

Scripture Standard

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

VOL. VIII. No. 7.

JULY, 1942.

Sick of Politics.

WE are writing this in the midst of a five weeks' mission at Pennyvenie, Ayrshire. The Church here is small, but active. 'A living dog is better than a dead lion.' Meetings, indoor and out, are being held every night except Friday. On Saturdays, we hold open-air meetings in Old Cumnock, the home-town of James Keir Hardie. In front of the Town Hall is a very fine bust of that pioneer labour leader. As we looked upon that fine face we thought of his many pleas for the simple religion of the Carpenter of Nazareth, whom he called 'Jesus, the Agitator.'

Among Keir Hardie's last public utterances, the following is significant: 'My friends and comrades, I often feel very sick at heart with politics, and all that pertains thereto. If I were a thirty years younger man, with the experience I have gained during the past thirty-five years, I would, methinks, go forth among the people to proclaim afresh and anew the full message of the Gospel of Jesus of Nazareth. We are all of us somehow or another off the track.'

Other politicians, like Mr. Hardie, have found politics insufficient. That great statesman, William Ewart Gladstone, said, 'Talk about your questions of the day; there only is one question, the Gospel of Christ. It can set right everything that needs correction. My only hope for humanity is in bringing the human mind into contact with divine revelation.'

Miss Christabel Pankhurst, well known as a leader of the Suffragettes, who suffered much to secure votes for women, long since found politics useless, and has for years been lecturing and writing on the Second Coming of the Lord Jesus, believing that therein lies the hope of a better world.

George Lansbury (labour leader) said, 'The longer I live the stronger grows the conviction that laws, politics, and organisations are but a make-believe for the one thing needed, which is complete conversion, a new birth.'

Mr. Edward Scrymgeour, for many years an enthusiastic advocate of prohibition of the liquor traffic, and M.P. for Dundee; gave up politics to become an evangelist. He said: 'From my political and parliamentary experience, I have come to the conclusion that very little can be accomplished in political work

for the application of Christian principles.'

Many who have given their time, talents and energies to political work have at the close of life's little day, felt as Cardinal Wolsey felt when he said, 'Had I served my God with half the zeal I served my king, He would not in mine age have given me over to my enemies, but this is my just deserts.'

Those who can look back fifty years will recall the enthusiastic political campaigns of that time, and how we thought that if the party we favoured got into power we would speedily have a new and better world. Alas, we were sadly disillusioned. The son of a Prime Minister of that period said recently: 'I have been reading one of my father's speeches of fifty years ago, and the whole of it could be delivered to-day without the alteration of a word.' And yet what enthusiasm and money are spent on politics. If a tithe of it was spent on Gospel campaigns more could be accomplished in six months than politicians would ever accomplish. 'By no political alchemy,' said Herbert Spencer, the agnostic, 'can you get golden conduct out of leaden instincts.'

While politicians talk, about a new world, a new social order, the Gospel of Christ creates new men and women; and as George Lansbury said: 'We must have better men and women if we are to build a better human society.' What is really needed is the clean heart, the right spirit, and these can only come through the regeneration of individuals, and the power to accomplish that comes from Christ, and Christ alone.

We would plead with all who name the Name of Christ to cease giving time and energy to secular schemes of social and political reform, and to give more time and enthusiasm to the spread of the Gospel of Christ, the power of God to save all who believe and obey it. Preach 'the full message of the Gospel of Jesus, of Nazareth.' There are too many sermons and addresses delivered to-day which are just moral essays. Some preach a mutilated gospel, with vital facts and conditions of salvation left out. Some even leave out atonement by the blood of the Christ. The blood is the life, and a bloodless gospel is a lifeless gospel with no power to save or bless. Others continually air their doubts. Doubt and denial never saved a soul nor strengthened a saint. There can be no enthu-

siastic preaching of the Gospel without real conviction of its truth.

The only real hope for a new and better world after the war is in the application of New Testament Christianity. It is one thing to profess to accept Christianity, it is quite another thing to apply it. 'All that is necessary,' said Renan, 'to convert this world into a paradise, and all mankind into one glorious and happy brotherhood, is the universal adoption of the teachings of primitive Christianity.' May the Lord help us to do our bit towards the hastening of that glorious time.

EDITOR.

(N.B.—Written away from home and books; quotations are mostly given from memory).

