

The SCRIPTURE STANDARD

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

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Things that cannot be shaken.

THE writer of that marvellous epistle to the Hebrews shows very clearly the superiority and finality of Christianity.

In the twelfth chapter, he graphically contrasts the Old Covenant and the New. The Old had its earthly types, of which we have the spiritual and heavenly anti-types in the new and better Covenant. He quotes the words of the prophet Haggai: 'Yet once more I shake not the earth only, but also heaven,' and shows that this prediction signified a great change, 'a removing of those things that are shaken, . . . that those things which cannot be shaken may remain.' The context, and indeed the whole epistle, shows that he is speaking of the Old Covenant, which, in another letter, he says is 'done away,' and the New Covenant which he speaks of as 'that which remaineth.'

At the giving of the law on Sinai, the inauguration of the Mosaic dispensation, God's 'voice then shook the earth;' there was such a shaking that 'Moses said, I exceedingly fear and quake.'

At the inauguration of the Christian dispensation, 'the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent, 'signifying that the Old Covenant with its types and shadows was ended, that the way of approach unto God was no longer through its sacrifices and services, but through

'a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh.' So those things that were shaken have passed away, the things which cannot be shaken remain.

Among the things which cannot be shaken are:

I. 'A Kingdom which cannot be moved' (R. V. 'shaken')

The nation of Israel was once the Kingdom of God. It is spoken of as 'the kingdom of the Lord in the hand of the sons of David.' (2 Chron. xiii. 8).

To the Jews, Jesus said: 'The kingdom shall be taken from you, and given to a nation bringing forth the fruits thereof.' Centuries before this, Daniel predicted: 'In the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed: . . . but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.'

John the Baptist, the Lord Jesus, and His apostles, proclaimed 'The kingdom of heaven is at hand.' To Peter, King Jesus gave the keys of that kingdom, and on that first Pentecost after the Lord's ascension, he opened the door to believing Jews; and later, at Caesarea, to believing Gentiles; and from that time onwards obedient believers have been translated into the kingdom of His dear Son,

That kingdom has stood for nineteen centuries: and cannot be moved.

What a contrast to earthly kingdoms! Many mighty empires have arisen, for a time they have seemed to possess almost supreme power, and then have sunk into oblivion. What a shaking of kingdoms there has been since that fateful day in August, 1914! A number of kingdoms have been overturned, and crowns have fallen from their wearers' heads; and to-day how insecure are earthly thrones. We seem to see the fulfilment of the Lord's words: 'Upon the earth distress of nations, with perplexity, the sea and the waves roaring: men's hearts failing them for fear and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.'

But one kingdom stands secure, one throne is never vacant, that other King, one Jesus, reigns supreme.

So be it, Lord, Thy throne shall never,
Like earth's proud empires, pass away;
Thy Kingdom stands and grows for ever,
Till all Thy creatures own Thy sway.'

II. The Lord's Word cannot be shaken

Jesus said: 'Heaven and earth shall pass away, but my words shall not pass away.' It is written: 'Forever, O Lord, thy word is settled in heaven.'

Innumerable attempts have been made to shake that Word. Scepticism, Criticism, and Science, 'falsely so-called,' have done their worst. Attacks on the Bible come and go, like epidemics. In our time we have seen attacks by R. Blatchford, of 'The Clarion'; R. J. Campbell, with his 'New Theology' (which he had to recant before being received into the Church of England), and by many critical theories down to the latest, by the Bishop of Birmingham, in which he repudiates the creed he daily repeats; yet the Bible stands secure.

The spade of the excavator is continually turning up proofs of the

truth of the Bible, and the falsity of critical theories. Yet in face of overwhelming evidence, old discredited and discarded theories are re-vamped and paraded as the latest findings of modern scholarship; and those who refuse to accept them are written off the list of intelligent people, and regarded as back numbers, behind the times. Most of the things now advanced against the inspiration and accuracy of the Bible, can be found in T. Paine's *Age of Reason*, published one hundred and fifty years ago. Poor Paine, he was shunned and denounced as an infidel; had he been living to-day he might have been a principal or professor in a Theological College.

Science is continually changing; and every new position taken means an old one given up. Scientific text books of a few years ago are out of date now. Yet, for this ever-changing science, we are asked to exchange the unchangeable Word of God!

Leaders and preachers in so-called Christian Churches believe, and boldly affirm, that 'the Bible is just a human book: it is good literature, but there is other literature as good.' Why, with such beliefs, they are in a Christian Church defies explanation. Yet they profess to plead for a return to New Testament Christianity; and for unity on the New Testament basis. This is surely one of the wonders of the world.

What a tragic farce if the Bible is just a human book! Those who have imbibed these critical theories have got a shaking, and have shaken and divided many Churches; and the cause with which such are associated is fast dying out.

Yet they charge all the division and disaster to those whom they admit have not departed from the New Testament position originally held by Churches of Christ, and who are determined not to depart therefrom.

Many things are being continually shaken. 'Change and decay in all around we see.' We are nearing

the close of another year. Time's ever-rolling stream is fast carrying us all away. Men come and go; but the Bible, like its Divine Author, 'liveth and abideth forever.'

'Jesus Christ is the same, yesterday, and to-day, and for ever. Be not carried away with divers and strange teachings.' His kingdom stands secure: His cause goes on to final and complete triumph. Shall

it be found in the great reckoning day that we have helped or hindered the advancement of His cause?

'He has sounded forth the trumpet that shall never call retreat,
He is sifting out the hearts of men before His judgment-seat;
Be swift my soul to answer Him, be jubilant my feet!
Our God is marching on.'

EDITOR.

Guide to Baptism.

(Embracing every mention of Baptism found in the New Testament)

Baptism in the Holy Spirit

BAPTISM in the Spirit was foretold by John, administered only by Jesus, and included a full bestowment of powers not natural to man. It was not bestowed upon sinners in order to their conversion, but gifted to persons whose hearts were already turned to God. The work of the Holy Spirit upon the heart 'the renewing of the Holy Spirit,' is never confounded with baptism in the Spirit, but is wholly another thing. Only two instances of baptism in the Holy Spirit are upon record, one upon the day of Pentecost, the other in the House of Cornelius. Even the ministering of the Spirit by the laying on of the hands of the apostles is never termed baptism in the Spirit, the phrase is reserved to designate those vast bestowments of supernatural power which the Lord bestowed directly from heaven, without the intervention of human instrumentality. The texts in which it is named are: Matt. iii. 11; Mark i. 8; Luke iii. 16; John i. 29-34; Acts i. 5; xi. 16.

