

The Scripture Standard

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

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Courage - Conflict Conquest.

(Notes of Address at Slamannan District
Social, January 1st, 1943.)

THOSE who imagine that the Slamannan District is dead and done for should see this fine gathering on such a wintry day, with transport so very difficult.

The work in this district was commenced in 1859 by Bro. Charles Abercrombie, who, being schoolmaster at Drumclair, facetiously described himself as 'D.D.' (the Drumclair Dominie). Writing from the U.S.A. in 1890, he said: 'I hope and trust that the brethren in Britain will remain on Bible lines. I am persuaded that there is safety nowhere else.'

Another name will ever be associated with this district, Bro. James Anderson, who for thirty-six years faithfully did 'the work of an evangelist.' Speaking at Birmingham in 1903, he said: 'To him there was no book like the Bible. He felt that it stood between him and destruction, and so he fought for it as for life.'

Many Churches planted in this district have ceased to exist; but from this district a great number of brethren are scattered over the world. Many of them have started Churches, and are doing fine service for the Restoration cause. We can say of many Churches, as of individuals, 'Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.'

Moses led the Israelites during forty trying years in the wilderness, and died in sight of the promised land. Others labour, we enter into their labours.

Joshua, successor to Moses, led Israel into Canaan. That story can be summed up in the words: Courage, Conflict, Conquest.

I. Courage: 'Have not I commanded thee?' said the Lord, 'Be strong and of a good courage.' 'I will not fail thee, nor forsake thee.' Courage rested on faith in God. When Moses sent twelve spies into Canaan, the majority reported that the people were strong, the cities walled, and giants were there. But the minority, Caleb and Joshua, said: 'We are well able to overcome . . . the Lord is with us, fear

them not.' Real courage is manifest in standing alone for the Lord and truth. 'Who fearing God fears none beside; and dares do right whate'er betide. This man have courage true!'

II. Conflict: Joshua waged conflicts with the carnal sword; we fight with a mightier weapon, 'The sword of the Spirit, which is the word of God.' Some speak disparagingly of 'aggressive Christianity,' but from the moment we enlist in the Lord's army on to the end we must maintain a ceaseless warfare or die. As our Master immediately after His baptism was tempted by the Devil, so when we take a definite stand for Him we can count on the strenuous opposition of the great Adversary. The pacific attitude to error and evil always fails. 'They enslave their children's children who make compromise with sin.' We need to give to the cause of Christ more of what the Prime Minister offered the nation: 'Blood, toil, tears, sweat.'

III. Conquest: Joshua conquered Canaan, and divided it to Israel. 'The Lord gave unto Israel all the land which He swore to give unto their fathers; and they possessed it, and dwelt therein . . . There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass.' (Joshua xxi. 43-45.) We are out to win the world for Christ, confident that in no other way can we have a real new world. 'Utopian,' 'Impracticable,' by some. That is real defeatist talk, betraying a lack of faith in our Leader and Commander.

'If the Lord delight in us,' said Joshua, 'then he will bring us into this land.' If our character, conduct, and methods be such as God approves, success will crown our efforts.

To Joshua, the Lord said: 'This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then shalt thou make thy way prosperous, and then thou shalt have good success.'

Canaan at its best was but a type of the rest that remaineth for the people of God. It is said of the Israelites: 'They journeyed . . . in the wilderness . . . toward the sunrise.' So we are journeying toward the land where the sun never sets, for 'there shall be no night there.'

'For o'er yon horizon rise the city towers,
Where our God abideth—that fair home is ours.
Flash the streets with jasper, shine the gates with gold,
Flows the gladdening river, shedding joys untold.
Thither, onward thither, in the Spirit's might;
Pilgrims to your country, forward into light.'

EDITOR.

1943.

