

THE SCRIPTURE STANDARD

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

Seven Years.

THIS issue completes seven years of the *Scripture Standard*, and we are indeed grateful to God for the grace which has enabled us, despite many difficulties, to continue unto this day. That there is a real need for the *Scripture Standard*, with its witness for those fundamental truths for which our fathers in the faith stood, becomes more manifest. The drift of Churches of Christ towards sectarianism and Anglo-Catholicism increases its pace. Reports from brethren who visit some Churches, tell of disappointment and disgust at finding services more like those of a high Anglican Church than the simple soul-strengthening New Testament one.

Affiliation with the Free Church Federal Council will further quicken the pace. Officially, Churches of Christ are now one of the 'constituent denominations'; with 'ministerial and lay representatives.' No wonder Churches of Christ were received into that body by 'a unanimous vote.' Says the Editor of the *Christian Advocate*, of that affiliation: 'Fifteen years ago there would have been dozens of questions, such as, "Who are these Churches of Christ?" But no such

question was asked. We are at least known.' (C.A. Oct. 1, p. 597).

We much question the suggestion that fifteen years ago Churches of Christ were not known to leaders in the Free Churches. There is abundant evidence that they were well known, and as their Lord and Master was hated, despised, and rejected by religious leaders, so were they. Those were the days when we made real progress.

But if Churches of Christ are now better known, what are they known as? When Mr. B. F. C. Atkinson, Librarian at Cambridge University, was asked why he had not named Churches of Christ in one of his books, he replied: 'I know of Churches of Christ but thought they had become dead and liberal.' Comment is needless.

The proposals in the 'Report of Commission on Ordination,' if accepted, will further accelerate apostasy from the simple, sound, and safe New Testament position. Have you read that report? If not, do so, and compare its astounding claims and proposals with the New Testament Scriptures. Urge the Church of which you are a member to send in a protest against that which (whether

intentional or not—we impute no motives) is an attempt to create a clerical caste.

We thank God there are many, probably far more than some imagine, who have not bowed the knee to these modern Baals. Now is the time for all the loyal-hearted to show themselves valiant for the truth, and to push the battle to the gate. The Restoration Movement has been badly wounded in the house of its professed friends, and it can only be saved by earnest contention for the God-given faith.

'God requires the brave and true,
May He now depend on you?'

You can help by increasing the circulation of the *Scripture Standard*. We are grateful to all our readers and helpers, but we need more of both. We have received a number of letters expressing warm appreciation of our efforts. That there are some who criticise and speak disparagingly of our magazine we are well aware; but it is quite evident that most of these do not read it. But they do not read the *Christian Advocate*, and other official publications, and are much surprised when contents of these are pointed out.

Some profess not to read the *Scripture Standard* but give evidence that they know its contents. At an Annual Conference of Churches of Christ, a prominent leader said of the magazine which preceded this: 'I would not touch it with a long pole,' then drew a copy from his pocket, and said: 'I'll read you what it says.' There is something wrong with those who will not read both sides of any subject. We hope there are none like the Scot in England, who wrote to the editor of a newspaper, saying: 'If you don't stop putting jokes about Scotsmen in your paper, I'll stop borrowing it.'

We trust all our readers and agents will make a strenuous effort to make 1942 a record year for circulation of the *Scripture Standard*, and thus help to revive and serve the movement

for Restoration of New Testament Christianity. We are on the winning side. Evidence of this was seen in the large numbers who attended the Old Paths Conference at Hindley, and in the fine spirit and enthusiasm manifested. It was a real spiritual tonic and urge to fight on until complete victory for the old faith over the modern apostacy in the Churches is won.

EDITOR.

The Cosmic Urge.

'Against the Lord and His Anointed'

'The wisdom of this world is foolishness
with God' (1 Cor. iii. 19).

Christian, in all thy science dare
With Christ reproach and scorn to bear.
The Cross, that brings the world to
nought,

Is hateful to the Cosmic Thought,
Cast then thy pride aside,
And learn why Christ has died.

Think not this earth, beneath a curse,
An index to God's Universe:
This cosmos is not that which stood
Before its Maker, 'very good.'
Is there no demon urge
In this wild worldly surge?

Stand on thy guard, for thou must meet
Philosophy and vain deceit:
Seducing sophistries of thought
And snares from cosmic theories wrought.
Stand firm, for foes abound
On this enchanted ground.

Proud princes of the intellect,
Who Christ's atoning blood reject,
Like great Goliaths out of Gath,
Shall challenge thee to block thy path.
Stand firm, be not dismayed
By all that masquerade!

Be not entangled and enthralled
By 'Science,' falsely Science called,
By maxims, axioms and rules—
The current coinage of the schools.
They have their little day,
And sway—and pass away.

The Fundamentalist.

Churches of Christ Conference.

WE are pleased to report a good conference held at Hindley, on Saturday, November 8th. It was a real venture of faith by the Committee, and we are thankful to our heavenly Father for showers of blessings. A time of rich fellowship was experienced and many expressions of appreciation were given.

The afternoon session was attended by ninety-four brethren and sisters, with Bro. Walter Crosthwaite as chairman.

A welcome was extended to the Conference by Bro. L. Morgan, after which the chairman spoke a few well-chosen words on the theme: 'They that feared the Lord spake often to one another.'

