

# The Scripture Standard

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

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## **Were Ten Tribes of Israel Lost?**

LITERATURE is being lavishly circulated pushing the theory that ten tribes of Israel were lost, and that Britishers and Americans are their descendants. We have repeatedly asked those who hold this theory for Scripture proof that the ten tribes were ever lost. Up to the present none has been produced. The Scriptures supply abundant proof that the ten tribes were not lost. We ask our readers to look up references given, and see what the Scriptures say. Ten tribes did revolt against King Rehoboam, and were formed into a kingdom under Jeroboam. (1 Kings xii.) Later these were taken as captives into Assyria. (2 Kings xv. 27, 29.) The overthrow of the Assyrians was predicted by Isaiah (x., xii.), and was accomplished by Divine power. (See 2 Kings xix and Isaiah xxxvii.) Even during the period of Assyrian triumph 'children of Israel and Judah' (terms covering all the twelve tribes) 'dwelt in the cities of Judah.' (2 Chronicles xxxi. 5, 6.)

Of their capture by the Babylonians, it is written: 'Thus saith the Lord of hosts: The children of Israel and the children of Judah were oppressed together; and all that took them captives held them fast, they refused to let them go. Their Redeemer is strong; the Lord of Hosts is his name; he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.' (Jeremiah l. 33, 34.) The overthrow of Babylon and the return of Israel were foretold: 'Thus saith the Lord of Hosts, the God of Israel: Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria. And I will bring Israel again to his habitation, and he shall feed on Carmel and Basham, and his soul shall be satisfied upon mount Ephraim and Gilead.' (Jer. l. 17-19.) 'I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it.' (Jeremiah xxx. 3.)

The land was to be divided, and served out to 'all the tribes of Israel'; and the

tribes are named. (See Ezekiel xlv. 8 and xlviii.) Passages could be multiplied, but these abundantly prove that the ten tribes were not lost, but that all of them, Israel and Judah, went into captivity and were to return from it.

The return is recorded by Ezra and Nehemiah: 'And the children of Israel were in their cities, the people gathered themselves together as one man to Jerusalem'; and 'sin offering (was made) for all Israel, twelve he goats, according to the number of the tribes of Israel.' (Ezra iii. 1, vi. 16-17, viii. 35.) In connection with this return Nehemiah declares that God had performed His word to Abraham to give to his seed the land of Canaan. (Nehemiah ix. 7, 8.)

After that return, about 450 B.C., the Scriptures are silent about any return to Palestine. Isaiah, Jeremiah, and Ezekiel, prophesied concerning the captivity and return of Israel and Judah.

Turning to the New Testament Scriptures: Jesus came to, and sent His disciples to preach to, 'the lost sheep of the house of Israel.' (Matthew, x. 6, xv. 24.) Evidently they were in Palestine, for Jesus forbade His disciples to go in 'the way of the Gentiles,' or to 'any city of the Samaritans.' Peter, on that memorable Pentecost, addressed his hearers as, 'Ye men of Israel'; and cried, 'Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.' (Acts ii. 22-36.) Paul, before king Agrippa, spoke of the promise into which 'our twelve tribes, instantly serving God day and night, hope to come.' (Acts xxvi. 6, 7.)

The new covenant was made 'with the house of Israel and with the house of Judah.' (Hebrews viii. 8-13.) Can covenants be made with people who are lost?

James addressed his epistle, and sent greeting, to 'the twelve tribes scattered abroad.' (James i. 1.)

The New Testament writers, like those of the old, evidently knew nothing of the lost ten tribes theory.

Some try to build up a case by drawing a distinction between 'Jews' and 'Israelites.' Paul said he was a 'Jew' (Acts xxii. 3) and an 'Israelite' (Romans ix. 3, 4 and 2 Corinthians xi. 22.)

Theories about the lost ten tribes, British and American Israelites and a future return to Palestine, are based

upon earthly and material views of heavenly and spiritual things, and not upon the Scriptures of Truth. Really so far as some are concerned, the New Testament might never have been written, for they either do not read it, or else fail to heed it. EDITOR.

## Which is Right?

JUDE, the servant of Jesus, says: 'Beloved, while I was giving all diligence to write unto you, of our common salvation, I was constrained to write unto you, exhorting you to contend earnestly for the faith, which was once for all delivered unto the saints.' (Jude 3 R.V.)

