

# Scripture Standard

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

VOL. VIII. No. 4-

APRIL, 1942.

## *Co-operation.*

EIGHTY-SIX years ago a Restoration pioneer, Bro. T. H. Milner, warned his brethren that any co-operation not according to Apostolic pattern would result in increased 'divergence from the Divine Word and model'; foster 'officialism and routine'; deter the 'many from personal action'; and result in stagnation and retrogression' ('Millennial Harbinger,' 1856).

Evidence of the tragic fulfilment of that forecast is seen to-day. What frantic efforts and schemes have been launched to save the co-operation of Churches of Christ! Amalgamations, affiliations, theological college, organisation secretary; and yet, as Editor of the 'Christian Advocate' asked: 'What is the good of all this, if we are a diminishing community,' CCA., Sept. 24, 1941).

Officials have run the Co-operation on to the rocks, and now that it is being battered to pieces by the waves, are negotiating to be taken on board the Baptist ship. Those who have proclaimed the sacredness of the Co-operation, and the awful sin of withdrawing from it, are now negotiating to end it.

That New Testament Churches did co-operate to relieve the needy, and to support preachers of the Word, is seen in such passages as: Acts xi. 29-30; 1 Corinthians xvi. 1-4, ix. 14; 2 Cor. xi. 8-9; Phil. iv. 14-18. But the New Testament knows nothing of any organisation on earth above or beyond the local Churches. When we get beyond what is written, and form co-operations and organisations, for which no sanction is found in the New Testament, we open the way for all manner of departures from the faith. Church history supplies abundant evidence that when the independence and rights of local assemblies were ignored, and officials higher than elders were created, the inevitable result was the papacy, with its arrogance, usurpations, and rejection of the commandments of God.

Let Church history, and the fate of the Restoration Movement in Britain, warn us to keep clear of any unscriptural co-operation. There can be no real co-operation without agreement in doctrine, practice, aim and purpose. EDITOR.

## *Moses and the 'Pentateuch.'*

IN the February issue of the 'S.S.', you make the statement that when Jesus endorsed the O.T. He spoke of Moses as the writer of the Pentateuch. I fear that you are going beyond the recognised plea of the Churches of Christ of 'speaking where the Bible speaks.'

Jesus certainly did not say Moses wrote the first five books of the Bible. In fact, not one word of what Jesus said can be legitimately construed into meaning such a thing. It is true that He said, 'For he wrote of Me,' but that does not mean that Moses wrote five books about Him.

That Moses did write a book and put it into the Ark of the Covenant is a Scriptural fact, but I cannot accept that this book covered all the present Pentateuch. For example, this book was written and placed in the Ark while Moses was still alive. Yet in Deuteronomy we read of his death and burial afterwards—the book being already finished. If Moses wrote this, of his own death and burial, he must have done so in a rather ironical manner, for being yet alive, he said, 'And no man knoweth of (my) his sepulchre until this day.' Certainly no one could know of it he being yet alive.

Like the gospels, the book of Deuteronomy is written in the third person, and there is no more reason to assume Moses as the writer than to assume Jesus as the writer of any of the Gospels.

Since I began a serious study of the Bible for myself, I have never been able to accept Moses as the author of Genesis. The book itself lays no claim to such dis-

inction. In fact, the internal matter of the book (Genesis), as well as Jesus Himself, discounts such an idea.

Jesus in His discussion about marriage and divorce in Mark x. quotes the primal law of God in Gen. ii. 24, saying this was the law from the beginning, but Moses changed it to suit popular demand. Jesus distinctly affirms that Moses' version of the law—of divorce—was not of God. Moses because of 'your hardness of heart' gave you this law, but it was not the law of God, for in the beginning God made marriage indissoluble.

Moses could not have been the author of the first law—Gen. ii. 24—and then deliberately reversed it, still saying it was of God. But then Jesus decides the matter for me, for all time. It was Moses yielding to public opinion, not God who commanded it.

