

The Scripture Standard

'What Saith the Scripture.' (*Rom. iv. 3.*)

VOL. II. No. 2.

FEBRUARY, 1936.

Spade Work.

'ISAAC digged again the wells of water, which they had digged in the days o' Abraham, his father; for the Philistines had stopped them dter the death of Abraham; and he called their names after the names by which his father had called them.'

(*Gen. xxvi. 18.*)

These old time stories are pregnant with lessons for the present day. A hot summer with drought helps us better to understand the necessity of a good water supply in the East. The ancients knew this, and by digging deep wells provided for times of drought. Recent discoveries reveal an ancient civilisation with wonderful arrangements[^] for the comfort and welfare of the people. The excavations and discoveries made have been aptly termed, 'Digging up the Bible,' for they all confirm that Book, proving it 'true in history and in fact;' and overthrowing the theories of its critics.

The Philistines, ever the enemies of God's ancient people, invaded the land, and, desiring the destruction of its inhabitants, filled up the wells, thus stopping the water supply. Had they known modern *civilised* methods of warfare they would have adopted the easier and more effective way of poisoning the wells.

Isaac was a *restorationist*, and 'digged again the wells' of his father, giving them their original names. God has bountifully provided for the spiritual as for the material needs of man. There are in the spiritual realm 'wells of salvation,' full of 'living water,' at which the burning

thirst of the soul can be quenched; the water that Jesus gives, 'a well of water springing up into everlasting life.' Myriads of earth's sons and daughters, of all colours, in all lands and climes, can sing:—

**'I came to Jesus, and I drank of that life-giving stream,
My thirst was quenched, my soul revived,
and now I live in Him.'**

But in the spiritual, as in the material world, there has ever been those anxious to prevent the people from sharing the bounteous God-given supplies.

Priests and others, like the Philistines, have conspired to fill up the wells, and as far as possible, to stop the flow of that 'pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.' If not succeeding in entirely stopping the well, they have befouled it with their musty doctrines, traditions, rites, ceremonies, and creeds. The people in dark dry ages, groaning beneath the tyranny of priestcraft, had a burning thirst that was not satisfied with the muddy water pressed upon them.

Truly then, as in many places now—

**'Far and wide, though all unknowing,
Pants for Christ each mortal'breast;
Human tears for Christ are flowing,
Human hearts on Christ would rest:
Thirsting, as for dews of even,
As the new-mown grass for rain,
Him they seek, as God of Heaven,
Him, as Man for sinners slain.'**

The *Reformers* were mighty excavators, working hard and bravely, in

constant peril, throwing out of the well a lot of Roman rubbish, but leaving much sand of human tradition still in. Then came the *Restoration Pioneers*, who cleared out the sand, thus allowing the pure unadulterated stream of primitive Christianity again to flow freely. For considerably more than a century, vast multitudes have delighted to quench their soul's thirst at this clear well.

But as with ancient Israel, 'All that generation were gathered unto their fathers; and there arose another generation after them, which knew not the Lord, nor yet the works which He had done for Israel . . . they turned quickly out of the way which their fathers walked in.' (Judges ii. io, 17.)

In our generation, in the name of scholarship, science, higher spirituality, the old wells are being filled up with rubbish, most of which other religious bodies have proved worthless and scrapped; and the Churches are described, by those who should know, as 'stagnant and sterile.'

Of the Churches generally, 'Rev. J. Thomas, M.A., says, 'The deadness of the official denominations to-day, of the official machine, and of official Christianity generally, has become proverbial. Everybody is complaining of it, and I have, no hesitation in declaring that this sceptical departure from the essential truth of the Gospel is the root cause of all the mischief.'

Sermons are delivered with no Scripture in them, preachers not realising that it is not their thoughts, but the Word of God alone that can give life, convert and save the soul.

Prayer is often a mechanical performance, God's blessing being asked in 'a printed prayer or two.' Many will agree with Hugh Redwood, when he says: 'God must be weary of parchment prayers offered in golden caskets; a few broken words and a tear to Him, are greater treasures by far.'

Praise, instead of being 'melody in the heart,' expressed by 'lips that make confession to His Name,' is now often a weary performance in

which only the organ and trained voices take part. Churches once noted for their fine and hearty singing, are now almost subdued to silence.

Of course, all these matters are spoken of by some as 'trivialities,' but all great things are composed of trifles, and 'the greatest crimes that men have done have grown from little things.' History has proved the truth of words spoken by an evangelist, more than fifty years ago: 'The introduction of an organ into any of the Churches of Christ will be the first step back to sectarianism.' What a number of things quite foreign to New Testament teaching and practice have followed in its train! And in the name of courtesy, charity, toleration, and peace, we are told to stand by and do nothing to prevent the well of New Testament Christianity being filled up. Well did Alexander Maclaren say: 'There are many minds among us who began with simply catching this tone of tolerance, who have been insensibly borne along to an enfeebled belief that there is such a thing as religious truth at all, and that the truth lies in the Word of God.'

