

^{the} Scripture Standard

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

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The True Israel of God.

MUCH is being written and said about the Jews. If they had only obeyed God's voice and kept His covenant (Exodus xix. 5-6) how different would have been their history and position in the world. Their position, privileges and blessings, were conditioned on their obedience. Because they forgot God and His commandments the curse upon them has been, and is now being terribly, fulfilled. Scattered among the nations, finding no rest, with trembling hearts and no assurance of life (Deut. xxviii.). They waxed fat, kicked, rebelled against God, and were cast off. The kingdom has been taken from them and given to others. An inspired Jew, Paul, declares that there is 'no difference (distinction) between Jew and Greek' all have sinned; all need the salvation which the Gospel of Christ offers.

In the Scofield Bible (regarded by many as the final authority), we are told that in studying the gospels it is 'necessary to exclude the notion—a legacy in Protestant thought from post-Apostolic and Roman Catholic theology—that the Church is the true Israel, and that the Old Testament foreview of the kingdom is fulfilled in the Church.' Well, 'What saith the Scripture?' Paul in his Epistle to the Romans, affirms that 'they are not all Israel, which are of Israel. Neither because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.' (Rom. ix. 6-8.) He argues that God has not cast off the true Israel, but that in Christ all the true Israel will be saved.

Fleshly relationship is of no value now. 'That which is born of the flesh is flesh.' For entrance into God's kingdom, for both Jews and Gentiles, a new spiritual birth is required. Hear Paul again: 'If any other man thinketh that he hath whereof he might trust in the flesh, I mdre: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the Church; touching the

righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ.' (Phil, iii. 4-7.) Again: 'In Christ Jesus neither circumcision availeth anything, nor uncircumcision but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.' (Galatians vi. 15-16.) In an earlier chapter of this letter Paul sums up the whole matter: 'For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptised (immersed) into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor frpo, there is neither male nor female; for y 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.)

In view of all this Scripture testimony how can any believer in God's Word hold and teach that the Jews are still the chosen favoured race, and that the Church is not the Israel of God?

Another inspired Jew, Peter, in writing to believers (both Jews and Gentiles), uses almost the identical words of Exodus xix. 5-6), saying: '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; which in time past were no people, but now are the people of God.' (1 Peter ii. 9-10 R.V.) Books on the '-Wonderful,' 'Remarkable' Jew, written by men are eagerly read, while generally the above Scripture testimony is ignored. EDITOR.

The Unfailing Helper.

THE little sharp vexations,
And the briars that catch and fret,
Why not take them all to the Helper
Who has never failed us yet?

Tell Him about the heart-ache,
And tell Him the longings too,—
Tell Him the baffled purpose
When we scarce know what to do.

Then leaving all, with our weakness,
With the One divinely strong
Forget that we have the burden,
And carry away the song.

PHILIPS BROOKS.

26 *Glorying in the Cross,*

JESUS is the Author and centre of the Gospel, and the Cross is the central fact. Paul had to say: 'O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified?' (Gal. iii. 1 B.V.) False teachers had led some away from the simplicity of the truth as it is in Christ. Circumcision and keeping the Mosaic Law had been inculcated as necessary, in addition to the gospel, in order to salvation. Another gospel was being preached which was not another, because it resulted in their condemnation. It brought them into bondage and provided no hope of deliverance. The New Testament gives prominence and value to the Cross of Christ, of which many were ashamed. Paul could say: "Par be it from me to glory, save in the 'cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I. unto the world.' (Gal., vi 14 R.V.)

The Cross was an Instrument of Cruelty.

It was an object of contempt. It was to the Jews a stumbling stone and to the Greeks foolishness. Paul could not glory in the sufferings of anyone. It was the great benefits resulting therefrom that caused him to glory in the Cross;

God's Wisdom is Manifested by the Cross.

The princes of this world had not thought of such a way to change the hearts of men, and bring them into relationship with God. Man would not, if he could, and could not, if he would, institute such a system. The Jews, although they had the writings of the prophets, did not look for a suffering Saviour. Pseudo-religions were established by force and appeal to the passions of sinful man. The Cross succeeded where human plans failed.