WE enter the portals of another year. Still war clouds are hovering around, but they are breaking, and sunbeams come and go, bringing brighter hopes for future peace. Men of affairs are now formulating plans for what they term a New World. What will be its characteristics? Will it simply be re-arming for the future? Will it be the improving of the cities and country towns and villages. Or will it be the social conditions of the people built on old crumbling foundations. If this is the plan it will fail to achieve the desired effect. The New World must be built on a new and solid foundation, based on a renewal of the mind, which is the mainspring of conduct, whether it be for good or evil. This has been demonstrated in the present condition of human society throughout the world. The dishonest man will remain so unless he is brought under the influence of a power which transforms his character and conduct, compelling him to conform to principles enunciated in the infallible Guide Book. In the New World will society be more brotherly? Will man's inhumanity to man be suppressed by higher motives? Will the workman receive an adequate return for his labours? Will his wife and little ones be clothed and fed in happier environments? In the New World will kindness and sympathy be shown to the outcast, to help him out of a condition of depravity and helplessness. Will Christianity be what it claims to be and not merely what H. W. Beecher said, that Sunday was to many merely a sponge for wiping out the sins of the week. A change to sincerity will help to make a New World.

A little more kindness, a little less creed.

A little more giving, a little less greed;

A little more smile, a little less frown.

A little less kicking a man when he's down;

A little more we, a little less 'I.'

A little more laugh, a little less cry;

A little more flowers on the pathway of life,

And fewer on graves at the end of the strife—

From 'Words of an American,' quoted by Lord Leverhulme.

To Customers at Home or Across the Seas, we send Greetings and Best Wishes for a Happy New Year.

['Edinburgh Evening Dispatch,' written by Bro. R. A. Kennedy, Advertising Manager of Patrick Thomson, Ltd.]

A Model Enquirer.

Acts viii. 26-40

Philip had broken through Jewish conventionality and prejudice in giving the gospel and its blessing to the Samaritans. He is now called upon to do more of kindred work.

A 'mutilated alien,' whom Deut. xxiii. 1, would debar from the congregation, is to be received as a Christian brother; and Philip is to be his instructor. One of the Lord's messengers gives Philip the preliminary information as to where he should go. He is to travel to the south of Jerusalem towards Gaza. The selected teacher was himself a fine sample of what a disciple should be; where he was told to go he went; what he was commanded to do he did with unquestioning obedience and alacrity. It seems strange that Philip should be called away from his great and good work in Samaria for the sake of the conversion of one man. Could not one of the Apostles have been sent from Jerusalem? They were nearer Gaza than Philip was But why was a human instrument needed at all? If angels and Holy Spirit were to take some part in producing conversion, why not leave the way clear for either angel or Spirit to tell the gospel story and give the commands belonging thereto? At present let us note the fact that a human preacher was employed even when an angel delivered a message, and the Spirit gave a command. Let us further note the work of each. It was to Philip, not to the eunuch, that angel and Spirit spoke. They exercised no influence upon the eunuch, save through Philip. They guided Philip where to go, and then Philip communicated the necessary teaching to the eunuch. A man of Ethiopia was Philip's scholar in the desert. The prophecy of the Psalmist was having fulfilment: 'Ethiopia shall soon stretch out her hands unto God.' (Psalms lxxviii. 31.) Our Ethiopian held high office under Candace, Queen of the Ethiopians

The Excellencies of the Man of Ethiopia

1. He was a worshipper of God. He had been to Jerusalem to worship. He knew the God of the Jews, and had been

to the Jewish capital to do homage to Jehovah according to the Old Testament law. And it was no light matter for him to go to Jerusalem. He must have travelled somewhere about a thousand miles from his home in Old Dongolia. A man is in earnest who takes such a journey for the purpose of worshipping.

2. He was a thoughtful reader. On his homeward journey he was busy reading a portion of the Scripture. His worship of God was not ended when he departed from the temple. His mind was bent in reverent earnestness over the Word of God. For he was no careless reader. He was reading aloud; Philip heard him. He was reading deliberately; paying such attention to what he was reading as to discover that he did not understand it

3. He was unassuming. When asked by Philip whether he understood what he was reading, he made no pretence to knowledge that he did not possess. Many people attempt to cloak their ignorance of Scripture, either by talking vague generalities and making orthodox assertions, or by more honest silence. This Scripture reader frankly confessed his ignorance. How can I understand, he asked, unless someone shall guide me?

4. He asked instruction. Not content with confessing ignorance, the Ethiopian took steps to acquire knowledge. He became questioner, and asked Philip: 'Of whom speaketh the prophet this? Of himself, or of some other man?' The pointedness and simplicity of the question betoken at once a thinking and teachable mind. There is no attempt to extract a certain meaning from Isaiah's words—no culpable bringing of a theory and striving to support it by the words of Scripture. The honest inquirer simply wanted to know what the prophet meant. This is the true child-like disposition that will never meditate on God's Word in vain.

