

# *The* **SCRIPTURE STANDARD**

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

---

VOL. 41. No. 4

APRIL, 1974

---

## **GOD'S MANIFESTO**

NOW that all the political dust has settled and the newly elected Labour Government have taken their somewhat precarious seats in the House we can all sit back and see if they keep their promises. The people of the British Isles have these last few weeks been bombarded with unprecedented amounts of political argument, promises, counter-promises, inter-party accusation and invective and odd moments of humour. We have all been subjected to the various mind-bending tactics of all the Political Parties and it has been a fascinating battle for votes. As one who was employed in a minor way during the election I more than once marvelled at the lengths prospective candidates and their agents would go to secure just one vote. A chauffeur driven car sent for reluctant voters was the least that could be done. One was left wondering how different things could be if all members of the church were as diligent in seeking the souls of men as politicians are in seeking stray votes. The votes have all been counted now, however, and because of the close finish and virtual stalemate nature of the result it looks as though we may have to go through the whole business again fairly soon. The result perhaps reflects the suggestion made at the time that the average citizen is reaching a position of being quite disenchanted with the government of our country and of the promises made by politicians of whatever shade or colour. The electorate are rightly disgusted with men who are elected by reason of an attractive manifesto and who, after election, take no steps to implement the bulk of such manifesto. Indeed one heard promises being made at the recent election which the author of the promise clearly could not possibly have kept had he wanted to. Quite apart from the world of politics we are very often let down by the promises of men, and also, sad to say, people are occasionally let down by the nonfulfilment of promises that we have made.

But the promises of God are not so. In a careless world where promises are lightly made and just as lightly forgotten it is wonderful to be able to turn our eyes away from the superficial and fasten them upon the bedrock of God's word and rest on His promises. 'Manifesto' is, of course, a statement of policy or intention and God has never been found wanting in the bringing to pass of all that He has intended

or promised. Solomon could say to Israel, "Blessed be the Lord, that hath given rest unto his people, according to all that he hath promised, there hath not failed one word of all his good promise, which he promised by the hand of Moses" 1st King 8:56 Joshua could likewise testify, "There failed not ought of any good thing which the Lord had spoken unto the House of Israel: all came to pass" Josh. 21:45. With the Lord there is no necessity for excuses, no reservations, no 'if's and but's'. It has been said that the art of being a politician is not so much being able to predict and promise future action as it is to explain why the action is not subsequently taken. God does not have to resort to excuses for failure. "All came to pass", said Joshua, and "There hath not failed one word of all his good promise," said Solomon. God changes not and as He was yesterday so is He today. The apostle Peter could say, "The Lord is not slack concerning His promises, as some men count slackness: but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." In days of lowering standards of all kinds it is re-assuring to reflect with Peter that indeed God is not slack concerning His promises and that that final promise of the Lord's return is tempered in fulfilment by God's eternal wish and hope that men will come to repentance and not perish. Compared with the promises of human governments God's promises are of such value as would defy all calculation. The apostle Peter refers to them as great and precious promises, (2 Peter 1:4) and that by these promises we might be partakers of the divine nature, In actual fact Peter refers to them as exceeding great and precious promises. Not least of those (if we should ever try the exercise of making a list of all God's promises) we will find is a Crown of Life, the Kingdom of God and Life eternal. James says Chap. 1:12 "Blessed is the man that endureth temptation for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him." James also says later (Chap. 2:5) "Hearken my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which God hath promised to them that love him". John says (1 John 5:25) "And this is the promise that he hath promised us, even eternal life."

God's promises are, of course conditional and contingent upon our remaining faithful to our Lord — as James expressed it "... to them that love him". May it be that we shall endeavour to be found worthy of these great and precious promises of God's. The writer to the Hebrews (Heb. 4:1) strikes an ever timely note of warning when he exhorts, "Let us therefore beware, lest a promise being left us of entering into his rest, any of you should seem to come short of it". And may it be that we shall be like Abraham and stagger not because of unbelief. Abraham had greater cause for staggering than any of us today could have and yet he never wavered. The promises and intentions of man are fragile at best, and man's best laid schemes, as Burn's put it, 'Gang aft agley'. God's intentions are incapable of being thwarted and His promises are sure.