Frankly, I do not believe Moses knew of the earlier law, for if he had, being such a prophet, he dare not have broken it or reversed it.

Jesus reversed the Mosaic law, but even He did not alter the primal law of God.

It is rather a long letter I have written to you, Brother, but I felt that I would like to air some of my own difficulties. For I know there are very many who have the same thoughts as myself.

The question of authorship of any of the books of the Bible is only secondary to me. The Scripture itself is the authority, not the hand which wrote it. History has not told us the writer of the epistle to Hebrews, yet the glowing words of the writer helped to shape my spiritual life. The marvel of history is, not that the Bible came to be written. It is natural for great men, moved of God, to write of the things which moved them, but that it should have been preserved for us over so many chequered centuries of history.

ANDKKW MCMILLAN.

SPACE forbids publishing the whole of Bro. McMillan's 'rather long letter'; but we gladly publish all that refers to our statement re Jesus speaking of 'Moses as the writer of the Pentateuch.'

The Pharisees held that Deut. xxiv. 1 was a command of Moses, and Jesus said, 'For the hardness of your heart HE WROTE you this precept' (Mark x. 2-5).

He spoke of Exodus as the 'book of Moses' (Mark xii. 26). The Jews did not separate the law from the writings of

Moses. To them the law of Moses (by which they meant the first five books of the Bible), the Prophets, and the Psalms, covered the whole of their Scriptures. Jesus after His resurrection endorsed that (see Luke xxiv. 27, 44). If these passages do not refer to the Pentateuch what other Scriptures did Moses write? Jesus made Abraham say: 'They have Moses and the Prophets, let them hear them' (Luke 16:29). How could they hear Moses apart from his writings?

Internal evidence is seen in Exodus xxiv. 4, Deut. xxxi. 9, 22, etc. Old Testament writers endorse this (see 1 Kings ii. 3; 2 Chronicles xxiii. 18; Ezra iii. 2; Daniel ix. 11, 13; Malachi iv. 4). Apostolic testimony is given in Acts iii. 22, 23, xv. 21, xxvi. 22, 23). On account of the death and burial of Moses, we quote: 'Who did write it? since no one but God and Moses were present at the ceremony! And surely it was as easy for Moses, inspired by God, to write beforehand that brief account of his own death and burial . . . as for Isaiah and other prophets to record not merely the fact, but many striking details concerning the sufferings and death of the Messiah . . . like the account of Moses' death, written in the past tense . . . 700 years before the event occurred.' ('Scripture of Truth,' S. Collett, pp. 10, 11).

As to law in Genesis ii. 24, it is not claimed that Moses was the author of this; and the reason why divorce was permitted is plainly stated in Mark x. 5. A recognition of the three dispensations, Patriarchal, Mosaic, and Christian, would solve these problems.

On other points we could write much, but space forbids. It is written, 'He made known His ways unto Moses' (Psalm, ciii. 7), and also that Moses 'received living oracles to give unto us' (Acts vii. 38).

If 'authorship of any of the books of the Bible is only secondary,' why call in question the testimony of the Lord Jesus, His Apostles, and Scripture writers, as to Mosaic authorship of the Pentateuch?

It is really a question of the critics or the Christ. The veracity and deity of Jesus, and Christianity itself, are at stake.

EDITOR.

Let the beauty of Jesus be seen in me,  
All His wondrous compassion' and  
purity.  
O Thou Saviour Divine, all my nature  
refine,  
Till the beauty of Jesus be seen in me.

## 'Position of "Baptism.

IT may be taken that all the Churches claiming to Be Christian and to be founded on the Bible alone, teach that every member should be baptised, and the majority give it as a condition of forgiveness and entrance into their body. For example, the Shorter Catechism says, 'Baptism doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.' The New Testament plainly teaches this, but at present let us see what we can learn from the Old Testament.

