

# Scripture Standard

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

VOL. IX. No. 3.

MARCH, 1943-

## *Back to the 'Bible.*

SEVENTY years ago, Professor Thomas Huxley, an agnostic (grandfather of Julian Huxley), said of the Bible: 'For three centuries, this book has been woven into the life of all that is best and noblest in English history . . . it has become the national epic of Britain.'

Before the three centuries of which he speaks, there had been a long period, from the fifth to the fifteenth century, significantly called the 'dark ages.' The Bible was kept from the people, and ignorance, superstition, priestcraft, and tyranny, held the field.

As in the days of King Josiah, when God's Book was found buried in the ruins of God's house, and its discovery resulted in the restoration of the true worship of Jehovah; so the discovery of a Bible by Luther led to the Reformation of the sixteenth century.

Those who determined to dispel the darkness by letting the light of God's Word shine on the people were opposed and persecuted by ecclesiastics, who even to-day, if they could, would rob us of that precious Book.

Pope Plus X., in 1927, said: 'If a Catholic were offered the Bible by a Protestant, he should reject it with horror, because it is forbidden by the Church; and if he has obtained it inadvertently, he should at once throw it into the fire.' (Catholic Compendium, 1927, p. 110.)

But even among Protestants the Bible does not occupy the place it once did.

Mr. (now Earl) Baldwin, speaking at Stratford-on-Avon, on the period of Shakespeare and the Authorised Version of the Bible, said: 'It requires some imagination on our part to throw our minds back to when England was a land of music and song, and when the Bible was translated, by the infinite mercy of Providence, at a time when the English language was at its best and noblest and purest, when the Bible was the reading of the common people of this country, and their lives and conversations were coloured by it, just as now they are coloured by the penny press and the cinema.'

When the people read and were influenced by the Bible Britain flourished and rose to its greatest height. But, for at least forty years, the Bible has been a neglected and to many a lost book; and

Britain has gone far back morally and spiritually. Continually we read of alarming increase in juvenile crime; laxity of marriage tie with more divorces than ever; drinking and gambling going on apace.

Recently at Edinburgh, Sheriff Jameson, said: 'The amount of juvenile crime in this country seems to be appalling. You can keep morality going without religion for about a generation, then it begins to wither. Scotland has become a godless country . . . The younger generation far outstrips the older in thieving and burglary. It is difficult to know what to do with them.'

The only hope of a better state is in the restoration of the Bible to the place it had in the hearts and lives of our parents and grandparents.

Despite all neglect and attacks the Bible, like its Divine Author 'liveth and abideth for ever.' The spade of the excavator is continually exposing the errors of its critics, as a persusal of such books as 'Ur of the Chaldees,' 'Digging up the Past,' by Sir L. Woolley; and 'The Bible Comes Alive,' by Sir C. Marston, will demonstrate. At the door of those who cast doubts upon the Bible must lie a big proportion of blame for the present state of the world and the Church.

The Restoration Movement of the nineteenth century was a call 'Back to the Bible.' Thomas Campbell, in his famous 'Declaration and Address,' said: 'We are also of opinion that as the divine Word is equally binding upon all, so all lie under an equal obligation to be bound by it, and it alone: and not by any human interpretation of it.' Alexander Campbell said: 'The Bible alone is the Bible only, in word and deed, in profession and practice; and this alone can reform the world and save the Church.' ('Christian System,' preface, p. 8.)

The only way to save the Restoration Movement is by a return to that position in relation to the Bible. All divisions and difficulties are due to departure from the Bible. The only hope of real and lasting union is in a return to the ground on which the Church stood at the beginning; and that can only be ascertained from the New Testament Scriptures. The unity of the Church and the salvation of the world depend upon a return in profession and practice to that Word which is the only true light and sure guide in a dark, divided, and dangerous world.

EDITOR.

## *Where Will He Find It ?*

I ASSUME that we believe in the existence of Deity. What I advance will be just a matter of reasoning: 'Come let us reason together.'

First, I submit that it was perfectly reasonable and proper that the creature should submit to the Creator. That there being a God, who created all things, it would be irrational that the creatures should not submit themselves to Him. If you pay attention, give deep study, spend many hours, expend a portion of your substance in producing some piece of machinery new and useful, you look to have advantages therefrom—you claim to have a full right to what can be produced thereby. It is your creature. Apart from divine testimony, it is ever a matter of reason that the creature ought to submit to the Creator.