5. He was obedient. When he knew the Lord's will there was prompt eagerness to practise it. The Lord had said, 'He that believeth and is baptised shall be saved.' The eunuch having heard this, and seeing water, said, "See, water, what hinders me to be baptised?" In connection with this question two or three things merit attention.

(a) The eunuch's mention of baptism. Luke does not tell us of Philip saying a word about it, and yet this disciple asked to be baptised. Our historian had adopted the same course in the narrative of the conversion of the Samaritans. Men and women were baptised, but there is not a word of Philip having spoken of baptism to them. Baptism must have been named and explained to the Samaritans, and to the Ethiopian. They could not otherwise have known it to be their Saviour's will.

(b) The eunuch's desire to be baptised. His question implies anxiety. 'What

hinders me to be baptised?' He saw it to be a privilege to attend to the ordinance, and he was consequently eager to attend to it. According to the teaching of Christ and His Apostles, salvation was associated with baptism. To be baptised as a repenting believer was to make sure of Christ's promise of salvation given in Mark xvi. 16; and of the Holy Spirit's promise through Peter of forgiveness, as recorded in Acts ii. 38. There is no wonder that the worshipping, studious, honest, humble, teachable, anxious foreigner longed to meet Christ in His own appointment.

(c) The eunuch in his question is a contrast to many in modern times. He asked if he might at once obey the Lord's command. Many now struggle hard to find something to prevent them—an excuse for not being baptised. Why is it so? The reason is not far to seek. New Testament teaching on the place—the design—of this ordinance is not widely believed, and is rarely taught. Teachers do not know, and inquirers are not taught the importance attached to obedience by Christ and inspired writers. On the contrary, there is constant teaching of the importance, the non-essential nature, of a 'mere ceremony.'

Such anti-Scriptural and unreasonable decrying of baptism produces the mischievous effect of indifference, and even antipathy, to the divinely commanded ordinance. The eunuch chose the better part—that of obedience to the Lord. He had then the preacher's word, the Spirit's word, and the Lord's word, that he was saved. Such assurance filled him with joy. Having obeyed, he went on his way rejoicing. From first to last the man of Ethiopia is a bright example to those who wish to be happy in the possession of salvation. . . . A brief rehearsal of the life and death of Jesus would show that in Him Isaiah's prophecy was fulfilled. . . . Philip could not finish the story of Jesus without telling of the resurrection and the commission. His listener believed every word so heartily that he asked permission to act on his belief by being baptised. Both men went down *into*, not merely *to*, the water, and Philip buried his ardent disciple in the watery grave; he immersed him into the saving name Philip was taken to other spheres of labour; and the man of Ethiopia returned to his queen and country the possessor of wealth, compared with which all the treasurers of his sovereign were but as dust and refuse. He had become an heir of glory and of God.—From 'Conversion to God,' by Alexander Brown.

[Bro. Alexander Brown fell asleep in Jesus in 1893, at the comparatively early age of 52. He was mighty in the Scriptures, an able defender of the faith, and trainer of young men for the Master's service. 'Blest be his memory.']

An Atheist Doctor Silenced.

THE following was told the writer by Brother James Anderson, of Slamannan District fame. Brother Anderson was a great soldier of the Cross. No man was better at combatting error than he. He was also an eloquent preacher and Bible-teacher. The writer had the great pleasure of being a student in his Bible classes for years.

Not long after he had enlisted as evangelist for Slamannan District an atheist doctor called at his house to attend to one of the family. He knew Anderson was a preacher and out to win souls for the Master. After he had attended to his professional work, he thought he would have a 'skit' at the preacher, and said: 'I don't believe this theory of yours, Mr. Anderson, of being out to save souls. I don't believe that man has a soul! Did you ever see a soul?'

Mr. Anderson replied, 'No.'

'Just so,' said the doctors, 'no man has ever seen a soul, and what can't be seen has no existence.'

'Hold on there a minute,' Mr. Anderson said. 'You are a doctor, and it is your work to deal with pain every day more or less.'

'Yes,' replied the doctor.

'Did you ever see a pain?' asked Mr. Anderson.

'No,' replied the doctor.

'Yet you believe in pains which exist in every person's body at some time or other.'

'Yes,' said the doctor.

