

# Scripture Standard

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

VOL. X. No. 2.

FEBRUARY, 1944.

## *Pillar and Ground of the Truth.*

THAT the Church, as seen in the New Testament, was designed, and built to be, for all time, the only institution on earth to sustain the truth, i.e., 'the faith once for all delivered unto the saints,' is indisputable,

And that, as seen therein, fitly framed together,' it was the best possible instrument for that purpose, who would dare dispute?

It, therefore, must have had within itself as other of God's creations, the capacity to replenish itself for all time. It was, therefore, able to produce its own necessary and prescribed permanent teachers—evangelists, pastors (elders), and teachers.

The New Testament Church certainly had this capacity. And it selected its ministers, named above, after the results of practical instruction given the whole body had demonstrated who were fit.

However, the Church has long ceased, to function as in New Testament times, the theological, or Bible, college system being substituted. The result is that the Church, itself has lost the capacity referred to, neither having elders of the required aptness to teach, nor producing such. So that, considered apart from the 'The Minister' from the college, it is become quite helpless, and unable to maintain itself in the faith, much less be 'the pillar and ground of the truth.'

This condition is inevitable under the college system. For not only is it a human substitute, but it lacks the essential capacity of the Church, and at its best cannot be other than a clerical\*factory.

For example: The college may receive, periodically, say, one young disciple from 1 local church for training. The rest, receive no training, remain spirit-illiterate, utterly impotent, -and to attain to New Testament for elders and teachers. The ge product therefore becomes, **practically** the substitute for them all, and consequently **the** character of **the**

Church is entirely changed. And if ever elders are appointed, they become such only as a matter of 'form not having the power' to 'feed the Church of God,' which is their true function.

The Church, on the other hand, if it functions as in the New Testament, has the capacity to train every disciple to his, or her, potential limit. It has but to labour with this set purpose daily, to make the Church an unshakable pillar of strength and of beauty, becoming the glorious foundation upon which it is built.

Brethren: Is there any sufficient reason why practical instruction should not be given in the Church itself? What more is needed than a thorough knowledge of 'the faith once delivered,' and facility for its expression? Only thus can full use be made of all the available man-power in the kingdom of Christ in 'the good warfare,' 'the good fight of faith.' In these days of increasing leisure, that power should be immense. Behold the utter helplessness of many of our local churches, when bereft of 'The Minister,' after years of his ministry! Unlike Paul's instructed, unable to 'work their own salvation' in his absence, they have to call in 'Methodists,' 'Presbyterians,' 'Baptists,' 'Seventh Day Baptists,' 'Plymouth Brethren,' and the 'Salvation Army.'

Alexander Campbell said that, according to Mosheim, 'the first theological college, established in Alexandria, in Egypt, in the second century, was the grave of primitive Christianity.' Such colleges have ever maintained a great stone upon that tomb, and sealed it. Modern colleges, by whomsoever established, have sooner or later the same effect. Though they load that grave with many flowers, these but tend to prevent its resurrection to 'the glorious liberty of the children of God.' Pray God that the stone be rolled away!

Why not work, therefore, for a restoration of that ancient efficiency of the New Testament Church? Why dishonour Christ with substitutes? Let God be glorified 'in the Church, and in Christ Jesus, unto all generations, for ever, and ever. Amen.' JAMES SIMPSON.

[Bro. Simpson went out to New Zealand from Armadale, Slamannan, District, some years ago.]\*

## Memoirs of Slamannan District Churches.

THE Churches began to increase in numbers and were referred to as 'the seven Churches in the wilderness.' It was about ten years before the group of Churches was known as the Slamannan District Co-operation. During that period, speakers visited and encouraged Churches, and proclaimed the gospel. Judging from results, that arrangement seemed to work well and produced much good. James Anderson, who was residing at Fauldhouse, and was a member of the Church there, was one of the preachers who distinguished himself. In 1875, he was appointed evangelist at a Conference of the Churches. They desired to extend the sphere of their activity and co-operated solely for evangelistic purposes. That was a wise choice they made, for he continued to labour in that capacity with the Churches in Slamannan District until failing health prevented continuance.

