders, leaders and best paying and praying members. Nothing must be said nor done that will cause a decrease in the contributions.

He must have the power to urge and move men, and lead all the people of the town to salvation, and get them all into the Church—and yet be so judicious that he will make no difference between the chaff and the wheat, and at the same time let none but real converts into the sheepfold, otherwise the Church might be infatuated with dangerous error.

The leading denominational Churches are represented in the town, and each has an up-to-date pastor and very popular in the town. The preacher selected must excel all these in popularity, and must not do anything that would hinder his doing so, so he must join the preacher's association and take part in all union meetings, even singing in choirs with all sorts of instruments of music. He must toot his horn louder than any one else in the choir.

He must be strong and original in the pulpit, and bring none but beaten

oil there—and yet be at leisure to receive any call, any interruption, be prepared for every occasion, and like the town pump, never sucking for water or giving out dry.

He must be a workman who shall go down deep into mines of truth, and quarry out its pillars, and set them up, and make men come and nestle around them—and yet the most gifted man in light conversation, and on all that floats on the every-day world around him.

He must have health so that his body never wearies, his nerves never quiver—a real specimen of muscular Christianity, and yet be a hard, severe thinker, close reasoner and a most diligent student, getting his books and sermonettes from any quarter. He should be able to take up two-thirds of his time on Sunday morning announcing all the social and club meetings of the town and spend the other third in feeding the sheep.

He must be poor in this world's goods, to show that money is not his object, and so that he can sympathize with the poor, and so that he can not help feeling humble and dependent—and yet his family must be the most hospitable and entertain more company than any other in town. His children must be second to none in education and training, they must be respectably dressed. He must give away more, and more cheerfully, than any man in the place, not even excepting Esquire Rich himself, and his family must be models in all respects for the community.

He must be a man who can remain not less than three years, and the congregation must hear the same voice on the same subject several times each week and it must come each time as original, as fresh, as glowing as if it were done but once a year.

Firm Foundation.

KEEP in harmony with one another; instead of being ambitious, associate with humble folk; never be conceited.

PAUL.



Young Folk's Corner.

CONDUCTED BY UNCLE BERT.

Month's Motto:

'GODLINESS is profitable unto all things.' (1 Timothy iv. 8).

Devotion.

Dear Boys and Girls,

It is said that Frederick the Great once asked the time of one of his guards. Unfortunately, the soldier had lost the only watch he had ever possessed. But he wore a watch chain, and, putting his hand into his pocket, he pulled out a bullet which he had attached to it, and pretended to consult it. 'My watch points to but one hour, your Majesty,' he said, 'that in which I am prepared to die for my Emperor.' Such was the soldier's great devotion to his king.

Does not this remind us of many valiant soldiers for Jesus, who have willingly given their all for Him? We remember the words of Paul: 'I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dross that I may win Christ.' Jesus always came first with him. So great was his devotion to the Saviour, that he wrote: 'I determined not to know any thing among you save Jesus Christ.'

We think too, of Jesus calling Peter, James and John, by Galilee. When the Master called, 'they left all, and followed Him.' Like Paul, they cheerfully forsook all that they held dear—to follow Christ; and like him they could have said: 'What things were gain to me, those I counted loss for Christ.' From that day onwards, Jesus came first in their lives.

It is such devotion that King Jesus desires from us. Let us determine, that, by the grace of God, He shall always come first in our lives, reigning supreme in our hearts. Let us count our service and obedience to Him more precious than life itself.

Competition.

1. Why did Adam call his wife's name 'Eve'?
2. How did Adam and Eve get their first clothing?
3. Were Cain and Abel their only children?
4. What was Adam's occupation after leaving Eden?
5. In what craft was Paul proficient?
6. Who was cup-bearer to a king?
7. Who said: 'I am the apostle of the Gentiles'?

Answers next month.

ANSWER TO CROSSWORD PUZZLE.

ACROSS.

1, Lengthening; 7, Glean; 8, Gihon; 9, Tie; 10, Task; 12, Idol; 14, Indignation; 15, Generations; 20, Brotherly.

DOWN.

