

THE SCRIPTURE STANDARD

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

Vol 8 01 January 1942

Yours sincerely,

W. Crosthwaite.

*Exhortation and
Encouragement
for the New Year*

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'Be ye free from
the love of money:
content with such
things as ye have;
for himself hath
said: I will in no
wise fail thee,
neither will I in any
wise forsake thee.
So that with good
courage we say,
the Lord is my
helper, I will not
fear; what shall
man do unto me?'
(*Heb. xiii. 5-6 R. V.*)



Our Best Wishes for 1942.

WE have had so many requests—from some who know us well and from others to whom we are unknown by face—for our photo, that with much diffidence we venture to publish it.

There is no diffidence, however, in our fervent prayer that for all our readers 1942 may be a happier and better year than the preceding ones. The biggest room in the world is the room for improvement, and we pray that this year may see improvement in the Individual-, the Church, and the Nation.

1. As individual Christians we are conscious of coming far short of what the Lord would have us be, and of what we would be ourselves. We cannot claim to have reached perfection in conduct or service. If we did, then as John says, we deceive ourselves and the truth is not in us. Truly we can sing :

We have not served Thee as we ought;
Alas! the duties left undone,
The work with little fervour wrought,
The battles lost, or scarcely won!
Lord give the zeal, and give the might,
For Thee to toil, for Thee to fight.

We need to save and sacrifice to a far greater extent than we have yet done. Said one, 'We need to give until it hurts.' 'Yes,' said another, 'but some are soon hurt.'

Christianity was begun by sacrifice : Christ loved and gave Himself; and only by continual sacrifice by His followers can it be successfully carried on. Let us resolve that during 1942, and the remainder of our days, we shall be living expositions of Paul's great exhortation: 'Present your bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service.'

2. For the Church. Let us get rid of that 'inferiority complex' (sense of inferiority) by which some are obsessed. If we could feel towards other religious bodies, as some say they feel, we would not be where we

are. Why some remain with Churches of Christ is a puzzle to us. The original position and plea of Churches of Christ is second to none. That plea for a complete return to Christianity as set forth in the New Testament Scriptures, if accepted and applied, would settle all problems in the Church and the world. Dr. Barnes, Bishop of Birmingham, said : 'New Testament Christianity is the solution of all our problems. Our final court of appeal must be the New Testament.'

This is no time for compromise or lowering of the standard.

Away with weak half-heartedness,
With faithlessness and fear:
Unfurl the Christian Standard,
And follow with a cheer.

Whatever differences there may be in the Churches of Christ—and it is no use minimising these, for they are great and vital—we all desire to see progress made. But the result of most past efforts to speed up progress justify us in our refusal to forsake the old, well tried and successful methods of the pioneers. During our fifty years membership of Churches of Christ we have seen many schemes launched, 'forward movements'; big missions; more highly trained preachers; amalgamations, and affiliations ; and yet we are said to be a 'diminishing community.' Buildings of 'wood, hay and stubble' are; more easily and quickly erected than those of 'gold, silver and precious stones'; but only the latter stands the testing fire. Time does show them up. Man's systems and methods have their little day and cease to be. 'Every plant,' said Jesus, 'which my heavenly Father hath not planted, shall be rooted up.' Lessons of the past say: 'Keep to the old paths'; 'Make haste slowly'; 'Quality is better than quantity.'

3. The Nation. May 1942 see the cessation of all war, and the angels' song of nineteen centuries ago be realised in greater measure than ever before: 'Glory to God in the highest, and on earth peace, good will toward men.' May Longfellow's words on the 'Arsenal at Springfield' soon be true of all arsenals and munition factories:

Peace. And no longer from its blazing
portals, ^

The blast of war's great organ shakes
the skies:

But beautiful, as songs of the im-
mortals,

The holy melodies of love arise.

May 1942 see a great advance to-
wards the only new world that is
worth while, when the will of God
shall 'be done on earth as in heaven.'
To help the coming of that day is
the business of us all. EDITOR.

The Original Position of Churches of Christ and Departures therefrom.

CHURCHES of Christ are either a necessity or a nuisance. If they have not a distinctive mission and message that really matter they have no justification for their existence as a separate body.

Our fathers in the faith undertook the task of carrying to their logical issue the great principles enunciated by early reformers. The Reformation of the sixteenth century resulted in a compromise between priestcraft and primitive Christianity. Our pioneers determined to get back to the beginning and restore the New Testament Church. Their watchword was 'Where the Bible speaks we speak: Where the Bible is silent we are silent.' The model Church, said they, is to be found in Jerusalem, not Rome; and they pleaded for a return to the ground on which the Church stood in its first and best days. They said: Faith in Jesus the Christ, and obedience to Him as King and Lawgiver, must be the bond of fellowship. They aimed to answer the Lord's prayer: 'Neither pray I for these alone, but for them also which shall believe on me through their word: That they all may be one: . . . that the world may believe that thou hast sent me.' (John xvii. 20-21).