The Church at Slamannan was formed through the instrumentality of Bro. Charles Abercrombie, in the year 1859. The meetings were first held at Drumclair, a short distance from Slamannan; but the latter was soon chosen as a centre. Around the town there was a number of small villages, and rows of miners' houses within a short distance. It was here that much of James Anderson's labours were given at the early period of his work as evangelist.

The Wesleyan Methodists made themselves active in the district, and in several places Churches had been formed." At Slamannan, one of the local preachers, who exhibited more zeal than discretion, opposed Bro. Anderson. The action of baptism as immersion was denied, and at a meeting his antagonism was manifested. In the course of the discussion, James Anderson said that every well-informed Methodist would have a copy of Wesley's notes on the New Testament. On Romans vi. 4, 'We are buried with him,' the note says: 'Alluding to the ancient manner of baptising by immersion.' That was something he wanted to evade, and with some feeling, he said: 'I have not a copy of Wesley's notes.' Mr. Anderson said: 'I beg your pardon. I said every *well-informed* Methodist would have one.' The excitement increased as the local preacher's weakness of defence became apparent. The lights went out at the part of the hall where he was, and he shouted: 'There is a judgment on this place.' Mr. Anderson said: 'If there is a judgment, it is at your end of the hall, for the lights are burning all right over the platform.'

Wallacestone was the centre of the circuit, and the Methodists were a force at that place. James Anderson held open-air meetings there and at villages adjacent. On one occasion he had preached the gospel amid its conditions of pardon, in his clear and forceful manner; and when he had finished spsaking, a Methodist said: 'You think immersion is a condition of salvation? I have had some esteemed and godly friends who have died and were not immersed. Were they lost?' In reply to this question, Mr. Anderson said: 'Should I take your dead friends as my guide, or (holding the N.T. in his hand) take this book by which I am to be judged in the last day?' The answer was effective, for all knew it was better to be guided by the Word of God rather than human experience. It does seem strange that people who profess to love the Saviour resent and oppose immersion into His name which He has commanded.

I remember an occasion when he was lodging with an old lady who was anxious to know with what church was Mr Anderson was connected. He told her he was a member of a Church of Christ, but some people called us Baptists because we believed the Scriptures taught be-liever's immersion. He said we were not Baptists, for we believed baptism was a condition of pardon, and the Baptists did not admit that immersion into the name of Christ was for, or in order to, the remission of sin. At once she said, with emphasis: 'Baptism has nothing to do with salvation.' Mr. Anderson replied: 'I believed the same as you until I read the words of Jesus who said: "He that believes and is baptised shall be saved." I thought it was my duty to believe and obey His commands, for-He did not say, "He that believes is saved and should be baptised".'

A member put this question to Bro. Anderson: 'How is it that so many ministers and preachers do not see the truth which is so clearly stated in the Word of God in relation to how a sinner can have the assurance of pardon? Do you think they are blind?' He replied: 'If you saw a man who was supposed to be blind dodging the lamp-posts and any obstacles in his way, what would you think?' He said: 'I would not think he was blind.' 'Well, when you find such men evading the plain commands they are dodging the lamp-posts and are not blind.'

(To be continued.)

DEAR Editor,—Bro. Wardrop's reminiscences of the Slamannan District are, and will prove more and more interesting, but does he not make a mistake in the word 'doo'? In Lakeland English we call any great gathering a 'do'; especially a party or a social. 'What such a do was it?' is a very common question. Old John might mean a 'doo'

but I prefer to think he meant 'do.' Perhaps a contraction of 'doing.'

My own recollections of Bro. Wardrop go back a long way. When I was a lad in my teens my elder brother used to get the local magazine which had three editors: James Murray, John Straiton, and James Wardrop, and I feel sorry they ever allowed it to cease.

