

The Scripture Standard

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

VOL. IX. No. 1.

JANUARY, 1943.

ANOTHER YEAR

ANOTHER year of progress,
Another year of praise,
Another year of proving
Thy presence all the days.
Another year of service,
Of witness for Thy love;
• Another year of training
For holier work above.

V. R. HAVURGAIL..

'Launch out into the Deep.'

TO fishermen who had spent a night in fruitless toils on a Galilean lake, Jesus said: 'Launch out into the deep, and let down your nets for a draught.' They could have raised objections. Probably in Peter's words, 'Master, we have toiled all the night, and have taken nothing,' such are implied. But real faith rises above objections, and seeming impossibilities: 'Nevertheless, at thy word I will let down the net.'

'At thy word,' should be the maxim of every true disciple. It is His to command, and ours to obey, no matter what the cost or consequences may be.

The obedience of Peter and his colleagues was abundantly rewarded, they inclosed 'a great multitude of fishes.'

This was a demonstration of the Diety of Jesus, that He is Lord of all, even of 'the sea and all that is therein.' Peter realised this when falling before Jesus, he said: 'Depart from me, for I am a sinful man, O Lord.'

Poor Peter, if, as all do who come face to face with Diety, he felt a sense of sin, he needed Jesus to stay with him, for 'in none other is there salvation.' 'None but Jesus can do helpless sinners good.'

But while demonstrating the Lord's Diety, that miraculous draught of fishes was also a parable with lessons on the greatest work of all; Ashing for men. This is implied in the Lord's word: "Pear not, from henceforth thou shalt catch men." What a magnificent fisher for men Peter became! At his first casting of the gospel net, on that great day of Pentecost, three thousand were inclosed, and won for the Lord.

This is our work, catching men, taking them alive, winning souls, capturing

the whole man, with all his faculties and powers as a living sacrifice for the Lord Jesus.

Jesus said: 'Come ye after me: and I will make you to become fishers of men.' That, the noblest of all arts, can only be learned in the school of Christ. In His school we catch His spirit of passion and compassion for lost souls, which led Him to endure Gethsemane and Calvary for their salvation.

'Launch out into the deep' suggests that we are not to be satisfied with just being saved ourselves; and to be forever kneeling on the shore thanking God for our own safety. The Lord's plan is that those who have tasted the joy of salvation, who have a real sense of what they have been saved from, should exert all their powers to save others, and He is counting on us discharging our obligation.

Launch out into the deep, means go where the fish are. The Master's word is 'Go into all the world'; 'Go, and as ye go preach; The first disciples 'went everywhere preaching the word.' We invite people to **come** to hear the message. We must get back to Apostolic methods if we desire Apostolic results.

'Into the deep' suggests danger, risk, cost. The noble Paul, whp had sacrificed and suffered so much, when warned that bonds and afflictions awaited him in every city, said: 'None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.' Think of what millions are now sacrificing and suffering for earthly rulers and kingdoms. A tithe of that effort put into a real gospel campaign would change the face of the whole world. 'Whosoever will save his life,' said Jesus, 'shall lose it, but whosoever shall lose his life for my sake and the gospel's, the same shall save it.' If we were prepared to risk everything for His sake; to place ourselves with all we have in His hands; to let down our nets for a draught, believing that He is able to bless beyond all our asking and thinking, we should soon be praising Him for the great things accomplished.

May this come as a message from the Lord to each of us: 'Launch out into the deep, and let down your nets for a draught,' and though circumstances may

seem unfavourable, though there is a war on which does not stop the pursuit of sin and pleasure; let each respond, 'At thy word I will let down the net.'

May 1943 be a year of greater effort and sacrifice for the Christ and His Church than any year has yet been; and may it be a year of rich ingathering of precious souls.

'Launch out into the deep';
The awful depth of a world's despair;
Hearts that are breaking and eyes that weep;
Sorrow and ruin and death are there.

And the sea is wide, and its pitiless tide

Bears on its bosom away,
Beauty and youth, in relentless ruth,
To its dark abyss for aye.

But the Master's voice comes over the sea,

'Let down your nets for a draught for Me.'