"He (Abraham) staggered not at the promise of God through unbelief; but was strong in faith giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform." Rom. 4:20. EDITOR

## TEMPTATION

"HAPPY the man who remains steadfast under trial, for having passed that test he will receive for his prize the gift of life promised to those who love God. No one under trial or temptation should say, 'I am being tempted by God'; for God is untouched by evil, and does not himself tempt anyone. Temptation arises when a man is enticed and lured away by his own lust; then lust conceives, and gives birth to sin; and sin fullgrown breeds death". Jas. 1:12 -16. N.E.B.

1 Temptation is defined as: that which tries or proves us. In this sense God tempts us. (Gen. 22:1).

2 That which entices or entices to evil. God does not tempt in this way.

Temptation is a common experience. All men, whatever their station in life, have felt it. Jesus deity did not exempt Him. "...but was in all points tempted like as we are, yet without sin". (Heb. 4:15).

### The source

Temptations do not come from God. His power pulls in the opposite direction. (Jas. 1:13).

They arise from a natural weakness within and an evil world without. Man is "drawn away" — caught like an animal in an noose" By his own lusts and enticed" — lured like a bird into a snare, Satan, the tempter, presents the evil world to our weak nature. Note the three avenues. (1 John 2:15-16).

### The victims

(1) The undernourished. One must have the proper nourishment to resist disease and germs. God's word is the solid food. (Matt. 4:4). It is small wonder men die when one sees their diet (Rom. 8:13)

(2) The ill-clad. "Fiery darts of the evil one" fill the atmosphere. Unless we put on the divine panoply our cause is lost. (Eph. 6:10 - 11).

(3) Those with chronic ailments. Continued sickness breaks down the power of resistance. Those in the habit of sinning find it hard to turn from temptations (2 Tim. 3:3; and 2 Peter 2:14).

(4) Those who breathe impure atmosphere. Shun evil companions. We are subject to the influence of our associates. (1 Cor. 15:33).

(5) The inactive. David was idle on the day of his fall. (2 Sam. 11) Jesus says, "I must be about my Father's business" Paul says, "Be always abounding in the work of the Lord—". It is not surprising that people are overcome when they have nothing to do.

### The victors

(1) The vigorous. God's word is the preventive. "Thy word have I hid in my heart, that I might not sin against thee". (Ps. 119:11). It prepares the mind for battle against the fiery darts of the evil one. How often when tempted did our Lord reply "It is written..."

(2) The watchful. "Watch and pray that ye enter not into temptation; the spirit is willing but the flesh is weak..." (Matt. 26:41). Paul shows us a way of escape. "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape, that ye may be able to bear it". (1 Cor. 10:13)

(3) The prayerful. Prayer puts us into touch with God, the source or strength. "Pray that ye enter not into temptation." (Matt. 26:41) "Draw nigh unto God and He will draw nigh unto you..." (Jas. 4:8).

(4) The purposeful. Daniel overcame because "he purposed in his heart. (Dan. 1:8) "I came not to do my own will, but the will of Him that sent me." The man with his heart set is hard to move. There is safety in an active life.

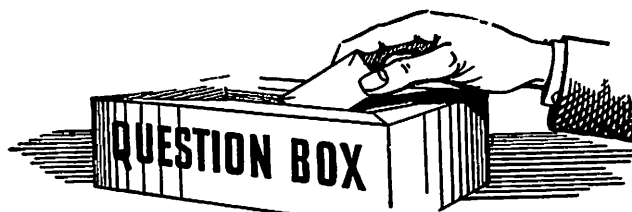
### The blessedness of the victors

There is a twofold possibility in every temptation: a curse if we yield; a blessing if we overcome.

(1) **Strength.** Every temptation conquered or overcome gives us strength and confidence. "Each victory will help you some other to win."

(2) **Exaltation.** Joseph was tempted and tried by Pharaoh's wife Gen. 39:9-13, but after his victory he was exalted, Gen. 41:37-41. After conquering on Calvary, and rising triumphant from the grave Jesus was exalted to His fathers righthand. Rev. 3:21, Jas. 1:12. EDWARD JESS, Tranent.

(The editor wishes to thank brother Jess for this extremely fine article in response to his appeal for material for the 'S.S.' Our little paper belongs to its readers and it is hoped that many more of the readers will put pen to paper and give us the benefit of their understanding of God's Word. Please keep such articles coming, brethren.)