Let us advance a step. If the creature becomes a sinner, what then? Why simply that he has violated this obligation. He has not established any right by his disobedience; as a sinner he is still bound to submit to his Creator; and the sinner depends upon God for the means of salvation, and for the knowledge of the means of obtaining that salvation.

If man has sinned he cannot undo it. If he stole, or lied, or committed any crime yesterday, he cannot undo it; God Himself cannot undo it. He never can make it that sin and crime against divine law has not been committed. The sinner may say: 'I am sorry for it, I shall strive to avoid this and every other sin for the remainder of my days.' It is quite right to be sorry, but the sorrow does not undo the sin that has been committed.

Now, something must be done. God has testified that the sinner must be visited with everlasting destruction from the presence of God and the glory of His power. The sinner, in this condition, depends upon God for salvation, and for the knowledge of the way in which He will receive and pardon him.

Has God made known to man, to lost erring man, the way of life, of pardon? if He has not done this, how can we know how to serve Him? There is no light in man to tell him what God would have him do—no inward voice telling how God would pardon and accept the sinning one. Where the gospel has not gone what are they doing? Some cut and slash their flesh, some take their children and slay them on the altar of sacrifice.

But one says—are you not forgetting conscience? I am not forgetting. When you have conviction of what you ought to do, and do it not, whether such conviction be right or wrong, conscience

steps in and upbraids you for not doing what you deem right; but it does not prescribe a course of action of itself, it only urges you to do what you previously believed to be right.

When we turn from man to science, about which we have heard a great deal of late, what can we find? Has science revealed the way by which a sinner can come to God and be justified? Can astronomy help you, or chemistry? No, all is dark and black. It was reasonable that God should make His will known to the whole of His creatures. He has not written it in the heavens. It is not found in the heart and mind of man. Where is it? If I had a right to your service, and did not let you know my requirement, I should forfeit my right to that service.

God has spoken to us in His Word—the Book, the Bible—and we say it is here, or it is not anywhere.

When we look at this volume we find it is a considerable number of books written by different persons, in different ages, in different countries, and yet these varied predictions, when put together, come into one striking harmony and present one perfect trend. Go to the Book, and there you will have the proof that God has revealed His will; and you can learn how God can be just and the Justifier of sinners.

Suppose I had with me a man from a distant nation who had never seen the Bible; and suppose he has followed me in the reasoning, which I have placed before you, and become convinced of its accuracy. Take it that he says to me: 'Sir, I believe in the existence of God. I feel that I am a sinner and need salvation, and I want to know how I can obtain it.' I say: 'Take the Bible, search it for yourself.' He returns, and says: 'I have found it.' 'Well, what have you found?' 'I began at the first chapter in Genesis; and I found two brothers bringing offerings to God; and I find God rejected the offering of the man who presented the fruit of the ground, and accepted the offer of the blood sacrifice, and declared him acceptable. I shall do likewise, and be saved as Abel was.'

I have then to say to him: 'My friend, you have not found it yet, that belongs to the dispensation which has terminated. No man can be saved after the fashion of Abel now. God has made different arrangements for the salvation of men.'

After a time, the man comes again and says: 'I find a new dispensation inaugurated by Moses, and I see it was no longer usual for the sinner to offer his sacrifice, but it must be brought to the priest.'

'No, my friend, you cannot be accepted that way. That was a later dispensation certainly; but for the present dispensation you must come down to the Gospels

which will enlighten you, and give evidence for faith in the Son of the living God, the only Saviour of sinners.'

The man enters upon the third investigation. He then states: 'I believe that Christ is the Son of God, that He came from Heaven to bleed for us, to suffer as a sacrifice upon the Cross; and that so believing in Him, my heart being turned to Him, I must confess His Name, and be buried by baptism into His death, and live a new life. I want now to be buried by immersion into His death.'

'You are right now, my friend.'

Well one says, 'that is not what the clergyman told me. I suppose we are to believe him.'

No! Never mind him, dismiss the priest and parson, and teachers and myself, and go to the Book. Turning to the Bible, you will find the Saviour's parting commission to His disciples, 'Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptised shall be saved: but he that believeth not shall be damned.' (Mark xvi. 15-16.)

If you follow the law of the Book you will be safe. If some of you asked me to baptise you, and I found you only resting on my word, I would refuse; you might be satisfied that I understood the matter fully, but until you had found it for yourself I would not baptise you.