There is spade work for all. All this ecclesiastical 'wood, hay, and stubble' must be cleared out of the well. It is hard work for which we will get no human applause, but if the Master praises, what are men? And like Nehemiah and his colleagues, we shall need to labour in the work with a weapon, the 'sword of the Spirit,' by our side, to keep at bay those who would throw more rubbish in.

We call upon all the loyal-hearted to get a spade, to bend their backs to this good work, and to cease aiding and abetting those who would again fill up God's wells, EDITOR.

Bound Volumes of the 'Scripture Standard.'

A VERY limited number of these can be had at 3/9 each, post free. Send orders at once to A. L. FRITH, 10 POJLTON STREET, FLEETWOOD, LANCs.

The Worst Kind of Divorce.

AN ADDRESS BY BRO. E. C. HINRICHSEN.

DIVORCE suggests dissolution of the marriage tie, breaking up of the home, parting of two whom God had joined together. While that is its primary meaning, it has a secondary meaning: taking away one thing from another.

My subject falls under three heads: *a bad divorce; a worse divorce; the worst divorce.*

A bad divorce is that which seeks to get rid of the whole Bible. Some people would take our Bible and hurl it into a furnace of destruction. You say, 'Surely, that is the worst kind of divorce!' No! Because I believe the Bible will outlast all the critics. Men look around and say we could not have so great a universe without a Creator. There must be a God somewhere who created. If there is a God, it is natural that He should govern, and, if so, there must be a Book of Laws somewhere. Some doubt God, and argue that, if there is a God, there is no need for any book to find out about Him. Nature reveals all we need. We look at beautiful flowers, and conclude that God is a God of beauty. We see certain laws in operation—to me, they are the laws of God—and we know God as a God of law. When we realize the wisdom and power necessary to think out and put into operation these laws, we think of a God of wisdom and power. Nature teaches something of God, but not enough. You may study nature all your days and never know what you must do to be saved. You may ask the stars, but they cannot tell you how to live. If you do not agree, look at India, where we find fire-worshippers who burn the very flesh off their bones, and gash themselves with knives. They are taught by nature to drive out evil spirits by torturing the flesh.

These people need the Bible to teach them how to live. Go to Central Africa, and you find people who fare sumptuously every day on human flesh. These people have never seen a Bible. Nature taught them. In a temple in India, a friend of mine watched a blind woman, whose eyes were sore and mattering. She thought the idol could cure her, so she rubbed her eyes and then the eyes of the god. After she left, a young mother entered with a baby. She went to the idol, rubbed her hand on its eyes and then on the eyes of her baby. Are you surprised that so many of these people are blind? They have no Bible to teach them. In some parts of that country, all life is considered sacred, so we find vermin allowed to survive and thrive. These people need the Bible to teach them how to live. It is a bad kind of divorce that would rob us of the Book of God.

But there is a worse kind of divorce: not the attempt to rob us of the whole Bible, but certain portions of it. Some say, 'You cannot believe the first half of Genesis: it is not history. Nor can you accept the books of Job, Jonah, Daniel, a portion of Mark and of Luke, the letter of James, and the Book of Revelations.' So, they cut these out. That is a worse kind of divorce.

Such teaching comes from Church pulpits. I know people who have gone to Church, and listening to these suggestions, have been robbed of their faith. It is not for me to be hard on a man who says, 'I cannot believe,' but what right has a man to be a defender of the faith, if he has no faith to defend? what right to preach the Gospel, if he has no gospel to preach? You may give up your faith in this Book, yet you will

be judged by it. When you find in it books written by men willing to die for their faith in God, you may be sure they had good reasons for placing them there.

I believe the Bible from cover to cover. All Scripture is given by inspiration of God.' Jesus said: 'Search the Scriptures for in them ye have eternal life.' He did not say, 'Search the Scriptures, except the book of Jonah.' He believed the Old Testament, and if the Son of God could believe, I am not ashamed to say, I do also. If you don't believe it all, how can you say where inspiration begins and ends? How can we know what is man's word, and what God's? It must all stand or fall together. I have no patience with those who cut out this book or that chapter, and say, 'I cannot accept that.' Put your faith in the Book and carry out its teachings, there will come such power that no higher-critical argument will ever convince you it is wrong. Obey it and you will know it is the Word of God. Test it in your life, obey it, and God will reveal it in your own heart. 'Well,' says someone, 'If you believe the Bible, can you believe in miracles?' If God cannot work miracles, He is not God, He is not much more than I am. I do not think God would work useless miracles, but if there is a purpose to serve. He can do it. 'Do you actually believe Jonah was swallowed by a whale? Do you really believe Balaam's ass spoke like a man?' I can believe that. I don't think it is harder for an ass to talk like a man than for a man to talk like an ass.