Editor's Address until further notice:

27 Torphichen Street,
Bathgate, West Lothian.

The Divine Standard,

THERE are some truths which are self-evident, and require no proof. One such is that there can be no effect without a cause. Thus, we can all see the universe, the world in which we live, as an effect, and if we think at all, we will at once argue therefrom the existence of a great First Cause—God.

Meditation on the work of God as seen in Creation will further convince us that He is omniscient, omnipotent, and benevolent, and lead us, in the light of the further self-evident truth that we are responsible beings, to feel a sense of responsibility towards Him.

This sense of responsibility we see expressed in the fact that there are, in the world to-day, a great many communities all professing to worship this one true and living God. But the ordinary individual will be perplexed and confused by seeing that these worshipping communities are not in agreement; and hearing, from these various bodies, messages which differ in many important particulars, will be at a loss to determine what is truth. Now, there are but three possible explanations of this situation, viz., (1) God has not given us any further knowledge of Himself than may be gathered from the contemplation of created things, but, having placed us in a situation where we must feel our responsibility, has left us to grope our way as best we can. (2) He has authorised a number of ways of worshipping Him, and allowed us to take our choice. (3) He has given a standard of truth, and men have failed to recognise, or acknowledge it, as such.

We do not hesitate to say that all reasonable people will at once regret both (1)

and (2), since it is unthinkable that the Author of an orderly universe should be the Author of confusion in the most important sphere of all—our relations' to Himself. We are, therefore, forced to the conclusion that (3) represents the truth of the matter—that there is a standard of truth in religion somewhere. Moreover, we should be able to recognise that standard when seen, otherwise it is of no value to us.

THE NEED FOR A STANDARD

is, then, urged from two points of view, as a guarantee of truth, and as a basis of union. In regard to the former, it has often been asserted that 'it makes no difference what we believe, so long as we are sincere.' Consideration will convince us that this is not true regarding the ordinary affairs of life, since the more sincerely we believe falsehood, the more certain we are to be involved in loss by acting upon it. Is it logical to suppose it true in regard to religious things?

All will concede the desirability of union among those who seek to worship God, but such union must not be accomplished at the expense of truth. Conferences for consideration of this problem have failed entirely, because this first essential of agreement on the Standard has not been really tackled.

We, therefore, confidently assert that

THE BIBLE IS THE STANDARD.

It will be seen from what has already been advanced that the imperative need is that God should speak to us. The claim the Bible makes for itself is summed up in these words, 'God, who . . . spake . . . unto the fathers by the prophets, hath spoken unto us by His Son' (Heb. i. 1, 2). We are not here concerned to enter into any detailed proof of that claim; suffice it to say that if God has not spoken to us here, He has not spoken to us at all. The Old Testament tells what God required of Israel, and the New Testament what He requires of all now. Concerning Jesus, we read that all authority is His, and was delegated to His Apostles (Matt. xxviii. 18, 20). The message thus delivered, we have in the New Testament, which must therefore be the standard of truth as to what God requires of us.

The desirability of union has been mentioned, but the Saviour's prayer (John xvii. 20-23) shows that disunion is directly opposed to the will of God. The same passage indicates the basis of union: it is 'through their word.' In the New Testament we have the record of a Church which acknowledged 'One Lord, one faith, one baptism, one God and Father of all.' When that Church is taken as the model, union must follow.

Of the permanent and unvarying nature of the Scriptures—indispensable in a standard—little need be said. Like their Divine Author, they 'abide for ever,' and 'with them is no variableness.'

THERE IS NO CHALLENGER

for which such a claim can be sustained. To make brief mention of a few: Conscience can only prompt to act on what we believe true, but cannot determine truth, and the "inner light" claimed by some, we are constrained to believe, is "great darkness." Reliance on this same 'inner light' was what led to the gross and debasing practices of pagan religion. Observe, also, that here is no standard, for this makes every man a law unto himself. Regarding pope, or councils, no man or body of men can properly claim authority which was never delegated beyond the Apostles.

INTERNAL INDICATIONS

there are that God intended the written Word as the standard of appeal. The Saviour Himself had frequent recourse thereto; the Apostles 'showed from the Scriptures that Jesus is Christ'; and the Bereans subjected Paul's preaching to a similar test (Acts xvii. 11). Very significantly, reference was made to the Apostles when a question of doctrine arose (Acts xv).