The committee's report was submitted by the secretary, and reports of work done were given by Bren. Albert Winstanley, Philip Partington, and L. Morgan. A report from Bro. Frank Worgan was read. Reports were also submitted regarding the work in Nyasaland and the *Scripture Standard*.

The treasurer's report was accepted, and many tributes were expressed to the work done by the Committee, and at having such a grand balance.

Owing to the illness of our Sister Bailey, it was not possible for Bro. Bailey to get to the Conference, and it was agreed that we ought to relieve him of the responsibility of serving on the Committee owing to the necessity of his presence at home. This was a source of real regret.

Brethren G. Hudson (Birmingham), H. Wilson (Blackburn), and W. Jepson (East Kirkby), were invited to serve on the Committee with Brethren F. Hardy, R. McDonald and L. Morgan.

A notice of motion for next Conference was given, 'that the treasurer and editor of the *Scripture*

Standard be co-opted on the Old Path Committee.'

The next conference will (D.V.) be held at East Kirkby sometime in April.

Thanks were expressed for the work done by all for the success of the conference.

Bro. L. Murphy spoke well of the work done by Bro. Albert Winstanley while serving the brethren at East Ardsley.

Some one hundred brethren sat down to tea, which had been arranged in the Hindley meeting-house, after which the evening meeting was held in the Council School, when over one-hundred-and-twenty brethren gathered to hear Bro. W. Crosthwaite's message on 'The Original Position of Churches of Christ, and departures therefrom.' We were reminded, in no uncertain way, of the original position of our Churches, and then of the departures. The speaker was delighted to see such a good conference, proving without a shadow of doubt that we were on the winning side, and that there was a desire to get back to the original position.

The chairman of the meeting, Bro. R. McDonald, then asked for questions, and brethren were given free scope to ask the speaker for any information they required. Much discussion centred around the question of laying on of hands, and the question of affiliation with the Free Church Federal Council.

May we take this opportunity to express our best thanks to our Hindley brethren, who so unstintingly gave hospitality to the many brethren who desired to stay the night? We conclude this report with the words of a Yorkshire brother: 'The conference was a great success, and although differences of opinion inevitably arose, all was conducted in the spirit worthy of the

highest traditions of the Churches of Christ'; and speaking of the afternoon's meeting: 'Even when discussion arose, expressions were frank and forceful, yet dominated by one thought, the winning of souls.' Our earnest prayer is, that God will abundantly bless our efforts to that end, and for His glory. L. MORGAN.

Report of Committee for Conference Hindley, November 8th, 1941

Dear Brethren,

It gives me great pleasure to present to you the report of the Committee for the first time during my period as Secretary.

The resignation of Bro. C. Bailey was accepted with real regret at the Fleetwood Conference, on April 8th, 1939, and the appointment of another Secretary was left to the Committee, who honoured me when they invited me to accept the position. My humble prayer is that I have merited that confidence, and that the choice of the Committee has not been a disappointment to the brethren.

The Committee regret that Conferences have not been held regularly during the past two years owing to travelling difficulties, and the question of hospitality.

We are thankful to our Heavenly Father that the past two years have been years of much progress, many victories having been won by the power of the Gospel.

Bro. Albert Winstanley has served the Committee faithfully for over two years, and we cannot speak too highly of his services. Letters of appreciation have been received from brethren from far and near. Many are of the opinion that he is working too hard.

While not desiring to trespass on his report, we mention that the following Churches have been served by our brother: Hindley, Scholes, Ilford, Kentish Town, Bedminster Bristol, East Ardsley, Morley, East

Kirkby, Selston, Coplaw St. Glasgow, Bathgate, Slamannan, Netherfield, Wallacestone, Derby, Aberdeen, etc. We are pleased to report that many additions have been made, and we are praying for great things in the future.

Through the kindness of the Slamannan District we were privileged to have a period of service in the year 1939 from our esteemed and dearly-beloved Bro. Walter Crosthwaite. We place on record our deep and lasting appreciation of his unstinted labours in the cause of the Master whom we all love. We feel that the brotherhood do not realize to the full the work he has done on our behalf. Especially would we mention the work of training our two young Evangelists, who are a credit to him. We pray earnestly that God will spare him for many long years for His glory and the extending of His Kingdom.

The Committee sent Bro. Frank Worgan, a young brother from the Church at Hindley, for training under Bro. Crosthwaite, on April 7th, 1941, for a period of three months and more if found necessary. We have since had good reports of our brother, who had nearly twelve months training previously under a private teacher for English. So pleased were we that we have engaged him as a probationary evangelist for a period.

Bro. Frank has just concluded a three months' period of service with the brethren at Aberdeen, where he had one addition, and is now serving the brethren at Portknockie for two months. Again we pray for divine help, that the Word may be preached with power and conviction.

Two monthly missions have been sponsored by the Committee. Bro. Philip Partington has served the brethren at Nelson for four weekends, and the Secretary of the Committee has had a month's Mission at Ulverston. Both efforts have been worth while and much good has been the result.

We had an offer from our American brethren to give training to a young man from England for the purpose of Mission work. Bro. Winstanley's name had been mentioned, but the Committee felt that his services were required in this country.

A rally was held at Hindley on May 13th, 1940, which was very successful. At that meeting we had five young brethren as speakers: Bren. Albert Winstanley, Frank Worgan, Philip Partington, Alan Ashurst, and Leonard Channing.