1, Lightnings; 2, Needs; 3, Tent; 4, Edge; 5, Ishod; 6, Gentleness; 11, Knife; 12, Ittai; 13, Anna; 16, Nor; 17, Rot; 18, The; 19, Oil.

Three Gates.

IF you are tempted to reveal
A tale someone to you has told
About another; make it pass,
Before you speak, three gates of gold.

Three narrow gates: First, 'Is it true?'
Then, 'Is it needful?' In your mind
Give truthful answer. And the next
Is last and narrowest, 'Is it kind?'

And if to reach your lips at last,
It passes through these gateways three,
Then you may tell the tale nor fear
What the result of speech may be.

God is not Dead.

MARTIN LUTHER, the great reformer, related this unusual story:

At one time I was sorely vexed and tried by my own sinfulness, by the wickedness of the world, and by the dangers that beset the Church. One morning I saw my wife dressed in mourning. Surprised, I asked her who had died 'Do you not know?' she replied. 'God in heaven is dead!' 'How can you talk such nonsense, Katie?' I said. 'How can God die? Why, He is immortal, and will live through all eternity.' 'Is that really true?' she asked. 'Of course,' I said, still not perceiving what she was aiming at. 'How can you doubt it? As surely as there is a God in heaven, so sure it is that He can never die!' 'And yet,' she said, 'though you do not doubt that, yet you are so hopeless and discouraged.' Then I observed what a wise woman my wife was, and mastered my sadness.

We should never allow bitter disappointment, or personal sorrow, or national calamity, or the bleak tragedy of a world at strife to unsettle or weaken our faith in the existence and goodness of God. These are perilous times in which we live. Greater upheavals and more radical changes than anyone had anticipated may not be far distant. But regardless of what may come, it will still be best to trust unreservedly in Jehovah, who is King forever and ever. Moses, the ancient lawgiver, said: 'As thy days, so shall thy strength be.' (Deut. xxxiii. 25.) This assured the faithful Israelite that, whatever the trials and burdens, the ordeals and responsibilities, of any future day, he, under the blessings of God, would have the strength to meet them. Our God will keep him in perfect peace whose mind is stayed on Him. He will give him songs in the night. He makes it that all things work together for good to them that love and serve Him.

Yes, God lives, and He is infinitely good. Whittier has well said:

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

I know not where His islands lift
Their fringed palms in air;
I only know I cannot drift
Beyond His love and care.

Yet, in the maddening maze of things,
And tossed by storm and flood,
To one fixed trust my spirit clings—
I know that God is good.

Gospel Advocate.

An Interesting Account.

I HAVE just copied the following for the information of one of my grandchildren. While it cannot be proved that this was my ancestor it is very probable that he was. The name is a rare one, even in Scotland, and David was my father's name and was given him from some earlier ancestor.

JOHN STRAITON.

On the the 27th of August, 1534, David Straiton and Norman Gourlay, a priest, were condemned to the stake. Straiton was a gentleman of good family, brother to the Laird of Lauriston. He had quarrelled with the Vicar of Ecclesgreig, respecting the payment of tithes; and indignant at the exactions of the priest, he had directed his servants to cast every tenth fish they caught into the sea, and to bid the vicar's men to seek their tax where he found the stock. In consequence of these violent proceedings, the thunders of the Church were directed against him, and when these produced no effect, he was summoned to answer for heresy. Meanwhile he had received instruction in the principles of the Protestant faith, from the celebrated John

Erskine of Dun, one of the earliest of the reformers, and had undergone a great change in his character and conduct. 'He had before been very stubborn,' says Calderwood, 'and despised all reading, especially of good purposes; now he delighted in nothing but reading, albeit he could not read himself; and exhorted every man to peace and concord, and to the contempt of the world.'

It is related that listening to a portion of the New Testament, which was read to him by the Laird of Lauriston, he came upon that passage where our Saviour says, 'He that denieth me before men, I will deny him in the presence of my Father and before his holy angels'; upon which he was deeply moved, and falling down on his knees, and extending his hands, he earnestly prayed that although he had been a great sinner, God would never permit him to deny him or his truth, from the fear of death or bodily torment.