They saw in that prayer the only real basis of union, 'through their word': the testimony and teaching contained in the New Testament Scriptures. Their mission was primarily to believers, to call them back to the original ground, that as at the first the Church might be united, and go forth as an all-conquering army to win the world for Christ.

Such in brief was the original position and plea of the Churches of Christ.

That there have been departures from that position is not only freely admitted, but is gloried in by some. There have been many alterations which time has shown to be far from improvements.

1. With reference to the Bible, if we judge by official publications, it is difficult to say where Churches of Christ stand to-day.

The 'Double Centenary Number' of the *Christian Advocate*, published on March 5th, 1937, has on its front page an open Bible, with the maxim, 'Where the Bible speaks we speak: Where the Bible is silent we are silent.' Accompanying this is the statement: 'Accepting the Bible as the Word of God, and denying the right of any to add to or to take from

that revelation, our people have ever sought to apply to all human teaching the accepted standard of Holy Scripture.' But on page 153 of the same issue, 'Principal' Robinson, speaking of the title *Bible Advocate*, said: 'It was somehow out of line with our history and genius, which reveal the fact that in our use of the Bible our position has never been that of Protestantism (*sola scriptura*)' i.e., the Scriptures only.

Both the above statements cannot be true, and those who really know the history of Churches of Christ will have no difficulty in deciding which is false. Why do officials allow these gross misrepresentations to be published in their name? 'If the trumpet give an uncertain sound, who shall prepare himself to the battle?'

The *Glasgow Evening Citizen* of July 31st, 1937, published an article headed: 'Churches of Christ, Bridge Between Protestant and Catholicism, By Principal W. Robinson, D.D.,' in which an attempt is made to show that 'Churches of Christ' are more like Roman Catholics than Protestants; as for example: 'Unlike most Protestant Churches they reject the doctrine of private interpretation of the Word of God . . . They claim that the great doctors and teachers of the whole Church (now unhappily divided) must be appealed to.' Those who really know the Churches of Christ will know the worth of that statement. It has never been true of them. It is the doctrine by which Romish priests are bound.

Further, the same writer regards as shallow the claim 'that if a creed contains more than is in the Bible it is unauthoritative, and if it contains less, then it is defective.' (*Essays on Christian Unity*, page 75). Well, if something more than the Bible is needed we are left without any reliable standard, and the plea for a return to New Testament Christianity is a farce.

2. A notable landmark was reached in 1917 when Churches of

Christ amalgamated with the Christian Association Churches. These latter Churches were the result of introduction into England of American preachers and methods. Through the efforts of an enthusiastic brother, Timothy Coop, who thought brethren in this country too slow, some of America's most highly trained preachers came over, and money was freely spent in their campaigns. The Churches thus established had paid pastors; they allowed the unimmersed to break bread at the Lord's table; they had instrumental music in their services; and took money for the Lord's work from all and sundry. After forty years' frantic efforts they were a dying cause, and as such were received into the Co-operation of Churches of Christ. They numbered on paper sixteen Churches, with a membership of seventeen hundred. During that same forty years, the old-fashioned brethren established seventy-eight churches and added nine thousand members. That should have been an object lesson for all time. But these few Churches proved the little leaven which leavened the whole lump.

The original position on the communion question was thus clearly defined: 'We decline to sanction evangelistic co-operation with any brother whether from America or elsewhere, who knowingly communes with unbaptised persons, or who in any way advocates such communion.' (*Annual Conference, 1866*). Since that amalgamation there has been much fraternising with the American Disciples of Christ, who not only allow open Communion but many of their churches allow open membership (membership without immersion) too. Fraternal delegates go to and from Conferences in Britain and America.

More evidence of the working of the leaven is seen in the fact that Churches of Christ are now one of the 'constituent denominations of the Free Church Federal Council, which

has ministerial and lay representatives.'

3. Another landmark was the establishment in 1920 of a Theological College. This was a further result of the amalgamation with the Christian Association. This college has proved a costly tragedy. It has cost considerably more than £2,000 per year to run, and its fruits have certainly not helped „the Restoration cause. It is admitted that the Churches 'become less and less successful.' Official figures prove that. Soon after the College was started, we heard a member of its committee say: 'If the College turns out ministers I shall go to my grave a disappointed man.' In a tract headed 'Churches of Christ' we read: 'In their larger Churches ministers are ordained to pastoral charge of the congregation.' The terms: 'Our Minister,' 'Our Pastor,' 'The Minister,' 'Rev.' and 'D.D.' are freely used.

The proposals in 'Report of Commission on Ordination,' if accepted, will further this development.

Candidates for Home or Foreign evangelistic field are to have three years at College leading to a University degree, followed by two years in Theology. Then they must be ordained by laying on of hands by certain officials; and receive a certificate of ordination signed by the chairman of the Annual Conference. That is the sure way to create a clerical caste. Happily, Churches are free and independent, and such proposals cannot come into force unless the Churches let them.