The Design of the Cross.

The Cross was intended to produce results beneficial to mankind. We presume not to understand all that is accomplished by the Cross of Christ. Some things we do know.

It was a Tangible Token and Proof of God's Love.

'God so loved the world, that he gave his only begotten Son.' 'God commendeth his own love, in that, while we were yet sinners, Christ died for us.' (Rom. v. 8.)

By the Cross Justice was Vindicated.

Sin is transgression of the law, and penalty results from doing what is sinful. Hence Jesus had to suffer for us. 'He was wounded for our transgressions, he was bruised for our iniquities: the

chastisement of our peace was upon him'; arid' with his stripes 'we are -healed.' (Is. iii. 6.) Likewise Peter also declares: 'Christ has once suffered for sins, the just for the unjust, that he might bring us to God.' (1 Pe. iii. 18.)

Dignity of Law Maintained.

Forgiveness without meeting the demands of justice would have resulted in disrespect for law. It had to be honoured, and the Cross demonstrated that law cannot be broken without penal consequences..

What it Produces in the Heart of Man.

The Apostle John declares: 'We love God because he first loved us.' "The love of God is shed abroad in our hearts by the Holy Spirit which is given to us.' (Rom. v. 5.) That is the power that changes our desires from that which is sinful to those things which, are holy, just and good. Paul realised this when "he wrote: 'For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and by a sacrifice for sin condemned sin in the flesh.' (Rom. viii.3.) The essence of it was stated when it was written: 'Christ the power of God, and the wisdom of God.' By the Cross 'the world was crucified to him and he to the world.'

Far-Reaching Effects.

Jesus said: 'And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die.' (John xii. 32-33.) The blessings resulting from the death of Christ are not limited to any people or nation, but are universal. The Jews were delivered from the bondage of the law; and the Gentiles were brought nigh, by the blood of Christ and united in one body by the Cross. Confession of Christ made enemies, but His followers were told: 'If they have persecuted me they will persecute you also.' To proclaim a crucified Saviour was not popular, but Jesus said to those who would be His disciples, 'Take up the cross and follow me.'

The Message was Simple and Effective.

It can be proclaimed and accepted by the most illiterate as well as the wise. It is not a subtle theory that requires a lifetime to study before its blessing can be enjoyed. It can be proclaimed to the savage and the sage, and do for them what nothing else can. Thank God, it can reach the lowest and bring deliverance from sin to men in every condition of life.

Why Paul Gloried In It.

Having experienced its power, and seen its glorious results wherever it had been proclaimed, It was reasonable that he should glory in the Cross. He was a

new creature la. Ohrtet. He said: 'I count all things to be 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 refuse that I may gain 'Christ.' (Phil. ill. 8.) He desired to know for what purpose he had been laid hold of Christ.

In conclusion, most people have some object on which their heart's desire is fixed. That of Paul was glorying in the Cross. What is ours? Is it the success esteemed by the world? Or is it to gain some position in life which absorbs all our interest for higher things? Sensual pleasures are what some live for. These things are unworthy of our noblest efforts and the better part of our being. By the Cross of Christ the separation between us and God has been bridged. A way has been opened whereby, the blessings made possible by His death may become ours. Pardon and peace with God are offered to all on simple conditions by which we show our faith in the Son of God, and obedience to Him. 'With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.' (Rom. x. 10.) 'For ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptised into Christ have put on Christ.' (Gal. iii. 26-27.) Jesus said: 'If ye love me keep my commandments.' In the light of Calvary and the great love wherewith He has loved us can we say with sincerity and truth:

'To Thee once bleeding Lamb,
I all things owe;
All that I have and am,
And all I know:
All that I have is now no longer mine,
And I am not mine own, Lord, I am Thine.'

JAMES WARDROP.,

THE PERIL IN 'INFANT DEDICATION'

There is, of course, no objection to the desire of parents to signalise their purpose to bring up their children in the fear and admonition of the Lord. Probably the Church ought to emphasise more clearly its desire to claim the children of its families. "

The peril in such a ceremony is in the idea that: we are doing substantially the same thing that is claimed to be done in 'infant baptism' and are merely calling it by another name. Even this name 'infant dedication' carries the false idea, for who but the infant can really dedicate the Infant's life and can he do it any' more than he can have the prerequisites of Christian, baptism?