The Tabernacle built by Moses was according to the pattern of the heavenly things showed him in the mount. It was a figure of the true tabernacle not made with hands, a shadow of the heavenly or spiritual things. Moses placed the laver or bath after the altar, and just outside the Tabernacle, at the approach to the entrance. Any person who entered into the Tabernacle (the Holy Place) who did not first wash at the laver was condemned to death.

The New Testament, speaking of the heavenly or spiritual things, typified in the Tabernacle, teaches that we have to be immersed to come into Christ, to enter the Kingdom of God, and to have our sins remitted. We have to wash at the laver of the regeneration age to come into the Church or Body of Christ, the tabernacle of the Gospel dispensation. When the Lord said, 'He that believeth and is baptised shall be saved,' He put beyond doubt that Moses had not made a mistake as to the position of the Jewish laver which typified the laver of the Gospel Age. That the laver came before entrance to the Tabernacle is in keeping with the teaching of the New Testament that baptism comes before entrance into the Kingdom of God. Jesus said, 'Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God.' Speaking of the new and living way, Heb. x. 22 says, 'Let us draw near with a true heart in full assurance of faith, and having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.'

Let us look at another incident. The Apostle Paul, writing of the passage of the Israelites through the Red Sea, says they were all baptised into Moses. The Apostle must have seen some similarity between the Red Sea passage and Christian baptism. In what respect can they

be compared? The two acts in themselves some may say are not exactly comparable, so we will look for the comparison, to what was the effect, or what were the circumstances connected with each of the two experiences.

The Westminster Confession (Presbyterian) truly says, "Baptism is a sign and seal of our remission of sins, and of our engagement to be the Lord's." If baptism brings remission of sins, if in it God destroys the enemy, then it brings deliverance from the curse and power of sin, it brings us out of the slavery and bondage of our past life. We have left that bondage to become servants of the Lord Jesus Christ. If this be true, let us see if the passage of the Israelites bears a resemblance to baptism, the consummating act of the Christian conversion.

The Israelites were departing from their past life with its slavery and oppression. It was God who, through the death of the firstborn, made it possible that they could escape, and in the water God wiped out that whereby they were oppressed, and made them free to step out into a new land or state, to be under the ruler from God who would lead them to the land of Canaan.

Does the teaching as to conversion to Christ make it in some ways like the departure from Egypt for the Israelites to become God's people? The Israelites were the children of Abraham, his by blood, and circumcised in the flesh. They came forth that Moses might lead them as the chosen nation promised to Abraham. In the New (spiritual) Covenant God has promised that they who are children of Abraham by faith and have been circumcised in heart, if they repent and are baptised, their sins shall be washed away and they shall be added to the church, the people of God. (Acts ii. 38, Acts xxii. 16). Rom Romans vi. we learn that in baptism we bury the old life and we rise to walk in the newness of life.

As the Jews were baptised into Moses who had delivered them and as their ruler would lead them to Canaan, so we are baptised into Christ our deliverer and king who will lead us through this wilderness and over Jordan to the Jerusalem above. If baptism does not take us into Christ, the Apostle would not have described the Red Sea passage as a baptism into Moses.

Take one more Old Testament incident. Peter, speaking of Noah and the flood, says eight souls were saved

through water, and that after a true likeness water does now save you, even baptism (see 1 Peter iii. 20). The eight members of Noah's family, leaving a world of sin to escape its destruction, passed through the water to safety in a new world. The water of their deliverance was that wherein God destroyed the enemy, sin.

Wherein is the true likeness, if it is not in that the water of baptism takes away our sin and doth bring us from destruction to a sure deliverance and a new life? Peter says baptism doth save us. It is the last link in our conversion, and consummates our turning to God.

These three incidents of the Old Testament go to confirm that baptism is an act in which penitent believers renounce their past life and are thereby reconciled to Christ to serve Him as their Lord and Saviour.