4. Another significant evidence of departure is seen in alteration of Church buildings. Pulpits, lecterns, prayer desks, tables resembling altars, crosses, etc., are the order of the day. No wonder that in the *Christian Hymnary* the following verse is omitted from hymn No. 257:

No lofty pile, nor glittering fane
Is ours in tribes to seek;
God's house is one of living stones,
Where Christ is heard to speak.

More than this, the editor of the *Christian Advocate*, in issue of August 16th, 1940, recommended the wearing by preachers of 'a specially designed cross which would indicate at once what was their vocation.' Further, pagan festivals and seasons, such as Easter, Whitsuntide, Lent, and Christmas, are now recognised, and readings are chosen to fit these seasons. The pages of the *Christian Advocate* at these times are adorned with pictures, and contain articles, which make us ashamed to think that such a magazine is sent out as representing Churches of Christ. We have referred to the article, 'Churches of Christ Bridge Between Protestantism and Catholicism'; there are plenty of signs showing that the Churches are being led over that bridge, and those must be blind indeed who cannot see it.

All the departures we have named, and we could name more, have been that Churches of Christ might be better known, stand well with other religious bodies, and make progress. It is said that 'we have taken a more irenic attitude towards other Christian Churches.' (*Christian Advocate*, September 24th, 1941). Yes, and as a result of this 'irenic' (pacifist) attitude, we are 'less and less successful,' and are a 'diminishing community.' They have ceased to fight and are dying.

Officially, Churches of Christ have wandered a long way from their original position, so much so that in official circles it is regarded as a crime to be loyal to the plea advocated by the pioneers. But annual conferences, and committees appointed by them, do not represent the main body of members. This is seen in the meagre support they receive from the Churches. The plea of those known as Old Path Brethren, and that of the *Scripture Standard*, is—reform on the original line and save the Restoration movement.

The blame for division lies at the door of those who have departed from the original plea and practice.

An inspired Apostle settled that point when he spoke of those who cause divisions and offences contrary to the teaching received, and exhorts us to turn away from them. Things have been introduced which our fathers would have resisted unto blood, and many, for love of timor-

ous ease, or to maintain a false peace, silently acquiesce.

In this strife none can be neutral,
Each must yield to some control;
We must boldly show our colours,
Form in line, and call the roll.

Substance of an address by Editor, at Hindley Conference on November 8th, 1941.

Laying on of Hands

'LAY hands suddenly on no man, neither be partaker of other men's sins.' (1 Timothy v. 22).

Commentators and writers generally assume that "lay hands on" refers to the ordaining of elders, and proceed as if the assumption was beyond question. During the past fifty years, I have on occasions spoken to leading brethren regarding this passage, but, as a rule, I received more ridicule than light and more assertion than reason. The fun poked at the absurdity of the 'policeman' view had no effect. My choice seemed to be between absurdity and arbitrary assertion, and experience has found that the latter is generally wrong.

In the first sixteen verses of chapter v., the Apostle instructs as to men, women and widows, and in verses 17 to 19 he speaks of the elders. In verse 20, I am of opinion that Paul passes from the instructions regarding particular classes in the Church to instructions general to all members. It reads: 'Them that sin rebuke before all, that others also may fear.' So far as sin is concerned, the elders, as Christians, come under the law for all members. There is no call for a special law for elders as to this kind of a breach. It looks unnatural to say an elder must be blameless and then to make a special provision for them as to sin, when the ordinary law covers them. Beside, a rebuke does not altogether meet the case of sin by an elder; in addition to the rebuke as a member,

the Church must consider as to his removal from office. I do not see a word in the verse to indicate that elders were in view, but elders being spoken of in the verse just before leaves room for an opinion that elders are still in view, but not for a dogmatic assertion.

Verse 21 reads: 'I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things, without preferring one before another, doing nothing by partiality.' 'These things,' I take to refer to the instructions in the whole chapter, if not in all the epistle. The tone of the words is too general to only refer to two or three elders in a Church. The sweeping words as to how disorders were to be met and avoided we fancy would be called for by the less reliable members rather than by the few outstanding brethren who were selected for the highest position in the Church.

Verse 22. Here Paul gives two examples as to how partiality is often shown. On one hand we have hasty undue accusation; *the taking of a firm grip upon unconfirmed evidence. On the other, we have culpable looseness or hesitancy. This interpretation gives this verse a natural connection with the verse going before. Why should we jump over two verses back to verse 19 to find a connection with elders, and that a doubtful one? To believe that verse 22 speaks of ordination we have to presume that Paul delegated

Timothy to guide the Church to make a selection of the brethren for the office of elder, and that after the election by the Church Timothy might veto the men of their choice. We cannot accept that on a doubtful inference.

'Neither be partaker of other men's sins.' This seems to show that it was how Timothy dealt with sin that was being talked of, not the suitability for ordination. Whether or not Timothy ordained a certain man, it had no bearing on his partaking of sin. To allow sin to continue with an ordinary member is as serious an offence as to allow it in an elder. The bad effect may not be so great, but the offence is just as surely there.