John's Baptism

It was administered by John (and probably by his disciples) in the River Jordan, and in the 'much water' or 'many streams' of Ænon. It was a 'baptism of repentance for the remission of sins,' and the per-

sons who were subject to it were not infants, but men and women 'confessing their sins.' The texts in which it is mentioned are: Matt. iii. 6, 16; Mark i. 4-9; Luke iii. 7-21; vii. 29-30; John i. 25-33; iii. 22-26; iv. 1, 2; x. 37; Acts i. 5, 4; xix. 3-5.

The One Baptism Remaining

The Lord after His resurrection instituted another baptism (Matt. xxviii. 19. Mark xvi. 16). Disciples baptized with John's baptism were again baptized. (Acts xix. 2-5).

The Action. — Believers were baptized **in** water, **into** the river. In John i. 26, 31, 33, read **with** water, but the Greek, in every instance, has **in** water. No trace of *with* water appears in the whole book.—Matt. iii. 6, 16; Mark i. 5; John iii. 23; Acts viii. 36, 39, indicate the action.

In the Authorised version, Matt. iii. 16, Mark i. 8, Luke iii. 16, and John i.

The Subjects. — Believers and *none other*. The commission reads, 'Go teach [Gk. *disciple*] all nations, baptizing them,' *i.e.* the disciples. Disciples are those who hear, believe, and thus become learners or scholars. The commission is to baptize such and such only. The pronoun translated '*them*' is masculine, and therefore does not apply to 'nations' which is neuter, and can only represent *disciples* made out of

the nations by teaching and preaching. Upon the same principle, it is recorded that 'Jesus made and baptized more disciples than John' (John iii. 1, 2). The disciples were made by teaching, and the taught were baptized. The untaught, those who are not disciples, whether infants or adults, are not eligible, and, therefore, though the immersion of thousands is recorded in the New Testament no instance of infant baptism can be found. 'They were baptized both men and women.' (Acts viii. 12; xviii. 8).

The use, purpose, or design of baptism

'Into the name,' 'Into Christ,' 'Into his death.' The original of Matt. xxviii. 19 expresses 'baptizing them into the name,' which implies that a new relation is entered into in baptism. But without faith none can enter into that relation, and, therefore, infants and all unbelievers are excluded from baptism. The baptism of a proper subject translates *into* 'the kingdom,'

'into Christ,' and 'into His death.' John iii. 5, Rom. vi. 3, 4, Gal. iii. 26, 27, Col. ii. 12.

'For the remission of sins.'—Baptism, preceded by faith and repentance, is for (in order to) the remission of 'sins that are passed' (Acts ii. 38, xxii. 16), and thus *not alone*, but preceded by faith and repentance, 'baptism doth also now save us.' (1 Peter iii. 21). The following texts, with those cited above, contain every occurrence in the New Testament of *baptizo* and *baptisma*, translated *baptise* and *baptism*: Matt. xx. 22, 23, xxi. 25, Mark vi. 14, vii. 4, x. 38, 39, xi. 30, Luke iii. 3, vii. 29-30, xi. 38, xii. 50, xx. 4, John x. 40, Acts ii. 41, viii. 13, 16, ix. 18, x. 47, 48, xiii. 24, xvi. 15-33, 1 Cor. i. 13, 14, 15, 16, 17, x. 2, xii. 13, xv. 29, xx. 29, Eph. iv. 5.

'And now why tarriest thou? Arise and be baptized and wash away thy sins, calling upon the name of the Lord.' (Acts xxii. 16).

'If thou believest with all thine heart, thou mayest.' (Acts viii. 37).

D. KING.

Jesus Christ as Saviour.

THE existence of evil influences in the world is too widespread and manifest to need to be proved to thinking men and women. That these influences control our friends and companions is a fact that even they will admit. My fellow-workers in an engineering factory have told me, again and again, that the Church is for good people, and that they were not good. Thus we can see that the world needs a Saviour.

Some, looking at the matter in a political light, try to find their salvation in the various political and economic systems. Others, tiring of the apparently endless quest, seek pleasure, or lose themselves in an even more hopeless effort to satisfy their longings by gaining power, or by work. To-day, the younger people have chosen the former of these two alternatives,

and are engaged in the process of drowning their lives in pleasure.

The only satisfactory answer to these desires is to be found in the recognition, and acceptance, of Jesus Christ as Saviour. The Church to-day must present a challenging message, the great truth that Jesus alone saves and satisfies. For this purpose He came into the world, and to achieve that end He died.

Born to be the Saviour

Before His birth, Joseph was told by the angel, 'Thou shalt call His name Jesus: for He shall save His people from their sins.' His name signifies the work He was to do, and this brief statement summarises His mission. To His disciples, He said: 'The son of man came not to be ministered unto, but to minister,

and to give his life a ransom for many.' The apostle Paul, writing toward the close of his long and faithful life of service, wrote: 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.' From these passages, it is quite evident that when God's love prompted the sending of Jesus into the world, He came to be the world's Saviour.

His Power to Save

Before we can accept the claims of any benefactor, we naturally ask what power they possess, and what authority they have. It is reasonable to apply the same test to the Saviour of the world.

Early in His ministry, as recorded by Mark, we find Jesus in a house with a great multitude of the people listening to His teaching. As He spoke to them, a man who was sick of the palsy was brought to the house. When he could not be taken into the house, the men who carried him lowered him through the roof into the house into the midst of the great crowd. Upon seeing their faith the Master said to the sick of the palsy, 'Son, thy sins be forgiven thee.' Some of the scribes were sitting, and having heard the Saviour's statement, thought, 'Why doth this man thus speak blasphemies? Who can forgive sins but God only?' Was this not a situation in which the power of the Saviour to save the sinner would be demonstrated? How wonderfully our highest expectations are realised as we read the Saviour said, 'Whether is it easier to say . . . Thy sins be forgiven thee; or to say, Arise and take up thy bed and walk? But that ye may know that the son of man hath power, on earth, to forgive sins, He said to the sick of the palsy, I say unto thee, Arise, and take up thy bed and go thy way into thine house.' As this man did what the Lord commanded him, then Jesus showed that he had the power on earth to forgive sins. The man 'arose, took up the bed and went forth before them all.' In this

incident, we have conclusive proof that Jesus has the power to save from sin.

His Fitness to Save

Although the Lord Jesus Christ has all power to save, it is necessary that we should consider the aspect of His work that is raised by the question, Has He experienced the same temptations and sorrows as His creatures? Has He known real pain and suffering?

This is answered by the writer to the Hebrews, when he says, 'Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him.' Of His temptations, the same writer says, 'We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.' In the second chapter of this same epistle, the writer claims that the reason for His coming in human form, was that He might be fitted to save, 'Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily, he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.' Yes! Jesus knows our troubles, and He alone can help.