We are delighted to be able to report that contributions have come in better than ever. The Committee have invited Bro. Allen Murray, East Kirkby, to be auditor, and he has written to say that he appreciates the invitation and gladly undertakes those duties.

Bro. Charles Bailey and Bro. George Hudson are due to retire from the Committee and according to resolution of Conference in 1938 are not eligible for re-election the two following years.

We conclude this report on an optimistic note. More than ever we are finding that the brethren are yearning for the Old Paths. Churches are clamouring for help, and with God's help and the right men we are determined they will get it.

'Say not ye, There are yet four months, and then cometh the harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.'

L. MORGAN.

Kirkby, Heanor, East Ardsley, Morley, Leeds, Liversedge, Nelson, Burnley, Blackburn, Ulverston, and Wigan.

The Conference elected Bro. W. Steel as minute secretary.

Bro. Crosthwaite was chairman. He proved the right man for the job. The heavy agenda was got through in shorter time than we had anticipated.

A real keen interest was shown by the Conference in the matters under consideration. All the Reports—Committee's and Evangelists'—were short statements of fact.

Bro. Winstanley reported on the work done at Bedminster, East Kirkby, East Ardsley, Morley, Coplaw Street (Glasgow), Aberdeen, Sla-mannan, Netherfield, and Selston. His report was concise and modest, and showed a keenness for the work he has undertaken.

Bro. F. Worgan was in far away Portnockie, so his report was read. He had spent three months with the Church at Aberdeen, and has just started a two months' mission at Portnockie—he will need a much larger sheet of paper for his next report!

The treasurer presented the best balance sheet yet. It was decided to publish it in the *Scripture Standard*. He pointed out that five more Churches had been added to our list of contributors.

The next half-yearly Conference is to be held (D.V.) at East Kirkby, the Church there to make the arrangements.

The evening meeting started about six p.m. The speaker was Bro. W. Crosthwaite, and the subject: 'The Original Position of Churches of Christ and Departures therefrom.' The subject was handled in a masterly fashion. The writer has heard Bro. Crosthwaite many times during the last twenty-five years—how time flies!—but never has he heard him better or more full of spirit. The same time was allowed for questions as was taken up by the speaker.

What Another says of the Conference.

THE Conference is over; has it been worth while? All who were privileged to be present will say, emphatically, YES.

It was a representative gathering. Enthusiasts came from Scotland, Bristol, Leicester, Birmingham, East

Both the afternoon and evening sessions were times of real fellowship—hearty singing (without the so-called aid) and fervent prayers.

It only remains to be said that the success of the Conference was largely due to the boundless enthusiasm of Bro. L. Morgan, and a devoted band of workers.

Our thanks are due to the Hindley Church for the loan of their meeting-room.

Yes! the Conference was well worth while.

R. MCDONALD.

RECEIPTS AND PAYMENTS ACCOUNT

Half Year Ended 1st November, 1941

Receipts

	£	s.	d.
To Balance brought forward, 2nd			
May, 1941	268	3	6
„ Contributions	212	14	0
„ Bank Interest		2	2
	<hr/>		
	£480	19	8

Payments

By Bro. Winstanley—			
Salary	60	10	0
Expenses	4	0	0
„ Bro. Worgan—			
Board & Lodgings, Pocket			
Money and Expenses ..	46	10	0
„ Bro. Crosthwaite—			
Gift (for expenses) ..	3	0	0
„ Balance carried forward, 1st			
November, 1941—			
At Bank	333	5	2
In Hand	33	14	6
	<hr/>		
	£480	19	8

The Church at Coplaw Street, Glasgow, paid all Bro. Winstanley's expenses including his salary. These items do not appear in the above Account.

The gift to Bro. Crosthwaite, to defray expenses incurred in the training of Bren. Winstanley and Worgan, was made on the Committee's recommendation.

Income for the half-year exceeded Expenditure by £98 14s. 0d.

Audited and found correct, 1/11/1941
(Signed) Allen Murray.

'IF any one has not the Spirit of Christ, he is not his.'

The Free Church Federal Council and Church Property.

IN the constitution of the Free Church Federal Council, with which 'Churches of Christ' are now affiliated, is the following clause relating to

Finance and Property

'All the property and assets of the Free Church Federal Council and of the bodies united and amalgamated therein shall be vested in and held by the Free Church Federal Council Incorporated.'

It will be well for Churches to look into this matter and find out where they stand with reference to their property.

Ed. S.S.

A Pertinent Question.

A YOUNG lady, a professing Christian, went to a dance, and when dancing with her partner asked him if he was a Christian. He replied in the negative, and then inquired, "Why, are you?" She replied, "Yes." Said he: "Then, what on earth are you doing here?"

Selected.

Reading Cards.

FROM the Treasurer. Will those who wish to have Reading Cards sent to them please inform me of number required and send addressed envelope and stamps to cover postage at least? A. L. FRITH, 12 Poulton Street, Fleetwood.

Wanted.

Bound volumes of the *Scripture Standard* for 1935, 1937, and 1939. If anyone has these to dispose of, please send price, etc., to Bro. A. E. Winstanley, c/o 5 Lund Road, Ulverston, Lancashire.

The Second Coming of the Lord.