'Then,' said our great defender of the truth, 'just as you believe in pain which you cannot see, so do I believe in a soul which no one can see; but which guides and points me to higher things.'

Needless to say, the doctor was knocked out.

ALEXANDER FORREST.

Revelation.

THERE was a time in the world's history, when there was no such thing as Christianity. Two thousand years ago, the founder of the Christian religion was not born; there was no Christian system and the religion of Jesus Christ was unknown.

That religion has been with us for some nineteen hundred years. From a small beginning it has grown and spread, until it is now almost world-wide. The name of Jesus, the Christ, is the most familiar name; His character the most admired; His teaching the most inspiring. How, then, did the Christian

religion come into being, make headway, and prosper against the persistent and bitter enmity of its foes? The only sufficient answer is that it came from God. Hence a revelation was necessary.

It is a universal principle, that only by word or act, or both, can a man's mind and intention be made known, revealed, to his fellows. So, too, God could only make His will and intention known by word and deed. Man could not imagine or devise a revelation. In other words, God must reveal Himself to man, or man be ever ignorant of His will, (Roms, xi. 33-36.)

This is what is meant by Divine revelation. God making known His will to man. A revelation then is not only necessary but also reasonable.

From Old Testament writings, we learn that God is good, just, and merciful, 'He sendeth His rain upon the just and unjust.' 'He causeth His sun to rise on the evil and the good.' 'He hath not left himself without witness in that He gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.'

Therefore God having a message for man, something to communicate to him for his social, moral, and spiritual well-being, it is reasonable to expect that He would reveal Himself; that He would fulfil His promises made through His prophets.

It is also reasonable to expect that revelation to be in harmony with His known character and attributes. It is, therefore, a revelation of His love, power, and wisdom, exercised toward mankind, that he might be redeemed, adopted, and finally glorified, and live for ever.

This wonderful, grand message was made known through His Son (Heb. i. 2) and it is to this message we would draw the attention of men and women everywhere. God has spoken to us through His Son, and calls upon all, 'Hear ye him.' The Son in word and deed has revealed the Father's will. Clearly and unmistakably man must be obedient to that will if he would escape the just penalty of sin. 'How shall we escape if we neglect so great salvation?' The obvious answer is there is no escape, apart from obedience to the will of God revealed through the Son. The command of God is 'Hear ye him.'

Shall we hear Him as he speaks to Nicodemus: 'God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved.' Again, as the Son speaks to all mankind: 'Come unto me all ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls. For

my yoke is easy and my burden is light.'

And, lastly, as He is about to return in triumph to the glory which He had with the Father, ere He left his radiant throne on high: "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, immersing them into the name of the Father and of the Son and of the Holy Spirit." (Matt. xxviii. 18-20.) 'Go into all the world and preach the gospel to every creature. He that believeth and is immersed shall be saved, but he that believeth not shall be condemned' (Mark xvi. 15-16), and hearing His gracious words and invitation, thank God our Father for the full revelation of His love, wisdom, and power, through Jesus Christ. Truly we do well to take heed to this revelation as unto a light shining in a dark place, 'until the day dawn and the day star arise in our hearts, even the light of knowledge of the glory of God, as seen in the face of Jesus Christ.'

A. H. ODD.



Young Folk's Corner.

CONDUCTED BY UNCLE BERT

MONTH'S MOTTO:

'KEEP thy tongue from evil, and thy lips from speaking guile.' (Psalm xxxiv. 13.)

WOLF! WOLF!

THE following is an old legend. A shepherd often took his son out onto the hillside to help watch his sheep. Sometimes the shepherd went to see other shepherds in the valley below. He always warned his son to watch carefully for a wolf, which, he said, had lately stolen many sheep.

Left alone one day, the boy thought to play a trick on his father. Cupping his hands to his mouth, he shouted with all his might 'Wolf! Wolf!' From the valley below, his father and the other shepherds ran up the hillside. Panting and breathless they reached the top. 'Where is the wolf?' they gasped. 'There isn't any!' laughed the boy. Reproving his son, the father went back to the valley. Next day the boy did the same thing and was very sternly reproved.