---

Conducted by  
Alf Marsden

---

**"What is prayer. When should we pray. How should we pray?"**

THERE is obviously much that could be said in answer to this question and I am quite sure that my answer will leave many things unsaid, but if the reader's interest is kindled to pursue the subject further then the study will have been amply justified.

#### What Is Prayer?

I believe that prayer, quite simply, is the Christian seeking God. King David, in a psalm of thanksgiving to God on the occasion of the ark of the covenant being brought to Jerusalem said, "Seek the Lord and his strength, seek his face continually" 1 Chron. 16:11. This we can do in prayer because of what Christ has done previously. Commenting on the high-priesthood of Christ, the writer to the Hebrews says, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" Heb. 4:16. Prayer is the channel of communication between the aspirations of the soul of the believer and God. It is the wing for the tremulous cry for help and assistance. It is the vehicle for the outpouring of praise and thanksgiving to God. It is the yearning of the soul for participation in the divine nature, the sincere desire to have God as a constant companion. prayer is all of this and much more. It is not the 'open sesame' for every whim, wish or desire that we may have, nor is it to be looked upon as the means whereby we try to bend God's will to ours. It is not to be looked upon as an excursion into the occult, neither is it the expression of a form of divine magic. It might be as the poet expressed it;

Prayer is the soul's sincere desire,  
Uttered or unexpressed;  
The motion of a hidden fire,  
That trembles in the breast.

#### When Should We Pray?

1 Always. Paul wrote to Ephesian Christians, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints". Eph. 6:18. See also Acts 10:2.

2 Incessantly. To the church at Thessalonica Paul said, "Pray without ceasing". Now this does not mean that we should adopt a certain posture and pour out incessant words unto God; as a matter of fact, brevity of prayer is enjoined by the Lord himself. "But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking" Matt. 6:7. Also, in Ecclesiastes we read, "Be not rash with thy mouth and let not thine heart be hasty to utter anything before God; for God is in heaven and thou upon the earth; therefore, let thy words be few" Ec. 5:2. There is a sense in which the christian life lived in its fulness is a prayer unto God, and if this is so then we shall never cease to reach God, whether in word or deed. To the Colossians Paul wrote, concerning their love in the Spirit, "For this cause we also, since the day we heard it, do not cease to pray for you" Col. 1:9. This is the idea, isn't it? The christian will go on praying. He won't wait until the eyelids are heavy before he begins to mumble a few words which trail off in sleep; when he wants to speak with God, he will do so. Having said that, however, it might help us to look at the times when the Lord prayed. In Mark 1:35 we read, "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed". In contrast to that, Mark records evening prayer. "And when he had sent them away, he departed into a mountain to pray. And when even was come, the ship was in the midst of the sea, and he alone on the land" Mark 6:46,47. We often say that we follow the Lord's example, but if we do, how many of us can pray as he did? Luke records, "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God" Luke 6:12. How necessary the all-pervading power of prayer is. Who can tie it down to time? Indeed, who dare, when we are happy; when we are troubled; when there is sorrow in the body of Christ; when the going is difficult and our faith seems to waver; when we look at the world and see people dying in sin — these are the times to pray

### How Should We Pray?

It may very well be that the questioner is asking (a) What postures should we adopt, and (b) What attitude should we have; I shall attempt to answer along these lines.

#### (a) What postures should we adopt?

- 1 Bowing the head — concerning the children of Israel we read, "then they bowed their heads and worshipped" Ex. 4:31 see also 12:27; 34:8
- 2 Kneeling — "And he was withdrawn from them about a stone's cast, and kneeled down, and prayed" Luke 22:41. See also Acts 7:60; 9:40; 20:36.
- 3 Standing — "And when ye stand praying, forgive, if ye have ought against any" Mark 11:25.
- 4 On the face before God — "And he went a little further, and fell on his face, and prayed" Matt. 26:39. This, of course, relates to Jesus in the Garden.

All of these are scriptural examples. I have always considered posture to be important when praying. The thing to remember is that when we pray we approach the presence of God, I feel sure that we men should not stand with our hands in our pockets jingling our money, nor should any of us be chewing gum or toffee, or looking around the assembly while the prayers of the church are going on. Snuggled in the sleep-inducing warmth of bed may not be the right way to approach God either. There are many postures adopted, I feel, which God may find offensive.