One might say, 'I do not deny that immersion is right, but I do not doubt that sprinkling will do as well.'

Neither God nor the Book have so said. If you want to get to a place of importance, and the time is limited, and you know there is a straight road, and you know no other of certainty, would you try to find another road, if it were only a matter in which five shillings were involved? Why then do it when the matter concerns eternal life? When, at the Last Day, the Judge will say you knew what was right, why did you not do it? What answer will you give?

Seek then, and you shall find; trust no man's assertions, test them by the Word of Truth. As you learn the way, walk in it; seek for more light, and you **VILL** be led on and on, until you are sitting by the Bridegroom's side in the New Jerusalem.

DAVID KING.

[From discourse at a baptismal service, June, 1887.]

**A Much Needed Warning**—'Be on your guard against people who, by disregarding the teaching which you received, cause divisions and created difficulties: dissociate yourselves from them. For such persons are not serving Christ, our Master, but are slaves to their own appetites; and by their smooth words and flattery, they deceive simple-minded people.'—Romans xvi 17-18 (20th Century N.T.).

## 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,

to be held in the

FREE CHURCH OF ENGLAND  
MISSION HALL,

Ormond Street, BHIMINGHAM 19,

On SATURDAY, APRIL 24th, 1943.

Afternoon Session, 2.15 (Members Only)

Chairman: Bro. W. Steele (Prestohpans).

Evening, 5.30 p.m.,

I GREAT PUBLIC MEETING

Chairman: Bro. M. M. Mountford  
(Summer Lane, Birmingham).

Speakers: Bren. C. W. Robinson (Ilford)  
and W. Crosthwaite (Scotland).

Tea will be served in the schoolroom in the interval. Hospitality will be found for those finding it impossible to return home the same evening. Please apply at once to Geo. H. Hudson, 102, The Broadway, Handsworth, Birmingham 20. Brethren coming from a distance are asked to assemble at the Hall, Ormond Street, where light refreshments will be provided from 10.30 a.m. and 1.30 p.m.

Route: Take tram from Martineau Street, off Corporation Street, to Ormond Street, ljd.; or Bus Nos. 5, 5A, to Farm Street, 2d.—Ormond Street opposite.

In these days when there is such great need for your presence, WE APPEAL TO ALL interested in the Truth to make a sacrifice.

Be present yourselves, interest others, bring them if possible.

The NEED is urgent. The INVITATION is sincere. The Call is FROM GOD.

The Responsibility is YOURS.

COME. You WILL be sure of a most uplifting, inspiring, soul-saving time.

We expect to see YOU.

## Scholars Against Destructive Criticism

THE recent deaths of the famous Bible archaeologists, Sir Flinders Petrie and Professor A. H. Sayce, and the retirement, because of advanced age, of Sir Ambrose Fleming, the pre-eminent scientist, from the presidency of the Victoria Institute (the society established expressly to reconcile apparent discrepancies between science and the Scriptures), reminds us again of the telling witness of foremost scholars to the absolute reliability of Bible records.

Name after name recur of front rank scholars and scientists whose testimony of belief in the Bible's full inspiration could be given, and, like Sir Flinders Petrie, practically all the experts in Bible land's excavating efforts have become convinced of the soundness of fundamentalist claims.

Michael Faraday, so renowned for his discoveries and inventions in the realm of electricity and its appliances, was one day found weeping over his Bible. To a friend enquiring if he was not well, Faraday answered: 'No, it is not that, but why, why will men go wrong when they have this blessed book to be their guide.' Of Sir James Young Simpson, the doyen of medical scientists of his day, and world-famous for his discovery of chloroform as an anaesthetic, it is recorded: 'He knew His Bible from cover to cover, and it was his companion throughout life.'