He says: 'I was constrained to write unto you.' What constrained him? He tells us that he was intending to write a more comprehensive epistle, but the entrance of ungodly men into the Church, caused him to write at once about the crisis which this disastrous invasion produced. This short epistle is proof, if it were needed, that the early inspired Christians were keenly jealous about the Faith that had been delivered to them, and justly so, for it was not delivered to them by human agency; but by the Son of God, the Saviour of mankind. Jude makes no mistake about it, and does not use ambiguous language.

Plainly and logically, he says: 'Which, was once for all delivered unto the saints.' There were not two Faiths delivered to the Saints, only one.

Jesus said: 'All authority hath been given unto me in heaven and on earth. Go ye therefore and make disciples of all the nations, baptising them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you, and lo, I am with you always, even unto the end of the world.' (Matt. xxviii. 18-20 R.V.) That is the world-wide commission and faith which Jude alludes to. The King of kings and Lord of lords, proclaims His Kingship, and speaks in the imperial mood to His faithful followers. After delivering that mandate, the King of Glory ascended up into heaven to prepare beautiful mansions for all His subjects who would be born into His Kingdom on earth.

Now, with such clear and emphatic proof of the 'one faith, one hope, one baptism, one God, and the Father of all,' why are there so many religions at the present day?

No wonder neutrals are apt to wonder which of the numerous religions are right. If we accept God's Word as our guide, one thing is certain, they cannot all be right. By consulting the proper Chart to guide us, we find only one system is therein described.

Sometimes we hear accommodating persons say: 'Oh, it is just like the King's

army, a lot of different regiments, but all fighting for the one Sovereign.' Whilst it is King George's will that such should be, it is certainly not so with the King of kings. He wants His army to be one, with no divisions in it; all to be in unison. All to be marching under the same banner and with the same marching orders, given by the King.

In Galatians i, 8, Paul says: 'But though we, or an angel from heaven, should preach unto you any gospel, other than that which we preached unto you, let him be anathema.' In verse 12 he says: 'For neither did I receive it from man, nor was I taught it; but it came to me through revelation of Jesus Christ.'

After giving them a dissertation on the difference between the Mosaic Law and the Christian Faith, he says: 'For ye are all sons of God, through faith in Christ Jesus, for as many of you as were baptised into Christ, did put on Christ.' (Gal. iii. 26-27.) It may seem hard to say so, but some are guided by Confessions of Faith, some by the State, some by the Pope, others by John Wesley, and so on. That is the reason why those religions have lost the unique characteristics of the primitive Faith. Presbyterians have wandered far from the Messiah's plan. With regard to the way of salvation, they have entirely reversed the Lord's order. The Master's order is: believe, repent, be baptised, and be saved. Their order is: sprinkle, repent and believe. Do men really think that Christ will let men go unpunished who dare to cut and carve His imperial injunctions? If so, God pity them!

In Rev. xxii. 14, Jesus says: 'Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.' Those who disobey His commandments have no right to the tree of life, and will not enter in through the gates into the New Jerusalem.

Not only the order, but the meaning of one of the conditions of pardon, is reversed. Scriptural language proves that baptism represents, or symbolises two things—the grave and the womb. (Rom. vi. 4.) The old sinful man is buried, and the new man, as a child in Christ Jesus, is brought forth. He has been planted in the likeness—the grave, of His death.

Any man who can read Greek knows that baptism means immersion, and not sprinkling. All Greek Lexicons agree on that point. Even the Confession of Faith gives the true meaning by saying: 'Baptism is a sign and seal of our engraving into Christ.' How absurd it would be to say that a person could be sprinkled into Christ. A man can be immersed into the likeness of Christ's death, but certainly not sprinkled into it. He would require to be in particle form for that to be accomplished.

The Confession of Faith gives baptism

the place its Divine Author intended; as, without it, no engrafting into the vine takes place; in other words, without it no man is in Christ. Now, this engrafting must be a conscious thing, and before engraftation begins, there must be a thorough pruning. All the evil tendencies which branch out on to the broad road must be lopped off, and the intending branch brought into a fit state for the uniting process.