#### (b) What attitude should we have?

When we pray to God our prayers should be:

- 1 Earnest — "So Peter was kept in prison; but earnest prayer for him was made to God by the church" Acts 12:5 (R.S.V.).

- 2 In faith — with reference to receiving wisdom, James says, "But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea that is driven and tossed by the wind" James 1:6. We should ask in faith because of what Jesus said to his disciples, "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you" Luke 11:9.
- 3 With the realisation that others need help — Paul, speaking about his trust in the deliverance by God says, "Ye also helping together by prayer for us" 2 Cor. 1:11.
- 4 As a suppliant before God — writing to the Roman church Paul says, "Brethren, my heart's desire and prayer for Israel is, that they might be saved" Rom. 10:1.
- 5 In the name of Christ — Jesus said, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it" John 14:13,14.
- 6 With the realisation of the help of the Spirit — Paul wrote to the christians at Rome, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit himself maketh intercession for us with groanings which cannot be uttered (with sighs too deep for words R.S.V.) Rom. 8:26.

There is obviously much more that could be said on this subject of prayer. For instance, we have not asked or said what we should pray for, nor have we examined why some prayers are successful and others are seemingly unsuccessful, together with the attached conditions. We have said little about the impact of prayer on the church, and how neglect of prayer had a detrimental effect upon us. Perhaps we can examine these points at a later date, but I feel sure that what has been said should stir us to examine this great subject in greater detail in our private study.

(Please send your questions to Brother Alf Marsden, 66 Mitchell Street, Newtown, Wigan, Lancs.)

### ATTITUDE...

#### First Century and Today

An English writer has said; "The early Christians did not go around saying, 'Look what the world is coming to'. Rather, they went out with great joy and said to all men, 'Look what has come to the world'."

There is a great difference between these two attitudes, Yes, the world is in bad shape, but read the first chapter of Romans and you will find that the world was in a terrible condition in Paul's time. Nearly all wise men agree that man is in a terrible predicament, but the unique gospel of Christ offers the solution to man's problems. Look! See what has come into the world — God's revelation of HIMSELF in all His power, wisdom and love through Jesus, His only begotten Son. This is indeed glorious news! This is a message which we cannot keep to ourselves, but we must tell everyone about it. Selected

IF you live as though Christ had never died you will die as though Christ had never lived.

A PREACHER of the gospel has a responsibility to comfort the afflicted and to afflict the comfortable.

SIGN outside a church building in Inglewood, near Los Angeles: "God is alive and well. Visiting hours every day".

### AN OLD RECIPE

SOMEONE recently came across an old 17th Century recipe for mincemeat and by following it closely produced mincemeat exactly similar to that produced so long ago. The recipe for producing Christians is considerably older — about 2,000 years old but by following it closely we can produce disciples of Christ exactly similar to those around in Paul's day. Thus we can produce the church of Paul's day. The recipe, by the way is to be found in your New Testament.

## GIVING

A clergyman, as he surveyed his congregation, wondered where all the poor members were. Later on when he looked at the collection he wondered where all the rich members were.

## SCRIPTURE READINGS

## APRIL 1974

7—Isaiah 61	Luke 4:16-41
14—Leviticus 14:1-20	Luke 4:42 to 5:16
21—Psalm 51	Luke 5:17-39
28—Exodus 20:1-17	Luke 6:1-19

## PRIDE AND PREJUDICE

THE rejection of Jesus by His own townsmen raises indignation and sorrow in our minds. It naturally turns us back to what we know of the boyhood of Jesus, spent in Nazareth. The sacred writers except only Luke are silent about those thirty years of growth and preparation for the brief years of unremitting ministry. We may be allowed some limited comments on them based simply on what Luke wrote. He grew and became strong, becoming filled with wisdom (R.V. Margin), and the grace of God was upon Him. His development was normal up to the age of twelve but he wore the beauty, the loveliness, the charm of likeness to God.

It has been said "Enjoy your children when they are young. They will not be like it again". How true that we cannot stay young. Jesus advanced, increased, progressed in wisdom and in age (possibly meaning stature, size), and now we read "in favour (grace, same word as before) with God and men". This is the only glimpse we have of youth and manhood. It indicates so strongly that His behaviour impressed itself on men, and it was pleasing to God — these two do not always grow together as we learn so fully from our readings. Here read again Luke 2:40 & 52 and 4:16 to 30 thoughtfully.