IT is so usual to interpret the mystic Babylon as being Rome that a few reasons for the rejection of this view may not be out of place. The book of Revelations begins by stating 'of the things that are written therein, *for the time is at hand.*' But the closing words of the Book teach the same thing. 'These words are faithful and true, and the Lord, the God of the spirits of the prophets, sent his angel to shew unto his servants the things which must shortly come to pass.' 'And behold I come quickly' (Rev. xxii. 6-7).

The prophet Daniel, foretelling events connected with the coming of the Lord, was commanded to seal up the book because of the long period, 'the time of the end,' before their fulfilment, but John in Revelation is commanded 'to seal *not* up the words of the prophecy of this book, *for the time is at hand.*' (Rev. xxii. 10). This entirely prohibits the adoption of the historical interpretation of the book.

We come then to the Rome of the apostolic age. Judging from the Pauline Epistle to the Romans, the Church was doing well. The cause was making great progress among the slave population as well as those of Cæsar's household, and the subsequent history of the Roman Church shews that, for at least two centuries, it was a prosperous, disciplined and progressive body of believers, and held in high reputation among the Churches of Christ, so much so, that the Church of Rome was occasionally referred to to decide cases of dispute in other Churches.

Not until the establishment of Christianity as the religion of the Roman Empire, by the edict of the Emperor Constantine in A.D. 334, does the Church at Rome come into the forefront, and not till A.D. 449 did the Pope at Rome claim suprem-

acy. These dates are outside the scope of the book of Revelation.

But is not Rome mentioned in the book? Yes, but not papal Rome. The Rome of the Cæsars, pagan Rome, is described as the beast which rises up out of the sea, upon which the woman sits. The beast is described at length in Rev. xiii. xvii. 'It has seven heads,' which are 'seven mountains,' Rome being built on seven mountains, and 'there are seven kings, five are fallen, and one is, and the other is not yet come.' This would apply to the Emperors at Rome; five are fallen, Julius Cæsar, Augustus, Tiberius, Caligula, Claudius. One is, Nero.

This helps us to fix the date of the Revelation. Not only is the temple standing (so as to be measured), the Jewish nation still intact (the 12,000 from each tribe to be gathered), but the sixth Emperor (for Josephus declares that Augustus was the second and Tiberius the third Emperor) Nero, was alive at the time it was written. The beast is not only a city, Rome, but it is also a man, and his number is 666. This number, if written in Hebrew words, has the value of 'Nero Cæsar,' and for all practical purposes the Emperor was Rome, his sole word was law all over the vast empire.

The majority of expositors interpret the woman, 'the mother of harlots,' as being Rome, and also the beast as being Rome. Error is never consistent with itself. If the woman is Rome and the beast is Rome, how can the ten horns (ten kings) which derive their power and authority from Rome, 'hate the harlot, make her desolate and naked, and burn her with fire?' (Rev. xvii. 12-18).

No, the woman is that great city which reigneth over the kings of the earth. In the rejoicing on the part of the Church at Jerusalem, on

the occasion of the release of Peter and John, the prophetic Psalm ii. 1 is quoted as applying to the crucifixion of Jesus, the 'kings of the earth' being explained as Herod and Pontius Pilate, so that Jerusalem can be said to be 'that great city which reigneth over the kings of the earth.' Jerusalem, the woman riding upon the beast (pagan Rome). Jerusalem, supported and governed by Rome: Roman money, Roman laws, high priests approved by Rome, having a powerful political party favouring an alliance with Rome, and crying out through its leaders: 'We have no king but Cæsar,' while their lawful King is being put to death. J. A. WHITE.

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'With What Measure . . .'

THAT £340,000,000 should be spent in one year on tobacco seems almost incredible. Yet we are told that this is the amount which the smokers of Great Britain are spending at the present rate of consumption.

With a population of forty-five millions, and assuming that everybody smokes, this figure gives an average of about £7 10s. 0d. per head. Of course, everybody does not smoke, so if we say that those who do spend £10 every year on tobacco, or cigarettes, would not be stating too high a figure.

Now, how many of the members of your Church smoke? Probably one-quarter of the average attendance. Ten out of forty—£100 a year spent to satisfy a selfish craving.

Would Paul have written of the generosity of the Macedonians if they had spent as much on personal pleasure as many of our Church members do? (See 2nd Corinthians viii-x. and Philippians iv. 14-19). They gave, not out of their abun-

dance, but out of their deep poverty. Their abundance was an abundance of joy, true joy, genuine pleasure that they could have this fellowship—partnership—in the Gospel.

Paul speaks of these contributions as being the fruit of the Gospel. A part of the ministry of believers. But this ministry can never be a true mutual ministry until our desire to give is born of love, sacrificial love, a love which is typical of that which Christ had for us. Though he was rich, yet for our sakes He became poor, that through His poverty we might become rich. Not rich in the material sense, but having that treasure which all the money in the world cannot buy.

The widow who gave her two mites was poor, yet she was rich. This poor woman had nothing left for food, let alone the unnecessary luxuries of life. Broidered hair and rich apparel were not the desire of her heart. Yet she was rich, rich in faith, yes, and in that greater virtue, charity. 'There is that maketh himself poor, but hath great riches.'

Great blessing can be ours through this fellowship of giving, but in most Churches it is a very unequal partnership. For while so many brethren allow selfish craving to come first, they can never fully share in, and rejoice in, this fellowship.