Exigencies of space limit our quotations from present-day intellectual giants who are avowed ardent fundamentalists. We, however, briefly give the emphatic words of four of these, each in the very front rank in his special province of scholarship and investigation. Sir Ambrose Fleming, F.R.S., D.Sc, now a nonagenarian, was the inventor of the thermionic valve, making wireless telephony possible. Commencing his career as an engineer, he turned later to profound study of electrical science and achieved such pre-eminent success that he was accorded the Kelvin medal in 1935. Speaking at the Bible demonstration in the Albert Hall, London, in December, 1930, he expressed his emphatic conviction that 'the ancient and wonderful literature we call the Bible is not the product of the unaided human intellect, as some would have us believe, but' is assuredly and most certainly in a special sense a divinely inspired literature. These sacred writings, though coming to us through men, are not solely the work of men, but are a communication to us from the Creator of the universe, infallible on all that concerns the state of the salvation, and the

destiny of mankind.' Concluding his address, he declared our faith must be based 'not on the shifting sands of human speculation, but on the Impregnable Rock of Holy Scripture, well founded upon the Rock of which this Bible speaks.'

A few years past, the late Professor Robert Dick Wilson, Ph.D., D.D., of Princeton, U.S.A., visited this country. A most remarkable scholar, probably in his time the greatest of all authorities on the reliability of the Old Testament records, he was thoroughly acquainted with every language bearing upon the subject. His linguistic explorations had covered forty-five languages and dialects. As a result, he had no doubt whatever that complete reliance can be placed upon Old Testament statements. 'I have come now,' said he, 'to the conviction that no man knows enough to assail the truthfulness of the Old Testament. Whenever there is sufficient documentary evidence to make an investigation, the statements of the Bible, in the original texts, have stood the test.' Again: 'No one knows enough to affirm with confidence that any one of the prophetic books was not written by the man whose name it bears. No one knows enough to assert that the kings and others mentioned did not do and say what is ascribed to them.' Professor Dick Wilson could write thus as the outcome of his almost superhuman powers and efforts of Biblical research. It is said that to answer just one sentence of a noted destructive critic, he read all the ancient literature obtainable on the matter, so collating no fewer than 100,000 citations, and ultimately amply proving the critic to be wrong.

As Professor Wilson was the Old Testament expert, so was Sir William Ramsay the recognised authority on the trustworthiness of the New Testament, generally, and especially of the records by Luke and those relating to the Apostle Paul's travels. Striking statements by him from prolonged and minute research in Syria and Asia Minor, affirming pronounced fundamentalist conclusions were quoted in the 'Scripture Standard' of June, 1939. He declared that destructive critics of the New Testament were such, not because of the extensive and exact nature of their knowledge, but the reverse, because of their 'utter ignorance.' In another statement referring to Luke's and Matthew's narratives of the Virgin Birth, Sir William said he could take a whole evening and to-morrow and the next day, 'discussing and proving every incident.'

Similarly wrote Professor A. H. Sayce, Professor of Assyriology in Oxford University, with almost unrivalled reputation in Anglo-Saxon circles for wide and exact knowledge of the ancient matters of Bible history and association, Author

of numerous volumes on these subjects, once a higher critic, but later convinced otherwise by stern, incontrovertible facts he met, he again and again affirmed the absurdity of destructive criticism assertions and the non-assailability of the fundamentalist position. Repeatedly his researches showed that critical 'difficulties and objections commonly prove to be the result of imperfection of knowledge.' 'Wherever,' said he, 'archaeology has been able to test the negative conclusions of criticism they have dissolved like a bubble in the air,' a sceptical attitude towards the Scriptures being 'usually the mark of ignorance or semi-knowledge.'

Flinders Petrie's excavations in Egypt and the vicinity, as explained in his numerous publications, constrained like fundamentalist support.

'On the side of the scholars!' Yes, we fundamentalists are on the scholars' side; scholars, as those above, of highest reputation for erudition, achievement, and for prolonged, personal and impartial minute examination of these all-important Bible matters of divine inspiration and divine authority.

CHARLES BAILEY.

## *The Life that Counts*

THE life that counts must toil and fight;  
Must hate the wrong and love the right;  
Must stand for truth by day, by night—  
This is the life that counts.

The life that counts must hopeful be!  
In darkest night make melody;  
Must wait the dawn on bended knee—  
This is the life that counts.

The life that counts must aim to rise  
Above the earth, to sunlit skies;  
Must fix its gaze on Paradise—  
This is the life that counts.

The life that counts must helpful be;  
The care and needs of others see;  
Must seek to free slaves of sin to free—  
This is the life that counts.

The life that counts is linked with God;  
And turns not from the cross—the rod;  
But walks with joy where Jesus trod—  
This is the life that counts.

THERE is a story about a young philosopher who wrote a full explanation of the universe. As he grew older he found it necessary to cut out the passages about which he was not sure. Year after year the process went on, until He reached a ripe old age. When he eventually died, all that was left of his explanation was the first word—'If.'