It would appear that Joseph died during the early life of Jesus. The reference to him in Matt. 13:55 with Mark 6:3 tell us that father and son were known as "the carpenter". Both followed this trade, an honourable though in a small place, a humble one. This work brought Jesus into constant and close contact with his fellows. We are quite sure that there was regular and constant attendance at the synagogue, where also instruction would be given in the law and the prophets through availability of the literature. It is probable that Jesus also took part in the reading of the scriptures in the synagogue services. Obviously the home and the family were well known, and were respected, but nothing of a miraculous nature marked them out. Growth in the favour of men was due to an outstandingly upright character and behaviour.

We gather that the connection of Jesus with John the baptist brought Him into touch first with the crowds that came to John's preaching and baptism, and the events recorded in John's gospel, chapters 1 to 4. His fame had already spread in Galilee and the visit to Jerusalem at the passover (John 2:13) preceded His visit to Nazareth (Luke 4:14 "returned").

So included in His tour of Galilee, teaching in the synagogues everywhere, working miracles and being glorified of all, is this visit with its fatal result. Jesus's text is one of the most gracious and touching passages in the Old Testament, and His life and work had already fulfilled it in large measure. He had already been teaching and healing. His words and His power were acknowledged wherever He went, and HE BELONGED to His audience at Nazareth. He is therefore sure to work a mighty wonder for them but instead He is speaking truths from the scriptures, calling for personal, individual consecration to God. They were not to receive some very special honour because He had lived with them, but all those thirty years had passed without any sign of greatness except a humble exemplary life of labour. His knowledge of the things of God had

been developed among them. He had not had any proper training among the Rabbis, yet He spoke with more authority than a Rabbi did.

Their pride was outraged. Their prejudice was aroused. Their completely unspiritual mental attitude was obvious to Jesus as He faced them and so His lesson had to be very straight and to the point. The wonder of His kind and gracious words, the knowledge of His kind and gracious behaviour failed to get real response in their hearts, 'He is only one of us' and cannot be what He claims—UNBELIEF. So the lesson is of God's concern for those thought by pride and prejudice to be outside His consideration. Nazareth was only concerned with Nazareth, the Jews only concerned with the Jews. No such limitations are present with God. The two very plain illustrations went right home, and Nazareth rejected their Saviour and missed some of the great blessings given elsewhere. He could not do MANY mighty works there, only those FEW sick folk experienced the touch of love, while Jesus felt the violence of hatred, and only escaped death by the majesty of His presence.

We learn that even the family of Jesus did not believe in Him at that time (John 7:3-5), and even sought to restrain Him (Mark 3:21 & 31-35). What deep sorrow and heart-break was the Lord Jesus facing at this time. Shakespeare makes one of his characters sing "Blow, blow thou winter wind, thou art not so unkind as man's ingratitude". We can all appreciate in some measure from personal experience this sorrow, but how much greater pain must the tender heart of Jesus have felt His rejection by His own folk. Let us never allow our pride or prejudice to close our hearts to the message of God or the needs of others. R.B. SCOTT

#### ADVICE TO PUBLIC PREACHERS

DO not make apologies for being ill prepared. You should not be there if you have not prepared your material. If you do not have something important to

say then hold your peace. It has been well said that a speaker should stand up, speak up and then shut up. Keep personal anecdotes and the use of the personal pronoun 'I' to a minimum. Decide beforehand where and how you will close your remarks and avoid starting up again when you have reached what is obviously your conclusion — somewhat like a bird that is trying to land but cannot find a suitable perch. Keep your hands out of your pockets and never, never jingle coins in your pockets. Never fasten a relentless gaze on one unfortunate individual. Do not strike a careless attitude and preserve the dignity and humility of one who is aware he is handling God's Word. See that your notes are in sequence before going on to the platform so that you do not have to rummage amongst them when you have started your address. Try and avoid having a bright light or large window behind you — it will distract and tire your audience. Speak plainly and as grammatically as possible but avoid affected speech. Do not get over excited or bawl or scream. Avoid the castigation of individuals or denominational bodies. What you say may be true but will possibly alienate your hearers. Do not scold or insult your hearers. Especially do not abuse the faithful souls who come to a meeting on rainy days, because others are too lazy to attend. Avoid referring too often to your audience being 'Sinners' — for we are all sinners. Some of us, by God's grace have been washed in the blood of the Lamb. It is perhaps better to say "We are all sinners in God's sight," rather than "You are all sinners in God's sight". Do your very best each time and do not become careless or over confident. Preach as diligently to a tiny audience as to a very large one. Do not make a pointless excursion into talking but end with some definite point, exhortation and invitation. Stick with it even in the most gloomy and disappointing circumstances. Weary not in your well-doing, after all "Woe unto us if we preach not the Gospel." May the Lord bless us in all our efforts for Him.