THE STANDARD MUST STAND ALONE

It is claimed by some that 'the Scripture only' is unreliable or incomplete as a standard. Much of what has been advanced in this connection is summed up in the Anglo-Catholic position. Briefly, that is: the Church existed before the New Testament, and held a body of beliefs or 'traditions.' Certain of these were recorded and constitute the New Testament, while others were (orally, we must suppose) handed down, and remain as 'the traditions of the Church.' The Scriptures must now 'be interpreted in keeping with these traditions.' But, if the recorded Word is not reliable in itself, how can the addition of unrecorded tradition make it more so? Also, it is noteworthy that the similarity between this attitude and that condemned by the Saviour (Matt. xv. 6, Mark vii. 13) is too striking to be passed off as coincidence!

If, as is claimed by some, the Scriptures must be interpreted 'in the light of history,' we shall not have finality this side of eternity. It is the very essence of a standard that it should stand alone, and to speak of the Scriptures as the 'supreme' standard, thereby implying the existence of others, is to say there is no standard at all.

THE PROMISE OF THE SAVIOUR

regarding His Church was that 'the gates of hell should not prevail against it.' That promise, as history attests, has always been fulfilled through people who desired to be guided by the Scriptures only.

All who know the history of the Restoration Movement, know that this is its foundation principle, and the fact that

this has been denied in some quarters is an admission that practices adopted cannot be justified thereby. 'Nevertheless, the foundation of God standeth sure.' Remove therefrom and we are left 'bewildered in a dubious road.' While, however, we remain there, 'our feet are on a Rock,' 'we shall not be moved.'

•A. J. HALDANE.

(Substance of address to Training Class at Bathgate).

Position of Baptist Churches.

(From address to London Baptist Association by R. Wilson Black, J.P.)

WHEN I was told recently that two of our ministers had joined the Anglican Church, some of my brethren were startled when I said I was delighted to hear it. How ministers can join the Baptist body or continue in it if they do not believe in its principles, and how they can be willing to receive its support if they are unwilling to advocate and teach its beliefs, passes my comprehension. I would to God that every minister and member who does not believe that Baptist principles are in accordance with New Testament teaching and practice would withdraw from our Churches and go where he can worship and teach in accordance with his conscientious convictions. One of the finest things that could happen to our Churches would be that all our ministers and all in membership should know exactly why they are Baptists and yield unflinching fidelity to their principles. How often is our position given away by those on whom we ought to be able to rely or by persons supposed to represent us, whose utterances and writings do most serious damage to the cause they ought to defend."

(We feel that the above can truly be said of present position of Churches of Christ.—Ed. 'S.S.')

A Life of Love.

O YE who taste that love is sweet,
Set waymarks for all doubtful feet
That stumble on in search of it.

Sing notes of love, that some who hear
Par off, inert, may lend an ear,
Rise up and wonder and draw near.

Lead life of love, that others who
Behold your life may kindle too
With love, and cast their lot with you.

CHRISTINA G. ROSETTI.

Men : Not Methods.

MEN are God's methods. The Church is looking for better methods. God is looking for better men . . . What the Church needs to-day is not more machinery or better, not new organisations or more and novel methods, but men whom the Holy Ghost can use—men of prayer, men mighty in prayer. The Holy Ghost does not come on machinery, but on men. He does not anoint plans, but men—men of prayer. . . It is not great talents or great learning or great preachers that God needs, but men great in holiness, great in faith, great in love, great in fidelity, great for God—men always preaching by holy sermons in the pulpit, by holy lives out of it. These can mould a generation for God.

E. M. BOUNDS.

Nations that Forget Jehovah.

IT is said in Dan. iv. 17 that "the most high ruleth in the kingdom of men and setteth up over it the basest of men." Both profane and sacred history confirm this fact. God rules in the kingdom of men like he does in the material realm through a system established by him in the beginning. There are things a nation may practice that will make them strong and insure for them good rulers; on the other hand, they may practice things that make them weak and bring upon them base rulers. The history of past nations fully confirms this. We have many examples. In Gen. vi. 1-8, it is said that the sons of God took for wives the daughters of men and the children born to them were giants and mighty men on the earth, but this generation was so wicked that God repented that he had made man and destroyed that nation with a flood, saving Noah and his family, eight souls in the ark.