Salvation is not by proxy; that is to say, not by the father or mother promising to bring up the child in the fear and admonition of the Lord. Apostolic teaching tells us that we are to 'repent and be baptised for the remission of sins,' etc. In the first place a child has no sins to repent of. In the second place, it is incapable of repenting. Thus it is conclusively proved that they do not come under condemnation. Blessed statement by the heavenly Master: 'Forbid them not, for of such is the kingdom of heaven.'

There were no babes in the Apostolic Church. The King wants to people His Kingdom with conscious subjects, with persons capable of controlling their actions. That being so, why do men set aside the Lord's commands and obey man's? Listen to His words: 'In vain do they worship me, teaching for doctrine the commandments of men.' I rather fear that when the Judgment Day comes, a vast number will be found under that head; amongst the goats on the left-hand side of the great white throne.

We hear a great deal of talk about having educated men to expound the Scriptures, I do not mean to disparage education, but I certainly condemn the manufacturing of so-called reverend ministers. There is no authority for them, we never read of the reverend so-and-so taking charge of a Church and being its mouth-piece. They take unto themselves a name that is only applied to God. Psalms cxiii. 9, is the only place in the Bible where the word is used: 'Holy and reverend is his name.' How dare presumptuous men apply to themselves a name that is specifically applied to Almighty God? 'He that exalteth himself shall be abased.' Those are the Master's own words!

No! In the New Testament model we find no such thing as reverend ministers, but we have elders and deacons to look after the Church's temporal and spiritual affairs, also evangelists and teachers, but no reverends.

Talk about education, the more it is spreading, the further the bulk of humanity is wandering from the primitive model. They seem to be incapable of dividing the word of God aright. No judge would be allowed to exercise his power, were he to make up his mind when he had heard only one side of a case. He must examine all the evidence

bearing on the case in point, and so it is with the all-absorbing case of salvation. It is not sufficient to stop when you come to John iii. 16, as many do, and shout, that nothing more than faith is required. No! Examine all the scriptural evidence first, and it will be found that faith, repentance, and baptism are inseparably bound together. These conditions complied with burst the sinner's fetters and set him free.

In the face of such evidence why will men bolster up creeds which have no foundation? So-called Protestantism is following Popery in leisurely fashion. Popery instituted sprinkling, robed its priests, and introduced instrumental music into their chapels. God does not want to be worshipped by instruments in His Church. He wants the fruit of the lips, coupled with a sincere heart. An instrument is very nice in your home, but there is no authority for it in the worship of the Church of Christ.

I now ask the question, which, of all the many Churches is right? The Church of Christ is the only one according to the New Testament model. The Bible, the whole Bible, and nothing but the Bible, is their Creed. They seek to walk in the footsteps of the lowly, yet Kingly, Nazarene and His fishermen followers, accepting their teaching, as from the Lord. Where the Bible speaks, they speak, and where it is silent, they are silent. They so try to live and act, that they may receive that glorious welcome and commendation: 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'

ALEXANDER FORREST.

## Christian Ministry

THERE is no such thing in the New Testament as a Christian Church, meeting continuously to be preached to by one called 'the Minister.' This practice is not only foreign to the Word of God, but like all human ordinances in religion, it has subverted the divine arrangements whose place it has taken. There could not be a greater contrast than exists betwixt these two—the Christian ministry as developed in the Christian Scriptures, and the humanly invented ministry of the present day. One point we glance at—the liberty of the former; the exclusiveness of the latter. Instead of the whole being assigned to one person, the following passages demonstrate that by heaven's order all the brethren, according to the gifts conferred on each by the Head of the Church, were recognised as having liberty, right, and obligation to take part in the instruction, comfort, exhortation, upbuilding, and other services of the body. Reader, note what follows:—

For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another. Having then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.' (Rom. xii. 4-8).

'There are diversities of gifts, but the same Spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God who worketh all in all; but the manifestation of the Spirit is given to every man (Christian) to profit withal' (do good with). (1 Cor. xii. 4-7).

'Follow after charity and desire spiritual gifts, but rather that ye may prophesy.' 'He that prophesieth speaketh unto men to edification, and exhortation, and comfort.' 'Ye may all prophesy one by one, that all may learn and all may be comforted.' (1 Cor. xiv. 1, 3, 31).