Another asks, 'If you believe it, can you explain it all?' If I could explain everything I would think it had not been written by One greater than I am. When I find passages that transcend reason, instead of causing me to doubt, it assures me it was written by someone with a greater intellect than mine; and I know that *that* some one is God. You may ask questions I cannot explain, Take electricity, a very ordinary thing, yet the greatest

scientist does not know what it is. We accept the fact though we cannot explain the act. I go into the country and see pigs, rabbits, horses, sheep, cows, all eating the same green grass. Can you explain how the same grass produces on a sheep's back, wool; on a pig, bristles; on a cock, feathers; and on a rabbit fur? I cannot explain it; nor how a black cow eats green grass and produces white milk. There are many things I cannot explain. I don't know how you catch up the message I am giving. You may talk about a nerve which picks up the sound, it is a miracle that you hear my voice and distinguish sounds. You talk about the optic nerve by which we see different people. How God could have made so many different people, with different faces, I cannot comprehend. You never find two alike. You say there are twins. No, they are different; ask mother! I don't know how there are so many millions and no two exactly alike. It is a good thing we can distinguish between people; otherwise some men might take home other men's wives. If in this material world so many things cannot be explained, why should I be surprised if in the spiritual realm there are things I cannot explain. The spiritual is bigger and better, and I expect to find many secrets. That is what God has said, 'The secret things belong unto God, but those things that are revealed belong unto us and our children for ever.' God has secret things. Many people instead of attending to the part of Scripture they can understand are concerned about explanations of difficult parts. I am glad that when God gave the New Testament he did not use mysterious language; it is crouched in the plainest terms. 'Repent and be baptized every one of you.' There is no mystery about that. Obey what you can understand and don't worry about what you cannot understand. God's Holy Spirit will become your Teacher and explain the deeper things of God; but He will not do so until you obey.

Now let us proceed to the worst kind of divorce—not an attempt to rob us of the whole book, nor of certain books and chapters, but to rob us of certain texts and portions of texts. —Preachers and teachers finding a text which proves them all wrong, act as though the text did not exist. It is cut out of the Book, so far as their lives are concerned. Let me use baptism as an illustration. Many of you have never heard a sermon on this text: 'Therefore we are buried with Christ by baptism into death.' *'We are, buried.'* To so many preachers baptism means sprinkling a little water on a baby's face. The Bible says, 'We are buried with Christ by baptism.' If they don't bury the candidate, when baptised, how can they preach on it? It proves immersion to be right. Take another text. 'Eight souls were saved by water, the like figure whereunto baptism doth now save us.' How many sermons have been preached to show that baptism does not save. It is cut out. You never hear a sermon on it. It is too clear and definite—so it is cut out. Have you ever heard a sermon on this text, 'He that believeth and is baptised shall be saved.' I have heard evangelists who preached, 'He that believeth shall be saved.' They cut out the rest. Jesus said, 'He that believeth, *and is baptised* shall be saved.' The words 'and is baptised' are cut out. They divorce a portion of the text from the context. Have you ever heard a sermon on 'Why tarriest thou? arise and be baptised and wash away thy sins calling on the name of the Lord?' You have not. There is no way of twisting that text. It is not my opinion, but what the Book says. People labour to prove that it has nothing to do with salvation. There is the text 'Repent and he baptised every one of you in the name of Jesus Christ for the remission of sins.' Have you heard a sermon on that? No! they cut it out. Here is the trouble—they cut out God's commands, which the Head of the Church

links with salvation, with the giving of the Holy Spirit and remission of sins—all connected with the blood of Jesus. Yet they cut it out,' I cannot justify that. If they can cut out immersion, I could cut out faith, repentance, confession, and the Lord's Supper.

What is the good of the Bible, if I may come in my way and others in their own ways? We *must* come in God's way. We can, if we just do what the Book says. I look upon it as God's Word. If there is little spiritual life in the Church or in Christians, it is because we are not true to the Book. We *say* we follow Christ, but we do not. We say we believe the Bible, but do not obey it. I wish to develop within you a deep respect for the Word of God. If only I could do that you would not cut the Word of God to pieces. In the last book, we have Warnings against adding or taking away from the words of the Book. (Rev. xxii, 18-19).

Do you know why we emphasize baptism? Because we are afraid to take it away, from the Book. People wonder why we don't have infant sprinkling. We are afraid to add: it is not anywhere in the Book. It was started by man, not by Christ. I know this teaching is not popular. I know some of you are criticizing. When I cannot preach it, I hope I shall have the grace to give up preaching. If we depart from the Word of God here, we shall be apart from the God of the Word over there. God did not give the Book to be cut to pieces to suit ourselves. He gave it as His guide from earth to heaven. If we depart from the book here, we shall have to go there apart from God. Do you know why we hate death? It is because we cannot stand apart. Many people dislike partings. The time will come when the disobedient must part from Christ and from God for ever. God does not want these partings.. God wants father and mother and the children all to live in harmony with the Book, so that they may become members of

the one Church, united in time and eternity.