## *One of the Crowd,*

IN these days of regimentation, individuals do not seem to count for much. In war-time particularly people tend to follow the fashion more than ever and individuality may be lost in our efforts for unity of purpose.

This makes minorities to feel their insignificance more deeply and to forget that God still cares; that 'the very hairs of your head are all numbered.' It is a profound truth thus expressed by Jesus, yet stated so very simply. 'Are not two sparrows,' He says, 'sold for a farthing? and not one of them shall fall on the ground without your Father.' Preachers to-day would perhaps use words like 'omnipresence' and 'omniscience,' but not so the Son of God. Simplicity of expression and clarity of meaning were of utmost importance, so Jesus told of God's care for men in the story of the shepherd with a hundred sheep and how he risked his life to find one that was lost.

Folk sometimes speak of God as though He were the president of a society for 'non-intervention.' Actually He has done His utmost for rebellious humanity—and we know it. All the prophets, from Moses' days, shewed God's interest and mercy, and Jesus Christ Himself was the very personification of His goodness.

Jonah the prophet, centuries before Christ, proved not only God's mercy towards those that repent but also His universal presence. Safely caught in a great fish he had much cause for repeating the Psalm cxxxix., 'Whither shall I go from thy Spirit?' Shall we learn a lesson from this before it is too late?

How many people are sheltering in the crowd, saying, 'Why doesn't God do something?' When God does make His next great move they will have, no further opportunity of repentance. It is for them to do something—quickly—to show they are willing to co-operate with God in His scheme of redemption for man.

Jesus was once pressed by a crowd. When He was told that His mother and brothers were on its outskirts, He replied, 'My mother and my brethren are these which hear the word of God, and do it,' clearly signifying our need for action toward God—not mere assent to either His existence or His precepts, but obedience to them. Let us do everything that is implied in 'belief in Christ' and thus become part of the other crowd, His brethren. He has promised it.

R.A.H.

### EMOTIONS

A GREAT many men are waiting for feeling; but feeling never saves, and the most unsatisfactory Christians are those who are governed altogether; by their sentiments. DL MOODY.-



## Young Folk's Corner.

CONDUCTED BY UNCLE BERT

MONTH'S MOTTO.

'LORD, be thou my helper.' (Psalm xxx. 10.)

### THE REFINER

THE prophet Malachi, speaking of Jesus, said He would be 'like a refiner's fire . . . and he shall sit as a refiner and purifier of silver.' This is a very real description of our Saviour's character, as this story will show.

A certain lady, anxious to understand Malachi's words, asked a silversmith to tell her how silver was refined. After he had fully described the process, she asked: 'Do you sit while you are refining?' 'Oh! yes,' he said, 'I must sit, with my eye fixed steadily on the furnace. For if it remains too long the silver is sure to be injured.' Finally, the silversmith said, 'And I know when the silver is fully purified, for then I can see my image clearly reflected in it.'

We see, then, how Jesus is like the refiner, who carefully watches to guard the silver from injury. The Saviour ever watches over us—guarding us from injury. We must sometimes pass through the fires of temptation and suffering. He watches to see that these are not more than we can bear. Why does He allow us to be tempted and tried? Because temptation, sorrow and difficulty are refining fires. The more we fight and conquer them, the more we become like Jesus. As we remain faithful through times of testing, His character shines in our lives. Then, looking down upon us, Jesus is satisfied, for He sees in us the reflection of His own face.

### A PRAYER

Have Thine own way, Lord, have  
Thine own way,  
Hold o'er my being absolute sway.  
Fill with Thy Spirit till all shall see,  
Christ only, always, living in me.

ONCE there was at Oxford University a little bootblack named George. He was bright and active. The boys liked him very much. At length one of them said: 'A boy who can black shoes well can study well.' The other boys agreed, and banded together to educate the little fellow. The bootblack became a learned man; and, better than that, a very beautiful character. He was George Whitefield, the great preacher.

## New Testament Churches.

THERE were disciples at Damascus, Troas, Tyre; brethren at Joppa, Puteoli; saints at Lydda, Saron; believers at the city of Samaria. There is mention of Churches in 'Judea, Galilee, Samaria, Syria and Cilicia, and Titus was told to appoint elders in every city in Crete, which advice, would give the conclusion that there were many Churches on the Island of Crete. We are sure that there were very many Churches in Jerusalem, Judea, Samaria, and in the uttermost parts of the world not specially named in the New Testament.