What is wanted is a service of *parent* dedication, and probably that is all that is desired by Professor Gray and others who have endorsed the idea.

Dedication involves purpose. Infants can not; have that any more than they can have faith. And surely we are not going to imitate the pedobaptists by saying that the purpose of the parents stands for the purpose of the infants!—'Christian Standard,' U.S.A., January 9th, 1943.

Special Invitation to a Conference

Of members of CHURCHES OF CHRIST pleading for a complete return, in all matters of FAITH and PRACTICE, to Christianity as it was at the beginning,

1 to be held in the
FREE CHURCH OF ENGLAND
MISSION HALL,

Ormond Street, BIRMINGHAM 19,
On SATURDAY, APRIL 24th, 1943.

Afternoon Session, 2.15 (Members Only)
Chairman: Bro. W. Steele (Prestonpans),

Evening, 5.30 p.m.,

GREAT PUBLIC MEETING

Chairman: Bro. M. M. Mountford
(Summer Lane, Birmingham).

Speakers: Bren. C. W. Robinson (Ilford)
and W. Crosthwaite (Scotland).

Tea will be served in the schoolroom in the interval. Hospitality will be found for those finding it impossible to return home the same evening. Please apply at once to Geo. H. Hudson, 108, The Broadway, Handsworth, Birmingham 20. Brethren coming from a distance are asked to assemble at the Hall, Ormond Street, where light refreshments will be provided from 10.30 a.m. and 1.30 p.m.

Route: Take tram No. 6 from Martineau Street, off Corporation Street, to Ormond Street, lid.; or Bus Nos. 5, 5A, to Farm Street, 2d.—Ormond Street opposite.

In these days when there is such great need for your presence, WE APPEAL TO ALL interested in the Truth to make a sacrifice.

Be. present yourselves, interest others, bring them if possible.

The NEED is urgent. The INVITATION is sincere. The Call is FROM GOD. The Responsibility is YOURS.

COME. You WILL be sure of a most uplifting, inspiring, soul-saving time.

We expect to see YOU,

Causes of Division.

ONLY one organisation was established by Christ Jesus our Lord. Not many varying and competitive institutions, such as we have now, were authorised by Him. His promise was 'On this rock I will build my church.' So anxious was He for the unity of His people, that as the hour of His death drew near, He prayed, not only for His immediate associates—the Apostles—but for them also who would believe on Him through the apostolic word, that they might all be one, even as He and the Father were one, that the world might believe that God had sent Him,

Paul, the great missionary to the Gentiles, exhorted his converts to keep the unity of the Spirit in the bond of peace. So eager was he to retain that unity that he undertook his last journey—to Jerusalem—in the face of imprisonment and death, that, schism might not arise between Jew and Gentile.

The unity of the apostolic age has been changed until to-day there are many different and rivalling creeds, sects and parties. Well did Dr. J. D. Jones, President of the British Free Church Council say: "The fact that 122 communions were represented at the World Conference at Edinburgh ought to fill us with shame. Separation is schism, and schism is sin." This recognition of the evil of denominationalism, along with the strong and growing desire for Christian unity, leads us to ask what are the causes of division which have led to this deplorable condition, so contrary to the Divine will. Knowing the causes, a serious effort may be made to remove them.

One of the earliest and main causes of division is that of false doctrines or teaching not in harmony with the divine will. Brethren, who did not understand the full principles of the gospel, went down from Judea to Antioch and taught the disciples that they had to be circumcised and keep the law of Moses in order to be saved. The vigilance of the Apostles, guided by the inspiration of the Holy Spirit, met and refuted the erroneous teaching. For the time being the unity of the Church was

But from that day to this innumerable divisions have been caused and sects originated by the introduction of teaching not contained in the Word of God. It is impossible to give a list of these. Not one issue, not even many issues, of this paper could contain this list. A huge volume would be filled with them; their name is legion.