A woman had a son who was a worthless, godless scamp, going into every kind of sin. She persuaded one of the preachers to speak to him. As a result, he left home, and went off where he could sin without rebuke. The first week he was there, he was involved in an accident, and his dead body was brought back to his mother. She did not deceive herself, she knew Jesus had said, 'Ye shall die in your sins, and where I am ye cannot come.' She arranged for the burial service in her home; As they went to carry out the coffin she tapped on it and said, 'Good-bye! You must go to your own place and I to mine.' That poor mother felt the parting had come. I think of that great day when Jesus will say, 'Depart from me all ye workers of iniquity.' Why don't you accept Him, and help to bring your friends to Christ? Will you help in this 'Back to the Bible' campaign, accept Christ, surrender to Him, and serve Him?

In view of the fact that Bro. Hinrichsen will remain in this country for some time, and will be repeating his addresses, and in deference to his expressed wish, we have decided to cease publication of them.

Next month, we shall give an address by Bro. W. D. Campbell, on

'THE WEDDING GARMENT.'

From the Treasurer.

IF any readers have not received copies, receipts for money sent, or requests have not been attended to, kindly send me a post card.

Much of the mail came during the Xmas and New Year rush, many details required attention, and it may be that some have been overlooked.

A.L.F.

Book Review.

When the Church was Very Young, by Ernest G. Looseley, B.D., published by Geo. Allen & Unwin, Ltd, London, 3/6 net.

Mr. Looseley, a Methodist minister, has, in this book, come near to the position taken by Churches of Christ in this country for over a hundred years, proving again that Christian unity can only be achieved on the New Testament basis. A few quotations must suffice.

'We commonly use the word *Church* in a sense in which it is never used in the New Testament. "Which Church do you belong to?" We ask, and in reply we may be told "the Anglican Church," "the Presbyterian Church," or "the Methodist Church," and so on. But in the New Testament the *Church* means either the whole body of believers in Christ, or the local congregation which was part of the whole body. It never denotes any section diversified from the rest in belief or practice.'

On organisation, Mr. Looseley says: 'As He had once sent them forth without purse, and wallet, and shoes,' so now He sent them forth again without the equipment that the Church has found so necessary to its work: and as on that earlier occasion the apostles confessed that they lacked nothing, so now let us admit that the vast organisation we have gathered round ourselves belongs to the category of the unessential and that **WITHOUT IT THERE COULD STILL BE A CHRISTIAN CHURCH EFFECTIVE AND VICTORIOUS.**

Mr. Looseley gets a bit astray on the *ministry*. He speaks of the election of the first deacons as an 'opportunist step.' 'There is,' he says, 'no suggestion in the story that a new order of ministry is being created, which will be binding upon the Church from time onwards, and without which no Church can claim to be properly equipped.' Has Mr. Looseley forgotten that, years after, Paul stated the qualifications for

deacons in 1 Timothy 3 and that his letter to the Church at Philippi is addressed 'to all the saints in Christ Jesus which are at Philippi, with the bishops and DEACONS'? Also, in the Methodist Church, to which Mr. Looseley belongs, they still have their 'Poor Stewards.'

One other quotation, 'The teaching of Jesus, is the Word of Life for the new Way of Life, and unless the hope, still widely cherished for a better and happier world is to remain for ever unrealised, we must preserve for ourselves, and proclaim to mankind the teaching of Jesus. There is no other message that will meet the world's need.'

A useful book, but the price, 3/6, will, we fear, curtail its circulation.

A.L.F.

Bible Readings.

OLD TESTAMENT.

Isa xi HERE is a prophetic message of 1-11 comfort to those who should afterwards dwell in captivity; and of

encouragement for those whose dependence is upon the enduring character of the Word of God. But the burden of the message is that a greater deliverance lies far in the future, heralded by a solitary voice, that of John the Baptist, as indicated in Matt. iii. 3. Yet the comfort and salvation which God had prepared, despite three thousand who accepted deliverance, was largely spurned by Jerusalem. The beauty of the concluding passage of this lesson (n v.) is only equalled by the greatness and love of the Shepherd who laid down His life for the sheep.

Psalm Satan, in the temptation of Jesus, x1 quoted verses n-12 and suggested

that Jesus should put the declaration to the test. Jesus refused, declaring that no one had a right to put God and His Word to the test. Jesus did not say that the passage had no application to Himself. Whatever preliminary reference it may have had, we can assuredly take it as prophetically applicable to the Saviour. Of whom could it be so appropriately said, 'He dwelleth in the secret place of the Most High'?