## SPIRITUALLY INSANE

PHYSICAL insanity comes about when a person becomes unable to cope rationally with the world around him. We might simply say he is not capable of dealing with reality. He might become violent. He might withdraw from all contact with the "real world". Or he might display several other 'character disorders' that allow him to feel secure in a world in which he cannot "normally" survive.

But have you ever thought that we live in a world of spiritually insane people? Most people you meet are not able to cope with sin in a real way. This does not mean they do not have the mental capabilities to deal with sin, but are just not able to handle it realistically. Consider the man who becomes "violent" when you try to reason together with him about life and godliness. Or what about the person who expresses a "total disregard" for his soul because the soul is some "nebulous theological absurdity"? Do not forget the pathetic soul who requires his "security blanket" or denominationalism to soothe his troubled mind. These people fit the textbook definitions of the insane when applied to the spiritual.

What is necessary for the cure of the insane person? Physically, the cure involves a long, slow, patient climb back out of the unrealistic calm into the grey light of reality. It involves teaching the person the skills and equipping him with the tools to handle himself rightly. Is not this the same cure offered by Christ to those who are spiritually insane?

Paul tells us the equipment that is necessary to handle sin realistically (Eph. 6:13-18). We also learn of the skills required to keep sin in its place (2 Tim. 2:15-16). We are better prepared to fight spiritual insanity than all the world is to fight physical insanity. We have the Great Physician to heal us. (Read Matt. 9:10-13 in the light of this thinking).

Just as in the world there are many false remedies and magic potions which are of little or no help in curing the ill, so in the spiritual realm we find all sorts of false claims and "security

blankets" to pacify the troubled, instead of curing him. Why be satisfied with your pathetic state? Learn from the Teacher how to handle sin in a realistic way, for in so doing you will free yourself from the chains of spiritual insanity.

BILL BRITTENHAM.

## OBITUARY

**Easthouses:** The brethren at Easthouses rejoices once again when on the 6th of March two souls gave their life unto Christ through baptism. Rejoice with us brethren for Bro. and Sis. Andrew and Dora Kerr. (Husband and wife)

Rejoice with us also at three souls being restored unto the Lord. On Lords Day 10th March the following desired to have fellowship with the Easthouses church, Sisters, Jeanette and Pat Kerr and Bro. David Kerr. All thanks and praise to God. Bro. FERGUSON.

A link with the past has been broken in the passing of our sister Elizabeth (Bessie) Hudson, daughter of Alfred E. Hudson, one of the three first missionaries sent out by British churches of Christ to Burma in 1892. After some years service in Siam he was compelled by ill-health to return home with his family in 1906, and moved to Canada. Bessie carried a 'ministry of visitation' on and correspondence from her home in Vancouver. She suffered a stroke when visiting old people and died on February 7th after some weeks. Her membership was with the Oakridge church in Vancouver where she was loved and respected.

R.B. SCOTT

**HADDINGTON, EAST LOTHIAN:** It is with extreme sadness and regret that we record the passing of our highly esteemed sister Miss Margaret Gillespie. She was in her 79th year and carried on her chiropody practice almost up until her decease. Baptised in 1963 she readily embraced the truth after being introduced to it by our brother John McLuckie. She had spent a lifetime of spiritual dissatisfaction in a denominational body. After her immersion she pursued with great determination a life of devotion and faithfulness to her Lord. Her thirst for further knowledge of God's word was difficult to quench. She was genuinely enthusiastic and interested in all efforts to preach the gospel and the furtherance of God's kingdom. Such church members are hard to come-by and so she will be greatly missed. We shall miss not only her ever regular attendance at all our meetings but we shall also miss her words of encouragement and interest.

She knew well that we have abiding city here and when her time came she courageously 'crossed over' and indeed with her dying words said 'I am very happy'. The service at the home and cemetery was conducted by Brother Tom Nisbet. We laid her remains to rest with the confident and happy knowledge that our sister will awake to joy and will receive that crown of life promised to all those who love Him.