As far as search has been made, the following facts are interesting: only twenty-three churches are named, Jerusalem, Caesarea, Antioch (Syria), Antioch (Pisidia), Iconium, Lystra; Derbe, Ephesus, Smyrna, Laodicea, Colosse, Philippi, Thessalonica, Corinth, Cenchrea, Rome, the church in the house of Philemon, the church in the house of Aquila and Priscilla, and the church in the house of Nymphas (Col. iv. 15). We have epistles written and recorded in the New Testament to seventeen of these churches. One epistle is to a group of four churches; there is one epistle to each of ten churches; there are two epistles to Corinth; two to Thessalonica; three to Ephesus, two of them by Paul (Acts xx. and Ephesians) and one by John (Rev. ii.). The apostles of the mother church wrote one epistle to Antioch (Syria); Paul wrote ten; John wrote to seven named churches in Revelation. This gives us eighteen epistles to named churches. It is a joyous study to search each of these church epistles separately. Let's close most other books and open again the Book.

'Firm Foundation.'

CONVICTION of ignorance is the doorway to the temple of wisdom.

C. H. SPURGUON.

Any pleasure which takes and keeps the heart from God is sinful, and unless forsaken, will be fatal to the soul.

WANTED.—'Friendly Talks on the Elements of Christianity,' by J. T. Johnson; 'Scheme of Redemption,' by R. Milligan; 'New Testament Christianity,' by L. Oliver; Emphasize Bible, J. B. Rotherham; 'Work of Christian Women,' A. Brown.—Prices, to Editor.

Editor's Address until the end of March:  
c/o Ravenshugh Cottage, Prestonpans,  
East Lothian.

## Error,

IT was "Satan who introduced error into this world, hoping thereby to defeat God's plan. But he made a bad error, for that plan is still perfect. Satan has been defeated by 'the man Christ Jesus.' God knew about the fall of man when He made His plan; and arranged that man of his own free will, by faith, love, and obedience to His commands, could rise from unrighteousness and wickedness, to fellowship with Himself.

Make no mistake, God's plan has not changed, it is still in operation. It will be completed when the Lord Jesus gives up the Kingdom to God at the last day • 1 Corinth, xv. 24). When the earth and its works shall be burned Up. With this in view what manner of persons ought we to be? (2 Peter iii.)

God's plan of salvation in the New Testament is plain. You can lose eternal life by error. Make sure the things you hold are according to the Word of God. Teach only those things that are true; and seek to turn those who 'err from the truth,' and by so doing you will save souls from death, and cover a multitude of sins. (James v. 19-20.)

B. COLB.

## Nyasaland.

LETTERS are still delayed. The stirring events in North and West Africa have no doubt prevented the postal services carrying, on as usual. Meanwhile, I am resorting to the telegraph to remit contributions for the work.

Brethren continue to express their appreciation of the work that is being done there. Within the last few days the Bedminster, Bristol, school secretary sent £1 which the scholars had contributed towards the provision of medical supplies. I believe this to be a commendable procedure for the Sunday school to take, for it helps to encourage them to express their sympathy with folks in unfortunate circumstances, and teaches them not to take all and give nothing. It is a modern adaption of the good Samaritan. Here it is in a language known beyond the Tweed:

'Wha is my neebor? And takin' it up, Jesus said, thar was a man gaun doon frae Jerusalem till Jericho, wha fell in wi' robbers; wha strippit him and cloured and gashed him and gaed ther ways, lea'in him nar ded. And it cam aboot, that a certain priest cam doon that gate, and lookin' on him, gaed cannie by on the ither side. And in siclike manner a Levite as weel, comin' doon till the place, and seein' 't, slippit by on the far away side. But a certain Samaria-man gaun on his journey, cam doon till him, and lookin' on him, was

ful' o' compassion, and comin' nar bund up his clours, teemin in ulye and wine, and puttin' him on his ain beas', fesh't him till the inn and tentit him . . .

'Noo, whilk ane o' tae three, think ye, made his sel' neebor till him that fell in wi' the robbers? And he said, the ane that dealt in compassion wi' him. And Jesus says to him: "Gang ye and be doin' siclike."