This was even before you, Mr. Editor, and your father used to go-around Furness to preach, using a 'sociable' tricycle. When you got so that you could manage a meeting on your 'own, you came on a 'Kangaroo,' the stepping-stone between the old 'penny-farthing' and the 'safety' bicycle.

Speaking of the three editors reminds me of a not too pleasant experience. They also published tracts, and although pocket-money was not too plentiful, I sent for some. The result was very disappointing. I started to give them to my pals, and they were so rude, being quite a crowd to one, that I went home that Sunday night deeply depressed. I was very 'green' and should have taken them to the houses. Youth learns, but the enthusiasm of youth does not follow to age.

Anyhow I am looking forward to your February issue to see what Bro Wardrop tells us next. E. WOOD.

#### COMING EVENTS

**Morley, Yorks.**—Church Jubilee, Public Tea and Meeting, Saturday, February 26th. Chairman: W. Gray (Birstall). Speakers: W. Crosthwaite (Evangelist) and G. H. Hudson (Birmingham).

Sunday and Monday, February 27th 28th: Special Services addressed by Bro. W. Crosthwaite.

March 4th and 5th: Celebrations continued. Saturday March 4th: Grand Public Meeting. Chairman: Bro. W. Wintersgill (East Ardsley). Speakers: R. McDonald (Liversedge) and F. Murphy (Mapplewell).

Bro Murphy will also address the meetings on the Sunday. A warm welcome to all.

**Nelson (Southfield Street).**—The Sunday School Anniversary will take place (D.V.) on Saturday and Sunday, February 12th and 13th. Tea on Saturday at 4.30 p.m. Evening programme at 6 p.m. Bro. F. C. Day, of Birmingham will speak and present the prizes, and will address all services on the Lord's Day.

WANTED—Hymn book, large type, India paper, as used by Churches of Christ prior to 1938. Price, etc., to Editor 'Scripture Standard.'

IMPORTANT. — Will those sending articles and news items for insertion in the 'Scripture Standard' please write on one side of the paper only,

## The Throne of David

THE best interpreter of Scripture is the Holy Spirit. Where He has explained His own predictions there is no appeal; His is the final word.

In connection with the coronation of a son of David, the Holy Spirit, through Peter, has favoured us with aij exposition of Scripture in the second chapter of Acts. The Scripture expounded is-Psalm xvi. 8-11. Peter declared David was "the speaker in this text, to predict his Lord would not remain in Hades nor would His flesh see corruption. The Holy Spirit proceeds (Acts ii. 29-36) to tell the meaning of David's words after this manner:

'29. David himself saw corruption, so he was speaking of his Lord, not of himself.

30. Now David was able to predict this because he was a prophet. He knew God's oath to him, that one of his descendants would sit on his throne.

31. In foreseeing this act Of one receiving his throne he spake (not that Solomon would begat Rehoboam and Rehoboam begat Abijah, etc., but) of Christ being raised from the dead that that promise might be fulfilled.

32. And surely Christ has been raised, for we are witnesses of it.

33. And since He has been raised He is now exalted to that very throne. Truly He is the executive for He received the promise of the Holy Spirit and as King He exercised that executive authority by dispatching the Holy Spirit to give these wonders ye see and hear.

34. Remember, it was not David, but David's Lord who was to ascend into heaven and sit at God's right hand.

35. Till His enemies were all subdued.

36. So ye may know for sure that God hath raised this lowly Jesus whom ye crucified and made Him both Ruler and Anointed.

The purpose of the resurrection was to put Christ on David's throne. It surely is a mistake of incident and years to think that the purpose of the return of Christ is to set Him on David's throne. On that Pentecost the presence of the Holy Spirit was offered as proof that Jesus was active in His capacity as King on David's throne. God's promise to David (2 Samuel vii. 16) was accomplished.—'Truth in Love,' U.S.A.