A few days later, left alone again, he saw what appeared to be a big dog approaching. But as it came nearer he saw it was a wolf. 'Wolf! Wolf!'—this time he shouted it with a vengeance. But down in the valley his father laughed, saying: 'He can't fool us a third time.' As the wolf came nearer and nearer, the

cries became a scream and 'Wolf! Wolf!' rang out again and again. At last, suspecting something must be wrong, the shepherds ran up the hillside. They were just in time to drive the wolf away and save the boy's life.

Do you think the boy would ever play that trick again? He told a lie twice, and when he told the truth his father did not believe him. If we would serve Jesus, we must always be truthful. Then others will trust us, and readily listen when we tell them of our loving Saviour.

Paul: 'Lie not one to another.'

DO YOU KNOW?

1. Who said: 'He that believeth and is baptised shall be saved?'
2. To whom was this spoken?
3. When was it spoken?
4. Who told Paul to be baptised?
5. What were the words in which Paul was thus commanded?
6. Where was Paul baptised?

ANSWERS

1. The Wise Men (Matt. ii. 2).
2. Jesus (Luke x. 20).
3. Peter (Matt. xvi. 16).
4. Simeon (Luke ii. 29).
5. Nathaniel (John i. 49).
6. Peter (Matt. xxvi. 35).
7. The Ethiopian Eunuch (Acts viii. 36).
8. Paul (Acts xviii. 6).

PRELIMINARY NOTICE

Special Invitation to a Conference

Of Members of Churches of Christ pleading for a Complete Return in all matters of Faith and Practice to Christianity as it was at the beginning, will be held (D.V.) in Birmingham,

ON SATURDAY, APRIL 24th, 1943.

Evening Meeting: Chairman, Bro. M. M. Mountford; Speakers, Bren. W. Cross-thwaite and C. W. Robinson (Ilford).

Brethren from a distance needing hospitality are asked to apply at once to Bro. Geo. H. H. Hudson, 102 The Broadway, Handsworth, Birmingham 20.

Book the Date, a welcome awaits you; an inspiring and uplifting experience will be yours.

Watch for further announcements.

COMING EVENTS

Nelson.—Lord's Day School Anniversary, Saturday, February 13th. Tea at 4.30; meeting at 6.30 p.m. Speaker: Bro. F. C. Day, Birmingham, who will address all assemblies on Lord's Day, February 14th.

The Divine Designer.

APART from the evidences contained in God's holy and divine Word, we have indisputable proof in our own wonderful bodies, that a Divine Designer has been at work.

If the most elementary forms of construction require a designer, such as a simple wheelbarrow, in which three ideas stand out clearly—namely: a body to hold material, a wheel for movement, handles for lifting and propelling, then how much more so, the creation of such a wonderful being as man out of the dust of the ground.

A famous philosopher of the past said that a study of the human eye was a cure for atheism. All the works of man are infinitely surpassed by the eye. It is true we cannot clearly perceive the whole art of divine wisdom in the formation of this fine organ, but the little we do know is enough to convince us of the infinite wisdom, goodness, and power of the Divine Designer.

The disposition of the external parts of the eye is admirable! How are our eyes entrenched, how are they defended? Placed in the head at a certain depth, surrounded by hard and solid bones, they cannot easily be hurt. The eyebrows likewise contribute much to the safety and preservation of these organs. The hairs which form an arch over the eyes, prevent dust and sweat from falling into them from the forehead. The eyelids form another security, and by closing in sleep they prevent the light from disturbing our repose. Just a wonderful and beautiful little shutter, automatically closing and protecting the eyes.

The eyelashes add to the perfection of the eyes. They break the force of the light, which might offend us, and guard from the smallest dust, which might injure the sight.

Being the windows of the soul, and the guiding orbs or lamps of the human body, it was absolutely essential that the eyes should be well protected.

In daytime, the human eye is seldom at rest. Have you ever thought of it? It is a long, long time since I listened, and gave effect to Pope's brief and famous observation: 'Man, know thyself.' In our daily lives, there are thousands of movements by our eyes, and do you ever wonder why it is they never get dry?

That wonderful mechanism needs to be lubricated, and the Great Designer has arranged for that in a most wonderful way. The science of physiology has informed us of how that is done. A small duct, leading from the brain, conveys a clear fluid to the eye and lubricates it, and any surplus fluid is taken away by another small duct leading into the nose without any inconvenience.

The eye is moved on all sides by six muscles, admirably well placed. They raise it, lower it, turn it to the right or

left, obliquely or round, as occasion requires.