His Desire to Save

The fact that Jesus came into the world is a sufficient indication of His great desire to save the sons of men from sin. Still we need to

emphasise this point very much. Jesus said, 'I am the good shepherd, the good shepherd giveth his life for the sheep.' In addition, He spoke of the rejoicing of the shepherd who found his sheep that was lost, and said, 'I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.' It is a fact not always realised that according to that statement, when a Church of ninety-nine members preaches the gospel, and leads one sinner to Christ, the joy in heaven is caused by the repentance of the sinner.

Jesus Saves Now

Before ascending to God's right hand, Jesus told His apostles, 'Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.' In recording this commission, Matthew renders it 'Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.'

Mark records the command, and with it the fact that the gospel was for every creature, as well as the substance of the message. Then he notices the terms of pardon: faith and baptism. Being the Saviour, Jesus has the right to state the terms. No other person has this right, nor yet may they be altered by any man, however good or zealous he may be. The warning is also given that rejection of these terms will result in the condemnation deserved by those who rebel against the will of God. Matthew tells us of the teaching that is to follow the baptising, and the things that are to be taught—all things that Jesus had commanded them to observe. This, of course, implies the necessity of the observing of these things by those who have

been so taught. Matthew tells also of the promise made by the Saviour to the disciples, that His presence would go with them to the end of the world. This determines the length of time during which men and women may find salvation by obedience to His terms. Till the world shall end, Jesus holds out to us the offer of salvation which every man and every woman can obtain by faith in Christ, repentance from sin, and baptism (immersion) into His Name. This offer is good to-day, and we would invite all to accept it and rejoice.

ANDREW GARDINER, Jnr.

(Substance of an address).

Fruits of Theological Colleges.

'THE first theological seminary established at Alexandria, Egypt, in the second century, was the grave of Primitive Christianity.' (*Mosheim, Ecclesiastical Historian*). — Quoted by Alexander Campbell in *The Christian Baptist* (p. 61).

'It has been the history of religious schools that they have been hot-beds and nurseries for heresy. Schools in metropolitan cities played a dominant part in the development of Catholicism. Nearly all the Church schools of early American history have long ago outgrown their swaddling clothes—have kicked off their religious parentage—have played the prodigal, and are now in the hog-pen of Atheism . . .

These schools at the first were manned by God-fearing believers. To-day, in any of these schools, a professor who dared to defend religion and the Bible would be subject to scorn, and probably would be summarily dismissed as a disgrace to a scholarly profession.'—O. C. Lambert in *Bible Banner, U.S.A.*

'Indirectly, the college controls the Churches. It was the colleges

that swept the Church into the first digression in this country, and it will come again, if it is not already on the way.' Foy Wallace in *Firm Foundation*, U.S.A.

So what is now seen in Britain is no new nor strange thing. — Ed. S.S.

Contradictions.

AT a conference held in August, 1946, a resolution was passed repudiating our statement that 'The Co-operation supports those who no longer regard the Bible as an all-sufficient rule of faith and practice and who undermine faith in the Scriptures, and the plea the Churches came into being to advocate.' (*Year Book*, 1946, p.p. 119-120).

We had abundant proof of the truth of our statement, and confirmation of it is continually coming to hand.

It is no wonder that Churches led and fed by those holding such views of the Bible are in a dying state; and need what the Chairman of the Chester Conference said one Church was fortunate to get: 'A great Christian,' who 'taught us to read our Bibles as we had forgotten to do.'

It is our purpose to deal with some of the alleged contradictions which are brought forward to undermine the truth and authority of the Bible.

I. The Selling of Joseph

(Genesis xxxvii. 23-36)

It is alleged that: 'In one place Joseph is said to have been sold to Ishmaelites, and in another to have been carried off by Midianites; while in one part of the story Reuben tries to rescue him by suggesting that he should be put in a pit; in other verses, it is Judah who saves his life by proposing to sell him to Ishmaelites.' It is alleged

as a solution that 'possibly two stories were intertwined here.'

Had the writer of the above been as critical as he professed to be and searched the Bible for a solution, he would have done better.

In Judges viii. 22-24, it is plainly stated that Midianites were Ishmaelites; so in Genesis xxxvii. the names are used interchangeably. A careful reading of this chapter shows that Reuben suggested putting Joseph in the pit: then in absence of Reuben, Judah suggested selling him. In verses 29-30, it is clearly stated that 'Reuben returned unto the pit; and behold Joseph was not in the pit; and he rent his clothes; and he returned unto his brethren,' etc.

And such as the above is paraded as the result of 'scholarly and reverent criticism'!!!

II. The Death of King Saul

It is alleged that 2 Samuel i. contradicts the account given in 1 Samuel xxxi. Will readers please compare the two accounts?

In *Dummelow's Commentary*, which is surely critical enough, the comment on 2 Samuel i. 8-9, is: 'The Amalekites account contradicts 1 Samuel xxxi., and is also improbable in itself. The man was probably lying in the hope of currying favour with David.'

A careful reading of the two accounts will confirm the above view of the matter. The Higher Criticism cause is exceedingly weak when it can only produce such as the above to support it.

If readers will please send on any of these 'alleged contradictions' that are brought to their notice, we shall try to deal with them.

EDITOR.

Meditations.

IN the matter of reading, exhortation and teaching, Timothy is instructed by Paul to do so with a view to an end—namely, progress. (1 Tim. iv. 15). This we believe should be the attitude of all

students of the New Testament. It will lead to a fuller knowledge of the new administration under Jesus. Present day religion tends to treat the New Testament as a mere text book, and creates an attitude of mind secure in its preconceived notions and refusing teaching not conforming to them.

Texts may look alike and contain the same words, yet the subject matter may differ greatly. Note, for instance, that the use of the word 'spirit' with reference to Paul in Acts xvii. 16, is not the same as is used in 1 Cor. v. 4. or Col. ii. 5. The word may refer to the Holy Spirit (note use of capital 'S' in R.V.), or it may stand for an individual (Acts xvii. 16; 2 Cor. ii. 13; 1 John iv. 2-3). or for teachers (1 John iv. 1, Heb. i. 14, xii. 23, 1 Tim. iv. 1), and for teaching (1 Cor. v. 3-4, Col. ii. 5, Rev. xix. 10). Thus we understand Rev. xix. 10 to mean that the testimony of Jesus is the teaching of the prophets (note Mark ix. 12 and John v. 46). Whereas in 1 Cor. v. 3-4 and Col. ii. 5, we understand 'spirit' to refer to Paul's teaching.

In 1 Tim. iv. 1, we have to do with false teachers, and John, in his first epistle (iv.) deals with the testing of teachers as to whether true or false.

From Paul in 1 Cor. xii. 10, we learn that there were in the Churches of that period those who had the gift of recognising teachers as to whether true or false, and we therefore presume that when John writes, 'Try the spirits,' he refers to those who had this gift (1 John ii. 20). This power or gift would be required to preserve those early converts until doctrine was put into writing. With the termination of this special gift and the introduction of the written Word (1 Cor. xiii. 10) as a standard, the test of 1 John iv. 1 is made by applying the standard of the New Testament.