## Worship in Song.

SOME of the most inspiring singing in the world is at the Methodist Conference when the organ is silent. I have heard, again and again, over two thousand Methodists sing Charles Wesley's hymn of thanksgiving, 'My God'I am Thine, what a comfort divine,' and one has been exalted.—'Methody,' in 'Joyful News,'

## From the Treasurer

1. Since the Edinburgh Conference my hands have been full. As instructed, reading cards were prepared; then subscriptions began to come in, and endless correspondence. What a brotherhood ours is! Hard was the work during November and December, but also much joy. Warm thanks are due to our agents and readers for prompt and early payments. Subscriptions in many instances have been renewed at the old price.

2. The Editor and myself appreciate deeply the tributes to our work for this magazine. Words written by myself about the Editor in the November issue have brought appreciation from far and near. A living tribute is better than a wreath.

3. Edinburgh Conference has often been referred to. What a grand time we had! The address from the chair did not please all, either hearers or readers. Strange how many said how true it was, but to act is quite another matter. The singing at Edinburgh was superb. Shall we ever forget the opening hymn, 'From distant places of our land,' and sung to 'Arizona.' It was magnificent. Bro. Walter Wilson, of Tranent, said next day: 'I've never heard anything like it.' It was a joy to lead that Conference in song. There is nothing on earth I like more than a good sing. And when we come together from time to time, tunes should be struck which everyone (or nearly everyone) knows. That is the secret.

4. **READING CARDS.** The demand for these had been beyond expectation. They are being used in Churches all over the country. Cards may still be had.

5. **CIRCULATION.** The circulation of the 'S.S.' is steadily rising. If agents or readers can place a copy, or copies anywhere, and thus secure new readers, such copies may be had for the asking, free of charge.

6. The article from the December issue on 'Faith and Practice of the Churches of Christ,' is being printed as a tract in an abridged form. It will be just the thing to hand to those who say: 'What really do the Churches of Christ stand for?' Free, and post free, from the Treasurer.

7. The hymn sheet used at the Edinburgh Conference may be obtained from Bro. W. Steele. Churches would do well to secure copies. A. L. FRITH.

### TO AGENTS.

Bro. Frith would be glad to have any spare copies of January issue. Please post at once,

### PRELIMINARY NOTICE

THE next Conference will (D.V.) be held in the meeting place of the Church of Christ, Zoar Street, Morley, Yorkshire, on Saturday, April 8th, 1944.

Chairman, Afternoon Business Session: Bro. Frank Murphy (Mapplewell).

Chairman, Evening Session: Bro. Slater Wilson (Blackburn).

Speakers: Bro. Leslie E. Coley (Leicester) and Bro. Leonard Channing (Kentish Town).

Look out for further particulars in the next issue of the 'Scripture Standard.'

Another mountain-top experience anticipated.

### BOOK THE DATE

Communications re hospitality to H. Baines, 42 Garnett Place, Britannia Road, Morley, near Leeds.

L. MORGAN,



## YoungFolk's Corner.

### MONTH'S MOTTO!

"COMMIT thy way unto the Lord." (Psalm xxxvii. 5.)

### A BOY'S LUNCH

THIS is the wonderful story of what happened when a small boy gave his lunch to the Saviour.

Jesus had taken His disciples to a desert place to rest, but a great crowd followed them. Jesus took pity on the people and began to teach them. The time passed quickly, and at last the disciples said: 'This is a lonely place, and it is getting late, send all these people away so that they may buy food for themselves in the nearby villages.' Jesus said: 'Give them food yourselves!' The disciples were amazed—knowing they would need a lot of money to buy food for so many people. 'How much food have you?' asked Jesus. Andrew replied: 'There is a boy here with five barley loaves and two small fishes, but what is that among so many?'

The little boy must have felt like Andrew, that five loaves and two fishes would not feed over five thousand men, women, and children, but he gave his little lunch to Jesus. The Saviour thanked God for the food, then began to give portions to the people. He gave out until everybody had enough and was satisfied. Then He told the disciples to gather up the broken fragments of food, and these filled twelve baskets,

Wasn't that a wonderful miracle? Over five thousand people fed from five loaves and two fishes. How surprised the little boy must have been. How proud he must have felt when his little lunch fed all those people. His little lunch was all he had, but Jesus, used it wonderfully.