We praise Thee, O Lord our God, for having formed our eyes in so wonderful a manner. We have not hitherto considered the gift of sight as we should—as a masterpiece of Thy hands, and as a convincing proof that even the most minute parts of our bodies are the works of God and not of blind chance.

Yes, a great and infinite Designer has beautifully and wonderfully fashioned all the parts of our bodies! The internal parts of the eye are even more wonderful than the external, but let that suffice for the moment, as I have to submit other proofs of divine wisdom and design.

The human body is full of such wonderful and infinite design. No intricate machine ever made by man can equal—in the slightest degree—that of the human heart. In a state of health it contracts itself at least sixty times in a minute, three thousand six hundred times in an hour; at each beating of the pulse it throws out about two ounces of blood, and in twenty-four hours it throws out upwards of six tons of blood.

The work of a healthy heart has been shown to be equal to the feat of raising five tons four cwt., one foot per hour or one hundred and twenty-five tons in twenty-four hours. At the assumed speed of nine feet per heart-beat, the mileage of the blood through the body might be taken as two hundred and seven yards per minute, seven miles per hour, one hundred and sixty-eight miles per day, 61,320 miles per year, or 5,150,880 miles in a lifetime of eighty-four years. The number of beats of the heart in the same long life would reach the grand total of 2,869,776,000 ('Medical World').

No, such an amazing and wonderful machine did not spring from blind evolution, but from the infinite mind of the mighty God, the everlasting Father, and Prince of Peace. We may well exclaim: How great is our divine Creator! How indescribable is His glory! How wonderfully we are made!

ALEXANDER FORREST.

THE Church building in a certain community was on fire. Among those who were following that peculiar instinct that makes most folks run to a fire was an infidel. A Church member called to him: 'This is the first time I ever saw you run to Church.'

'Well,' said the infidel, 'this is the first time the Church has been on fire.'

This reply, taken in another sense, gives food for thought. Why are there so many empty pews in the average Church? There are many reasons, but one cause lies in the fact that many Churches are cold.—(King's Business.)

Nyasaland.

THE year 1943 has opened without our having heard from Bro. Ronald. His last letter was dated September 25th. War conditions have, no doubt, operated against the mail services between our two continents. It is nearing twelve years since this mission came under our financial control, for it has been very little more. We have wished that it had been possible for Bro. Hollis to pay a visit in the years that have passed. When the war is over this may be possible, but, meanwhile, Bro. Hollis's own recommendation is that brethren here and in Nyasaland should make the suggestion a matter of prayer, that He should produce the man either here or in South Africa or even outside of these countries. May I urge our readers to bear this in mind, when they pray?

In our last report, Bro. Ronald said he had not had any letters. With this in mind a certain amount was telegraphed to Bro. Ronald just before December 25th.

I have to gratefully acknowledge receipt of the following anonymous contributions:—

Dec. 17. 'A Wellwisher,' Glasgow, 10/-.

Dec. 31. 'Well Wishers,' Falkirk post mark, for 'Bibles for Nyasaland,' 20/-.

W. M. KEMPSTER.

WANTED

'OUR Sacred Books, plain chapters on Inspiration, Transmission, and Translation of the Bible,' by J. B. Rotherham.

'FRIENDLY Talks on the Elements of Christianity,' by J. T. Johnson.

News.

Portknockie.—During the month of November the Church had the pleasure of the service and fellowship of Bro. Odd (Glasgow). While with us, our Brother gave of his best, which was appreciated and enjoyed by all. Good seed was sown which in God's good time may yet ripen into fruitful harvest. We look forward to renewal of our Brother's fellowship.

P. GIDDES.

Scholes, Wigan.

The Church rejoices to announce the addition of five to our number by immersion, all scholars from the Bible school. Thanks to their teacher for his labour of love. They were baptised on Lord's Day, January 10th, and received into fellowship the same day. We pray that their

spiritual life will be blessed, and that they will grow up to be faithful followers. Others are on the border. We pray that they may soon be won over. G. MYERS.