Have you come to the Lord in His appointed way? Have you surrendered your all to Him in being immersed? If not, how can you make up for your disobedience? King Saul offered devotions and sacrifices while neglecting God's command, but they only increased his offence. To obey is better than to offer sacrifices. 'This is the love of God that we keep His commandments.'

JOHN ANDERSON.

## Was Matthias an Apostle

THIS subject has been under discussion for many years, and some have alleged that it is unimportant, and does not demand any serious consideration. They say it is interesting rather than vital. When all efforts fail to obtain divine authority on any subject, silence is best. This attitude is in keeping with our plea for New Testament teaching and practice. 'Where the Bible speaks, we speak, and where the Bible is silent, we are silent.' We accept the Bible as the inspired Word of God, given through men, who spoke as the Spirit gave them utterance.

This subject may not be vital, regarding any appointment now, because it is unique, Matthias being the only successor to an apostle, but the facts stated are most vital in proving the authenticity of the Word of God.

There is one objection raised by stalwarts in the Faith. They say that this appointment has always seemed a strange thing to them. But is that the only event recorded in Scripture which appears strange? Are we not wiser in accepting in faith facts stated by the Holy Spirit?

Others have raised objections on the ground that the appointment took place before the Apostles were filled with the Holy Spirit. Does that alter the facts stated by the writer of the Acts, who was guided by the Holy Spirit? If all Scripture was given by inspiration of God, it follows that the Acts of Apostles is the inspired Word of God, and we assert that the Apostles gave a true record of what took place.

Others have brought forward the promise made by Jesus as recorded in Matt. xix. 28, 'Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.' If this passage is read carefully, and studied prayerfully, any unbiassed mind will be convinced that the promise was limited to the Apostles.

Some say that the Apostle Paul was the one chosen to make up the twelve, after Judas fell. Paul is never mentioned in the New Testament as taking the place of any other Apostle. Paul was not chosen as an Apostle to the Jews, but to the Gentiles, and hence, not one of the twelve.

We have given some of the objections raised against Matthias' Apostleship, therefore it is reasonable to give the facts as recorded in the New Testament.

We learn from Acts i. 21-22 that a successor must be appointed, that certain qualifications were required. He must have been a companion with the other Apostles, an eye witness to what happened during Christ's ministry, and must have seen Him after His resurrection. He must be able to testify of all these things which took place.

We read in Acts i. 23 that two were chosen, Joseph called Barsabas, who was surnamed Justus, and Matthias.

We read in Acts i. 24: 'They prayed to the Lord, and said, "Thou, Lord, which knowest the hearts of all men, shew of these two the one whom thou hast chosen,"'

The purpose of the appointment is given in Acts i. 25: 'That he may take

part in this ministry and apostleship from which Judas by transgression fell.'

The method is given in Acts i. 26: 'And they gave lots for them; and the lot fell upon Matthias, and he was numbered with the eleven Apostles.'

We have confirmation, given by the writer of the Acts of the Apostles after the Holy Spirit descended (Acts ii. 14): 'Peter standing up with the eleven.' Here we have confirmation that Matthias was recognised as an Apostle.

We have yet another fact recorded in Acts vi. 2: 'And the twelve called the multitude of disciples unto them,' and said, set in order, that which is required to meet the circumstances.

This language shows beyond doubt that Matthias was recognised as an Apostle. There is no hint anywhere in Acts or elsewhere that he was not recognised as an Apostle.

I have endeavoured to give reasons for and against Matthias' apostleship. I only ask readers to prove all things, and remain 'firm to the facts recorded in the Word of God, which liveth and abideth for ever.

OKOKGE AU.AN.

## *Preach the Bible.*

HERE is a quotation from an article in the November issue of the 'Christian Century Pulpit,' a confession by Halford E. Luccock, of Yale Divinity School:

'I graduated from the theological seminary back in the bronze age; perhaps a better metallurgical term would be "the age of brass." In those days quite a number of us young Apolloses on graduating, having become men, put away such childish things as texts and Bible stories. I, for one, in the pulpit lived amid the immensities and starry galaxies. But after a while, when the long-suffering congregation had heard my sermon "The March of Progress" (for progress was marching in those days) and the one on "Science and Religion" and the one on "Pragmatism" (for pragmatism was going big then), like the prodigal son I began to be in want.