This is a great lesson for us, too. We may feel we have very little to offer the Saviour. We feel that our talents are few, our lives Unimportant. But if we give our ALL to Jesus—however small we may feel that to be—He can take and use it for Himself. Our lives may be small, but if we give them to the Lord Jesus, He will make them a blessing to others.

Take my life and let it be  
Consecrated, Lord, to Thee;  
Take my moments and my days,  
Let them flow in ceaseless praise.

### TRUE OR FALSE?

WHICH of the following quotations are true, which false?

1. 'Let your light so shine before men that they may see your good works, and glorify you.'
2. 'And whosoever shall compel thee to go a mile, go with him twain.'
3. 'Give not to him that asketh thee, and from him that borrow of thee turn thou away.'
4. 'But when thou doest alms, let thy left hand know what thy right hand doeth.'
5. 'Lay up for yourselves treasures upon earth'
6. 'Judge not that ye be not Judged.'

### ANSWERS

1. Elisha (2 Kings ii. 23).
2. David (2 Samuel xix. 16-18).
4. Mary Magdalene (John xix. 15).
5. 1 Chronicles (xvi. 7-36).

## Nyasaland.

REPORT of the Northern Journey for 1942. (Mailing difficulties account for apparent late appearance of this report.) In accordance with our promise to the Conference held at Namiwawa on June 24th, 1942, we set out, after being hindered by other matters, for the Northern Province. As the months of October and November are not suitable for such a long journey to be made on 'push-bikes,' we made the journey by train for parts of the way. There were Ave brethren and three sisters on this journey, and we left Namiwawa on October 18th. The sisters were sent on, in train, with one Brother to take care of them, and the rest of us arranged to meet them at Bilira station. On our journey to Bilira,

we slept one night at Liwonde. We met the train from Blahtyre at 3 a.m.

Leaving the sisters there in the charge of brethren who would guide them to Ncheu, we, with other brethren who wished to accompany us to Lilongwe, joined the train for Salima station.

At Salima, we made plans to break up into small parties in order to visit the many prayer-houses and to meet again at Lilongwe.

Brethren Tabbu, Shandrack, Bunnett, and Greta, went to Nalimba, Dowa District, to open a new prayer-house. Brother Eliam and myself went to Lilongwe by lorry, arriving on Sunday. On the Monday, we went to Kamvunguti to visit the Church there.

Before we left Zomba, we had a letter from a village headman, Goliati Chakwanila inviting us to start a school in his village. Brother Lamuel, of Kamvunguti, and I visited him. He explained that he desired his boys to be taught by us. I said we would be very pleased and would ask the District Commissioner at Lilongwe for his permission.

At our conference, I told the brethren about the village headman's desire for the light of the gospel to be given to his boys. They were overjoyed at such an opportunity.

Since coming back from Lilongwe, I have received another letter from the village headman. He asks us to send a preacher to conduct meetings in his village until a school can be opened.

Some trouble has been caused at Lilongwe because certain brethren got licences to grow tobacco. It appears that they recognised that such work was not in accordance with their lives in Christ Jesus, so they did not attend the meetings. We learned that with some this was the beginning of evils, for they had indulged in others beside growing tobacco. We are happy, however, to report that we have learned that some have repented of their evil ways and have come back into fellowship with the Church.

Thanking you for your support in helping us to spread the light of salvation, and sending you, my beloved brethren in the gospel, greetings.—I am, yours faithfully, R. L. KAUNDO.

It is difficult for a casual reader of the above report to realise the hazards of such a journey over such vast territory, or to understand the great work done by our faithful brethren.

I wish again to thank you for your kindness in supporting this work and to ask you to continue to send me your contributions so that not only Goliati Chakwanila's 'boys,' but the 'boys' of many, many villages may have 'a light of salvation.'

W. STEELE.

To 'A Friend,' Glasgow, I say thank you for recent gift (receipt No, 105),—  
W.S.