One or two examples must suffice.

(1) The one which I have selected is chosen because it is familiar to everyone. It is the subject on which truth and error have grappled for many years and still continue to grapple. The subject is baptism.

One party teaches that babies, who cannot have faith or knowledge, are fit subjects for baptism. Another contends that believers are the proper persons to be baptised. Both cannot be right. It is impossible for unity to be obtained till one or the other changes his belief. The one who has introduced and continues to support the false teaching is responsible for the division and is under the condemnation of God

That the application of water by pouring or sprinkling is Christian baptism is taught by one group. Another says that immersion in water is the action commanded by the Saviour. How can two walk together except they be agreed? One or the other is wrong and God will hold the one who is teaching error responsible for the division.

Some look on baptism as a matter of no importance and claim that they are saved apart from and without baptism. Others teach that a believer has to repent and be baptised in the name of Christ in order to enjoy the remission of sins. Both of these positions cannot be Scriptural. One party is schismatic and guilty of the sin of rending the spiritual body of Christ.

It is not my purpose now to show who is right or who is wrong. It is sufficient to say that false teaching has caused the division. The humble and honest reader of the Bible can determine easily by its guidance what is taught by the Bible and what has been introduced by man. I leave the reader to decide that for himself.

(2) Another cause of division is innovations. By innovations is meant the introduction of novelties or changes in things established by divine law, or new observances introduced to adapt religion to men's feelings and ideas. Innovations and false teaching are necessarily connected closely; the latter preparing the way for the former.

One of the earliest innovations was found in the Church of God at Corinth. They changed the memorial institution of the Lord's Supper into a common meal. This was to despise the Church of the Lord and made it impossible to eat the Lord's Supper. Other innovations have been introduced throughout the ages. In the Roman Catholic Church the sprinkling of holy water, the burning of candles on their altars, the elevation of the host, the celebration of Easter, and many other ceremonies not taught in the Word of God, are all innovations.

One of the most common innovations introduced by the Church of Rome, and adopted from it by most of the Protestant bodies is the addition of instrumental music to the singing in the worship of the great Jehovah. It is sufficient to condemn this practice that nowhere in the Bible is there to be found a command to use instruments in the worship of Christians. There is not to be found

a single example of any apostle or evangelist or any Church of the apostolic age ever using any kind of musical instrument as an aid to singing the praises of God. Not one passage can be found from which the slightest inference may be drawn in favour of this practice. This marks it out as an innovation. When the users of these instruments come to appear before God and He asks: "Who has required this at your hand?" I wonder what answer they will be able to give. There are other innovations, but these are sufficient to show their evil and divisive influence.

(3) A third cause of division is the possession of an evil disposition. Of that we have an example in the New Testament. John tells us of Diotrephes who loved to have pre-eminence in the Church. He spoke against John with wicked words and would not receive certain brethren. And when other members of the Church would have received these brethren, he forbade them, and when they insisted on receiving them he cast them out of the Church. Certainly Diotrephes had an evil disposition. It is greatly to be regretted that his kindred did not all die with him. Who is there who has had any long acquaintance with any religious communion—our own as well as others—who has not heard of or met a Diotrephes. Certainly, evil minded men have done much to cause and to perpetuate divisions.

(4) Associated with division, either growing out of it or leading to it, is the grievous sin of unholy living. This may be given as the fourth cause of division. In the letter to the Romans, Paul writes: 'Mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which you have learned: and turn away from them. For they that are such serve not our Lord Christ, but their own belly.' Jesus, speaking through John, to one of the Churches in Asia Minor says: 'I have this against thee, that thou sufferest the woman Jezebel, who calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols.' Some of the modern sects are little better. A so-called prophet of the last century claimed to have received a revelation commanding polygamy. It is generally believed that the pretended revelation was invented as a cover for his own adultery. Other leaders of fantastic sects are little if any better.