Remember that God gave because He loved. That Christ counted not the cost, because He loved.

When we make the love of Christ for us the standard by which our giving is measured, then will our desire for these questionable pleasures, smoking, theatres, cinemas, dancing, cosmetics, artificial adorning of the hair, come to an end.

What shall I bring to the Saviour?
Lips His dear praises to sing,
Feet that will walk in the pathway,
Leading to Jesus, our King.
What shall I bring to the Saviour?
Love that is purest and best,
Life in its sweetness and beauty,
All for His service so blest.

L. MURPHY.



Young Folk's Corner.

CONDUCTED BY UNCLE BERT.

Month's Motto :

'Christ died for us.'

'That Red Spot.'

Dear Boys and Girls,

It is said that the great Napoleon once took a map, and, pointing to the British Isles, said: 'Were it not for *that red spot*, I would have conquered the world.' His dream of world conquest was dispelled, he said, by 'that red spot.'

Does not that remind us of a far greater catastrophe that was averted by *the red spot called Calvary*?

The Saviour described Satan as 'the prince of this world'—ruler in the affairs of men. Like Napoleon, Satan desired world dominion—evil dominion in men's hearts and lives. But Jesus met him on the battleground called Calvary, but there 'by his death destroyed the power of the devil.' Now a defeated enemy, Satan points to the Cross of Christ, saying: 'But for *that red spot* I should have conquered the world.'

To His disciples, Jesus' death at first looked like defeat. But they later learned that it was a glorious victory—the triumph of righteousness over evil; and then they went everywhere, telling men that Jesus died to save the world from sin and the power of Satan.

So to-day, because of *that red spot* which can never be erased, I say to you: 'Open your heart to Jesus, receive Him as your Saviour; then, in your life, the power of sin will be broken and Satan's dominion overthrown.'

Aspiration.

For me to have made one life the better
for my birth.
To have added but one flower to the
garden of the earth.
To have sown in the souls of men one
thought that will not die,
To have been a link in the chain of life
—shall be immortality.

Answers to Last Month's Questions.

1. Paul (Romans xii. 21).
2. Job (Job xiii. 15).
3. Malachi (Malachi iii. 3).
4. James (James iii. 3).
5. Peter (1 Peter iii. 12).
6. Isaiah (Isaiah vi. 5).

To Whom did God Say?

1. 'Dust thou art and unto dust shalt thou return.'
2. 'A fugitive and a vagabond shalt thou be in the earth.'
3. 'Look now toward heaven, and tell the stars if thou be able to number them.'
4. 'I will be thy mouth and teach thee what thou shalt say.'
5. 'Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood.'
6. 'Behold, I have put my words in thy mouth.'

Strange but True.

ON the gate of a cemetery in a small English village is the sign: 'Key of the cemetery may be obtained at the public house opposite.'

'Look not upon the wine . . . at the last it biteth. . .'

Baptism for Remission of Sins is Salvation by Grace.

THE Protestant world, still under the influence of Calvin and Luther, like its theological masters, is unable to reconcile the ideas of salvation by grace and baptism for the remission of sins. It is presupposed that the two are antagonistic one to the other. In baptism for remission of sins is seen salvation by meritorious works of righteousness and it is believed that the whole scheme of salvation by the gracious favour of the heavenly Father is nullified by those who hold to the necessity of baptism in order to salvation.

One of the favourite proof texts offered by "grace only" partisans is Eph. ii. 4-9, which reads as follows: 'But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved;) and raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast.'

Several things are evident from this passage. (1) We are saved by grace. (2) We are saved by grace when we are quickened or made alive together with Christ. (3) In this quickening we are raised up together with Christ. The Universalist would contend that this quickening and raising up took place at the resurrection of Christ and that all, even unborn generations, participated fully in it then, hence salvation is universal and unconditional. However, the eighth verse sets this theory at naught in saying, 'For by grace ye are saved through faith,'

and thus implying the necessity of individual voluntary acceptance of salvation. Of those who do not accept it is said, 'He that believeth not shall be damned' (Mark xvi. 16).

If our being quickened together with Christ did not take place absolutely in His resurrection, when and how does it take place? Note again that being quickened together with Christ and being raised up together with Him is equal to being saved by grace. When we know the when and how of one we also know the same of the other. Col. ii. 12, 13 reads: 'Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven your trespasses.' Observe that the adverb, 'wherein,' definitely locates the how and when of our being raised up together with him and our being quickened together with him in the act of baptism. Since being raised up together with him and being quickened together with him are equal to being saved by grace—salvation by grace is finally accomplished and completed in the act of baptism. Hence baptism for remission of sins is salvation by grace.

G. T. BAKER.

SLAMANNAN DISTRICT

NEW YEAR'S SOCIAL will (D.V.) be held in the Meeting House, Blackridge, on January 1st, 1942, to commence at twelve noon. Chairman, Bro. J. Anderson. Speakers: Bren. J. Wardrop (Motherwell), G. Barr (Glasgow), and W. Crosthwaite.

A hearty invitation is given to all brethren and sisters, both inside and outside the district. Come and help to give an inspiring start to another year of service for the King of kings.

Monthly Cottage Prayer Meetings.

Suggested by the Secretary of the
Old Paths Committee.

IT has long been felt that we need to interest ourselves in the work of our evangelists, and to be kept in touch with their efforts.