I have found no good reason why 'lay hands on' in this verse should be connected with the ordination of elders. We do not find the two mentioned together anywhere in Scripture. We read of men delegated by the Apostles to assist them in their special work being ordained by Apostles by the laying on of hands, but Scripture is silent as to the manner in which any officer of a Church was ordained, either elder or deacon. The appointment of an evangelist to office by a Church or Churches is not recorded.

Timothy seems to have been appointed by the Apostle Paul. When Paul laid his hands-on Timothy it is not stated that it was for more than to convey a gift, but it looks as if it was at the same time an appointment, when we consider that the elders also laid their hands on by way of acquiescing and commending Timothy to their members, to this special work to which the Apostle was calling him. (2 Tim. i. 6, 1 Tim.

iv. 14).

JOHN ANDERSON.

Lancelot Oliver at Annual Conference of 1898, and published in the *Year Book* of that date. We advise brethren to read the whole of it. For the present we just give some quotations :

'But all history shows that an undue attention to outward signs, dress and pantomime, has ever accompanied the decay of vital religion. . . . Modern Ritualism is an example in point. Such a state of things the Prophets and the Lord Jesus both denounced.'

'From the whole field of the laying on of hands, the rule is deduced that *in the imposition of hands something possessed by those who laid on hands was imparted to those on whom hands were laid.*'

After dealing with all the passages relating to laying on of hands, Bro. Oliver said :

'My refusal to regard laying on of hands as absolutely binding is based rather on the fact that the conclusion rests on merely inferential reasonings. There is no command. That hands were laid on any *merely to induct them into any work*, is so far from having a clear precedent, that if you look over my treatment of the passages you will find I have had to rest on inferences, and those inferences, though clear to my mind, are not what are strictly called necessary inferences.'

'May I urge the great need of not pressing individual views of this subject to the destruction of the unity of the Spirit we are exhorted to preserve.'

We commend the above quotations, and indeed the whole paper, to the careful consideration of all concerned.

EDITOR, S.S.

Good Advice.

In urgent requests for consideration of this matter it has surprised us that no references has been made to the paper on 'The Doctrine of The Laying on of Hands,' read by Bro.

THINK truly, and your thoughts
Shall the world's famine feed ;
Speak truly, and each word of yours
Shall be a fruitful seed;
Live truly, and your life shall be
A great and noble creed,

The Second Coming of the Lord

CONTINUING the theme of the last article, it is quite orthodox to regard the Pope of Rome as the Man of Sin. If Rome papal is the Mother of Harlots, then, of course, the Bishop of Rome, the Vicar of Christ on earth, must be the Man of Sin. Reading the history of Christendom, the increasing departure from the purity and simplicity of the Apostolic Church, the gross errors in faith and doctrine, the scandalous lives of both bishops and clergy, the fierce persecutions of those who advocated a purer faith, the ambitious power and great worldly wealth of the Church, all seem to justify the application of these titles to Rome. But we must *not* let our emotions get the better of our judgment. It is not what we feel, or what we think should be; it is purely and simply, What saith the Word of God? The Man of Sin was *alive* at the time the Apostle Paul wrote to the Church at Thessalonica, there was *then* 'one that presented his immediate appearance'; when he was removed, *'then* should be revealed the lawless one, he that opposes and exalts himself against all that is called God or worshipped, so that he sitteth in the Temple of God, setting himself forth as God.' (2 Thes. ii. 3-8). This was the anti-Christ, who first proclaimed himself an enemy to the Deity, who was the first to use the state powers of Pagan Rome to persecute the Christians. He caused a great fire at Rome and blamed the Christians for it. He flung them into the arena, disguised in the skins of beasts so that wild animals should kill and devour them. He demanded that everywhere in the whole empire his statue should be worshipped (though he was not the first to do that), and that in every way he should be regarded as God.

This was the man whose mother determined by murder and intrigue

that her son should reign; this was the man who murdered this very mother who had done so much for him, and who slew others who menaced his claim to the throne. His horrible cruelty and wickedness finally created such a revulsion of feeling that the general commanding in Spain marched on to Rome to put an end to it. Upon hearing of this, Nero tried to get poison, to get someone to take his life, and finally managed to wound himself from which he afterwards died.

It cannot be truthfully said of the Bishop of Rome 'that he opposeth and exalteth himself above all that is called God or worshipped,' or that he is 'anti-Christ.' His very position, power and authority depend upon his belief in God and His Christ, and upon the support of the many millions of those who share his belief. No. From the very beginning of the Christian religion, it suffered persecutions, but they were local. Many were inspired by hatred on the part of the Jews, for the religion was tolerated by the Romans, as being a sect of the Jewish religion, but, under Nero, the whole tremendous power of the Roman State, for the first time, was used to stifle and crush this new faith, which had made such amazing progress that it threatened the pagan worship of the Romans. Then was fulfilled the prophecy of our Lord (Matt. xxiv. 9-12) when in the fierce heat of persecution, martyrs were delivered up by parents, brethren, and those of their own kindred (Luke xxi. 10-16) to be slain. When the cry of the martyrs who had been slain 'for the word of God and the testimony which they held' (Rev. vi. 9, 10), 'How long, O Master, the holy and true, does thou not judge and avenge our blood on them that dwell on the earth,' went up to heaven, and they were urged to wait yet a while till their brethren

ren should be killed as they were.