Some sects and parties have arisen from more commendable causes than these which I have here specified. Paul foretold that before the second coming of our Lord a great apostasy would take place. This was fulfilled in that period called the dark ages—when the knowledge of the truth was almost lost. Four or five hundred years ago, men began to see the sad state in which they were and

an effort was made for reformation. Luther saw that the sale of indulgences, justification by human works, and many other practices of the Roman Catholic Church were wrong. He made a sincere effort to remedy the situation and saw more truth than he was able to get his followers to accept. He took a long step out of the apostasy but failed to reach the position of a complete restoration of the truth as preached and practised by Christ and His apostles. Other reformers followed him, each trying in his own way to restore some part of the New Testament teaching, but not realising the need of restoring the whole of the faith as it was once for all delivered by the apostles to the Church. Around each of these reformatory ideas a group of people formed and became crystallised into a religious denomination. We give them credit for the good they did, and regret they did not go the full length of a complete restoration of Christianity.

To-day a great movement is going on not to mend but to end all sects and parties and thus restore the unity of God's people as at the beginning. The reader is urged to help in this effort by giving up all for which he cannot find clear Scriptural authority.

JOHN STRAITON.

young folks *Corner.*

CONDUCTED BY UNCLE BERT

MONTH'S MOTTO!

"THE good shepherd giveth his life for the sheep." (John x. 11.)

SHEPHERD AND SHEEP

IN John x., the Saviour teaches us some wonderful truths from the shepherd and the sheep. This story may help us to understand them more.

A traveller in Palestine, talking with a shepherd, was surprised to hear that this man knew many of his sheep by name. At the traveller's request, the shepherd called one by name, and immediately, a sheep left the flock and came to its master's side. The shepherd did this with other sheep, too. Greatly surprised, the traveller also *fried* to call a sheep. But although he called often, it was in vain. The sheep (knew the voice of their shepherd, and obeyed him. But this was the voice of a stranger. They did not know it—and would not obey it.

The two finished speaking, and the shepherd walked on. The other saw that he did not drive his sheep before him, but simply walked on ahead, and the sheep,

with one accord, followed on behind him. They were led, not driven, by their shepherd.

Jesus is our Shepherd. If you give heart and life to Him, you are one of His sheep. You must listen carefully to His voice, but you must not heed the voice of a 'stranger.' The Good Shepherd says: 'My sheep listen to me, they know me, and I know them by name. They trust me and follow me.' Most wonderful of all, Jesus says: 'If you hear my voice, and follow me, I will give you everlasting life, and no one shall ever take you from my loving care.' He will not drive us, but longs to lead us. Shall we hear His voice, obey His commands, follow in faith wherever He leads us? For then He will lead us home—to His Father and Himself.

THE GOOD SHEPHERD

LIKE a Shepherd, tender, true,
 Jesus leads, Jesus leads!
 Daily finds us pastures new,
 Jesus leads, Jesus leads!
 Though the mists hang o'er the way,
 Or the flocle'mid danger feeds,
 He will watch them lest they stray—
 Jesus leads, Jesus leads!

DO YOU KNOW?

1. Where was the Apostle Paul born?
2. What craft did he learn?
3. To which tribe did he belong?
4. To which Jewish party did he belong before becoming a Christian?
5. By whom was he taught?
6. Who accompanied him on his first missionary journey?
7. In what place do we read of his last preaching the gospel?

Nyasaland.

ANOTHER month and still no further communications from Bro. Ronald. Recently, the newspapers contained an intimation of letters from certain parts of the African Continent having been lost en route. A similar mishap may have occurred to the mails to South Africa.

Much as we would appreciate letters from Nyasaland, brethren will be glad to know that, since December, remittances have been sent by telegraph to Bro. Ronald, so that no hardship may befall our preaching brethren there, through postal delays.

A very helpful contribution for medical supplies was received in FBhni&ry from

brethren in Windsor, Ontario, and we feel very grateful for such splendid fellowship.

An American brother, Walter Henry, of Overland, Missouri, visited us on February 20th. He has also called upon Bro. R. B. Scott, of Kentish Town Church, London, and has also been to St. Andrew's Street, Leicester.

A letter, dated January 4th, from Bro. Hollis, of Cape Town, arrived on March 4th, so we may hear from Bro. Ronald shortly.