With reference to 1 Cor. v. 3-4, Col. ii. 5, Heb. xii. 23, and i. 14 where 'spirit' is used for testimony delivered, this idea for putting the name of one thing for that of another is termed Metonymy and is

used by us in our ordinary conversations. For instance, the children will call, 'Mother, the kettle boils.' Mother knows the child means the water boils.

A. JACKSON.

IF WE KNEW

IF we really knew the fellow
That we talk about so much,
Then the hardest heart would
mellow

With a little kinder touch.
We would speak about his error,
Should a fellow chance to fall;
We would talk a little fairer,
Or we wouldn't talk at all.

But we add a lot of rumour
To a little bit of fact,
And the ultimate consumer
Adds whatever we have lacked.
Yes, we add a little to it,
For we nearly always can,
But I doubt if we would do it
If we really knew the man.

If we really knew another
As ourselves we really know,
When man criticized a brother,
We would say it wasn't so.
For a lie a mile a minute
Often travelled, often grew,
But there may be nothing in it
If the man we really knew.

When the jealous bring a story
When the little rumours start
That may dim another's glory
Or may break another's heart,
Then we carelessly receive them,
Never question, never scan,
But we never would believe them,
If we really knew the man!

—Selected

EVANGELIST FUND

THE Treasurer of the Exangelist Committee takes pleasure in acknowledging receipt of the following contributions:

Receipt No.	£	s.	d.
901	20	0	0
2	10	0	0
3	2	0	0
4	4	0	0
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6	20	0	0
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R. McDONALD.

BRO. FRANK WORGAN

Address until end of December: c/o Bro. H. Wilson, 2 Hollin Bridge Street, Blackburn, Lancs. After that home address will be 56 Park Road, Hindley, Wigan.

Churches of Christ in Africa.

(Second Report, 1948)

Namiwawa,
Zomba P.O.,
Nyasaland.

BROTHER George and Brother Peter and myself left in April for Mlanji, Cholo and Chiradzulo Districts. We preached and taught each day during May when visiting the brethren in these places. We left for Zomba again on 1st June.

Thanguzi Church. We spent two weeks in this place, holding meetings twice per day. We baptized nine and five brethren were restored to the faith on the 9th of May.

Guludi Church. From Thanguzi, we passed on to Geludi Church, in the Chiradzulo District. On Sunday, 23rd May, we had large open-air meeting at the pond, where we baptized fifteen who had confessed Jesus as Lord.

To the wondering crowds, baptism by dipping was a new thing, for in this District the Church of Rome has a strong mission and they sprinkle instead of baptizing.

This was a great day, for the rumour of the Gospel and New Testament baptism was carried abroad, and in the evening one of the men whom we had baptized earlier came with his wife, who also made the good confession before the many witnesses.

Dunde Church. We left Geludi Church, after the refreshing day of the 23rd May, and arrived at Dunde Church. The news of our experiences at Geludi had reached here before us. When we held our morning and evening meetings, each day many people came to listen. Some of the meetings were conducted as question and answer meetings. Many questions on Bible truths were asked and answered. On Lord's Day, 30th May, we held an open-air meeting, down on the banks of the stream. After the preaching of the Gospel fifteen persons made the good confession, and were buried by baptism into the death of Christ Jesus our Lord. Four were restored to the faith and broke the bread with us that same evening.

We arrived home at Zomba District, happy that we had seen the gathering in of forty-one souls to the Kingdom, and devoutly thankful that nine wandering sheep had been restored to the fold.

(Third Report, 1948)

To-day, I am glad to send this third report of progress.

Mkhumkhumba Church, Mlanje District. Brother Peter and Brother George visited here and on the 13th June, baptized ten persons in the Name of the Lord Jesus.

Likangala Church, Zomba District. Bro. Chingondo and I baptized eleven at Likangala on July 4th.

Lambulira Church, Zomba District. Here we baptized sixteen on the 25th July.

Chirwa Church, Zomba District.—Bro. George and Bro. Marko on the 25th July baptized six.

Domasi Church, Zomba District. Bro. Marko and Bro. Justine spent the day of 18th July with the brethren and baptized sixteen.

Nikongoni Church, Mlanje District. On the 15th August, Bro. Chingondo and I were present at the baptism of nine.

We are thus happy to report the addition of sixty-eight souls to the Churches in our home district of Zomba.

We rejoice at the outcome of our fellowship in the Gospel, and ask that you will continue to pray for us that we may preach the Gospel faithfully. Pray for the extension of the influence of the Gospel of salvation, the power of God, to enlighten all Africa.

Sixty Bibles arrived and were gone almost as soon. Copies of Nyanja Bibles are very scarce. Many brethren in the Northern and Southern provinces are without Bibles.

My best wishes and kind regards to you and all the brethren in Christ Jesus.

Yours in the Lord's service,

RONALD L. KAUNDO.

P.S.—Many, many thanks for the £20 gifts for bicycles I have received.

ARISE AND SHINE

REFLECTING Jesus day by day,
Proving to all he's yours and mine;
Brethren our work is there to do,
Arise and shine.

Follow His footsteps all life through,
Walk in the day and not the night.
There are still others we must win,
Send forth the Light.

Tell forth the tidings all around,
Jesus the Lord has died for all.
Win them from sin and death's dark night,
Answer the call.

Our Light is come, let us arise,
And, hand in hand, yes, yours in mine,
For Jesus Christ we'll toil and fight,
Arise and shine.

Let us the upward path pursue,
To hear the Master say, 'Well done,'
Now is the time, 'Arise and shine
Thy Light is come.

THOMAS KEMP

SCRIPTURE READINGS

(Luke xvi. 14 to xviii, 17)

Reproof to the Pharisees (xvi.14-18).—Opposition from the Pharisees grows bolder as they receive rebuff and rebuke as indicated in these recent chapters. The right use of the world has been indicated, and they deride the warnings against getting the best of both worlds. The same word is found in xxiii 35. It was ill-timed derision, for they broke the law to which they paid such elaborate and hypocritical attention, and even it was to pass—when it was fulfilled. It is said that eminent rabbis of that time held that a wife could be divorced for over-salting soup! Covetousness and unfaithfulness to the marriage tie are closely related. Pharisees might deride, but the public listened eagerly to the gospel, and longed to be in the promised kingdom.