'Unto every one of us is given grace according to the measure of the gift of Christ.' 'For the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man—unto the measure of the stature of the fulness of Christ, that we henceforth be no more children tossed to and fro and carried about with every wind of doctrine by the sleight of men and cunning craftiness whereby they lie in wait to deceive, but speaking the truth in love, may grow up into him in all things, who is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.' (Eph. iv. 12-16).

'As every man hath received a gift, so minister the same one to another as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ.' (1 Pet. iv. 10, 11).—T. H. MILNER.



## Young Folk's Corner.

CONDUCTED BY UNCLE BERT

### MONTH'S MOTTO:

'SEARCH me, O God, and know my heart: try me, and know my thoughts.' (Psalm cxxxix. 23.)

### THE POTTER'S VESSEL

IN the Bible, a potter is a man who makes earthenware vessels; that is, pots, dishes, and bowls out of clay. Such vessels were very much in use in Bible times—as they still are in some Eastern countries. They were used for holding grain, cooking food, and many other household tasks. So the potter was kept very busy, and pottery became a skilled trade.

In Jeremiah xviii., we read of God sending the prophet to watch a potter at work. The potter makes a clay into a paste, and puts this on his 'potter's wheel.' As he makes the wheel turn round and round, he uses his hands to mould the clay into the shape he wants. As Jeremiah watches, the potter stops. Some hard substance—perhaps a small stone—has got into the clay, and if it is not taken out the vessel will be spoiled. So the potter takes out the stone, begins again, and re-models the vessel. When it is shaped aright, he puts it into an oven, where it is baked hard and brought forth a finished, flawless vessel.

God used this example to teach His people a lesson. It is also a lesson for us. Often we allow something within ourselves to mar our beauty and usefulness. Little flaws, like the small stone in the clay, can easily mar the beauty of our lives. If our lives are to be beautiful, they must be yielded to God. He will fashion them as the potter fashions the clay. He will make them what He wants them to be—beautiful and useful, to glorify Himself.

'Have Thine own way, Lord, Have  
Thine own way,  
Thou are the Potter, I am the clay,  
Mould me and make me after Thy will,  
While I am waiting, yielded, and still.'

### ANSWERS

'SOVEREIGN of Souls! Thou Prince of Peace,

O may Thy gentle reign increase;  
Throw wide the door each willing mind,  
And be His Empire all mankind.'

1. Tarsus (Acts xxii. 3).
2. Tentmaking (Acts xviii. 2, 3).
3. Tribe of Benjamin (Philippians iii. 5).
4. Pharisees (Philippians iii. 5).

5. Gamaliel (Acts xxii. 3).
6. Barnabas (Acts xiii.).
7. Rome (Acts xxviii.).

### DO YOU KNOW?

1. Why are we sure that the Apostle Peter was married?
2. What was his occupation?
3. Who was his brother?
4. Who brought Peter to Jesus?
5. What name did Jesus give him?
6. Whose son was he?
7. Where did he live when he first met Jesus?

## Origin of Clergy, &c.

(Exhibited from Ecclesiastical History.)

By ALEXANDER CAMPBELL.

'THE places in which the first Christians assembled to celebrate divine worship were, no doubt, the houses of private persons.' 'In these assemblies the Holy Scriptures were publicly read, and for that purpose were divided into certain portions or lessons. This part of divine service was followed by a brief exhortation to the people, in which eloquence and art gave place to the natural and fervent expression of zeal and charity.' (Mosheim, Vol. I. 124-5.)

'Nothing could be more unadorned than the primitive worship. A plain man, chosen from among his fellows, in his common garb, stood up to speak, or sat down to read the Scriptures, to as many as chose to assemble in the house appointed. A backroom, and that, probably often a mean one, or a garret, to be out of the way of observation, was their temple.' 'As pride and worldly-mindedness must go hand in hand, assumed pomp and dignity require a sort of maintenance very different from the state when the pastor wrought with his own hands to minister to his necessities, and laboured by day that he might serve the Church by night.