"Then I came to myself and said, "In my Father's Book are texts enough and to spare." And I said, "I will arise and go to the Bible." I was not the only one with that experience. I found, out, as many have, that when

we put aside the Bible as the chief source of preaching we have thrown away the most dramatic material possible, we have sold a great birthright for a mess of generalities....'

We wonder, however, how many younger preachers are really capable of preaching from the Bible. We are distressed often as we hear young preachers who are loyal to the Word manifest their inability to expound it. They can talk about the Bible and they can urge their hearers to be true to it, but when it comes to steering a straight course in the Word and making their hearers to know how to use the Book, they draw our pity even though we admire their loyalty.

We must learn to make the Bible speak for itself. *Christian Standard, U.S.A.*

## *East Kirkby Calling.*

CONFERENCE, on Saturday, April 4th.

in the Baptist Chapel, Forest Street,  
East Kirkby, Notts.

Afternoon, at 2.30:

Chairman, Bro. Samuel Jepson (Ilkeston)

Speaker:

Bro. Fred. Day (Birmingham).

Tea follows Afternoon Session.

Evening, at 6 o'clock: ^

Chairman, Bro. G. Hassell (Leicester).

Speakers:

Bren. W. Barker and W. Crosthwaite.

Come and help to make a real stand  
for the faith of the New Testament.

## *Netos.*

**Bristol, Bedminster.** — Once again the Lord has used us in bringing two more of our S.S. scholars to walk the straight and narrow way. One, a scholar from the young section of the school, Vera Dudbridge, and the other Jean Hurst, of the Bible Class. They were immersed on the 15th February, after the Gospel meeting.

We pray that they may remain steadfast, unmoveable, always abounding in the work of the Lord!

E. M. WILLS.

## Young Folks Corner

### Month's Motto:

"Be ye kind one to another."

—Ephesians iv. 32.

### A 'Penny,

OUR talk this month is about a very familiar thing—a penny. Just take one out and have a good look at it, then together, we will see what it may teach us. The first thing we notice is:

**Its lineage.** This is the image of the king, and it denotes ownership. Do you remember the occasion when Jesus made known a wonderful truth from a Roman coin called 'a penny'? He told the people that Caesar had a claim on everything that bore his image. But He also reminded them that God has a claim on all men—because they were created "in His Image." Since He put His own Image upon us, God rightly expects our allegiance and service.

You know what a defaced penny is—one that is bent, or on which the image is marred? How could such a penny be made like a perfect one? Not by polishing. The only thing would be to make it anew. It would have to be sent to the Mint, and there melted, re-moulded, and re-stamped with the king's image. Then it would become bright and new again.

Human beings are like pennies. Just as the penny gets defaced—the image being spoiled—so men and women (and even boys and girls) are spoiled by sin. In many people, God's Image is distorted or even completely hidden. How can the Divine Image be restored—that we may become bright and new again in God's sight? Polish, in the form of culture and education, though useful, is not enough. How? Well, if the Image of God is to be completely restored in your life, you must become a new creation. Jesus described it as being 'born anew.' Your whole character must be re-moulded by the Saviour, your heart melted by the love of God, and on it, bright and new, His Image must be re-stamped. Commit your whole life to the Saviour's keeping, then you will truly bear 'the image of God;'

### ANSWER TO MARCH PUZZLE

Daniel (1 Chronicles iii. 1).

Job (Genesis xlvi. 13).

Naaman (Genesis xlvi. 21).

Noah (Numbers xxvi. 33).

Enoch (Genesis iv. 17).

Saul (Acts vii. 58).