## Subscriptions\*

Receipt No.	£	s.	d.
533 ..		5	0
4 ..		5	0
5 ..	20	0	0
6 ..		10	0
7 ..		5	6
8 ..		1	0
9 ..		1	0
540 ..		2	10
1 ..	-2	10	0
2 ..		1	10
3 ..		10	0
4 r.		10	0
5 ..		1	0
6 ..	2	0	0
7 ..		3	0
8 ..	3	0	0
9 ..	40	0	0
550 ..		1	0
1 ..		8	16
2 ..		1	0
3 ..	30	0	0
4 ..		5	6
5 ..		2	0
6 ..		5	0
7 ..	30	0	0
8 ..	1	0	0
9 ..		4	0
560 ..		2	5
1 ..		3	0
2 ..	10	0	0
3 ..		1	0
4 ..	15	0	0
5 ..	3	0	0
6 ..	3	0	0
7 ..		10	0
8 ..		1	0
9 ..	20	0	0
570 ..		6	0
1 ..		4	0
2 ..		3	0
3 ..		3	0
4 ..		5	10
5 ..	20	0	0
6 ..		1	10
7 ..		10	0
8 ..		1	0
9 ..	5	0	0
580 ..		15	0
1 ..	2	5	0
2 ..		7	6
3 ..		9	6
4 ..		1	0
5 ..		3	6
6 ..		2	0
7 ..		1	0
8 ..		3	0
9 ..		5	0
590 ..		1	0
1 ..		1	4
2 ..		10	0
3 ..	5	5	5
4 ..		4	13

We tender our grateful thanks to our many subscribers. Our list continues to grow, and we welcome the growing interest in our work. We are happy to report a good bank balance, but we can assure not **it is** not our **intension** to keep

money in the bank. Whenever the' war situation permits, we have plans made that will absorb the £600 we have in hand—and a good deal more. With more'workers in the field, we are confident the work Will go forward by leaps and bounds. There is an unmistakable awakening in many places, enquiries are reaching us from places hitherto closed to us. Carry on.

R. McDONALD, Treasurer.

## Public Discussion.

**East Kirkby, Beulah Road.**—An event of much importance took place here on December 4th and 6th, when a two-night debate with Jehovah's Witnessess Was held. A preliminary discussion had taken place during the labours of Brother. Winstanley, which led to the debate being arranged.

After much negotiation, the following propositions were agreed to:—(1) 'The Bible teaches that the Kingdom of God was established on the first Pentecost after the ascension of the Lord Jesus.' (W. Crosthwaite to affirm, and Robert Hadlington to deny.) (2) 'The Bible teaches that persons will have an opportunity for accepting salvation and everlasting life after this present life.' (R. Hadlington to affirm, and W. Crosthwaite to deny.)

As will be seen from the above, the aid of our esteemed Brother Crosthwaite was enlisted, who, by the kind permission of the Brethren with whom he is labouring in Scotland, rendered Invaluable service in the defence of the gospel. Mr. Robert Hadlington, of Sutton-in-Ashfield, was the representative of Jehovah's Witnesses. He is a full-time man in their propaganda. The debate was held in their hall the first night, and in our own meeting house the second night. The halls were filled to overflowing on each occasion (extra seats having to be acquired). Agreement to a neutral chairman could not be obtained, so it was arranged that each party should be responsible for the meeting in their own place. Brother L. Morgan, on our behalf, rendered most efficient service in this capacity, to whom we are much indebted. Mr. A. B. Cregun (another full-time man from Hucknall) acted for Jehovah's Witnesses.

A most interesting and valuable discussion ensued. But, from the first, it was clear to any impartial mind that Mr. Hadlington's set purpose was not to deal with the arguments of Brother Crosthwaite, but to put over the usual stuff found in their literature, and, when faced with any pointed question, he just wriggled round it, and failed entirely to give a clear explanation,

It is not the writer's intention in this report to give a detailed account of the discussion, but in all probability this will be done in a future issue of the 'S.S.' or in pamphlet form. Meanwhile the Church here desires to place on record its deep appreciation of the magnificent defence of the old truths of the gospel by our honoured and revered brother, and to express the hope that our Heavenly Father may spare him yet to us to wage the-good-fight of faith.