Parable of Dives and Lazarus (xvi. 19-31).—This story constitutes a solemn warning to all who are fixing their ambitions upon worldly things. It is not just the rich who do so. It is instinctive in us all—or most of us, at least—to see that our position is secure, and this might well get a hold on our souls, and crowd out Christ, through crowding out consideration for 'Lazarus'—after all he was a worthless beggar! It is a lesson by contrast. The rich man does not simply eat well, he feasts every day, and is clothed in the most expensive way. The beggar shows no signs of envy. He would be content to have only the leavings. (Modern beggars feel that the money gathered by the rich should really be handed over to them). His condition was miserable in the extreme but the rich man paid no attention whatsoever to that. It was not his concern—he might have said, like Cain, 'Am I my brother's keeper?'

Death the Leveller comes—'Sceptre and crown must tumble down, and in the earth be equal made with the poor crooked scythe and spade.' God is able to balance the account with perfect accuracy, however unequal be the earthly counterpart. Those who complain of earth's inequalities do not reckon this. Christians know it because the 'sufferings of this present time are not worthy to be compared with the glory that shall be revealed.' The word 'hell' (verse 23) is misleading. It should be Hades—the abode of departed spirits. The position so graphically pictured is not necessarily the final position of the men. We may make a grave error, however, if we dare to say, or think, that their position can be altered. What we do here decides our position hereafter.

Is it just family selfishness that moves the appeal of Dives for a messenger to be sent to his brethren?—or is it a genuine sign of repentance? We cannot say, but this brings out a truth to which men need to give heed. Some fondly imagine that if matters were made clearer than they are in the Word, the people might be saved, whereas a visible resurrection would not bring them nearer to the truth.

Offences (xvii. 1-4).—It may be that the 'stumbling' of the Pharisees prompted the warning to the disciples against causing one another to stumble. The rebuke of a brother is a good thing though perhaps painful to do or to receive. It is no kindness to gloss over sin, and we are prone to do it. The Saviour was not leaving the Pharisees with any misunderstanding of their position. But the way in which it is done, and the willingness to forgive to an unlimited extent, must be regarded.

Faith (xvii. 5-6).—Note that these words arise from a request by the apostles in particular (and there is a difference between 'disciples' and 'apostles'). It is probable that the apostles were always in closer touch than others at this time of His teaching, and certainly they required a closer walk with Him. The teaching about 'offences' and forgiveness impressed them with their own weakness. Note that the sycamine tree to be 'instantly uprooted' was in view at the moment. The minute seed of mustard had life in it, and great possibilities accordingly.

Service. (xvii. 7-10).—A commentator says 'Miserable is he whom the Lord calls unprofitable (Matt. xxv. 30), happy is he who calls himself so (1 Cor. ix. 16-18). We need to realise our overwhelming obligation to God. To be good is not a favour to Him. It is an obligation laid upon us, and we never do fulfil even that.

Ten lepers healed (xvii. 11-19).—Leprosy had broken down the barrier between Jews and a Samaritan. They united in their cry for help. It was immediately heeded, and as the voice of Jesus was obeyed, the cure was performed. It warms our hearts to think of the 'foreigner' so loudly and gladly expressing his gratitude. So did it gladden the Saviour's heart—but how sad that only one should do it.

The coming of the kingdom (xvii. 20-21).—Apparently the Pharisees asked the date for the coming of the kingdom which Jesus had been preaching. They would look for it in vain. Can we imagine such men believing the preaching of Pentecost was the opening of that kingdom while they looked for some external manifestation of earthly power? The better rendering of 'within you' is surely

'among you' or 'in the midst of you.' The kingdom is a spiritual kingdom composed of men's hearts in which Christ reigns. It has outward results of course—world-changing results.

'One of the days of the Son of Man' (xvii. 22-37).—The Pharisees have had their warning to look within rather than around. Now the teaching and prophecy is addressed to the disciples. We understand that false Christs did arise indeed during the early days of the Church. By heeding the warnings here given, Christians would avoid such, and calmly anticipate the intervention of God when grievous trials came upon them. Many then listening would long for that, and never see it. Others would take heed to the instructions in verses 31 and 32, and escape the destruction of Jerusalem thereby. All of us must realise that there will be no question about it when the time comes, and the only right way to prepare is to be ready by watching, praying and working for the Lord. Destruction will come suddenly upon the disobedient just as it did in the times of Noah and Lot. Then the carcass of a diseased society was consumed. So it was when the city of Jerusalem was destroyed about 70 A.D. The eagles then literally gathered around in the form of the Roman legions.

Parable of the Unjust Judge (xviii. 1-8).—God is not like the unjust judge. He is the opposite. If He does appear to be (to us) too long-suffering with the wicked, we may be assured He hears every prayer, and His justice will be perfectly exercised ultimately. Prayer will save us from fainting. It will not necessarily get us our own wishes. That might be for our ill, not our good. 'He gives the very best to those who leave it all to Him' is perhaps the nearest expression of the fact. Verse 8 may mean 'the faith,' meaning true Christian doctrine, or 'this faith'—the faith that 'He will avenge them speedily.'

A warning against self-righteous prayer (xviii. 9-14).—It is a natural failing to see the faults of others very clearly and miss our own. Before God it must not be so. Our true position before God is such that not one of us can afford to parade our 'righteousness.' May we so earnestly consider the Author of our Salvation that we may ever spiritually lie at His feet.

Lesson on Humility (xviii. 15-17).—Following immediately upon the picture of the humble tax-gatherer, we read the touching incident 'Suffer the little children to come unto me.' Childlike humility and trust are essential if we are to please God. The disciples gravely mis-

understood their Master's spirit. We might look also at Matt. v. 3, xi. 25, xviii. 10, 14; 1 Cor. xiv. 20; 1 Peter ii. 1 and 2. 'Teach me, O Lord, Thy holy way.'

R. B. SCOTT.

SCRIPTURE READINGS FOR 1949

WE have gone back to the practice of finding readings which harmonize in Old and New Covenant Scriptures. In this way we find, I think, greater beauty and wonder in the Bible, and we see better its unity and consistency. Because we rightly stress the New Testament as being the law and guide for Christians and the Church, we are sometimes accused of rejecting the Old Testament. But we believe that the two portions of the Bible cannot be separated, nor understood apart from each other. We believe, with Augustine, that

'The New is in the Old concealed;
The Old is by the New revealed.'

It is a stimulus to faith in the Sacred Writings to see the marvellous harmony which exists in them.

It will be noticed, too, that occasionally two N.T. readings have been suggested. This is because in these instances a more direct connection exists than could be found between Old and New Testament portions. In such cases it is suggested that the readings be designated 'First and Second Readings.' We trust that this will not be regarded as perilously near the Church of England's 'First and Second Lessons!' The 'innovation' is nearer the Jewish practice of reading in the synagogue from 'the law and the prophets.'