### WHAT BIBLE STORY DOES THIS VERSE DESCRIBE?

Water was the lock,

And wood was the key,

The 'hounds' were caught,

And the pray set free.

Search the Book of DXSOEU (letters mixed).

## Jesus a Lamb and a Lion.

JESUS was more than a Lamb; he was 'the Lion that is of the tribe of Judah.' He was bold and courageous in condemning error and all false teachers, and firm and faithful in contending for the truth. He twice cleansed the temple, turning over the change drawers of religious money sharks, driving out the sacrifices, and declaring that His Father's house had been turned into a den of thieves. He made no peace, and taught His disciples to make no peace, with such practices. To have done so would have been to make peace with Satan, betray His Father's trust, and leave the world in sin and death.

In the very spirit of Christ all His 'disciples indeed' feel toward all traffic in sacred things and all perversion of the true and pure worship of God just as He did, although they cannot feel so to the same degree. It is no sin to condemn such practices; it is sin not "to. The disciple of Jesus who does not do this, as he has ability, publicly and privately, by tongue and pen, is either woefully deceived by the 'old serpent' or is a traitor.

The life of Jesus was a stormy one, ending in His tragical death. The religious sects of His day were His most bitter and relentless enemies. They attacked Him at every point and on every side, only to be defeated and condemned. He justified them in no error and participated in nothing wrong they did; neither did He 'hold his peace' concerning such things. He and His disciples would not only not do seemingly so small a thing

as to wash their hands as service to God, since God had not required it; touting He also said those who did it worshipped God in vain and were hypocrites. He never said it was His business to 'preach the word' and let those who washed hands and made God's house a 'den of thieves' alone, since such things are no part of the gospel. He who fails to 'cry aloud, spare not,' and show God's people their transgressions either by word or pen, or both, has failed as signally as he who fails to preach all God commands people to do; and he who wilfully and knowingly does this is a traitor to God.

SELECTED.

## *Nyasaland.*

NINETY-TWO days after the post-mark date, a letter arrived from Bro. Ronald. He states that after returning from his visit to the Northern Province at the end of September, 1941, he concentrated on churches in Zomba District. He writes: 'At two places immersions have taken place. On November 16th, we had the opening of a meeting house at Ngulangwa Village, Phalombe. Many people, Christians • and non-Christians, were gathered. There were some who wished for baptism and four confessed their faith in the Lord and were baptised into His name. Bro. Pitches conducted the service on the river bank. After this, we gathered under the fig-tree, for the house was too small to hold the multitude. I broke the bread and conducted the service. On October 8th, I visited Kumsuku Village and held services there. On Oct. 12th, I visited Phalombe Katherbure Church, Many assembled, and I urged them to be ready for the Lord's coming, and to work for Him earnestly and faithfully. On November 5th we had a gospel meeting at Salimu Village where many were gathered into the meeting. I preached from the words, "I am not ashamed of the gospel of Christ." On October 19th I was at Likangala Church, when the brethren and sisters attended in full strength. I conducted the meeting, basing my remarks upon 'Awake, awake, Deborah, utter a song,' and exhorted them to continue in watchfulness, and work for their own salvation.

On October 22nd, we had a gospel meeting at Lonkho Village, Ulumba. Many gathered there, and I preached

from the words, 'If our gospel be hid, it is hid from those who are lost.' On the following Sunday, I was at Namiwawa.

On November 5th, we had a gospel meeting at Mulenga Village, Chiphoola. On the 9th, X was at Namiwawa again, and on the 12th there was a meeting at Chinhalanga Village. Bro. Jackson proclaimed the gospel, basing his address on the Psalm, 'The Lord is my shepherd.'

On November 23rd, many brethren at Ulumba Church gathered together and I preached from the saying, 'Blessed are your eyes.'

When I return from Mlanje, I hope to visit other churches that I have not mentioned in this report.

On October 18th, Bro. Hetherwick visited the Mlanje Church, where he baptised four candidates. Bro. Tabbu and Bro. Pitches I have sent to visit other churches in Chikola.