If any brother or Church secretary, or districts would like to start a Monthly Cottage Prayer Meeting, we should be glad to send particulars of our own meetings.

Reports are sent by our evangelists, and so we are kept informed of their needs and activities, and we should be delighted to extend this service to other districts.

If you feel led to commence one in your own home, please write to L. Morgan, Glen-Iris, Lord Street, Hindley, Lancashire.

Nyasaland.

ON October 30th, letters arrived from Bro. Ronald, dated mid-September, and written from two places, thus indicating where he was then visiting. The service given his letters showed that they were not so long in transit from him as mine of July 2nd to him, which did not reach him until September 9th. Readers will be glad to know that, up to the remittance contained in my letter of July 2nd, none failed to reach him. This is entirely satisfactory and there need be no doubts about subsequent remittances, for I have adopted a system which will enable any losses to be replaced by the Post Office. I shall also endeavour to remit somewhat sooner so as to avoid the long period of waiting between the arrivals of the remittances. I shall also endeavour to make the remittances rather more valuable, for Bro. Ronald asks for certain medical articles, in order that the people may be helped in their illnesses and accidents. It would be difficult, if not impossible, to get medicines in Britain to send to Nyasaland. The better way appears to be to send the

money and for him to purchase the required articles there. Recently a sister asked about the possibility of making articles to send out to Nyasaland. In peace time, that would be a helpful gesture, but now shipping space, and the difficulty about coupons, would hinder its usefulness and possibility. If brethren anxious to help in material things, such as bandages and medical articles, will kindly remit in money to me, and specially indicate the purpose for which sent, I will add their particular donations to my usual monthly remittances.

Readers will remember that, some years ago, through the splendid generosity of a sister in Scotland, a pedal cycle was supplied to Bro. Frederick. In earlier days, Sis. Bannister supplied five cycles to the preacher brethren. All could not be allocated a cycle, but I am assured by Bro. Ronald he never heard any murmur from those who were not supplied. He writes, 'I say the people here who will understand the position, cannot and will not be jealous if and when some receive while others do not.' This is a fine tribute to the brethren.

The trouble is, he says, the work is so scattered and the Churches so far apart, north and south. These Churches need visiting once, and some twice a year. There are also further transport needs. When Bro. Ronald finds it needful to transfer a speaker and his family it is very difficult to find the money to pay for this removal. If he had a motor cycle, he could manage to carry the family one by one and drop them at each Church, without 'spoiling much money.'

I hope to hear from Bro. Hollis as to the possibilities of getting hold of a motor cycle, either new or second-hand, at Cape Town, or through some motor firm nearer Namiwawa.

Bro. Ronald is having a difficulty in getting Bibles locally, but I am taking this matter up with my friend in the National Bible Society in Edinburgh, and hope this difficulty will be overcome. I am sure it will be, if it is possible, even in war-time.

Bro. Ronald reports that owing to illness and even death, many brethren of the Northern Province of Nyasaland were unable to attend the Conference at Zomba last June. His appeal for medicines is made be-

cause he wishes to show by their medical treatment that the Christian faith enjoins such helpfulness upon the believers in Christ, who are told of the helpless man who fell among thieves and was helped by the 'good Samaritan,' thus proving himself to be a 'good neighbour.'

He writes, 'All our members of each Church in the district do so well, making our Sunday meetings and Breaking of Bread well attended to the full extent of our membership.'

My letter of July 2nd reached him on September 9th, and on the 10th he, with two teachers and the schoolmaster, left Zomba, the latter 'taking me on his motor cycle, for Bunyenga Church, Ncheu District. I came with them to watch the opening of the Central School of this Church, for the brethren here have made a suitable brick house for a school which was opened on September 15th. I visited the brethren and sisters, who all rejoice in the opening of the school. This year, I am opening two schools in the Northern Province. Another school has been opened at Kabounguti, Lilongwe District. I am following up my ways according to that of 1939. One way to enable us to make good Christians is to teach the people how to read the Word of God for themselves.'

How stirring these letters from Bro. Ronald are! No wonder our readers are glad and rejoice. They and I appreciate the facilities the *Scripture Standard* gives for these reports.

I am pleased to acknowledge receipt on November 4th of £1 from 'Grateful.'

W. M. KEMPSTER.

News.

A letter from Bulawayo, S. Africa.

Dear Brother,

We have just finished a fifteen days' holiday in N. Rhodesia. We desired to see the work being done by our American brethren. The journey to Livingstone, nearly three hundred miles, was fairly good. At the Falls, my wife, daughter, Sis. Mansill, and Judy stayed a few days. I went on to find Bro. Scott, two miles beyond Livingstone. He has been there a year, has

built a house, several guest houses, and nearly completed a Church house. He is a real worker. Many members drift into town and are lost, so Bro. Scott is trying to revive an old work there for these travelling boys. On Lord's Day, we journeyed twenty-eight miles to the Sinde Mission. At the Breaking of Bread meeting there were two speakers, one your English representative. At noon there was a wedding. Bro. Orville Brittell, of U.S.A., and Sis. Augusta Scott, of Livingstone, were joined together by Bro. Shewmaker. They are a really fine couple. At the Breaking of Bread meeting, the table was spread as usual but there was no chair. A very intelligent native gave out a hymn, then a second called on someone to lead in prayer. Another hymn, then Bro. Merritt read a chapter from the New Testament, and spoke for a few minutes. The speaking over, Bro. Reese walked to the table and presided. Two native brethren served as deacons. They have a good meeting house, and a fine lot of boys. We were asked to speak to the school several times.