'The idea of priesthood had yet scarcely entered into the Christian sanctuary, as there remained no more sacrifice for sin, and but one high-priest of our profession, Jesus Christ. But on the dissolution of the whole Jewish economy under Adrian, when the power of the associated clergy began to put forth its bud, the ambitious and designing suggested, what many of the rest received in their simplicity, that the succession to these honours now devolved upon them, and that the bishop stood in the place of the high-priest: the presbyters were priests, and the deacons, Levites; and so a train of consequences followed. Thus a new tribe arose, completely separated

from their brethren, of clergy distinct from laity—men sacred by office, exclusive of a divine call and real worth. The altar, indeed, was not yet erected, nor the unbloody sacrifice of the eucharist perfected, but it approached by hasty strides, to add the greater sanctity to the priesthood and the not unpleasant adjunct of the divine right of tithes, attached to the divine right of episcopacy.'

'Constantine, having become the conqueror of Maxentius, and, as it seems, chiefly by the support of Christians, his favour to them increased in great munificence to build them churches, and in abounding liberality to their poor. Their bishops were honoured by him and caressed, and their synods held and supported by his authority.'

'The bounties he bestowed, the zeal he displayed, his liberal patronage of episcopal men, the pomp he introduced into worship, and the power invested with general councils, made the Church appear great and splendid; but I discern not a trace in Constantine of the religion of the Son of God.'

'The Churches vied in magnificence with palaces; and the robes and pomp of service, imitating imperial splendours, eclipsed paganism itself, with mitres, tiaras, tapers, crosiers, and processions. If outward appearances could form a glorious Church, here she would present herself. But these meretricious ornaments concealed beneath them all the spirit of the world—pride, luxury, covetousness, contention, malignity, and every evil word and work. Heresy and schism abounded, and wickedness of every kind, like a flood, deluged the Christian world, whilst the heads of the Church more engaged in controversy, and a thousand times more jealous about securing and increasing their own wealth and pre-eminence, than presenting examples of humility, patience, deadness to the world, and heavenly-mindedness, were, like gladiators, armed in all their councils affected imperial power and pomp in the greater dioceses.' (Haweis' Church History, Vol. I.)

The statements made by these historians we are able to confirm from a great variety of documents. If there be a fact more clear than any other established upon the page of ecclesiastical history, it is the following, viz: That the confounding of the Jews' religion with the Christian religion, or the viewing of the latter as an improvement of the former, has been the fountain of error which has, since the apostolic age, corrupted the doctrine, changed the order, and adulterated the worship of the Christian Church. This, together with the influence of pagan priests and pagan philosophers, proselyted to the Christian religion, has been the Pandora's Box to the professing Christian community. We happened upon the truth, when we pub-

lished the opinion, years ago, that 'the present popular exhibition of the Christian religion is a compound of Judaism, heathen philosophy and Christianity.' From this unhallowed commixture sprang all political ecclesiastical establishments, a distinct order of men called clergy or priests, magnificent edifices as places of worship, tithes or fixed salaries, religious festivals, holy places and times, the Christian circumcision, the Christian passover, etc., etc.

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## Nyasaland.

AFTER many days, it has been our very great pleasure to hear from Nyasaland. On the morning of March 23rd, a letter, dated November 20th, was received. Another was received the next day, dated January 24th. A friend had received a letter from South Africa, dated November 20th, on the 23rd March, so the long transit did not only affect ours from Nyasaland.

On November 20th Bro. Ronald acknowledged our letters of August 4th and 30th. His letter of January 24th acknowledged ours of September 23rd, which contained a remittance of £1 8s., sent by a school for medical necessities.

He writes: 'We thank them very warmly for their lively interest and help.'

On December 24th he received our letter of October 20th, advising him of thirty Bibles having been obtained from the Bible Society of Scotland, printed in the Chinyanja language. Since we wrote he has endeavoured to get some Bibles from the Society's agent at Blantyre, but owing to shortage of supplies, this gentleman is unable to supply any.

Bro. Ronald points out that thirty Bibles are very few, so many desire Bibles, and asks that the number be increased to one hundred.

One reason for not asking for more than thirty from the Society was the matter of available funds in hand. After sending £5 there was a small balance of 14s. 7d., but following upon the September Conference funds began to mount up.

On March 23rd the Society was written to in connection with the request for more Bibles, and immediately the secretary replied that he would be happy to set aside seventy, for which a remittance of £11 13s. 4d. was at once despatched.