When the children of Israel practised the things that made them strong they had peace and happiness, but when they practised otherwise, some base rulers would overcome them. In 2 Kings, xxv. we read that the nation under Zedekiah became so wicked that Nebuchadnezzar went to Jerusalem, demolished the temple, tore down the walls, made the people slaves in Babylon, killed Zedekiah's sons before his eyes, and then punched Zedekiah's eyes out. That is awful even to think about, but that is the result of a nation practising things that destroy their strength, peace and happiness. But God was long suffering and gave them another chance. He bore with them until they became so wicked that He could put up with them no longer., so in A.D; 70 He destroyed

them as a nation and brought upon them a perpetual shame and reproach that shall never be forgotten.

We are told in Dan. v. that Belshazzar made a great feast to a thousand of his lords and while they were frolicking, feasting and revelling the fingers of a man's hand wrote on the wall. Belshazzar could not read it; neither could his magicians, so he called in Daniel, who read it. The writing was: "Thou art weighed in the balance and found wanting." That very night Darius, the Mede, came in, slew Belshazzar, and took over his kingdom. This is another example of a nation practising things that brought upon them swift destruction.

Rome was once the greatest and strongest nation in the world, but when the Romans began to spend the greatest part of their time in feasting, frolicking and revelling, and disregarded modesty, morals and the sanctity of the home, they began to decline and finally went down.

But, coming down nearer our time, consider the downfall of France. Not long ago I read an article about one of the high government officials of France. The writer said this man and his wife were frequent visitors to a certain club house in Paris where hundreds of men and women frolicked, danced and revelled all night perfectly nude. We should not be surprised at what happened to France. This practice, no doubt, spread throughout the nation and to other nations. Hollywood, here in our own nation, seems to be the headquarters for nudity and divorces. These practices filter out through the screen to all of the nation until the entire nation becomes contaminated, and thousands of our people today think more of some movie star than they do of Jehovah. Even many who claim to be worshippers of Jehovah devote more of their time and money to the movies than they do to Jehovah. Too much feasting, frolicking, revelling and play, will ruin any nation, just as it will ruin an individual.

We should take warning from past history (1 Cor. x. 7). My opinion is, and I believe it is based on facts, if this nation expects to win this war, we will have to cut out all this God dishonouring stuff, and after it is over, if we expect to maintain a lasting peace we will have to keep it cut out. Immodesty, immorality, and divorces will ruin any home, and when the home is destroyed the nation is destroyed, for the home makes the nation. Immodest and immoral living are some of the things that lead to divorce. I do not believe in trying to legislate morals into people, but I do believe that the leaders and teachers of a nation should teach against these things, and be so persistent in their teaching that they would keep the sentiment of the people in the right channel and thus keep the nation healthy and strong. Especially preachers should cry

out against these things but they will not do it because they are afraid they would lose out on their salaries.

The love of money is back of all these things (1 Tim. vi. 10). Some church members have houses they rent out for whisky dives and dance halls, but that is O.K.—they are liberal contributors. Whole congregations will assemble and spend one short hour in worship and perhaps their mind, instead of being on the worship, is on the ball game or public swimming pool, where they plan to spend the entire Lord's Day afternoon. They cannot possibly have preaching on Saturday night because the members have to go to the movies and pay their devotions to their favourite movie star. The preacher says nothing about these things because they are paying him a nice fat salary. If he says anything, he endorses them. So the preacher that does not openly endorse these things, acquiesces in the matter. So they go on and on to hell with nations that forget Jehovah.

"Old Paths Advocate," U.S.A.

Hindering the Truth.

ONE plan to stop the defence of the faith, or at least to check the force of him who defends it, is to call his preaching "controversial preaching," or the preacher a "controversialist," and then add that "I do not like controversial preaching." Any man who will discriminate in his preaching what Christianity is and what it is not, the way to heaven and the way that leads not there, that which is for God and not for him, for the law of God and not for it, is called a "controversialist," and the pitiful and childish complaint comes up that "he has hurt my feelings!" What is the object of such a whining complaint? Simply to induce some weak brethren to hold back the preacher and beg him not to preach "doctrinal preaching to-day, for some of our friends, the sects, are present." The preacher is duly informed; and if he happens to be a coward, he shrinks, decides to preach a pretty little sermon that will touch no place, have nothing in it, and maintain nothing. The audience walks away silently. Someone inquires cautiously: "How did you like our preacher?" "Very much indeed; he is just such a man as I love to hear," is the reply. The enemy has gained his point. He has sealed the lips of the preacher, or, what is the same thing, forbidden the preaching of anything that has any force in it, or that will do any good.