Isa xi The earthly connection of the 1-10 Messiah with the house of David

is here foreshadowed. To no other could be applied the characteristics of not judging according to what is seen, nor reproving according to hearing. Jesus knew what was in man, and had no need that any should tell Him. No one but the Lord could smite the earth with the rod of His mouth; or with the breath of His lips slay the wicked. This is but an echo of 2 Thess. ii. 8. The applicability of the psalm to Jesus is further emphasized by the fact that unto Him shall the Gentiles seek. In the wondrous providence of God the Gentiles have sought Him, upon whom the Spirit of the Lord has rested mightily.

Isaiah Chapter lxi. of this prophecy finds lxili. its fulfilment in the coming and 7-19. work of the Saviour. Chapter lxiii. suggests proclamation of the Gospel. This chapter surely suggests the 'day of vengeance of our God,' which is also the day of salvation for those who love His name, and look for His appearing. The only parallel and explanation of this prophecy is Rev. xix. 11-18. While He comes to take vengeance on them that acknowledge not God, and obey not the Gospel, He shall then be glorified in His saints, and admired in all them that believe.

NEW TESTAMENT.

The herald of the Saviour was a Matt. iii. rugged figure, fitted to stir the imagination. His message was a staggering one to the Pharisees and Sadducees, as he thundered, 'Think not to say, we have Abraham to our father.' Their standing before God hinged on the fleshly relationship to Abraham (Gen. xvii. 12.) The same message given to Nicodemus by the Saviour was 'Ye must be born again, of water and the Spirit.' The old order was passing and relationship to God could no longer be by fleshly relationship, but by a new spiritual relationship. Before John stood some who would partake of the baptism of the Holy Spirit at Pentecost; but also some who refusing the call to repentance would be baptised with the fire of judgment.

Matt The temptation of the Saviour

1:17 began with his body then his soul (or life-power) and lastly His Spirit. Our first parents found temptation come to them in the reverse order. There is a prevalent idea that temptation can be warded off by quoting texts. Jesus quoted the texts not as a charm to ward off evil but because God's way of life for Him was embodied in God's Word, and He had come to fulfil it. This was God's way of life and He must walk it, as directed in the Word. Even if bread were denied, He must wait on God's will and obey His behests. He had **not** even the right to test God's promises, much less to worship and serve any other. Men serve where they worship. Satan said nothing of service, but this is inherent in worship. Had Jesus worshipped Satan, He would have for ever been enslaved to that malignant power. Would that we might learn from Jesus to worship and serve aright.

Matt 1:1-20 This speech on the Mount is full of moral teaching, so high that few ever reach it. While the multitudes gathered around Jesus spoke to His disciples. Those who are subjects of the Kingdom are contrasted with the proud in spirit, the unrighteous, the impure, the war-makers. The character and privileges of His followers, their responsibilities and risks are set forth, to preserve a degenerate, and enlighten a dark world which is ready to perish. It is possible to be a light within a dark lantern. Their light must shine abroad that men may be influenced for God.

He came to fulfil the law which had been a yoke which the people had found it impossible to bear (Acts xv. 10). He accomplished what was foretold in prophecy, *Lo, I come to do thy will, O God.'

Luke 4 Children were admitted to the 16-30 synagogues at the age of five; and attendance was obligatory at thir-teen. The Saviour had thus attended its services, and may on many occasions have read the Scriptures. Here He chooses Isa. lx i. 1-2., but it is noteworthy that He leaves out the passage, 'And the day of vengeance of our God.' Why? Because had He included it, He would not have been able to say, 'Today is this Scripture fulfilled.' The day of vengeance only tarried

a little. That a prophet is not accepted finds immediate and pointed illustration when they rush Him out of the synagogue that they might cast Him to death from the brow of the hill.

Modernism found Wanting.

THERE are welcome signs that religion is recovering something of its ancient power and attractiveness. For one thing, it is shedding many vain speculations which have overlaid the simplicity and severity of the Gospel. I heard Dr. Hutton, some time ago, in public, say that he had discovered that a man cannot be a gardener and a modernist. Now I find that Dr. Fosdick is declaring that modernism is not enough. Dr. Fosdick's writings have been a help to all sorts and conditions of people, but he has stoutly maintained the modernist's standpoint. Three years ago I heard him preach a mighty sermon on the Christian life, but it lacked any guidance as to the power by which alone such a character can be produced. For nine months Dr. Fosdick has been laid aside by illness, and on his return to his pulpit he told his congregation that the Church must go beyond modernism, since that was no kind of religion to speak for the Eternal or to claim the allegiance of the soul. Modernism, said Dr. Fosdick, had been too much pre-occupied with intellectualism; it had become too sentimental, ignoring the judgments of God; it had been vague about the central verities of Faith; and had lost its ethical standing ground and its power of moral attack. What he openly declared many others are discovering. This is the time when with renewed confidence we should preach Jesus as Saviour and Lord, and when all who know and love Him should work to spread the tidings of His coming.—*Joyful News.*

'WHEN' the Son of Man cometh, shall He find faith on the earth?*

A Warning to the Church.