Our brother served the Church on Lord's Day, when his exhortation in the morning will live long in our minds and hearts; and in the evening he proclaimed 'The Old Time Gospel' to an excellent congregation. Thus ended another memorable week-end in the history of the Church here.

W. B. JEPSON.

DEAR Editor,—Will you grant me a little of your valuable space to report, on the debate between Mr. Robert Hadlington and yourself.

I do so, because I know that many of our brethren are interested, and also because I realize how difficult it would be for you to do it, being, like Nehemiah, a modest sort of man. The debate was on two nights, Saturday and Monday, December 4th and 6th, between a representative of Jehovah's Witnesses, Robert Hadlington by name, and a member of the Churches of Christ, Walter Crosthwaite.

The first night a representative of Jehovah's Witnesses took the chair, and Bro. Crosthwaite affirmed that: 'The Bible teaches that the Kingdom of God was established on the first Pentecost after the Ascension of the Lord Jesus.'

Our position was put in a clear and forceful manner, and one was not left in any doubt as to the Scriptural teaching on the subject.

Imagine our surprise, when his opponent, who denied the above proposition, never touched the arguments and Scriptural passages brought forward by our brother

Instead of pulling down shred by shred the case made, he simply put over some propaganda for Jehovah's Witnesses.

There is no doubt that, owing to the inability of Mr. Hadlington to refute the case made by our worthy brother, there only seemed one conclusion to any man who listened with an unbiassed mind.

Truth never fears defeat, and welcomes fair, manly, and courteous investigation. If our opponent had even tried to meet the Scriptural quotations we should have felt more satisfied.

On the Monday evening, I had the pleasure of taking the chair as the representative of the Church of Christ, when Robert Hadlington affirmed that: 'The Bible teaches that persons will have an opportunity for accepting salvation and everlasting life after this present life.'

Not once did he bring forward one single passage of Scripture to bear out his belief, although he was challenged from time to time by Bro. Walter Crosthwaite, who denied that the Bible teaches any such doctrine.

May I say in conclusion that debate is one of the most powerful and successful methods of exposing error.

It is a great pity that we have not more debates, for it is error, and not truth, that suffers from investigation.

Personally, I regret that we have not a stenographic report of the debate, and suggest for future occasions we insist on having same, so that all our brethren may read and enjoy.

I pay tribute to a straightforward servant of the truth.

L. MORGAN.

## Aeirs.

**East Ardsley.**—The Church desires to thank all visiting speakers for the endeavours which they have made to serve the Church. We realise the difficulties which they have had to face during these dark, black-out days, and we say 'Thank you' very sincerely. At times it has been very hard for them to keep their appointments, and at a great price they have fulfilled their promises.

G. HOLDSWORTH.

**Morley, Yorks., Jubilee Re-Union.**—On Saturday, January 1st, the Church arranged "a successful jubilee re-union, and many old members, friends, and visitors from sister Churches gathered with us. After a good tea, provided by the sisters, Bro. F. A. Hardy was chairman over a good meeting, and a short address was given by Bro. Herbert Gray, of Birstal. Both brethren told good stories and happy experiences of days gone by, and all thoroughly enjoyed a happy re-union. We trust this augurs well for our jubilee year, just commencing. Vocal Items were well rendered by members of the Church, including Sister Joyce McGough, our youngest member. We trust God's blessing will be upon us throughout the year.

HAROLD BAINES.

**Slamannan.**—The Church had the privilege again of having the services of Bro. Crosthwaite, for November and December. By his diligence in teaching, proclaiming the gospel, and visitation, the Church has been strengthened. A few strangers came along to hear the message, and we pray that fruit may yet be gathered in as a result of his efforts.