In the Church's worship we could, perhaps, benefit if more often the brother exhorting gave his message from the Scripture readings for that day. This again would be following the example of the greatest Teacher, when in the synagogue at Nazareth he taught the people from Isaiah lxi. (Luke iv. 16-21).

C. MELLING.

READING CARDS

THESE have been prepared for 1949 by Bro. Carlton Melling and will be ready very shortly. Apply to me as usual stating **how many** are required please. No charge is made.—A. L. FRITH.

'All the will of God is to be done. Every part of Scripture is of the same authority. It is wrong to make a selection among the commands of God, to obey some and neglect others. Saul, King of Israel, was guilty of this sin, and God rejected him. You must therefore obey God in everything.'—DR. EDIE.

A Startling Admission.

THE *Catholic Digest*, of October, 1946, in an article entitled 'Best Seller of the Ages,' by Michael J. Early, C.S.C., makes the following admission.

'Up to now Catholics have been using the Douay version, an English translation made hurriedly at Rheims and Douai, France . . . This version, although accurate and approved by the Church, is inferior in style and diction to the Protestant King James version.'

If this was not so serious a matter, it would be laughable. Think of an infallible Church publishing an inferior version of the Scriptures! How could anything be inferior, if approved by this superior body? Does this not reveal that the idol of gold has feet of clay?

Where is her vaunted superiority, if Protestants can produce a better version of the Scriptures, than can the 'Mother and Mistress of the Sects?' *Firm Foundation.*

THAT 'DYING THIEF'

A man once asked, 'Are you a believer in the Christian religion?'

'Oh, certainly.'

'You are a member of the Church, then I suppose?'

'Member of the Church? No, indeed; why should I be a member of the Church? It is quite unnecessary; the dying thief wasn't a member of a Church, and he went to Heaven.'

'But of course you have been baptized; you know the command—'

'Been baptized? Oh, no; that is another needless ceremony. I am as safe as the dying thief was, and he never was baptized.'

'But surely, since you will not join the Church or be baptized, you will do something in acknowledgment of your faith. You will give of your means—you will help the Cause in some way?'

'No, sir; I do nothing of the kind. The dying thief—'

'Let me remark, my friend, before you go any further, that you seem to be on pretty intimate terms with the dying thief. You seem to derive a great deal of consolation from his career. But, mind you, there is one important difference between you and him. He was a dying thief—and you are a living one!'

Selected

SCHOLES (WIGAN) CHURCH UNDERTAKES SUPPORT OF AN EVANGELIST

FOR some months the Church at Scholes (Wigan), has been considering and testing the possibility of supporting financially a full-time Gospel worker, not for its own benefit in monopolizing the services of such a brother, but to give him scope to preach the gospel where there are greater needs and fewer workers.

Accordingly at a Church meeting on Lord's Day, October 24th, it was resolved that Bro. William Hurcombe, of Gellygear, South Wales, be thus supported. Bro. Hurcombe is making a great financial sacrifice in giving up his work in the coal-mine to devote his life to the proclamation of the Word of God.

After a period of training in 'the work of an evangelist' under Bro. Walter Crosthwaite, it is hoped that Bro. Hurcombe will be able to work together with an experienced brother in building up the cause of Christ. C. MELLING.

ANOTHER VETERAN IN THE FAITH

BRO. J. T. TAYLOR, of Humberstone, Leicester, has recently passed his eighty-fifth birthday. Eighty years ago, he started attending the Lord's Day School, and sixty-eight years ago he joined the Church of Christ. Like very many others, he deplores the lack of the sound preaching of those early days.

Bro. Taylor has been 'a succourer of many, and of ourselves also.'

May the Lord continue to richly bless him and his dear wife who has a similar record of faithful Church membership and service. —EDITOR.

THREE SEXES

The appeal of the feminine in Roman Catholic worship should be noted. Modern business advertising has copied this to create association between the feminine body and the body of motor-cars, the form of refrigerators, etc. It has proved a very profitable business asset. But the Roman Catholic Church has used this for many centuries. The female form of Mary towers over everything else in Roman Catholic ritual. Priests and bishops, and the Pope himself, dress in female clothes, lace skirts and girdles. This semi-female appearance of priests and bishops drew the cynical remark from Voltaire: 'There are three sexes—the masculine, the feminine and the ecclesiastical.'

Selected

A DESIGN FOR LIVING

LORD, let me bring a little grace
To every dark and gloomy place;
Let me rejoice that I can give
Some splendour to the life I live,
A little faith when I am tired,
A little joy where I abide,
A touch of friendship, now and then
To mark my comradeship with men.

Lord, let me bring a little mirth
To all who share my days on earth;
Let something I have said or done
Remain, when I have travelled on,
To prove the man I tried to be
And make men glad they walked with me
A flower, a smile, a word of cheer,
Make these my gifts from year to year.

Lord, let me carry where I go
Some little joy to all I know,
Let these into my life be wrought—
A little faith, a little thought,
A little mirth, a little grace
To glorify the commonplace;
Lord, let some little splendour shine
To mark this earthly course of mine.

—Author Unknown.

NEWS FROM THE CHURCHES

WINDSOR, ONTARIO, CANADA

Dear Bro. Crosthwaite,—Grace unto you and peace be multiplied.

We have recently concluded a series of Gospel meetings with Bro. W. Carl Ketcherside, of University City, Missouri, doing the preaching. It is his desire and ours that you receive a report of the meetings for the 'Scripture Standard.'

Our meeting was held from September 5th to the 19th. This was the first time Bro. Ketcherside has preached in this part of the country. We were certainly pleased to find a man who stands so uncompromisingly for the truth as it is revealed to us. He was also pleased to find a congregation worshipping in accordance with the New Testament. We believe that it is the work of the Church, and it alone to make known the manifold wisdom of God. We teach and practise mutual edification, believe that the Lord's table is for the Lord's people, and have not yielded to the digression that is so common in this country.

During our meeting four sisters responded to the Gospel invitation, and upon confession of their faith in Jesus Christ were baptised for the remission of their sins. One of them was a sister, who is visiting us from Scotland, is

shortly to return. The good done cannot be measured in visible results only. Bro. Ketcherside was able to impart many of the treasures of wisdom and knowledge from God's word to us, and all who attended were greatly built up and established in the faith. Interest and attendance was good throughout the meeting.

Bro. Ketcherside brought with him the moving pictures he took on his trip to Great Britain last year, and showed them to us. We saw your home, and many of the brethren saw Church buildings in which they were baptised, for we have quite a few members from Scotland and England.

Bro. Ketcherside told us that our form of service here is very similar to most of the Churches he visited in Great Britain. It is good to know there are those Churches across the water who still worship Him in the simplicity of the New Testament.

All the saints at Windsor greet you. The grace of the Lord Jesus Christ and the love of God be with you all.