MR, HUGH REDWOOD has plainly warned the Churches of this country that they are fast losing the opportunity of turning the heart of this people to God. I understand that he is discouraged by the indifference and even the opposition with which his warnings • have been received, particularly from Methodist preachers. If that be true it is a very sad commentary upon the conditions of our Church. For things are not well with us. Congregations are not increasing: our services are voted dull: the message of the pulpit is said to be uncertain. Yet at the same time there are Churches which stand out in vivid contrast, Churches with crowded congregations and eager hearers. And there are Mission rooms, belonging to none of the greater Communion, which go their way unaffected by prevalent conditions. In each case these places of worship are those where the preachers have gone back to fundamentals. Mr. Hugh Redwood is right in saying that our supreme need is to make room for Christ Himself in our Churches, and not let Him be crowded out either by choirs, or bands, or cinemas. Rightly understood, we ought to endorse the sentence in which he sums up matters, 'I believe we have come to a pass in which (save for congregational singing) we have only room for prayer and the simple Gospel.' Rightly understood, I say, for the simple Gospel is both the power of God unto salvation and the introduction of a new and diviner world order.—*Joyful News*

Nyasaland.

THE English school building at Namiwawa will be opened early this year, the Government having given permission. Bro. Ronald, in a letter received on December 21st, says, 'My difficulty is to find money to buy school material mentioned by Director of Education. I ask you to consider this. As you knowj-the school is Smother side of

our religious mission, therefore, please remember the teachers to be supported by you.' This letter, dated December 6th, did not reach me until December 21st. Yet the God to whom our black brethren make their requests known was already preparing an answer, for on the Thursday before the receipt of the appeal a visitor called, and before leaving handed me a cheque which will be devoted to the school needs. £5 has been despatched and a similar amount will be sent during January. God is wonderfully good. On other occasions, money needed specially has come in just as providentially. The school will need maintenance, and additional subscriptions Will *be* required. I believe that brethren orily rided to know of the requirements and they will supply the funds. There have" been ho new subscribers since the Motley conference. This is a feature we would like to see altered, for the change was hoped to improve the finances, good as they have been.

A very beautiful and large prayer-house has been opened at Ulumba, Zotifiba District. At the Nalikukuta stream there is a large pool. Here Bro. John Malembo preached and Bro. Ronald baptised twenty-one persons who, with the seven restored, were added to the Church. Apparently, the prayer-house was not large enough to hold the crowds that wished to attend the service, and one meeting was held for visitors only, not, members, the second meeting was for members only. The number gathered to hear the Gospel was about 1,670. Three Chiefs spent the whole day here, these being Chief Lambulila, of Ayawo tribe, Criief Kachenjoramarija and Chief Chamanga, of Anyanja tribe. Bro. Mbulaje Katuiiga had a band of singers, boys and girls* Who sang very nicely a number of hymns. Everything was done to the glory of God. Such work as this in Nyasaland calls for our enthusiastic support by prayer and contributions.

. I gratefully acknowledge receipt, oh December 27th, of ten shillings from 'A Friend,' post-mark Glasgow.

W. M. KEMPSIEK.

'COME unto me, all ye that labour and ate heavy laden, and I will give you rest. Tak§ my yoke upon you, and learn of me; for I am meek and lowly in heartj and ye shall find rest unto your souls. For my yoke is easy, and my burderi is light.'

Is there a future for the Churches of Christ?

THIS question is asked and answered by the Editor of *The Christian Advocate*, as follows:

'I say, without hesitation, that the future holds no place whatever for a body of ten thousand souls which is nothing more nor less than a denomination among denominations.'

C.A., Jan. 3rd, 1936.

This is a striking comment on the efforts of the past years, with college-trained preachers, instrumental music, forward movements, world conventions, frantic efforts to stand well with and be like other religious bodies, and the claim that we are thus better able to play our part and increase our witness.

Well does the C.A. Editor say: 'We must recapture not only the zeal, but the vision of our fathers in the faith, who went out from their communions, scarcely knowing whether they went, excepting that they followed the light of the plain teaching of the New Testament.'

This is what *The Scripture Standard* exists to plead for, and we are pleased that others are coming into line with us. Only when we get back to where our fathers stood, and are guided in all things, as they were, by the Scriptures, shall we play the part for which the Restoration Movement came into being, viz., to plead for a **COMPLETE RETURN TO THE FAITH AND PRACTICE OF THE CHURCH OF CHRIST AS PERFECTED BY THE APOSTLES.**

EDITOR.