We have also to report a very pleasant visit on Sunday, January 2nd, from Bro. Leonard Morgan, Hindley. Our brother gave instructive addresses to the Church, both morning and evening, and all experienced a time of real fellowship,

M. NEILSON,

**Slamannan District.**—The New Year social of the Churches in Slamannan District was held in the Slamannan Meeting House, on Saturday, January 1st, under the presidency of Bro. William Hunter, of Slamannan. Bro. A. Gordon gave a warm welcome and the season's greetings to the one hundred and twenty who had come from as far off as Pittenweem, Buckhaven, Kirkcaldy, Dunfrmline and Glasgow, and the farthest outposts of the district. After tea, the chairman, in a few, well-chosen, words exhorted us to use our talents, whether few or many, in the Master's service; and gave reasons for belonging to the Church' of Christ. Bro. John Richardson, of Fauldhouse, speaking from Philippians iii. 13, 14, gave us many examples of how to forget the things behind, and press towards the mark of our high calling of God in Christ Jesus. Bro. Leonard Morgan, of Hindley, took as his subject, 'Sword and Trowel,' and" his text from Nehemiah i. 3, 4, and iv. 18: 'And they said unto me, the remnant that are left of the captivity there in the province are in great affliction and reproach; the wall of Jerusalem also is broken down, and the Agates therefore are burned with fire' And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven.' Our need to-day was to close up the gaps, and to have the will 'to work. Not only to be on the defensive, but also on the offensive, which could be accomplished if we trust God implicitly. Bro Crosthwaite's message was to recapture the spirit of our pioneers who held the Scriptures to be the revelation of God to man; of His power, love, and mercy, and received as such brought man into fellowship with God—Christian character was based on faith in God and His Word. Doubting Christ and His Word destroyed this.

The messages were very inspiring and helpful, and if acted upon, will help all

who were present to greater efforts for Christ and His Church.

Fine recitations, 'A Fence or Ambulance, which?' and "The Old Violin, or the Master's Touch,' were given and much enjoyed. Choir pieces, duets and solos, added much to our spiritual joy and time of real fellowship. Our best thanks are due to the Slamannan sisters for the excellent fare provided,

D. M. STEWART.

## Obituary.

**Hindley.**—Many of the readers of the 'Scripture Standard' will learn with deep regret of the death of Bro. Berry, who was a frequent visitor at our Conferences; and was very loyal to the position of the Churches of Christ.

For a good number of years he was in fellowship with the brethren at Leigh, Lancashire, which place he attended until his death. In addition to this, when the brethren at Leigh found it necessary, owing to prevailing conditions, to discontinue the morning meeting, he commenced to help us at Hindley on Lord's Day morning, and at our Bible study class on Wednesdays.

The brethren at Hindley had learned to love him for his loyalty and devotion to his Master; for he regularly travelled eight and a half miles to our meetings.

His passing to a higher reward came, very suddenly, as on his last visit to Hindley he exhorted the Church, and on the following Thursday he was found dead.

The life of such a follower of the Lord Jesus is worthy of much commendation, and we shall treasure his memory for many years.

His humility, sincerity, and loyalty to the Word "of God, strengthens us to press on to the mark of our high calling of God in Christ Jesus." i. MORGAN.

THE SCRIPTURE STANDARD Is published monthly. Prices: Home: One copy, 3s.; two copies, 5s.; three copies, 7s. Abroad: one copy, 2s. 6d.; two copies, 4s. 6tk; three copies, 6s. 6d. All post free. Agents' parcels are all post free.

All matter for insertion must be sent before the 10th of the month (News items, the 15th) to the Editor: W. CROSTHWAITE, 27 Torphichen Street, Bathgate, West Lothian. AH orders and payments to the Treasurer: A. L. FRITH, 12 Poulton Street, Fleetwood, Lancashire.

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

NYASALAND MISSION. Contributions to W. STEELE, Ravensheugh Cottage, Prestonpans, East Lothian.

THE SCRIPTURE STANDARD is printed for the Publishers by Walter Barker, Langley Mill, Notts.

USE THIS SPACE TO ADVERTISE YOUR MEETINGS.