Bro. O. Brittell has been helping Bro. Shewmaker at Sinde, and has also done a lot of village preaching. I would say, of all village preachers, Bro. Scott is one of the greatest. He wears out several interpreters in a day. He once visited eight villages and preached for an hour in each in one day. He wants to preach all day long.

The Shewmakers have a fine son, Stamford; and a little girl, Claudia Jane. Sis. Shewmaker looked after us well; and we all feel indebted to her. We received a real American welcome.

The next Lord's Day they had the opening service at Livingstone in the morning. We arrived for the Gospel meeting at night, and also spoke on Monday night. Bro. Scott was delighted with the good gatherings of natives.

Yours in Christ,

A. A. BAILEY.

P.S.—I cannot tell how delighted I was to see a copy of the *Scripture Standard*, and to know it was still going in these difficult times.—A.A.B.

Box 810, Bulawayo, S. Rhodesia, S. Africa.

Birmingham (Sumner Lane).—The services held in connection with our seventy-sixth Anniversary were among the most enjoyable ever experienced. By the kindness of

the Ormond Street Mission Council, we were privileged to hold our Social meeting on Saturday, the 1st November, in their chapel, which was comfortably filled, members from all the Birmingham Churches and friends from the locality joining with us. We were blessed by messages from Erethren W. B. Ainsworth and C. W. Robinson, of Ilford. The former, speaking from Isaiah xli. 7, urged the necessity for a more practical and sympathetic encouragement of each other's efforts in the great work upon which we were engaged; while the latter based his exhortation on 1 John v. 4, 'This is the victory that overcometh the world—our faith.' The report showed a net increase of one for the year. We had baptised five, and four of our number had fallen asleep in Jesus. Although still in 'lodgings,' all our activities are being maintained. After the meeting, well over a hundred stayed to have tea with us. On Lord's Day morning, Bro. C. W. Robinson spoke on 'Thy will be done,' and showed us this is no mere passive acquiescence, but an active call to each of us to see that His will is done on earth even as it is done in heaven. Bro. Robinson addressed the Bible classes in the afternoon and preached the Gospel in the evening. It was a very happy and helpful occasion. F. C. DAY.

East Ardsley, Yorks.—The Church held Anniversary meetings on Saturday, October 25th. Sister Churches had been notified, and it was very gratifying to have many visiting brethren at our meetings. Bro. Frank Murphy presided over both meetings, and Bren. E. W. Jepson and Philip Partington were speakers. It was said that, in the days of Malachi, 'They that feared the Lord spake often one to another...' They needed each others' fellowship, for those faithful men lived in days of apostacy. So we need to come together more often in these days. To beware of the deceitfulness of sin, lest we be hardened by it. The words of exhortation, and edification, were of great encouragement to all who shared in the fellowship at Ardsley, and we can truly say that the meetings were a success. L. W. MURPHY.

East Kirkby (Beulah Road).—During two months special mission, by Bro. A. E. Winstanley, with the Church at Selston, he has visited the Church here delivering Gospel

addresses each Thursday evening for that period. His discourses have been of a striking character, delivered with great earnestness and sincerity. So plain have the great truths of the Gospel been put that none could fail to understand or gain-say the things spoken. One young person, the daughter of our esteemed Bro. and Sis. Wood, who for some years has been in failing health, made the great confession and was immersed into the ever-blessed Name. May she, along with all the faithful in Christ Jesus, continue in the 'all things' commanded by our blessed Lord. We thank God for this renewed fellowship, which has been a happy occasion in the experience of the Church here, and join with our Selston brethren in wishing our beloved brother God speed in his new field of labour. W. B. JEPSON.

Hindley.—The Church at Hindley through the generosity of the brethren in Slaman-nan district, have had the privilege of the services of our esteemed Bro. Walter Crosthwaite, for a period of six weeks. Praise God for further victories, we are delighted to report that we have had the joy of witnessing the baptism into the ever-blessed name of three persons. Our hearts are gladdened by these additions, and we pray for God's richest blessing to be their portion. We take this opportunity to say how much we are indebted to Bro. Crosthwaite for his untiring service, and willingness to be used for the Lord Jesus. We advertised our Brother as a Preacher with a Message, and it has gone forth with power and conviction. While the meetings have not been as well attended as on previous Missions, through war conditions, black-out, and many other detriments, we have experienced great times of rich fellowship. May God grant a blessing on Bro. and Sis. Crosthwaite, as they serve the brethren at Nelson for the next two weeks, and may we who have had the privilege of their fellowship decide to serve the Lord Jesus more faithfully. L. MORGAN.

Newtongrange.—The Church has been greatly encouraged in the Master's service by two becoming obedient to the faith. Both (mother and daughter) have attended our meetings for some time. They were immersed into the ever-blessed name on November 2nd by Bro. Bell, and were re-

ceived into the fellowship of the Church on the 9th. We pray that God will use them, that they may do great things for His name, and that they may be found faithful at the coming of the Lord. W. H. ALLAN.