Let us be encouraged by lives such as these.

J.R.G.

**SLAMANNAN:** The church here suffers great loss by the departure of our highly esteemed aged brother Duncan McNab Stewart who fell asleep on Sunday, 10th February at the age of 93. Our brother was born in Slamannan and baptised in the Church of Christ, New Street, during a mission conducted by the late evangelist, Bro. James Anderson.

He remained steadfast throughout his long life, never hiding his light under a bushel. In the church, his home and at work he was a faithful disciple of Jesus.

Of a sympathetic and cheerful nature he could comfort the troubled heart and rejoice with those who rejoiced, while he hesitated not to reprove and rebuke (lovingly) where occasion demanded. His memory will remain a sweet savour to those who for many years have walked with him in Christian fellowship and his life stands as a beautiful monument to the truth of the Gospel from which he loved to quote. But never was he happier than when serving his Lord and Master in His own appointed way and many were the times when in failing health he made efforts and succeeded in filling his place at the Lord's Table on Sunday mornings. He will be sadly missed in our small assembly.

Bro. Stewart has survived his much loved wife by twentyfour years and his comfort and solace has been found in the word of God. He, himself, leaves three sons and two daughters with many other near relatives to mourn his loss. Our sympathy goes out to them and may the God of all consolation comfort them in their great loss.

As was his wish his remains were brought to the church at Slamannan and the following day were interred in the cemetery here. Bro. Paul Jones (Evangelist) conducted the services in the church and at the graveside in the presence of many sympathetic relatives, brethren and friends.

Our friends on earth we meet with pleasure

While swift the moments fly,

Yet ever comes the thought of sadness

That we must say good-bye.

We'll never say good-bye, in heaven,

We'll never say, good-bye,

For in that land of joy and song

We'll never say, good-bye.

M. NEILSON

'Duncan McNab Stewart', what a host of memories that name brings up for those who have known him. We have all lost something in the passing of our brother; for not one of us can remember the time before Duncan Stewart was. He was born on the 4th May 1880, so for nearly ninety-four years he has held the stage.

Without doubt our greatest loss is our link with the past. God had blessed Duncan with a marvellous and clear memory, upon which we were able to draw at will. How often has he thrilled us with pictures of places long since extinct, or regaled us with stories of people who lived before our time. Many people lived again, folks like Harry McNairy, Harry McKerlie; even Brother James Anderson lived again through the memory of Brother Stewart.

Many people remember Duncan Stewart from his mining days. "Now, when I was under-manager at Jaw Craig", these must be considered among the most famous of opening lines. How often he has used this phrase and followed on with some lengthy recital of incidents which took place at this mine. Very few men could boast of working until they reached the age of seventy-five, and after that enjoying a vigorous and long retirement: Duncan did just that.

Brother Stewart lost his wife when he was seventy, and five years later, when his daughter went to live in Australia, Duncan soon followed her. The pull of Scotland to a truly great Scot was too intense and he returned, only to go back down-under not once but twice. It was at the age of eightyfour, that he came up for the third time, determined to die in Scotland and be buried in Slamannan. This was in 1964 and he settled in Whitburn with his son Henry and Maisie, making occasional visits to the others of his children in Scotland. He proclaimed this period of his life to be among the very happiest of all his time.

Duncan was born in this village of Slamannan and lived the greater half of his life here. It was in this place, before the turn of the century, that he obeyed the gospel and became a Christian. Of his zeal for the Christ and his love of the church, none can doubt. When he moved to Whitburn, to work at Polkemmet and 'The Lady', he took up fellowship at Fauldhouse, and became secretary there. From 1938 to 1945 he was secretary to the Slamannan District. He never faltered in his christian walk.

Married to a godly woman, Duncan and his wife had a family of seven and brought them up to know the Lord and be obedient to the Gospel. For those who like statistics, 'Grandpa', had seven children, twenty-one grand children and twenty-four great-grand children; and Grandpa knew them all.

We can rightly liken Brother Duncan Stewart to Abraham: not so much from the size of his family, but, it is recorded of Abraham, "Then Abraham gave up the ghost and died in a good old age, an old man, and full of years."