The Jews were not only active in their own land persecuting the believers in Christ, but in foreign lands, in Rome, and in Roman possessions, they assisted the Roman authorities in their fell work, until with the coming of the Romans God 'sent forth His armies and destroyed those murderers and burned up their city.' (Matt. xxii. 5-7).

I respectfully submit that what I have advanced in these articles is a

view which is quite Scriptural, in harmony with the known political, religious, and social circumstances of the Apostolic times, and which shews that the dispensation, which was ushered in amidst marvellous and miraculous signs on Mount Sinai, was closed by mighty manifestations of Divine power in the destruction of the rebellious City of God and the dispersion of His once chosen people.

J. A. WHITE,

(Conclusion)

The Firm Foundation

PAUL, writing to Timothy, said: 'All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works' (2 Timothy iii. 16-17). This letter is one of instruction, exhortation, warning and assurance. 'Hold fast the form of sound words.' 'Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.'

Then comes a word of encouragement: 'Nevertheless the foundation of God standeth sure, having this seal: the Lord knoweth them that are his. . .'

A Christian lady once said: I sometimes feel my feet tremble on the Rock, but the Rock never trembles under me." The warning of Paul is concerning those who erred from the truth, saying that the resurrection was past already. But perhaps the more urgent warning, particularly to the present age, is in the third chapter, where the apostle speaks of those self-loving pleasure-seekers who have a form of godliness but deny the power thereof. These' are 'professors' but not 'possessors.' They are reprobate concern-

ing the faith; they have not stood the test.

Is there any power in true godliness? Read verses 10 and 11 of Paul's doctrine, manner of life, purpose, faith, etc. Yes, and read how he was able to stand the test. Did ever one of God's servants suffer more? Out of all these persecutions, said Paul, 'The Lord delivered me.'

Standing by a purpose firm,
Heeding God's commands.

Paul's purpose in life was to preach Christ. His faith was strong and unfailling, because it was based upon that assurance, which he sought to pass on to Timothy, 'that all Scripture is given by inspiration of God. . .'

The plain teaching of the apostle here is that it is necessary to have a firm belief in the infallibility of God's Word. Otherwise that Word could be of no use for doctrine, reproof, or correction, etc.

To deny the inspiration of the Scriptures is to deny that they are God-given, and if they are not given by God, then they must be the work of men. As man is not infallible, his word cannot be relied upon, but when 'holy men of God spake as they were moved by the Holy Spirit,' we can be sure that their

words were God-breathed, and as such are profitable for our guidance in all things.

Some have said that Paul had the Old Testament Scriptures in mind when he wrote this 2nd letter to Timothy, but if we read from chapter 2 verse 14, we shall see that Paul had other Scriptures in mind. What were the things which Timothy had learned, and had been assured of? Then read the opening verses of chapter iv.: 'I charge thee therefore . . . preach the word. . . Not the Word of the Old Testament, but of the New, for it is there that the Christian seeks his instruction, his doctrine.

WHAT SAITH THE SCRIPTURES?

A few references to both Old and New Testament Scriptures will be helpful. 2 Samuel xxiii. 1-2: 'Now these be the last words of David. David, the son of Jesse, said . . . The Spirit of the Lord spake by me, and his word was in my tongue.'

In Exodus iv. 15, God speaks to Moses, saying: 'And thou shalt speak unto him (Aaron) and put words in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.'

Such examples of God speaking to His servants can be found throughout this book and in the other books of the Old Testament.

In the New Testament, we read of Zacharias being filled with the Holy Spirit, and confirming that God had spoken-by the mouth of His holy prophets from the time the world began. (Luke i. 70).

How true that holy men of God spake as they were moved by the Holy Spirit! That God spoke 'in time past unto the fathers by the prophets' and 'in these last days has spoken unto us by his Son.' At the commencement of His ministry, Jesus, the Son of God, said: 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor . . .' (Luke iv. 18). Later Jesus said: 'For I have

not spoken of myself, but the Father which sent me, he gave me a commandment what I should say, and what I should speak. . . Whatsoever I speak therefore, even as the Father said unto me, so I speak.'" (John xii. 49-50).

The promise of Jesus to His disciples was that the Holy Spirit would guide them into all truth. 'He shall not speak of himself, but whatsoever he shall hear, that shall he speak.' (John xvi. 13). It is said by some that the 'Acts of Apostles' could be called 'The Acts of the Holy Spirit,' for it is the record of the work of men who were guided by the Spirit of God. The promise of Christ was fulfilled in these men who have left on record for us works and doctrines which were truly inspired of God.

How firm a foundation, ye saints of the Lord,
Is found for your faith in His excellent word.

That Rock will never tremble beneath our feet. Nor shall we tremble upon the Rock, if we build according to the pattern of God's truth.