From information he gives, it becomes more evident that his suggestion that prayer should constantly be made for someone to be found available soon, who can visit our Nyasaland mission fields.

I suggest that prayer be made that the way be opened so that Bro. Hollis may be able to go himself. He knows the beginnings of the work there. He knows the workers, and can speak their language.—Yours in the gospel,

W. M. KEMPSTER.

News,

WANTED.—"Training for Service," by H. Moninger.

Bathgate.—The Church enjoyed the services of our esteemed evangelist, during December and January. Our Brother gave us of his very best, and, while we cannot report any additions, the message was faithfully proclaimed, and we pray that in days to come fruits will be seen in renewed loyalty and devotion of the members, and in others joining with us, and obeying the Lord in His own appointed way. We pray that God's richest blessing will be with our Brother, and that he may be long spared to continue the noble work for which he is so ably fitted. Following up Bro. Crosthwaite we had Bro. A. Gardiner, of Glasgow, during February. He proclaimed the gospel on Lord's Day evenings, and also spoke at one of our morning meetings. Then during March we are having Brb. A. Brock, of Glasgow, who has promised to address at least three of our gospel meetings. We are very much indebted to our two young brothers for the help they have given us; and we pray that they, with us, will have cause to rejoice in seeing souls won for the Master.

C. FLEMING.

Cape Town, Woodstock.—We are glad to report that on the 16th December, 1942, a united gathering of the various assemblies represented here in the Peninsula, was held, when once again fine talks were given by the brethren from Wynberg, Claremont, Grassy Park, and Woodstock. We had the pleasure of having

31 with us. that, day Bm Gray, missionary from Nyasalahd.

It is the united desire of/all the brethren here to have, more of these meetings, with the object of getting closer Union among the brethren, and specially for the purpose of encouraging the work, which over a year ago' had been introduced at GraSsy Park.

The usual interval'for refreshments was set aside, between 1 and 2.30 p.m. The meeting commenced at 11 a.m. and terminated at 6, p-m.

We close, trusting that since we, one and all, over land-and sea, far and wide, have experienced the blessings of the Lord during the year 1942, both physically and spiritually, may that be our portion during the year 1943. May this be a fruitful year toward the extension of Christ's Kingdom, and that we who are His labourers, may labour without compromise, with more determination and zeal, and with patience await the coming of our great God and Saviour Jesus Christ. Let our watchword be: 'Even so, Come, Lord Jesus.' T. HARTLE.

Nelson.—The works and way of the Lord were declared, in a most able and efficient manner by Brother Fred. C. Day, of Birmingham, on the occasion of the Lord's Day School Anniversary and Prize Distribution, on Saturday and Sunday, February 13th and 14th. Tea was provided and served'by the Sisters to children,' parents, members and friends, along with brethren from Burnley and Blackburn.

The programme given by the children to a packed house, was presided over by Bro. W. A. Carson, the school superintendent, and will live long in our memories. The spectacular demonstrations: 'We would see Jesus,' the builders of the Lighthouse, who instructed us to 'Build on the Rock,' the 'Angel of Love' and her handmaidens showed us the kind actions which cannot be separated from, but work in conjunction with love. There was singing and recitations, all bearing good lessons for young and old.

The Secretary's report showed a great increase in the number of scholars, and the keen interest shown by them, in the many and varied activities of both school and young people's week-night meetings.

We shall ever remember the visit and addresses of Brother Day, his earnestness and sincerity, his great capabilities as a teacher and preacher, which, with his gifted manner, endeared him to us all. On Saturday* his address, which was appreciated so much, compared the lives of people with the works and face of a watch; how interesting were the lessons to be learned. Following this, Bro. Day presented the prizes! which had been eagerly awaited.

Sunday was also, a day never to be forgotten. In the morning' the text was taken from Paul's letter to the Ephesians: 'For we are his workmanship, created in Christ Jesus unto good works.' A wonderful and powerful exhortation, encouraging us to yield our wills to the will of God, who sees possibilities in each one, and can make us His channels if we will only allow Him; but how quickly and easily we can spoil all His work.

At 2 p.m. we had a children's service with a record attendance, when our visitor spoke on 'Conscience' and its correct meaning. He had the undivided attention of all.