I beg to close with Christian greeting to all the beloved in the gospel work.—Ronald Kaundo.'

W. M. KKPSTKK.

P.S.—I gratefully acknowledge receipt on March 2nd of 5s. from 'Bashful.'

## *Not by Might, but by My Spirit.*

**IF** in the might of shot and shell

**Is** plac'd thy trust the day shall come

**When** that same might shall at thee thrust—

**God** grant thou may'st not then succumb.

**But** let thy trust be wholly giv'n

**To** God's good Spirit—in His might

**Thou** shall o'ercome, and know no fears

**When** devilish pow'rs would thee affright.

**Let** every day thy life be lived

**That** others by thy light shall see

**Wherein** thou trustest, and be led

**To** follow thy fidelity.

*Joyful News.*

## *Obituary.*

**Morecambe.**—Many will have heard, with feelings of real sorrow, of the passing of Sister- Bailey, wife of Brother Charles Bailey, on **Feb.** 28th. It must be forty-

five years since we first met Bro. and Sis. Bailey, and since then have had many seasons of fellowship with them in the good fight of the faith. They sacrificed much because of their loyalty to the Lord and His Word.

A very large number of brethren and sisters in many parts of Britain will join us in heartfelt sympathy and prayers for the bereaved.

The funeral services on March 5th were conducted by Brother A. L. Frith. The following from Bro. J. Garnett finely expresses what many of us feel, ΚΡΙΤΟΚ.

The passing of Sister Bailey, wife of our esteemed Bro. Charles Bailey, of Morecambe, brings back to our minds happy memories of by-gone days, when Sister Bailey was in active association with the Church at Doncaster.

She was a great saint, one of the choicest of the Master's jewels. She had all the qualities and virtues of a truly saintly woman, and lived a truly exemplary life. She was a stalwart supporter of the Church, regular in her attendance at the services, loyal and sympathetic to those who were carrying on the work, and herself a ready and willing helper in every way possible.

The tasks she undertook were always thoroughly and efficiently done. She was wholehearted in her allegiance to New Testament Christianity, and to the restoration plea of the Churches of Christ.

The years of her retirement at Morecambe—years that Bro. Bailey has been able to spend with her (a privilege they were largely denied in previous years, through Bro. Bailey's evangelistic labours) have unfortunately been clouded over by Sister Bailey's long illness.

She has suffered greatly, and we believe patiently and bravely, and gradu-

ally the illness gained ground, until the end came on February 28th. Through these sad and clouded years, Bro. Bailey has devoted himself wholeheartedly to the care and attention of his invalid wife, and the sympathy of all the brethren will be extended to him in his great loss.

We sincerely pray that the Divine presence may be richly granted to him in the hours of his great sorrow and loneliness.

J. GARNETT.

**Newtongrange.**—Once more it is our duty to report the loss by death of one of our oldest members, Sister Margaret Bell. She became connected with the Church here at the age of sixteen, and for forty-five years had been in membership. She was called to higher service on February 17th, at the age of sixty-one. She lived an exemplary life, during those many years. One of the many prominent characteristics of her life was her regular attendance at the Lord's Table, and all gospel meetings.

She was a teacher in the Sunday School for many years, striving to make known the doctrine of her Saviour, and some of her scholars are in the Church now. She was of a quiet disposition, always gentle, peaceable and inoffensive. A few days before she went home, the usual smile came from her face. She bore her pain without a murmur.

After a long illness, she fell asleep in the quiet assurance of her victorious faith in the One she loved and served, to receive the "well done."

Her remains were laid to rest in Newbattle Cemetery on February 19th. Bro. George Allan conducted short services at the house and graveside.

Our deepest sympathy is extended to our bereaved brother and family, and all others who are deprived of her Christian fellowship. 'Blessed are the dead who die in the Lord.'—W. H. ALLAN.

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