My Tower, my Refuge, and my Rock,
My Shield, art Thou, O Lord;
I firmly anchor all my hopes
On Thine unerring Word.

L. w. MURPHY.

Address to the Bible.

BE thou my star in reason's night!
Be thou my rock in danger's fright!
Be thou my joy mid passion's way!
My moon by night! my sun by day!
Be thou my hope midst darkening care!
When friends forsake, be thou my prayer!
When prosp'rous, be my constant stay!
My home through life's bewildering way!

Be thou my guide on error's sea!
My compass, chart, directing me!
When tossed on doubt's tumultuous tide,
Thy promises, my anchor bid!

◦ Be thou my friend in want or pain!
Th' disappointment be my gain!
When weeping for the dear loved dead,
O wipe the tears these eyes may shed!

Be thou, when other lights shall fade,
My torch to guide me through the grave!
Be thou my passport to the sky!
My song through all eternity!

Childrens *Corner.*

CONDUCTED BY UNCLE BERTT'

Month's Motto:

'BE strong and of a good courage ;. .
The Lord thy God is with Thee
whithersoever thou goest.'

(Joshua i. 9).

The All-seeing Eye.

Dear Boys and Girls,

Here is an amusing story told by a man who was overseer of a large plantation in the East. The natives on the plantation were apt to scamp work when the overseer was not present, so that, if production was to be kept up, the overseer had to be watching them all day long: This he did not want to do—as it meant missing his siesta—a pleasant afternoon nap which he much enjoyed.

One day a bright idea came into his mind. He had a glass eye. He would delude the natives by telling them that it could see. So he called all his workers together, and told them that in future, when he had to go away, he would leave his eye resting on the trunk of a fallen 'tree where it would watch their every movement. If they did not work, the eye would see, and the overseer would know.

Next day, watched by the workers, he took out his glass eye, and placed it on the tree trunk. There it rested, as if surveying the plantation while the overseer went off to enjoy his siesta. When he returned he found the natives hard at work. They were greatly awed by the glass and carried on just as if the overseer himself were there. This went on

for about a week ; then one day the overseer returned to find all his workers asleep in the field. His fraud had been discovered—the glass eye could not see !

Does not this remind us of an all-seeing eye—the eye of God ? We cannot evade his gaze, nor can we hide out of His sight. Often, doing wrong, we try to quell our conscience with the thought: 'No one can see me.' Ah, yes, there is One above who ever watches, and sees all. But we must not think of God as always watching for us doing wrong—then, like a policeman, calling us to account. Hagar, alone with her baby son in the wilderness, thought she was forsaken by everyone. But, hearing God speak, she realised that he was watching over her—protecting and guiding. So she said joyfully: 'Thou God seest me.' And so He sees us now—watching lovingly over His children, guiding them in a right path, protecting in danger, strengthening in difficulty. He watches to lead us aright. During 1942, let us trust to His leading, depend upon His guidance, and, as those who love Him, never do anything that will grieve His Great Love.

The Path before is all unknown,
My way is hid from sight,
But God, the Lord, is on His Throne,
And He Will lead aright.

Do You Know?

1. What apostle was given the care of the mother of Jesus ?
2. In what books of the Bible does God's name not appear ?
3. What prophet was called baldhead'?
4. What was the name of Moses' mother ?
5. What prophet caused an iron axe-head to swim ?
6. What prophet anointed the first two kings of the Israelites ?
7. What apostle was 'killed with the sword,'

Evangelist Fund.

CONTRIBUTORS to the Evangelistic Field
to December 8th, 1941—

	£	s.	d.
401	..	6	10 0
402			10 0
403			10 0
404	..	15	0 0
405	..	20	0 0
406	..	20	0 0
407	..	5	0 0
408			10 0
409	..	5	0 0
410	..	3	3 0
411	..	45	0 0
412	..	1	10 0
413	..	3	10 0
414			10 0
415			1 6
416	..	1	0 0
417	..	2	0 0
418			10 0
419			10 0
420	..	1	0 0
421			10 0
422	(Conference near Man- chester)	..	1 10 0
423		..	20 0 0
424		..	1 5 0
425		..	1 0 0
426		..	1 0 0
427			10 0
428			4 0
429		..	3 0 0
430		..	1 0 0

The Committee again thanks our many subscribers—Churches and individual. The work is progressing as a result of your prayers and your fellowship. Carry on the good work.—R. McDonald (Treasurer).

Nyasaland.

IN December *Scripture Standard* I told of my letter of July 2nd reaching Bro. Ronald on September 9th. In his letter of September 28th, received to-day, December 3rd, he tells of his return to Namiwawa from Ncheu District on September 26th, on which day he received a letter despatched on July 20th and one sent on July 29th. He also acknowledged receipt of the remittance despatched on July 25th, on September 26th. The August remittance has also been received by Bro. Ronald.