Yours in His service,

WILLIAM D. BROWN,
Church Secretary.
ADAM BRUCE,
Elder.
WILLIAM HORROCKS,
Elder.

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Aylesbury.—A new Church is meeting at the Scout Hut, Old Stoke Road. Lord's Day School 10 a.m., Lord's Table 11.15 a.m., School 3 p.m., Gospel Meeting 6.30 p.m. Secretary, W. J. Cole, 13 Coronation Villas, Aylesbury, Bucks.

Belfast, Berlin Street.—Since our last report, we are pleased to report four more baptisms. They are Bren. W. K. Fallas and M. Fletcher and Sisters Mrs. Walters and Mrs. McIlwaine. By the time of printing, these will all be received into the Church. We thank God for His goodness and take courage to go forward proclaiming the unsearchable riches in Christ.

C. I. HENDREN.

Birmingham, Summer Lane.—All the meetings held in connection with our eighty-third Anniversary were a real tonic to us all. On Saturday evening, the 6th November, after a tea, we had a most inspiring time. It was a large meeting, our place being full. There were visitors from most of the local Churches—a coachload of brethren from Leicester, and several parties from the Nottingham district, Eastwood, East Kirkby, etc. Several isolated members were able to meet with us, one coming from as far as Devon to spend the week-end with us. Bro. Frank Kimberley presided over the meeting, and our visiting speakers were Bren. Raymond A. Hill, from Worcester, and Leonard Morgan, of Hindley. Special

singing was rendered by some of our Leicester visitors. Our two Sisters, with the wonderful record of seventy-five and seven-one years' membership, were well enough to be with us. On the Lord's Day, Bro. Morgan exhorted the Church in the morning, spoke to the School in the afternoon, and preached the Gospel in the evening. At the close of that service, two young women made the good confession and asked to be baptized. A fitting climax to a most helpful time. Later still, on Lord's Day evening, a few of us went along to visit two of our Sisters who are incapacitated, and held a short cottage meeting in their home. Here, too, Bro. Morgan gave a short message of comfort. So ended a very happy time of service for the Master. We praise God for the result of our efforts. The two immersions will take place at once and thus two more be added to them that are being saved. To God be all the glory.

F. C. DAY.

East Ardsley.—The Church had a very stirring time at their Anniversary Tea and Meeting. A good number sat down to tea and the evening meeting was ably presided over by Bro. J. Garnett, of Doncaster. Brethren Jepson (Doncaster) and Morgan (Hindley) encouraged us by their messages. On the Lord's Day, Bro. Morgan again gave us the Word, and a young man, David Brown, decided for the Lord. He was immersed on the Tuesday by Bro. E. Worth, at Morley, when our Bro. L. Morgan again addressed a good meeting there. We are truly having times of refreshing at the hands of the Lord.

E. WORTH.

Fleetwood.—The churches at Blackpool and Fleetwood met on Lord's Day, 31st October, at the Blackpool meeting house. The purpose was to witness the immersion of Mrs. Eva Taylor, who has attended our meetings at Fleetwood for some time. Being convinced of the rightness of our position, she requested immersion. The brethren at Blackpool kindly provided all facilities. Bro. Henry Winter presided over a moving service, in which the good confession was made.

Afterwards we broke bread, and the right hand of fellowship was extended to our sister by the writer.

Sister Taylor is the wife of our Bro. Leslie Taylor. His father, Bro. Frank Taylor who passed on a few years ago is remembered as one who laboured in the gospel for many years, especially in the Wigan district. Many times he served us at Blackpool, and had he been present at Gadsby Street on the above date he would have rejoiced exceedingly, and his tears would have been those of joy. We rejoice in one thus added to our number, and pray that our sister may be kept by the power of God, and adorn the gospel of Christ. At this service, it was good to meet again and have fellowship with our sister Sarah Adams, lately re-

turned from Africa after twenty-seven years. Sister Adams was one of the original members of Blackpool Church in 1919, and has kept in contact over the years. Altogether it was a helpful and inspiring day.

A. L. FRITH.

Nelson, Southfield Street.—For five months, June to October, we were admirably served by Bro. F. Worgan, of Hindley, in a special evangelistic effort. We gratefully acknowledge the services of our brother in preaching the Word and making clear the position of the Church of Christ. Four have been added by immersion, three restored to fellowship, and one transferred. We are sure the plain, New Testament teaching which has been given will not be easily forgotten. 'Revivals' have been distributed during the mission, and we are better known to the people of Nelson. We thank God, and are encouraged to go forward.

A. CARSON.

Nelson, Southfield Street.—The Church celebrated its thirtieth anniversary on Saturday and Sunday, November 13th and 14th. After tea on Saturday, an inspiring meeting followed, addressed by Bro. F. C. Day, of Birmingham. The secretary reported an increase of eleven during the year.

Bro. Day served the Church on Sunday morning, afternoon, and evening, and gave an inspiring and helpful address at each service.

Our celebrations are concluded, but we feel that new life has been kindled within the Church.

A. CARSON.

Newtongrange.—The annual social was held on October 16th, when about two hundred and eighty partook of a good tea provided by the sisters. We had visitors from Tranent, Kirkcaldy, Leven, Dunfermline, Fauldhouse, Blackridge, Motherwell, and Glasgow.

During the evening we had solos, choruses, and recitations from brethren and sisters. Bro. W. Allan, senior, presided, and addresses encouraging us to continue in the right path, were delivered by Bro. J. Moyes, of Kirkcaldy, and F. Worgan, of Hindley.

Bro. Worgan served us on Lord's Day morning and evening, when a good number attended to hear his message.

We are looking forward to Bro. Worgan beginning a period of work with us in January, 1949; and crave the prayers of all our brethren for the success of this mission.

On October 27th, we had the joy of witnessing the confession and immersion of Bro. David Moffatt, who was received in our fellowship on October 31st.

Bro. J. Moyes will be with us (D.V.) until the end of this year.

Brethren pray for us that the Word of the Lord may have free course and be glorified.

W. H. ALLAN.

OBITUARY

Scholes, Wigan—Sixty-sixth anniversary meetings of the Church at Scholes, Wigan, were held on Saturday and Lord's Day, November 13th and 14th. About 120, including a good sprinkling of brethren from district Churches and from farther afield, took tea on Saturday. More were present at the evening meeting which followed. A brief report on the year's work was given by the chairman, in which it was revealed that six had been added to the Church by baptism and one had been restored. It was mentioned that during the year the Church had made the great decision to support financially Bro. Wm. Hurcombe in his taking up the work of an evangelist: (brief reference to this is made elsewhere in this issue). Two searching and powerful messages were delivered by Bren. Wm. Steele and Tom McDonald.

On the Lord's Day, Bro. Steele exhorted the Church, and Bro. McDonald preached the gospel, whilst these brethren, together with Bro. Ernest Cole, gave valuable help in teaching in the Bible School.