Norman Gourlay, who was 'a man of reasonbell condition' was accused of having denied the existence of purgatory, and having affirmed that the Pope was antichrist and had no jurisdiction in Scotland. He had been abroad and had married upon his return, which was the chief offence for which he suffered. For as Pitscottie remarks, while the utmost licentiousness was freely tolerated by the ecclesiastical courts, 'they would thole (suffer) no priest to marry, but would punish and burn him to the dead.'

Straiton and Gourlay were cited to answer for their alleged heretical opinions before an ecclesiastical court, which was held in the abbey of Holyrood. Henry, Bishop of Ross, presided as commissioner for the Archbishop of St. Andrews, and the king himself took his seat upon the bench, completely clothed in scarlet, the judicial costume of the time. Every effort was made to induce Straiton to purchase his pardon by abjuring his faith; but he stedfastly refused to listen even to the earnest solicitations

of the king himself, who seemed anxious to save his life. He was executed along with his fellow-sufferer, at the rood or cross of Greenside, on the Calton-hill of Edinburgh. (*Pictorial History of Scotland*, Vol. 1, pages 469-470).

Firm Foundation.

The Power of Song.

THIRTY men, red-eyed and dishevelled, lined up before a judge of the San Francisco Police Court. It was the regular morning company of 'drunks and disorderlies.' Some were old and hardened, others hung their heads in shame. Just as the momentary disorder attending the bringing in of the prisoners quieted down, a strange thing happened. A strong, clear voice from below began to sing

Last night, I lay a-sleeping,
There came a dream so fair.

'Last night!' It had been for them a nightmare or a drunken stupor. The song was such a contrast to the horrible fact that no one could fail of a sudden shock at the thought the song suggested.

I stood in old Jerusalem,
Beside the temple there.

The song went on. The judge paused. He made a quiet inquiry. A former member of a famous opera company was awaiting trial for forgery. It was he who was singing in the cell. Meantime the song went on, and every man in the line showed emotion. One or two dropped on their knees; one boy at the end of the line, after a desperate effort at self-control, leaned against the wall, buried his face in his folded arms, and sobbed: 'O mother, mother!'

The sobs cut to the very heart of the men, and the song was still welling up the court-room, blended in the hush. At length one man protested.

'Judge,' he said, 'have we got to submit to this? We're here to take our punishment, but this—' he, too, began to sob.

It was impossible to proceed with the business of the court, yet the judge gave no order to stop the song. The police sergeant, after a suppressed effort to keep the men in line, stepped back and waited with the rest. The song moved on to its climax:

Jerusalem, Jerusalem!
Sing for the night is o'er!
Hosanna in the highest!
Hosanna for evermore!

In an ecstasy of melody the last words rang out, and then there was silence.

The judge looked into the faces of the men before him. There was not one who was not touched by the song—not one in whom some better impulse was not stirred. He did not call the cases singly. A kind word of advice, and dismissed them all. No man was fined or sentenced to the workhouse that morning. The song had done more good than punishment could have accomplished.—*Selected.*

Christianity.

IS there such a thing as Christianity? What is it? There is such a thing, and it is the system set forth by Jesus Christ upon the pages of the New Testament, else there is no light from God in the world—no revelation from heaven, and the world is lost. All the hope any man has of pardon here or eternal salvation hereafter, in any system beneath the skies, is drawn from Christianity itself, and not from some modern form of it, some man's view of it, or some system extracted from it. From it is derived every ray of divine light and life enjoyed by all nations of the earth. In it is our eternal all, for time and eternity. Let no man, then, scowl his face or put on an air of derision when we speak of Christianity as a distinct,

perfect, and complete system in itself; or when we speak of a man being a Christian, or a disciple of Christ, as a distinct, perfect, and complete profession, without being anything else. There is such a profession, and there is such a reality as being a Christian, a disciple of Christ, and nothing else superadded; and it is the only profession, and the only reality, in religion worth one moment's attention among all the sons of men. If a man believes the doctrine of Christ, or Christianity, whatever more he believes is a redundancy—a dead weight—which, if it does not neutralize his Christianity at the very least, is useless. If a man is a Christian, a disciple of Christ, in the kingdom of God, anything added, religiously, is only an appendage, a trammel, a dead weight, which, if it were possible for it to do no harm, could do no good. Christianity itself is all that is of any value to him or to one soul of our race. *Selected.*

Thy Word.