The Greatest Gift.

WHATEVER I may think of the pursuits of industry and science, of the triumphs and glories of art, I do not mention any one of these things as the great specific for alleviating the sorrows of human life and encountering the evils which deface the world.

If I am asked what is the remedy for the deeper sorrows of the human heart: what a man should chiefly

look to in his progress through life as the power that is to sustain him under trials, and enable him manfully to confront his afflictions: I must point to something very different, which in a well-known hymn is called 'the old-old story,' told in an old Book, and taught in an old, old teaching, which is the greatest gift ever given to mankind. W. E. GLADSTONE.

News.

Blackpool.—Bro. Crosthwaite laboured with us for two weeks in November. The day he arrived a sister was taken to hospital, and passed away some days later. Being connected with so many in our small assembly, this hung over us like a cloud. Nevertheless, in the circumstances, good meetings were held, and a series of fine addresses were given. Bro. Crosthwaite loses none of his power for clear and forceful Gospel preaching. Many of us were strengthened and encouraged, and made to feel our every effort was worth while. We look (D.V.) to another visit, and pray Bro. Crosthwaite may long be spared to use both voice and pen in the service of the Master. A.L.F.

Brighton.—As a result of faithful services in preaching, we rejoice in the addition to the Church of the wife of Bro. J. Batchelor. Bro. A. C. Hill (Evangelist) and the local brethren have been untiring in their efforts throughout the year. Praise must be given to the Sisters for help given at the Women's gathering on Wednesday afternoons, the closing session of which was marked by a social. Sister J. W. Murray presided, a programme of singing and recitations was given, with addresses by Bren. A. C. Hill, F. Huggett, and E. T. Thorpe, E.W.P.

Slamannan District.—The Annual Social was held in Slamannan Meeting Place on New Year's Day. Brother Wardrop presided over a large representative gathering, and after wishing the compliments of the season, spoke on the subject of 'Steadfastness,' exhorting the brethren to loyalty and devotion; to take the Bible as the only security against the modernist and scientist. The Bible, he said, had been attacked in every age, but it was like that wall of

which the workmen said when he was asked why he built it the same breadth as height, that when it was pushed over, it would still be the same. We have been left a noble heritage, and if we are to make progress, it must be in harmony with the Divine standard.

Bro. John Anderson, the first speaker, taking up the spirit of the chairman's remarks, said the responsibility for our progress rested with the individual member of the Church, not with committees which were very much in use at the present age. In looking back, every period was thought to be worse than another. At the very beginning of our Christian life, we need character, soundness in morals, and intelligence, so that we can give a reason for our hope; we must also have deep convictions, for the salvation of the world. We are like the machine, if it is not perfect in all its parts it cannot do the work that is expected. What is the use of a dead faith?

Bro. McKerlie intimated that he had received a cablegram from his father and mother wishing Christian greetings, for 'auld lang syne,' to the brotherhood of Slamannan district. This was received with applause. Speaking on the subject of 'God's Unspeakable Gift,' he outlined the necessity for the touch of human sympathy, that values were enhanced by coming to Jesus, and the beauty of nature seen to more advantage. The human heart yearns for something higher than even the comfort of life. Love and sympathy are needed, and a kindly word spoken to those we visit.

Bro. Crosthwaite, who spoke last, delivered a very forcible address on, 'Occupy till I come.' It was not what we wanted that was best for us: the crowd that followed Jesus expected Him to manifest His power, but they were disappointed. The kingdom was not earthly, but spiritual. The idea in the parable was 'Do business till I come,' to be faithful stewards. We cannot surrender anything but our own will. The boy, when asked if his father was a Christian, replied: 'Yes but he is not working at it much.' This is our greatest drawback in the Churches, no business could exist by some of the methods adopted by Church members.

The meeting was interspersed with solos, duets and part singing by brethren and sisters from the Churches. Altogether we spent a very enjoyable day.

J. SNEDDON, DIS. SEC.

Obituary.

Blackburn.—We deeply regret the passing on December 10th, 1935, after a few days illness, of a valued and faithful member, Bro. William Minshull. After about twenty years in Canada, where he fellowshipped with the Church at Winnipeg, he took up membership at Blackburn in April, 1933. The Church will miss him, as he was a constant attender, and always well in time, at the meetings. Although seventy-three years of age he was always in & youthful frame of mind, humble and genial. An example worthy of imitation by all. Canada and the friends he had made there were dear to his heart to the end. We especially extend our sympathies to Brother and Sister Eabom with whom he had a happy home life; to Brother and Sister Howarth for their patient services; to Mr. and Mrs. Butterworth and Gordon, of Canada, with whom he lived for over twenty years, and of whom he always spoke in loving terms; and to the Church at Winnipeg where for many years he had such happy fellowship. All these will keenly feel the parting, but we grieve not as those without hope, but look forward to the great triumphant resurrection morn.