The attendance at the Gospel Meeting was undoubtedly the best since the meeting-place was opened, and the message from God, delivered by His servant, our Brother, left no one in doubt as to the way of salvation. Making the story of Naaman, the leper, live, he compared the initial attitude of this gallant soldier to the sinner of to-day, who preferred eternal death, to eternal life, and sincerely asked that all should, like Naaman, think again, obey in every detail and LIVE.

So ended a memorable week-end, which has stimulated the brethren here to greater service, and given light to the stranger within our gates.

We pray earnestly that the seed sown so faithfully will bear much fruit.

A. WILLMAN.

Slamannan.—We had great pleasure in holding our combined Church and Sunday School social and distribution of prizes on Saturday, February 20th, when we had a number of friends with us. Bro. A. Gordon occupied the chair, and after a most enjoyable tea, he gave a short address and extended a hearty welcome to all the brethren and friends. Very appropriate addresses were given by Bro. John Richardson, from the Church at Fauldhouse, and Bro. Crosthwaite, District Evangelist.

We had a splendid programme; the scholars gave some very good and appropriate recitations and dialogues. Solos were rendered by Sisters Wilson and Sneddon.

After the programme was finished, Bro. A. Gordon presented prizes to thirty-two scholars. We all enjoyed a most delightful evening.

The Slamannan Church had the pleasure of Bro. Crosthwaite's services the following day, Sunday, February 21st, when we had the great pleasure of seeing one young man, who has been attending the meetings for some time, come forward and give himself to Christ. He was baptised the following Lord's Day. To God be all the glory. M. NEJMQN.

Obituary.

East Kirkby, Beulah Road.—Brother William Caulton departed this life on February 27th, and was laid to rest on March 2nd, Bro. Allen Murray officiating. In his seventy-third year, our Brother had completed over fifty years service for his Master. He was immersed at Sels-ton in the year 1889, and continued in fel-lowship there for a quarter of a century. He served the Church there as deacon, treasurer, president and precentor. After-wards he and his family came to reside at East Kirkby and took up fellowship for a shaft* period with the Church at Mutton Hill. At the commencement of the Church at Beulah Road, lie, along with his wife, met to Break-the-Loaf for the first time in the home of the writer on November 30th, 1924.

Since that time he has continued to serve the Church loyally and well, being a deacon and leader of singing. He helped to erect our present meeting-house, and has done much real spade work for the Cause here. He was a very reverent, religious man and faithful ser-vant of his Master, whom we learned to love for his work's sake. When able, (he was always present at the meetings of the Church, and took a great interest in all its activities. During the last eighteen months or so he was in failing health, and undoubtedly the end of his pilgrim-age here was hastened by the tragic death of his youngest son, which occurred just over twelve months ago. He leaves behind his beloved wife (who also has been in failing health for a

much longer period), one other son, and four daughters, to whom our deepest sympathy is extended. 'May the God of consolation comfort the hearts of this stricken circle.

W. » JEPSON.

Kilbirnie, Ayrshire.—Our Bro. Edward Clelland fell asleep in Jesus on Monday, 1st March, 1943. He was seventy-two years of age, and joined our Church in 1931. He was faithful in his attendance until he lost one of his legs seven years ago. He lived in Largs for the last eight years, and was delighted when visited by any of the brethren, whom he made doubly welcome. He did not forget the Church financially, although he could not travel, for time and again he sent by the hand of someone a handsome dona-tion. His illness, which lasted for eight weeks, was borne with Christian fortitude and uncomplaining patience. He loved to hear the chosen portions of Scripture read to him, and invited us to come and hold a short meeting in his house.

His remains were interred on the lovely sloping hillside in Largs Cemetery over-looking the Firth Of Clyde, and there rest in the sure hope of a glorious resur-rection.

Our sincerest sympathy goes out to Mrs. Clelland and those of his relatives who were present to pay their respects to one who lived a humble, sincere, and honest life, and died as he lived. The writer conducted the service in the house, and Brother Thomas Miller offered prayer at the graveside.

WILLIAM FERGUSON,

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