Another method of the enemy to avoid maintaining the faith is to preach philosophy—bound off into the fog, into mysticism, where the people cannot understand what it is. In that case they will not be offended, for they cannot tell whether it is right or wrong. They can-

not understand it, but think it is "deep," as they cannot see into it. Muddy water always looks deep. These do not defend the faith or anything else. They are determined to please men at the hazard of displeasing God. They look not into the Bible to know what should be taught, but are simply looking to the popular caprice of the people.

BENJAMIN FRANKLIN.



Young Folk's Corner.

•Ufc CONDUCTED BY [A. E.; WINSTANLEY.

MONTH'S MOTTO:

PRESENT your bodies a living sacrifice,
holy and acceptable unto God.

—(Romans xii. 1)

All.

MOST of you will have heard in school about the Civil War in America, when the Northern and Southern States were engaged in conflict. It is said that after the war was over, and the Southern States defeated, President Jefferson, their leader, hoped to retain a few States. With this end in view, he sent to the Northern leaders a map, with the suggestion that certain States be left to the Southerners. Abraham Lincoln, the Northern leader, looked at the map, and then curtly said: "Gentlemen, this Government wants ALL."

The victorious Northerners were not satisfied with part—they must have ALL.

Is it not so with the Lord Jesus? He wants your ALL. Nothing less will satisfy Him. Sometimes we are selfishly tempted to keep back something from Him. We wish to keep something to ourselves or for ourselves. That will not do. Jesus will not have part-time allegiance or service. He demands life—long and whole-hearted devotion. He wants ALL. - Make an absolute self-surrender to Him, making this your decision:

"All to Jesus I surrender,
All to Him I freely give.
I will ever love and trust Him,
In His Presence daily live.
I surrender all.
All to Thee, my blessed Saviour,
I surrender all."

Do You Know ?

1. Where was Jesus baptised?
2. By whom was He baptised?
3. Why was He baptised?

4. What happened immediately after His baptism?
5. Did He Himself baptise others?
6. What did He say about baptism when He Anally sent His Apostles to preach the Gospel "to every ci'Giture"?
7. Who said to Saul of Tarsus: "Arise, and be baptised, and wash away thy sins"?

Words.

BOYS flying kites haul in their white-winged birds,
 You can't do that way when you're flying words.
 Thoughts unexpressed may sometimes fall back dead,
 But God Himself can't kill them once they're said.

"LET your speech be always with grace"
 —(Colossians iv. 6).

Answers.

1. Adam. Genesis iii. 12.
2. Cain. Genesis iv. 9.
3. Cain. Genesis iv. 14.
4. Abraham. Genesis xviii. 23.
5. Abraham. Genesis xviii. 25.
6. Moses. Exodus vi. 12.
7. Samuel. 1 Samuel iii. 10.

Studies in the Penta teuch. VII.

"THE fifth book of Moses called Deuteronomy." Such is the title in our Bibles. A more misused book is difficult to find. It is now several years since I heard a preacher declare that there was no need of the book of Deuteronomy in the Old Testament Canon. One wonders what he would have done with Paul's testimony in Romans x. 6, 8, 19, where he quoted Deuteronomy as written by Moses, or Christ's quotation from the book at His temptation (Matt. iv. 4). There are other references which the reader may discover for himself.

The book commences with time and place. Chap. i. verse 3: "And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the Lord had given him in commandment unto them?" and (verse 5), "On this side Jordan, in the land of Moab," began Moses to declare this law saying." What was said on that day commences at verse 6 and terminates at Chap. iv. 40.

Next follows an enactment concerning the separating of three cities of refuge expressly for the tribes of Reuben, Gad,

and half tribe of Manasseh. In Numbers xxv. 14, we read that the Lord commands Moses to appoint six cities of refuge. Three on one side of Jordan, and three on the other, in the land of Canaan, in fulfilment of a promise recorded in Exodus xxi. 12, 13. These two tribes and half a tribe received their inheritance "on this side Jordan, near Jericho, eastward toward the sunrising" (Numbers xxiv. 15). In Joshua i. 12, 15, we find recorded that Joshua reminds these tribes that their "mighty men of valour" are expected to assist in subduing the land. Moses terminates chap. iv. with a summary of the geographical location of the children of Israel. The forty years wandering are at an end. The nomadic life is to terminate, and they are about to enter into the inheritance promised their fathers, which God swear unto Abram, Isaac, and Jacob (Exodus vi. 8). A new country lies immediately before them which is to provide 'a settled habitation. A country devoted to idolatry of the most seductive kind (see Leviticus xviii. 24, 27, Deuteronomy ix. 4, xvii. 14 for who were to be driven out).