This may be a Bible quiz to readers on both sides of the Scottish border, but turn up the gospel and read for your-selves and follow the good example.

W. M. KEMPSTER.

## NeWs.

DEAR BRETHREN,—We publish another list of contributions to the Evangelist Fund.

We take this opportunity of thanking the brethren for the loyal support they have given to us through the years. The very healthy state of the Fund is due to regular giving. We would ask our many subscribers not to slacken, for the need for evangelistic help is great and where the opportunity presents itself we want to be in a financial position to 'go forward.'—R. McDONALD, Treasurer.

### List of Contributions

Receipt			Receipt		
No.	£	S. d.	No.	£	S. d.
500	..	5 0 0	511	.	2 0 0
501	..	10 0 0	512	.	1 0 0
502	..	4 4 0	513	.	3 6
503	..	2 0 0	514	.	15 0 0
504	..	1 0 0	515	.	1 0 0
505	..	2 0 0	516	.	1 0 0
506	..	2 0 0	517	.	3 0 0
507	..	1 13 3	518	.	5 5 5
508	..	2 0 0	519	.	3 6
509	..	5 0 0	520	.	10 0
509B	..	10 0	521	.	1 0 0
510	..	4 0			

**East Grinstead.** — The surrounding beautiful country provides an ideal place for a restful holiday, combined, with fellowship of kindred minds. What about it?

There is also a splendid work to "e done, here, on the Lingfield Epileptic Colony, where two of our members are engaged caring for and instructing girls from twelve to sixteen years of age. More help is needed. Will any sisters, therefore, who feel that this is a work for them communicate with Sister Hill, Basden Girls' Home, Epileptic Colony, Lingfield, Surrey.

We shall be very grateful, too, for any games, toys, books and clothing for these girls, and your prayers, brethren, will be appreciated. Thanks to all who have already assisted us in any way. **W.H.**

**Motherwell.**—On Lord's Day morning, January 24th, before the usual service, we had the joy of hearing four persons make the good confession; they were 'buried by baptism into death,' and 'raised to "walk in newness of life.'" Bro. John Anderson spoke on the importance and Scriptural significance of the ordinance. After immersion, they were received as members of the Church, and participated in worship and fellowship. One was a young married man, the others were maidens. AH had attended our meetings for a considerable time, before making the grand decision. This happy occasion has been most encouraging to us all. We pray that they may all stand fast in the freedom wherewith Christ has made them free.

L. PUKCHLL.

**Birmingham, Summer Lane.**—On Lord's day evening, 17th January, at the close of the gospel message given by our Brother H. Smith, we had the joy of seeing his daughter, Gladys, come forward to make the good confession of her faith in Christ Jesus as Lord. Tonight (January 24th) some of us had the added joy of seeing her baptised into the name of Jesus for the remission of her sins. The service took place at Great Francis Street Chapel—as we are still in 'lodgings' and have no baptistry of our own—and Brother Smith had the pleasure of immersing his daughter. We pray she may be kept faithful.

KRED. C. DAY.

**Meruhwey, South Africa.**—Bro. Brown arrived two years ago, when bush and grass were everywhere, and now we have four sleeping huts, quite a good garage, which is used as a dining-

room; a nice five-roomed house, ready for a roof; a well; a workshop and two brick corn bins. We have also a fine garden, about a quarter of a mile away from the house and a big garden close to. There is also a dispensary, surgery and hospital (about twenty-five feet by twenty feet); quarters for a hundred boys and quarters for sixty girls; a schoolmaster's house; kraals for cattle, etc.

The meeting house accommodates a hundred or more and there are over a hundred scholars. There are roads, sports ground, grinding mills, etc.

They wanted me to speak three times a day to the school (I left in a week). Me, an old farmer. It is WORK, WORK, WORK. At the Lord's Day meeting for the Breaking of Bread, I arrived on time (eleven o'clock); the place seemed full, but they came and came. When the door could only open halfway, they pushed in sideways; seats full; floor full; platform full; they were even under the table, and may be thirty listened outside, not all members. When the time arrived for the Breaking of Bread members stood up and remained standing until the deacon handed them the bread and the cup. The deacon had trouble in reaching members. My usual ten minutes was enjoyed. A much bigger meeting house is needed. They all want us to go again, and would build us a house, rent free; but three talks a day. No!

A. A. BAILEY.

#### Change of Secretary

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