When I received Bro. Ronald's letter of September 15th on October 30th in which he said my letter of July 2nd had not reached him until September 9th, sixty-nine days after despatch, I became somewhat anxious as to the consequences of so considerable a delay. I feared that the

remittance not having reached the brethren in the usual time would inconvenience them, for they depend upon these remittances for their maintenance.

He had also referred to his difficulty in obtaining Bibles. On November 1st I wrote to the Bible Society of Scotland telling them of the position. As they had supplied me with Bibles when I wanted them from Britain, I felt confident that they would give what assistance was possible. Readers of the S.S. will be grieved to hear that the Bible Society has suffered a serious loss by Are at one of their book binderies, where the whole of their Nyanja Bibles were destroyed last June. At the time of their letter to me they had received permission to buy paper to reprint the Bibles, but these would not be available for some months. Brethren will be sorry to hear of this mutual loss. This reply reached me on November 5th.

Meanwhile I was concerned about the above-mentioned long delay and the possible effect upon our brethren. But God is in His heaven and it's all right with His work.

On the morning of November 6th, I had to answer the postman's knock. He had a registered letter for which he required a signature. Nothing unusual, but on opening this one I found it was from a Scottish Church that had not sent any previous contribution to the Nyasaland mission. This unusual contribution was for £10, and readers cannot imagine how I felt, how full of joy and thankfulness. I could now relieve myself of the anxiety about Ronald and his fellow-workers. I would send a remittance at once, risking it catching up with one sent a few days earlier. But why did the thought occur to me as I was on my way to the Post Office, that it would be more helpful if the amount were telegraphed to Ronald instead of probably meeting with a similar delay? I therefore telegraphed the full £10 to him, £5 for Bibles and £5 for wages. Immediately the anxiety faded, and I have felt relieved that the telegram would remove some of the ill effects of the delayed remittance.

Some brethren have asked me what effect the war had upon our brethren there. Ronald writes, "I have no great information to give about our people and the war. The Government in this war does not look so bad to the Church of Christ or even to the denominations round us. I believe in God of these churches, and that He has worked so wonderfully for His people. If a brother joined the military service he did it of his own will."

'Bro. Hollis,' he says, 'continues his support of the mission and sends remittances for the school work as he has been doing from the beginning. He sends Christian greeting to you and all my beloved in the Gospel.' Yours in the work, W. M. KEMPSTER.

News.

Bristol, Bcdminster.—It was with joy we immersed into the ever-blessed name, on December 7th, two Sunday School scholars, Jean Roddick, aged twelve, and Jean Jones, aged eleven; also a lad of fourteen who has been attending the Gospel ser-vices. We thank God. for these evidences of His blessing upon our labours. E. M. WHIS

Brighton.—The Church has recently been bereaved by the passing to his reward of our brother, Edward Paris, who, after several months of weakness died suddenly on November 8th. He leaves behind a record of service loyally rendered in many capacities—Sunday School superintendent, precentor, treasurer, deacon, member of executive and representative on the South-Eastern District Evangelist Committee.

The esteem in which he was held was manifest at the service held at the chapel on the 13th inst. by the number present, and the testimony of his colleague, Bro. Thorpe, who, after a fellowship extending over more than fifty years, spoke of his unflinching fidelity to his brethren, and the principles of the Church.

His wife has the assurance of our sympathy and our remembrance of his worth. We commend her to the comfort of our Lord Jesus Christ. K. T. T.

Nelson, Lancashire.—It is with feeling's of deep emotion that this report is published. We have recently celebrated the 23rd Church Anniversary, and concluded a Two-weeks Mission. On Saturday, November 15th, there were sixty to tea, including a good contingent from the Blackburn Church. We desire to publicly thank our brethren and sisters from that Church for their practical and sympathetic encouragement to the Nelson Church. Whenever we have a special event at Nelson, there will always be found amongst the audience a large number from Blackburn. In the evening, the very fine miscellaneous programme was presided over by Bro. Fred Sykes. The great feature of the Anniversary and Mission was the visit of Bro. Walter Crosthaitte, for whose attendance amongst us we have to thank the Churches in the Slama'n-nan district, and also the Hindley Church. What these Churches lost, we gained.

The services of our brother were really magnificent. That Bro. Crosthaitte is a master of the Bible needs no comment, but to put it rather aptly, he excelled his known mastery in his various expositions. The memory of this visit will long remain with us, 'to give us inspiration when we feel a little weary of the battle.

These statements are not a eulogy of our brother's abilities as a preacher and

teacher, but they are simply statements of fact.

The closing meeting of the Mission was a veritable inspiration to all present. All through the meeting's we could feel that a clima;; was impending. It was! When our brother made his appeal for converts, we all thrilled to the sight of little Joan Harrop walking to the front. Joan is nine years of age, and we thank God for the witness of her parents who became converted to the faith last April, during Bro. Morgan's Mission. Little Joan has the great benefit of a Christian upbringing. Although we were longing for others to follow the example of this maiden, we feel that there are those who are at the threshold. May God give them the courage to come in. We humbly thank Almighty God for His great blessing's to our Church. May we be worthy of them. K. SYKKS.