This generation were in childhood at the original promulgation of the law at Sinai (Deut. i. 39), although they remembered the things of Egypt. If we turn to chap. xi., 10-13, a comparison is made between Egypt and Canaan with regard to climate and production. "For the land whither thou goest to possess it, is not as the land of Egypt, from whence ye came out where thou sowest thy seed and wateredst it with thy feet as a garden of herbs. But the land whither ye go to possess it is a land of hills, and valleys, and drinketh water of the rain of heaven. A land which the Lord thy God careth for, the eyes of the Lord thy God are always upon it from the beginning of the year even unto the end of the year." This comparison was necessary to this generation, for these in turn had their children which had known none of these things God had done in Egypt or during the wandering (see verses 2 to 6). Turning to chapter xxix. 10-12, we And whom Moses is addressing with a reference in verse 15 to future posterity, to whom Deuteronomy would be essential to fulfil the terms of the covenant, and laws, statutes and judgments.

Bearing these things in mind, we can understand the divergencies in laws we find in Deuteronomy as compared with those recorded during the forty years wandering. Some are adaptable to nomadic life, and others to fixed habitation. This is expressed by Moses himself in chapter xii. 8, 11, "Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes. For ye are not as yet come to the rest and to the inheritance, which the Lord your God giveth you." Among all the things Moses declares unto this people in respect of their attitude towards God, who Himself had de-

clared were a "stiff-necked people," which was not as it ought to have been considering the mighty works and wonders God had performed among them. God was faithful to the promise he had made to Abram, Isaac, and Jacob, and they were now about to enter into the "land flowing with milk and honey." Alas! He who had led, instructed and prayed for them during those forty years, Moses—of whom the writer to the Hebrews says, "was verily faithful in all his house, as a servant, for a testimony of those things which were to be spoken after" (Heb. iii. 5)—was denied entrance into that land, as he himself declares in chap. i. 37, "Also the Lord was angry with me for your sake, saying, Thou shalt not go in thither." ALFRED JACKSON.

Nyasaland.

IT was with considerable pleasure that I received two letters from Bro. Ronald on June 3rd, one dated April 14th and the other April 21st. Evidently, all remittances have reached him, for after supplying him with the numbers of the British money orders he has confirmed these at his end.

His letter of April 14th acknowledged mine of November 9th. He says mine of January 4th reached him on February 19th. This was a letter concerning the education of his son, which had been held up locally.

Apparently, the Governor of Nyasaland has proved very helpful, for though I had offered to communicate with the Colonial Office at Whitehall, Bro. Ronald says this is not now necessary as the matter has been dealt with by the Government there. I hope this will prove satisfactory. Meanwhile, Bro. Ronald appears to be happy about his son, and he writes, 'I hope, God willing, when he has completed the two years' normal institute training and has taken the examination of the Government, that I will transfer him to the Jeanes Training Institute. Then, God being still willing, and the boy adds to knowledge, understanding, and becomes competent in all courses, I hope to bring him to help in the mission here.' This is the devoted father expressing his hope and faith. It is laid upon us here to pray that it may indeed be God's will that the son should follow in the footsteps of the father. We may well be encouraged in the situation in Nyasaland.

My letter of February 2nd reached Bro. Ronald on April 3rd. In this, with a remittance, I asked him if he had received any Bibles from the Depot of the National Bible Society of Scotland. Our readers may recall that the Secretary of the Bible Society, Mr. Carroll, promised to write his agent in Blantyre, and evidently did so, but as Mr. Carroll said, Bibles were scarce. Bro. Ronald has so

far been unable to obtain any, but will press the depot and advise me result.

Bro. Ronald agrees that the best way to obtain medical supplies is as we have suggested, that money be sent him from Britain so that he can obtain them locally. He expresses appreciation of what has appeared in the 'S.S.' concerning a motor cycle.

Bro. Ronald was planning to go to Ncheu on April 30th and said he would tell me of this work in his "next letter."