On March 26th Mr. Carrol wrote: 'I may say you are in my thoughts every day. We still have the cases of Bibles; one case containing the books for your friend, and I have to pass them once or twice every day in our store here. Ship-

ment has been impossible. The permit to export has been with the shipping agents for months, but to get cargo space has baffled them. It is really impossible to say when these will be shipped. We will have to post a few Bibles to keep our men going. It is altogether very disappointing. These are difficult days and we must not complain. I will be quite happy to post a quantity for you over the next few weeks, or perhaps I should say, months. You indicate you would like a further seventy copies and I will be pleased to lay these out and post a few parcels periodically. Just let me know.'

As stated earlier we have let our friend know, and also told him: 'When this hundred are despatched, my friends over there will think their recent "prod" has been so effective they will wish to try again. They have been asking me for years for Bibles. Fortunately our British, and especially our Scottish, friends have recently rolled along their contributions to me for Nyasaland, I have confidence I shall be helped as the need arises.'

Bro. Ronald writes: 'I thank the secretary of the Society warmly for reminding you of the reprinted Bibles and for letting you have thirty.'

We are indebted to the National Bible Society of Scotland for their helpfulness, and our brethren for their generous support of the mission.

The secretary of the National Bible Society of Scotland, under date of April 5th, advises me he despatched by post, twelve parcels containing twenty-four Bibles to Nyasaland. A similar quantity will go this week and he hopes to complete the consignment of seventy before the end of April.

W. M. KEMPSTER.

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## News.

**Belfast, Berlin Street.**—Bro. Winstanley has been with the Church for the past five months. During that time, he has been very active in building up the Church; visiting members and hospitals; giving out handbills, and starting a children's meeting and Bible class. During this period, the meetings have greatly improved, and in December we made a special effort, as we thought our brother was leaving us. After an appeal by the Church and Bro. Winstanley, the Committee allowed him to stay. We thank the Committee and the Church that made it possible for Bro. Winstanley to be with us two more months. The Mission was held the last fortnight in December, the meetings being well attended and the addresses much appreciated by all. In the second week one

young man decided for Christ and was immersed. Many others have been attending the meetings since our brother came, and we trust ere long they also may follow in the Master's footsteps.

On February 27th, the last week-end of Bro. Winstanley's stay with us, we held a farewell social. All the members and friends, and brethren and sisters from Bloomfield gathered together and had an enjoyable evening. Brother A. Forrest (Bloomfield) and Brother W. Hendren (Berlin Street) thanked our brother for his untiring efforts in the work of the Church here, and hoped that ere long he would be with us again, and then we may be able to give him better support than is possible at present, owing to other duties.

Bro. Winstanley leaves a stronger and brighter Church than when he arrived among us. The morning and evening meetings being more than doubled in attendance. At the close of our meeting Brother G. Millar, on behalf of the members and friends, presented Bro. Winstanley with a dressing-case as a token of appreciation.

We thank God for the work of Bro. Winstanley and trust that he may go forward untiringly in the Master's service, and that his work may prosper and bear fruit; as we believe that the seed sown here will do honour and glory to the Master we serve.

GEORGE HENDREN.

**Thrissell Street, Bristol.**—We had the joy, on Lord's Day, 28th February, 1943, to hear the good confession and witness the immersion into the ever-blessed name of two girls from the Sunday school—Doreen Barnes and Mary Curtis. They were received into fellowship the following Lord's Day morning.

Our prayers are that they may remain faithful, and that others may follow very soon. They have already commenced useful work as helpers in the Primary Department.

A. L. DANIELL.

**Coaltown of Balgonie.**—We had the services of Bro. Frank Worgan, Evangelist, during January and February, and were to have had him for March also, but he had to report last week at Dunfermline for the Fire Services. During the time he was with us good meetings were maintained, and it was fine to see the regular attendance of a good few strangers at the gospel services, all going to show they were interested. Bro. Frank faithfully proclaimed the glorious Gospel, and did not fail to show them 'the way of salvation.' His addresses also at the Breaking of Bread meetings were well thought out and delivered.

We are delighted to report one addition to the Saviour: one of our elder scholars, William Berry, grandson of our esteemed Bro. and Sister Berry; whose parents are worthy members of

the Church at Wandsworth Bridge Road, London. This makes the first of the third generation of the Berry family, and all are faithful to their calling. To the Lord be all the praise and glory.