Scholes, Wigan.—The Church reports the immersion and addition of Miss Florence Farnworth, at the age of sixteen. Our new sister had been attending Sunday School and Gospel meetings for several months, and on Lord's Day, August 24th, after the preaching of the gospel by Bro. John Pritt, of Blackburn, she expressed her desire to follow her Lord. She was immersed by Bro. James Melling the following Lord's Day evening, and immediately afterwards was welcomed into the fellowship of the Church by Bro. C. Melling. Since then Sis. Farnworth has walked faithfully in the way of Christ, and has consistently attended the meetings. Together with several other scholars from the Sunday School she is a regular attender at the prayer meetings. We pray that this faithfulness will continue.

Scholes, Wigan.—The 59th Anniversary Meetings (the first since the war) were held on Saturday and Sunday, November 1st and 2nd. On the Saturday evening there was a good representation from some of the district Churches. The meeting was presided over by Bro. C. Melling, who gave some brief particulars of the foundation of the Church, and mentioned many who had faithfully carried on the Lord's work there since. He dealt als... with the present position of the Church, and showed that, in spite of recent severe setbacks by death and by removal of many brethren serving in the Forces, those left were carrying on in Church and Sunday School with joy and determination. The speaker at the meeting was Bro. Walter Crosthaitte. He gave a powerful address on Psalm 127, 1: 'Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain.'

It was impossible to provide a tea, but refreshments were served.

Good meetings were experienced on the Lords Day, sixty members being present at the Breaking of Bread meetings. Bro. Crosthwaite was again the speaker. He exhorted the church in the morning on 1 Cor. xi. 26. In the afternoon, open school Bro. Crosthwaite spoke on Moses, who 'chose rather to be evil entreated with the people of God than to enjoy the pleasures of sin for a season.' Bro. Crosthwaite preached immediately after at the Gospel service, this time on 'The Church.' Each point was brought out and supported by Scripture, and to members and non-members alike the message was instructive, interesting, and convincing.

The Scholes Church records its indebtedness to and appreciation of Bro. Crosthwaite, for so readily coming to the Anniversary when in the midst of a Gospel mission with the Church at Hindley, and hopes and prays still for the blessing of God upon the work done, and the messages given. A most happy fellowship prevails in the Church, and we are hopeful and confident for the future.

Obituary.

Scholes, Wigan.—The Church records with deep sorrow the loss of a sister—Mrs. Geo. Myers, wife of the Secretary of the Church, at the age of forty. Sis. Myers had been very frail and ill for periods over the last eight years, and passed peacefully away on Tuesday, November 18th.

Our sister was devoted to the work of the Lord. She was originally a member of the Church of England, but before her marriage and when she was 'instructed in the way of the Lord more perfectly,' she was immersed by Bro. John Brown. She had since that time walked humbly with her God, and was never so happy as when doing her Lord's service. Since her immersion she had been regular in attendance around the Lord's Table, at the Gospel and prayer meetings, and in the Sunday School. She was a teacher of the primary class, and of a girls' class at different periods. In addition, she brought much comfort and happiness into the lives of poor and distressed by her visiting and kindnesses done to them. Her childlike faith in God was an inspiration to all who

met her. She has indeed fallen asleep in the Lord, and we thank God for every remembrance of her.

She was laid to rest in Wigan Cemetery, on Saturday, November 22nd, a service in chapel at Scholes preceding the interment. The service was conducted by Bro. C. Melling, who read Scripture readings applicable to our departed sister. The hymns sung were "The Sands of Time" and "Asleep in Jesus, blessed sleep." Bro. Melling also read the committal words at the cemetery, where the hymn "Sleep on, beloved" was sung.

Whilst the church has suffered so grievous a loss, her husband feels her passing most keenly. We commend him to the sympathy and prayers of his brethren, that in his loneliness Christ may be present with him, and in his sorrow the Holy Spirit may comfort and strengthen him. We know that, because Christ lives, we shall live also, and we look for that glorious appearing when we shall see Him as He is and be like Him.

Wallacestone.—We record the death of our Bro. Alexander Wilson, at the age of seventy-two years. He had been in failing health for some time and was unable to travel to the Meeting House since October 1940, his means of travel being curtailed at that time due to war-time conditions. Since August, 1941, he was confined to bed, only getting up a little, and he fell asleep in Jesus on Saturday, November 29th. Our brother obeyed the Lord in baptism almost fifty years ago at Slamannan and has been all these years contending earnestly for the faith once for all delivered to the saints. He was always anxious for the progress of the Church and willing to assist in whatever capacity he could. His remains were laid to rest in Camelon Cemetery, on 2nd December. Bro. Dougall conducted the funeral service. Our deepest sympathy goes to our Sister Wilson and her five daughters in their sad bereavement.

RICHARD BROWN.

Wanted.

CARETAKER for a London Church, now holding two meetings on Lord's Days, and one on Wednesdays. Small weekly payment. Might suit old age pensioner who could reside near Meeting House. Write in first case to Editor, S.S.