On June 6th, I received a very helpful contribution of £2 from a brother who writes, 'It is grand to know that during those days of war the gospel is still being maintained in Africa. I enclose two pounds, for the work in Nyasaland. May God bless the witness of the gospel out there.' This is signed 'Anonymous.' Thank you, brother.

W. M. KEMPSTER.

Give . . as Prospered

THE same Bible that tells us to be baptized for the remission of sins, tells us to give as we have been prospered. 'Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come' (1 Cor. xvi. 2). Then, we are to give. How much are we to give? 'As we have been prospered.' Then it is our duty to lay aside a certain part of our earnings for the cause of the Lord. Am I doing my duty? Am I riding while the other man pulls the load? He leaves it with me to purpose in my own heart how much I desire to give, and the Lord tells us to give as we have been prospered.

Selected.

Evangelist Fund.

We gratefully acknowledge receipt of the following subscriptions:

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R. MCDONALD,
Treasurer.

WANTED.—Books, Debates, Pamphlets, Tracts, published by Churches of Christ in Britain, U.S.A., Australia.—Prices, etc. to Bro. L. Morgan, Glen Iris, Lord Street, Hindley, Wigan.

Bristol, Bedminster. — On Sunday, 24th May, we were privileged to witness the immersion of Jean Walters, one of our Lord's Day School scholars. We ask all to remember her in prayer that she may be guided aright. E. M. WILLS.

Newtongrange.—Once again the power of the Gospel has been manifest. A young woman who has attended our meetings for some time decided to follow her Lord in His own appointed way. On May 3rd the Church was overjoyed to hear the Good Confession and witness her Immersion, and on May 10th she was received into fellowship. May she be kept faithful, and be always abounding in the work of the Lord. W. H. ALLAN.

Nelson, Lanes.—It is a great joy to record yet further progress at Nelson. On Tuesday, May 12th, four from our Lord's Day School were baptized into the name of our Lord, and were received into the fellowship of the Church on Lord's Day, May 17th. At the time of writing another scholar has expressed a desire to pass through the waters of baptism. By the time these notes appear in the 'S.S.' he will have put on Christ and been received into the Church.

The names of our converts are: Raymond Bamford, Edith Prater, Sylvia Frater, Ivy Blackburn, and Herbert Hall. We are very happy to be able to report this further progress, as we have sensed for a number of weeks that the spirit of God was again at work in our midst. It is especially pleasing because all our young brothers and sisters are witnesses to the great work being earned on in the Lord's Day School. We feel that it is only a matter of time before others, adults and children, are 'inside.'

We humbly thank God for all His blessings and pray that He will bless, equally, our brethren and sisters who are working valiantly in other parts of the vineyard for the extension of His Kingdom. Our Christian greetings are sent to all disciples. F. SVKES.

Scholes.—We regret to have to record the death of another of our Sisters, Mrs. Marsden, the wife of the late J. T; Marsden, who held the position of elder during his life. Our dear sister has been failing in health for the past eighteen months, ever since the death of her husband. Our departed sister was truly a faithful disciple; always, whenever possible, she would be found in her place around the Lord's table, often under difficult circumstances. Her happy disposition won the love of all who knew her. She was very humble, of meek and quiet spirit. She will be missed by all, and we mourn her loss, but not as those who have no hope. Our sister lived for her Lord, and died in the Lord. 'Blessed are they which die in the Lord.' Our loss is her gain. We commend all her friends and relations to God, the only true source of comfort and consolation.

We are also deeply grieved to report the death of a young brother, Sydney Melling, in his nineteenth year. Our brother was serving his country in the Navy, and was killed on May 6th, 1942. He was a faithful worker and served the Church by reading the Scriptures on Lord's Day mornings, and by serving at the Lord's Table. He was a great worker in the Sunday School, having a class of boys, before he joined the Navy, and when home on leave always attended the Lord's table. We, as Church officers, looked forward to that time when our brother would make full use of his God-given talents, and looked forward to him being a pillar in the Church. He was much esteemed by all.

We pray especially for his mother, who is feeling the pangs of bereavement deeply. May God abundantly bless her and her family. May He cause His face to shine upon them, and give them the comforts and consolation they so much need. G.M.

THE SCRIPTURE STANDARD Is published monthly. Prices: Single copy 3s. 6d., two copies 6s., three copies 9s. per year, 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. All 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. M. KEMPSTER, 36 Kingsley Road, Bedford.

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