The service at the Chapel was conducted by Brother Slater Wilson, and at the graveside by Brother Baxter. H.w.

Blackpool,—The Church has suffered further loss in the passing of Bro. Leonard J. Denton. Formerly with the Christadelphians, he attended our meetings for a long time before being received into fellowship just over a year ago. His wife was immersed about two months previously. Our Brother had been in failing health for upwards of three years, and was only able to be with us once at the Lord's Table after becoming a member of the Church. He was visited regularly, and was cheerful and hopeful, longing to be able to attend the meetings. He had strong convictions as to the responsibility of being a Christian, and what membership in the Church involved. He passed away on December 20th, and was laid to rest on the 24th, the services at the house and graveside being conducted by Bro. A. L. Frith. Much sympathy is felt for his widow, and we pray that she may find grace to help in this time of need.

Doncaster.—We deeply regret to report the sudden passing of our esteemed Sister Mrs. Longhorn, who fell asleep in Jesus in the early morning of Lord's Day, December 22nd. She retired to rest in normal health on Saturday night, but a sudden heart attack brought to an end her earthly pilgrimage. Joining the Church about fifty years ago, Sister Longhorn has throughout her life proved a loyal and devoted member, and a true follower of Jesus Christ. A woman of quick understanding and large sympathies, she spent her days in useful, helpful service, and many can testify that they could always turn to her for sympathy, advice and help. She was a Christian of the truest type, loyal to the Church, to Christ, and to His Word, and never wavered in her attachment to our plea. We are grieved the Church has been deprived of so fine a member, but our loss is tempered by the knowledge that, having served her Lord so faithfully, she is now forever with the Lord.

Our deepest Christian love and sympathy is extended to Bro. Longhorn, and to the family, and we continue to pray that they may be sustained and strengthened, as in the coming days they realise their loss.

Bro. Longhorn and family are very grateful for all the messages of love and sympathy they have received from the Brethren, and would assure all that their words have cheered and encouraged them in their time of bereavement. J. GARNETT.

East Ardsley.—We record with deep regret the passing of Sister Mrs. Aveyard on December 25th, 1935, after a long period of illness and infirmity. Immersed into Christ on April 10th, 1920, she had been for nearly sixteen years a loyal and consistent member of the Church here. Prevented from meeting with us during the last days of her sojourn here she was always remembered at the Throne of Grace. We shall always think of her as gentle and patient amidst hardship and suffering. The services at the meeting-house and graveside were conducted by Bro. J. Holmes, who reminded us that our sister 'sleeps in Jesus,' and commended the bereaved ones to His gracious care. T. HARDY.

Wigan, Scholes.—The Church has suffered great loss by the passing of Bro. Dugald Tait. He had been ill for some weeks, and died on November 28th, 1935, aged sixty-six years.

He was born at Tarbet, Lock Fyne, Scotland, and up to the age of twenty-five was a member of the Roman Catholic Church. At that age, he took advantage of an indulgence granted by the Pope, allowing Roman Catholics the privilege of reading the Bible for themselves for a certain period. As he studied the Word of God he found the teachings and practices of the Roman Church far removed from those of the Bible, and he left that body to join the Churches of Christ in Wigan. For many years he was a faithful member of the Church at Rodney Street, where he studied in preparation for teaching and preaching under the late Bro. Lancelot Oliver and others.

During a difficult period in the work of the Church at Scholes, Bro. Tait left Rodney Street and joined Scholes for the purpose of helping that Church. He was in turn, teacher of the Young Men's Bible Class, Superintendent of the Sunday School, and Elder of the Church. He was a regular preacher of the Gospel and an active worker on various committees connected with the Wigan District Churches. Indeed, it may be said of him that his life from his conversion was given to the study, of the Word of God and in the service of the Churches of Christ. He was a faithful expositor of the Word and defender of New Testament principles. His gentle, steadfast Christian character made him beloved and esteemed not only by his own brethren in the Churches but by others in various denominations.

The funeral service was held in the chapel at Scholes on Tuesday, December 3rd. There was a great congregation, representative of all the district Churches and others. Brethren W. T. Barr and J. T. Marsden, elders of the Church, conducted the service, Bro. Barr reading the ninetieth psalm and offering the prayers, and Bro. Marsden speaking brief but beautiful words on the life and love of our departed brother. The hymns sung were 'Some day the silver cord will break' and 'The sands of time are sinking.' Bro. Marsden carried out the last rites at the Cemetery.

The Church at Scholes and the district Churches already feel Bro. Tait's passing very keenly. May the Lord help us who are left to be a source of comfort to the sorrowing wife and children of our late brother, and to carry on the work so faithfully discharged by him. 'Whose faith follow.'