We mourn, but it is for ourselves; for it is we who have lost a father, a grandfather and a great-grandfather and a very dear friend. Let us rejoice with the departed. He was fully ready to go, he has 'emigrated' for the last time. Completely prepared, he has gone to meet his Maker. He wanted you all to know that he was ready and to urge you to be as fully prepared, for the time of your departure may be at hand.

Grandpa loved the singing and his favourite hymn, the last one he sang at a Social, expresses the simple sincerity of this great man.

I am trusting Thee, Lord Jesus,  
Trusting only Thee,  
Trusting Thee for full salvation,  
Great and free.

(We have been asked to publish this appreciation of Brother Duncan Stewart; it was read as part of the funeral service in the Slamannan meeting place, on 13th February 1974. Paul Jones).

**WALLACESTONE:** The church here suffered another great loss, when Bro. Alex Freckleton fell asleep in Jesus on 11th February. Prior to taking ill some six months ago, Bro. Freckleton's seat was seldom vacant, and so he will be sadly missed. He was laid to rest on Thursday 14th, with Bro. Paul Jones officiating in the home and at the grave-side.

While we mourn his passing, we rejoice in the knowledge that he will be with Jesus the Lord. JAMES GRANT.

## COMING EVENTS

**20th April 1974, Kirkcaldy Church Social**

A cordial invitation is extended to all readers to join with the church in Hayfield Road, Kirkcaldy, Fife; for their Annual Social. Tea will be served at 3.30p.m. and an enjoyable time is assured afterwards.

**11th May 1974, Peterhead Church Social**

The church in Peterhead extend a hearty invitation to all, to their Church Social. This will be held in the

Rescue Hall, Prince Street, Peterhead.

The afternoon meeting will commence at 3.00p.m. tea will be served about 5.00p.m. and the evening meeting start about 6.00.

The speakers are to be Bro. Tom Nisbet of Haddington and Bro. Frank Worgan of Corby.

## CHANGE OF ADDRESS

Dennyloanhead Secretary, Peter Sneddon, 21 Pelstream Avenue, St. Ninians, Stirling, FK7 0BE.

## THE NEW TESTAMENT CHURCH

The church of the New Testament was established by the apostles under the guidance of the Holy Spirit. It is a divine institution, with its pattern clearly defined in the scriptures. It is our aim to go back beyond the anti-scriptural innovations of the intervening centuries and restore the true church of our Lord in doctrine, ordinances and life as described in the New Testament. We have no book except the Bible, no name except the divine name, and no message except the gospel. The plea of the church of Christ is the unity of all believers in Christ; the plan is the restoration of the church of the New Testament; and the purpose is the evangelization of the world, the salvation of souls being our chief concern.

"In essentials — unity, in opinions — liberty, in all things — love."

PREJUDICE cannot see the things that are for looking for things that aren't.

**THE SCRIPTURE STANDARD** is published monthly.

## PRICES PER YEAR

	1 Copy	2 Copies	3 Copies
<b>HOME COUNTRIES &amp; COMMONWEALTH</b>			
(through Agent) ... ..	£0.90		
(posted direct) ... ..	£1.00	£1.88	£2.60
<b>CANADA &amp; U.S.A.</b> ... ..	\$3.00	\$5.00	\$7.00
(payment in dollar bills)	1, 2 or 3 years pro rata in advance		

**AGENT & TREASURER: PAUL JONES, 3 St. Laurence Crescent, Slamannan, By Falkirk, Stirlingshire. Tel. Slamannan 200.**

**EDITOR: JAMES R. GARDINER, 88 Davidson Terrace, Haddington, East Lothian, Scotland.**

**DISTRIBUTING AGENT: CHARLES GRANT, 45 Kirkwood Avenue, Redding, Falkirk, East Stirlingshire, to whom change of address should be sent.**

**EVANGELISTIC FUND: Contributions to R. McDONALD, "Aldersyde," 10 Mardale Road, Bennett Lane, Dewsbury, Yorkshire.**

**CONFERENCE SECRETARY: TOM WOODHOUSE, "Jesmond," 8 Shoulder-of-Mutton Hill, Kirkby-in-Ashfield, Notts. NG17 7DX.**

**Hymn Book Agent and Treasurer: FRED HARDY, 73a Bridge Street, Morley, Leeds, Yorkshire. Tel. Morley 3255.**

"The Scripture Standard" is printed for the publishers by Walter Barker (Printers) Ltd., Langley Mill, Nottm. Tel. 07737 (Langley Mill) 2266