A. SEATH.

**Liversedge, Yorkshire.**—The days when members of the Church of Christ walked to Huddersfield were recalled at the meetings held to commemorate the opening of their building fifty years ago.

The proceedings commenced on Saturday afternoon with a largely-attended meeting, presided over by Mr. R. McDonald, one of the elders. He recalled the early days of the pioneers who founded the Church, and said that although the building was only opened fifty years ago, meetings were actually held at Knowler Hill seventy years ago. What was it that compelled these people to walk to Huddersfield, and then to form a Church at Liversedge? Because they desired to exalt the Bible as the Word of God; and to obey the commands of the New Testament. Is it worth while following in their footsteps? It had been conclusively proved that God had spoken through patriarchs and prophets, and later through His Son and His Apostles. The scheme of redemption meets all our needs. The Church, as set forth in the New Testament, is the basis on which fellowship is founded. To the pioneers and their successors they were thankful for having handed down a heritage of which they were proud; which they must maintain and hand on to those who follow.

Mr. W. Crosthwaite, of Bathgate, Scotland, spoke on "The Faith of our Fathers." He recalled his first visit to Liversedge in 1901, his labours with the Church, and being present when the jubilee of the Church was celebrated in 1923. Referring to the early leaders of the Church, he said they believed there was no other Church so completely founded on the principles of the New Testament. They were carrying out the principles of the early reformers, and were going back not to Rome but to Jerusalem.

Excavations in Palestine showed conclusively that the Bible was not a myth. He appealed to the people to hold fast the faith which had been handed on to them by their forefathers.

On Sunday Mr. W. Crosthwaite addressed the afternoon school, and also exhorted the members of the Church at the Breaking of Bread, recalling the great work done by the pioneers of the Church. Mr. W. Hoyle presided. In the evening Mr. Crosthwaite spoke on "The Church we stand for." Mr. E. Haigh presided.—From 'Heckmondwike Herald.'

**Nelson, Lancashire.**—On Sunday, 21st February, we had the great pleasure of a further visit of our Bro. L. Morgan.

His visit was marked by further success. It was a great joy to witness the confession of two girls, aged sixteen, from our school. So powerfully did our brother proclaim the Gospel that one felt there was no option but to ally oneself on the side of the Saviour. A further joy was that a former sister of the Burnley Church expressed her desire to again become an active member of His Church. This sister, Mrs. Hughes, was received in on Sunday, February 28th. The two girls were baptised on Sunday evening, March 7th, in the Burnley Church's baptistery by Bro. A. Carson. They were received in on Sunday morning, March 14th. We pray that the Christian experiences of all three of our sisters will be rich and blessed in every way. May their example be a means of helping others to decide for the Master.

F. SYKES.

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## Obituary.

**Newtongrange.**—Another faithful disciple, having fought the good fight, has finished his course, and entered into rest. Bro. Alexander Russell confessed his faith in the Lord Jesus, and was baptised into the ever-blessed name, on 3rd May, 1933. At this time, he was at the advanced age of sixty-eight years, and his conversion must be largely attributed to the influence of a Christian sister, and to the almost daily pleading of one of the brethren, now some time departed this life. Bro. Russell remained a faithful and loving disciple of his Lord to the end. All who knew him

can testify that a change was wrought in his life, which even those out of Christ here described as a miracle. He was thus a living testimony to the power of the gospel of Christ.

He was constant in his attendance at the Lord's table and at gospel meetings, and the example which he thus afforded is one which all might emulate with advantage. He left the district in December, 1941, and took up his membership with the Church at Whiteinch, Glasgow.

After a short illness, he fell asleep in Jesus on January 27th, 1943, and his remains were interred at Glasgow on January 29th. Bren. Wright, Whiteinch, and W. Crosthwaite conducted the services at his home and at the graveside.

We take our leave of our brother in the sure knowledge that we shall meet again in that home prepared for those who love the Lord Jesus Christ in sincerity, and we extend our Christian sympathy to all connected with him and trust that they may long revere his memory and follow his example.

W. H. ALLAN.

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## WANTED

- Englishman's Greek Concordance.
- Gall's English and Greek Concordance.
- Rotherham's Emphasised Bible.
- 'The Work of Christian Women,' by Alexander Brown.
- Prices, etc., to Editor. Address until further notice: 27, Torphichen Street, Bathgate, West Lothian.

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