'More to be desired than gold.' (Ps. xix. 10).

C.M.

JESUS, I love Thy sacred Word,
It's wonders still unfold;
And may I cherish it always
Beyond the price of gold.

It tells me of Thy spotless life
So freely given for me;
It tells me of Thy wondrous death,
The sinner's perfect plea.

It tells me of Thine agony
In dark Gethsemane;
It tells me of Thy victory,
For sinners, such as me.

Jesus, wherever I may go,
I would Thy love proclaim:
To tell the treasures of Thy Word,
Be this my constant aim.

R. PARKER.

DO not let evil get the better of you; get the better of evil by doing good. *PAUL.*

Nyasaland.

ANOTHER month has gone, and it is time to give our readers some particulars of the work in Nyasaland. Many have wondered how the war is affecting the men and women of Nyasaland. A recent article in a newspaper throws some light upon the situation. Men of Nyasaland form part of the British forces in a regiment called the King's African Rifles, which has been engaged in Abyssinia during the present war. They have fought and worked and died in the struggle which affects the whole world in some way or another. As has been said, we are all in it. Naturally, the war has made its demands upon the manhood of Nyasaland. Obviously, the work of the evangelists in that country is affected by the present conditions, but as Bro. Ronald frequently writes, the Gospel, the power of God unto salvation, has not lost any of its dynamic power, and wherever the Word is honestly preached and believed the same effects are manifest. The sin-stained find cleansing in the blood of Christ, the troubled and weary of heart find consolation and rest in Him, the great burden-bearer. Despair is turned to hope through faith in Him who is our hope. Though dark clouds obscure the sky, the dawn of eternal light breaks in the east, and in the eventide of life the glory of a setting sun is lightened by His rays, the rays of Him who rose from the dead and brought life and immortality to the world.

The war need not and will not stop the need of the Gospel, rather it will accentuate the need. However, brave men and women are here, and over the seas they will be more brave when their faith is stayed on Him.

Send forth the light is still our business. So help the Bible preacher as much as you can. Ours is a work of salvation in this life and the next. We labour on.

W. M. KEMPSTER.

News.

Aberdeen.—On the first Lord's Day in May, Bro. A. E. Winstanley (Evangelist) commenced a period of service with the Church here. The attendances at both services on Lord's Days have greatly improved, and some interest has been aroused, several

non-members attending our Gospel meetings. Several week-night agencies have been started, and our brother has not spared himself. His messages have been proclaimed with power, and we pray that the seed sown will yet bear much fruit. We were gladdened by the addition of a young woman. Miss Helen Mair was baptized into the ever blessed Name on May 25th, and received the right hand of fellowship on the following Lord's Day.

T. J. LOBBAN.

Devonport.—Any members of Churches of Christ who are located near Devonport and Plymouth will be welcomed by the Church meeting in Stoke Public Hall, Tavistock Road, Devonport. Secretary: Bro. W. Lakeman, 69 Woodville Road, Swilly, Plymouth.

Obituary.

Fauldhouse.—It is with deep regret that we record the death of Bro. John Williamson, aged forty-three. He has been associated with the Church at Fauldhouse since his childhood, and been a member since he was a youth. Of a quiet and friendly disposition he was well thought of in the Church, and also in the Slamannan district. For a number of years he has been treasurer and deacon, during which time he has proved himself to be trustworthy and diligent in his work for the Master. He was a regular attender, and took part in conducting the services of the Church, and only regretted he could not do more. He has done what he could, by actions which speak louder than words. We were looking forward to years of service with him on his return from hospital, where he has been for fully four months, but his end came suddenly on May 19th, and left us with the feeling of great loss. He has been taken from us in the middle manhood, and at a time when workers are few in the Church, but we are thankful for what he has been and done.

'Up there, some time, we'll understand.'

We extend our sympathy to his wife and family, and commend them to the comfort and love of our heavenly Father. There was a large company at the funeral on May 21st; the services were conducted by Bren. J. Wardrop and W. Crosthwaite.

D. M. STEWART.