Throughout the week-end a glorious unity, both in fellowship and in the theme of the messages was evident. A noticeable strain of self-examination, and of confession of failures, and of determination to do better by more utter consecration to Christ, ran through all the meetings. We were shown the power of Christ over all human systems, and the necessity for letting that power be displayed by all followers of Him in greater aggressiveness in living and proclaiming the gospel. The power of the Lord in His Word was manifest among us, and we know that that Word shall not return unto Him void. C. MELLING

Tunbridge Wells, Silverdale Hall.—We had a happy time of worship and service in celebration of our second Anniversary. Bro. Eric McDonald gave us pleasure in serving us for the week-end. On Saturday, November 6th, we opened our social gathering with tea at 4.30 and in the evening various items were contributed by several members. Bro. Hilman, of East Grinstead presided.

We had the joy of the East Grinstead Brethren, together with presence of their Bible Class, also a goodly number of our Bible School, parents and friends to hear the splendid message our Bro. McDonald gave.

On Lord's Day, a very inspiring time was spent. Brethren from Kentish Town cheered us with their presence. Our Brother held the Bible School enthralled with his interesting object lesson of Paul's sailing from Caesarea to Rome, and his powerful proclamation of the Gospel will not be forgotten for a long time. Our humble thanks to our Heavenly Father for these times of refreshment.

D. GILLETT.

Armadales.—On Sunday evening, October 24th, Sister Robert Blair, after an illness of some three months, passed peacefully to her rest at the little village of Woodend, Armadale, West Lothian. Sister Blair, nee Jeanie Lees, was eighty-five and died in the home she came to as a young bride, more than sixty years ago. Sister Blair had been declining in health for just a short time before she was confined to bed. During her last illness she was lovingly and tenderly cared for by her devoted daughter-in-law, Mrs. John Blair. Sister Blair was a member of the Church in Armadale from her immersion. Possessing a fine soprano voice, on Lord's Days she used her gift as a noble channel of praise to her God, and Saviour. Having a healthy and robust frame, she used it as a God-given vehicle to help others who might not be so well endowed. Were any sick, anyone dying, Sister Blair was there to assuage grief and help the stricken, and those who needed help never sought it from her in vain.

The writer can bear testimony to Sis. Blair. She was one of the most unselfish women he has known. Self-sacrifice for the good of others was her life's motto.

To the people of Woodend, she was in truth a 'mother in Israel.' In spite of all her rather sordid experiences, Sister Blair never lost her faith in her fellow creatures. Because of that Sister Blair had the real Christian optimistic spirit. Whether introducing a new life into the world, or smoothing the pillow of one passing out, Sister Blair had the right word at the right time, and now she has passed on to higher service.

Bro. Albert Winstanley officiated at the funeral, paying fitting tribute to one whom he had known only recently. Now our Sister sleeps. The mortal remains are now covered by the kindly Mother earth, the spirit having returned to God who gave. May we who remain press onward and upward, that in the great reunion, we may meet with those we loved here below.

H. CLARKSON.

Blackridge.—It is with grief that we report the death of Bro. James McCallum. His mortal body was laid to rest in Woodbank Cemetery, Armadale, on the 10th November. The service was conducted by Bro. Albert Winstanley and Bro. William Steele. His age was sixty-four years. Many of the brethren from the surrounding Churches were present to pay their last respects to one who has been a faithful member of the Church in Blackridge. Of a quiet and unassuming disposition, the Church was his first consideration on every occasion in his life-time connection with it.

His absence will be felt by each one of us. We sympathise deeply with those who are left, his wife, and son John, and daughter Jean, who are faithful witnesses, and who wait upon the Lord.

Our prayer is that they may be granted comfort and consolation, and find grace to help them in this time of deepest need.

J. KERR.

Blackridge, West Lothian.—The Church here has suffered a grievous loss in the passing of Bro. James McCallum, who died on November 8th at the age of sixty-four years. Baptised over forty years ago, he has ever been an example of steadfast faithfulness to the Lord Jesus Christ. For years, he has been precentor for this assembly, and his place will be hard to fill. Though he never preached, or taught in public, his life was a bright testimony for the Saviour. He was ever ready to converse on heavenly things, glad to speak a word for Jesus. He loved the Church. He did not believe in missing a meeting for any cause. This loyalty to the assembly was very evident during four months of illness. Continually, he spoke of his desire to "break bread" with the saints. He longed to be back in his place, leading the Church in the songs of Zion. He had a child-like trust in God. His unselfishness was shown in constant consideration towards those who lovingly nursed him. Though often in great pain, he never complained. He said: 'How little this is, compared to what my Saviour suffered for me.' As the end drew near, he spoke with conviction of the keeping power of Jesus, saying, 'I shall be in safe hands.' Thus his life ended, as it had been lived, with unshaken trust in God.

Sister McCallum and the family have the sincere sympathy of all who know them. We pray that God will sustain them with His rich grace. We sorrow not as those who are without hope, but look toward that future glad re-union in the Father's home of love.

On November 10th, services in the house and at the graveside were conducted by Bro. Will Steele and the

writer. The large number of relatives, friends, and brethren who gathered was some measure of the high regard in which our brother was held.

A. E. WINSTANLEY.

Glasgow, Hospital Street.—One of our elderly sisters, Mrs. Skimming, has sustained a severe loss in the death of her husband, Mr. Jas. Skimming, in the Law Hospital. Mr. Skimming has been in indifferent health for some considerable time, and a few years ago they removed to Kirkfield Bank, near Lanark, where the purer air greatly helped his health. His death came suddenly, and he was laid to rest in Lanark Cemetery, on Thursday, November 4th, the services being conducted in Murray Chapel, and at the graveside by Bren. A. Gardiner and A. Gardiner, Junr.

To our Sister Skimming and her family we extend our deepest sympathy and commend them to the loving care of our Heavenly Father in their hour of sorrow.

A. B. MORTON.

Portnockie.—It is with great sorrow we report the death of a well beloved and esteemed member, George Wilson, who died suddenly on Sunday, November 7th. He was seventy-one years of age and had been in membership with us for forty-nine years. During the last seven years of his life—the latter two years of which he was blind—he has been a lesson to all for his patience in the face of continuous suffering. A staunch and loyal Christian, of a very quiet disposition, he was ever present at the Lord's table, but only through his great courage and the support of his family.

The funeral took place on November 10th, the service being conducted at the house by Bro. John Wood, and at the graveside by Bro. John Mair.

We commend his wife, sons and daughters, to God and trust they will find in Him their strength and stay. We pray that this sudden separation and sorrow may lead those of his family who have not accepted Christ as their Saviour to do so.

M. MAIR.

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