Slamannan District.—The New Year social was held in the Blackridge Church Meeting House on January 1st, commencing at 12 noon, and in spite of curtailed bus service and falling snow, it was most gratifying to see such a large attendance of members from Churches in the district; and from Glasgow and Fife. Bro. George Allan, chairman, extended to all a hearty welcome, and wished all a happy and prosperous new year. Tea, on a very generous scale, having been partaken, we settled down to hear messages by the chairman and Bro. A. Haldane (Newtongrange), Edward Jess (Pennyvenie), and W. Crosthwaite (evangelist). Bro. G. Allan spoke on Christian progress. Jesus made provision for growth and development by sending out special men, resulting in many receiving and obeying their message; who in turn went everywhere preaching the Word. As Churches were planted, the elders were to feed and edify them with the word of truth. Hindrances to progress were learned and lettered men, affiliation with other bodies, and flooding the Churches with innovations.

Bro. Haldane, speaking on the Lord's prayer: 'That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me,' pointed out the necessity of unity, it being essential for the saving of the world; and the sinfulness of sectarianism, which was totally opposed to the teaching and spirit of Christ. All who came to Christ were made new creatures, known as sons of God. Jew or Greek, bond or free, male or female, were all one in Christ Jesus.

Bro. Edward Jess (Pennyvenie) based his address on Hebrews x. 32. He reminded us that the Church at Pennyvenie was the result of one from Slamannan district who had brought his Christianity with him to Pennyvenie, and had shed abroad in their hearts the light of God's Word to the saving of their souls, and that since then they had been diligently seeking to extend the Kingdom of God, by preaching the Word which was able to save, and give an inheritance to all who believe.

Bro. Crosthwaite drew attention to some of the men who had left this district in earlier days, and gone to other countries taking with them the word of truth and life, and extending the Kingdom of God in regions beyond. Bro. Charles Abercrombie, schoolmaster, one of those referred to, had gone to America, where he had been used by God, taking with him the message which

liberates from sin, enabling them to live anew unto Christ.

All the speakers stressed the Lordship of Christ; the need for return to the things set forth in the New Testament, and of personal evangelism.

The meeting, which lasted until 4.30 p.m., was interspersed with solos, choir pieces, and recitations, which did much credit to those who gave them. This was a most enjoyable time of fellowship.

DUNCAN STEWART
(District Secretary).

Obituary.

I HAVE just heard of the passing of Bro. Frank Brown near Bournemouth. For many years he resided in the West Riding of Yorkshire and at different times held membership with the Churches at Leeds (Wortley and Hill Top), Liversedge, and Morley.

He was a 'plodder,' always willing to serve the Churches to the best of his ability. He had to earn his daily bread at the foundry, work which entailed long hours, but he never neglected the spiritual bread. He was constant and regular in his attendance at the Church services, and ever willing to proclaim the gospel. On his retirement some 13 years ago, he left Yorkshire to be near one of his daughters. On his last visit to this district he told the writer how he missed the fellowship of his former associations.

He fell asleep in Jesus at the age of seventy-eight. To his widow and two daughters we extend our sincere sympathy.

R. McDONALD.

Fauldhouse.—Brother James Anderson, 'an old disciple,' for many years a member of the Church here, fell asleep in

Jesus on December 10th, 1942, at the home of his daughter in Corstorphine, Edinburgh. He had attained the age of eighty-eight years. When residing at Fauldhouse, whenever health permitted, he was present at the Lord's Table; and often very earnestly took part in the prayers of the Church. For many years, in many ways, he rendered useful service to the Church. Like one of old, 'he was a faithful man, and feared God above many.'

In his early days he was in the Army and served in different countries. He was in the first battle of Majuba Hill (Africa) in 1881. In his later days, he proved a good soldier of Jesus Christ.

His earthly tabernacle was interred at Fauldhouse on December 12th. While sharing in the sorrow of the bereaved; we look forward to the day when the Lord shall come to take His people to His prepared home.

Wigan, Scholes.—The Church regrets to report the death of its oldest active member in the person of Mrs. Pitton, who entered into the higher life on December 6th, at the age of seventy-seven years. She was a devoted member of the Church, and a regular worshipper at the Lord's Table up to the time she took her bed. She has brought up a family who are all members of the Church. She knew the Saviour as a personal Saviour; so much so, that she was completely resigned to God's will, and did not fear death. She was assuredly a saint of God. She has left a memory that will never die in the minds of those who knew her. We express our sympathy to the bereaved family, but our sorrow is tempered with joy that our beloved sister has been delivered out of her suffering.

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