Selston.—During September and October the Church here has held a Mission, being favoured with the services of Bro. A. E. Winstanley, of Hindley. Our brother's services with us have been most inspiring, emphasising the need for evangelisation and more spiritual life. His exhortations to the Church and proclamation of the Gospel have been wonderful.

During these months, Gospel services were held each Lord's Day, and Wednesday evenings, when interest was aroused, and our meetings gradually increased in numbers. On September 28th, we had the joy of witnessing the immersion of three young ladies from our newly-formed Sunday School, who came out quite voluntarily and expressed the desire to follow Christ in the way laid down by Him. We pray others will soon follow. Bro. Winstanley conducted devotional meetings each Monday evening, and held a young people's meeting, 'Sunshine Corner,' each Tuesday evening. It was at this where our Brother was a real favourite. Great interest was aroused and the numbers increased week by week. We are quite sure that his work with the young will not be forgotten, as the children enjoyed this meeting and looked forward to it.

During the whole of our Mission we were supported by the presence and special singing of Brethren and Sisters from our neighbouring Churches at East Kirkby, Underwood, Riddings, Eastwood, and Netherfield, to whom we wish to express our best thanks.

On Wednesday, October 29th, a farewell gathering was held, when a good number of members from the Churches named, also friends, assembled to show their appreciation and thanks for the services rendered by Bro. Winstanley, and we all felt his stay with us had been too short.

We pray that God's blessings will be with him in his new sphere of labour, and that he may achieve great success by the winning of many souls for Christ. P. JEPSON.

Ulverston.—During the month of October, a mission was held, conducted by Bro. L. Morgan, of Hindley. The meetings were

well attended, and though we cannot report any additions, great interest has been aroused. We feel that the way has been well prepared for Bro. A. E. Winstanley, who is working with us for three months.

On Friday, October 31st, the Church members met to welcome Bro. A. E. Winstanley. A short address was given by Bro. E. Wood, to which Bro. Winstanley suitably replied. We had excellent meetings on Sunday, November 2nd. About seventy adults were present at night.

Obituary.

Armada.—We regret to report the passing of Sister Mary Dryburgh, in her seventy-sixth year. Our sister had been ill since June, but struggled on until September, when she was confined to bed. The writer visited her once each week. Her faith in the Lord was strong and unshakable. The fear of death was removed by the well-grounded hope, and she relied on our Lord's precious words: 'He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.' She fell asleep in Jesus, on Saturday, November 1st.

In early life, our Sister was a Sunday School scholar; and at the age of fourteen obeyed the Lord in baptism, and was added to the Church at Armada. Her parents, James and Mary Anderson, were also members, and between them had a record of one hundred and seventy-five years' membership. An example to all to hold fast the profession of our faith without wavering—for He is faithful that promised—our sister was anxious for the welfare of the Church, and always willing to do what she could. She had a sweet voice, and had many calls to sing at social gatherings. She was also associated with the temperance movement. Just before the end, she was heard to say, 'Be faithful.' A good exhortation for all.

Her remains were laid to rest in Bathgate Cemetery, on November 4th. The writer conducted the funeral service. Our deepest sympathy goes out to her four daughters and two sons. Our earnest desire and prayer to God is that they may copy the Christian life of their mother, and look forward to reunion in the mansions our Saviour has prepared. J. MCLAREN.

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OUR AIM.

WE MAKE it our aim to further a movement, comprising Churches and individuals, for a complete return to Christianity as it was at the beginning.

HENCE, WE STAND:

1. FOR THE BIBLE AS THE ALL-SUFFICIENT STANDARD and rule of faith and practice, recognizing that what God required from His ancient people, Israel, is found in the Old Testament Scriptures, and what He requires from all now is contained in the New Testament Scriptures.

2. FOR THE UNION OF ALL BELIEVERS ON THE NEW TESTAMENT BASIS. Our Lord prayed that '*they all might be one* that the world may believe.' This prayer makes the union of His people essential to the salvation of the world, and can only be answered when there is a return to the faith, ordinances, and order of the Church of the Apostolic age.

3. FOR THE REJECTION OF ALL HUMAN CREEDS, Confessions of Faith, Doctrines, and Commandments, and the acceptance of the Divinely-revealed creed, '*Thou art the Christ, the Son of the living God,*' believing that a real heart-grip of that, with all it implies, will lead to a complete surrender of life and will to Him.

4. FOR THE ORDINANCES AS DELIVERED BY THE LORD, and kept by the first Christians. The Scriptures clearly show that BAPTISM was the *immersion* of a penitent believer into the *name of Jesus Christ*, in order to the remission of past sins. The Lord's Table, on which THE LORD'S SUPPER is spread, is *inside the Lord's Church*, and is *for the Lord's People*, to be partaken of on the *first day of the week*. This Divinely-ordained memorial of His death for us is to be kept by the Church *until He shall come again*.

5. FOR THE MINISTRY OF ALL THE CHURCH—every member, in differing spheres, doing that for which they are fitted, limited by ability to edify the Church

6. FOR THE SUPPORT OF THE CHURCH BY THE CHURCH ONLY. Only those who have obeyed the Gospel have the duty and privilege of contributing to its treasury.

7. FOR THE ABANDONMENT OF ALL SECTARIAN NAMES AND ECCLESIASTICAL TITLES, and that Churches and believers should be called by the names found in the New Testament.



We shall be pleased to answer enquiries relating to the above, and to put those interested in touch with believers standing for these things.

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