And He stands in our midst,
On our wreck-strewn strand,
And sweet and loving is His command:
His loving word is to each, to all;
And wherever that loving word is heard,

There stands the nets of the Royal Word.

Trust to your nets, and not to your skill;

Trust to the Royal Master's will.
Let down the nets this day, this hour;
For the word of a king is a word of power,

And the King's own word comes over the sea,

'Let down your nets for a draught for Me.'

EDITOR.

News and Views,

(By John Straiten)

IN a recent issue (October 13th) we gave an outline from the 'Australian Christian' of the position of the Churches under the Southern Cross. From the 'Scripture Standard,' published in the British Isles and edited by Brother W. Crosthwaite, we give a statement of their position. I first met him in 1891 in Wigan, England, and in 1924, when I visited in Europe, he and I preached together in the village in which I was born, Slamannan, Scotland. Note what is said under No. 6. This practice is adhered to with great firmness.

'We make it our aim to further a movement, comprising Churches and individuals, for a complete return to Christianity as it was in the beginning.

Hence, WE STAND:

1. For the Bible as the all-sufficient standard and rule of faith and practice, recognising 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 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.'

'FIRM FOUNDATION,' U.S.A.

(Until we were compelled to reduce our pages the foregoing appeared in each issue of the 'S.S.' It has appeared in at least four American magazines. We are grateful to Bro. Straiten for giving our aim and plea still wider publicity.—

Editor 'S.S.')

OUR MASTER

O LORD and Master of us all,

We love Thy reign benign,

We own Thy sway, we hear Thy call,

We test our lives by Thine.

WHITTIER.

Man and the Gospel.

THE gospel treats man as a sinner. Sin implies freedom on the part of man; and that he has done wrong when he might have done right. Sin is unthinkable where there is no freedom of will. A machine cannot sin. To be consistent the man Who denies freedom of will must deny the possibility of sin; and at the same time the possibility of morality. For 'no action can be called moral unless you could have done something else and something worse at the time you did it.' Men are conscious that they have done wrong when they need not have done so. In other words, they are conscious that they are sinners, and when the gospel treats them as sinners they know that it is true.

Man has a conscience. Conscience and consciousness are two different attributes of the mind. Conscience reproves when you do what you believe to be wrong; and approves when you do what you believe to be right. But conscience only reproves when you do what is wrong and are conscious that at the same time you had the power to do right. If we have no freedom of will, conscience is an absurd attribute of the mind.

The gospel looks upon man as requiring God's help. As we look within ourselves, and without on mankind generally, the truth of this comes home to us. Man has a heavy leaning to the wrong side. The gospel assumes that man has power to accept or reject the offered help. We do not require to be told that we have this power—we know that it is true. Man has been made for fellowship with God; for there is felt a want in the soul when man is out of fellowship with God. Sin mars that fellowship, and holiness is essential to it. Hence forgiveness of sin is essential to happiness. Man has a deep desire to live for ever. If he was made for this life, only, there must have been some blunder in his constitution.

The New Testament contains the gospel of Christ. Anything that is not contained therein is no part of the gospel. That gospel, believed and acted upon, has certain results. Whether it be true or false it has these results upon the man who believes and acts upon it. Some of us have been able in the depths of our souls to believe in and act upon it. We are, therefore, in a position to speak of the effects of the gospel of Christ upon the ordinary man.

The gospel rests upon belief in Christ. If He had not a real historical existence the whole thing is without foundation. But there is an end even to impudent denial, and few now deny that He had a real existence.

It is impossible to admit His existence and believe just what you like as to His character and claims.

You cannot read the gospels and hold back the conviction that a real character is being described as He lived and moved among men. The truth of the great outstanding features of that person and character are pressed home upon you. Purity of life, love to God, and love to man, are great outstanding features of His character. And imitation of Him will lead men in that direction.

All that is true of His character is true of His teaching.

I have been a follower of Christ for over forty years, and to-day I know of nothing that is holy or good that the teaching of Jesus does not prompt to; nor do I know anything that is evil that His teaching encourages. It is the only religion I know concerning which I dare make this statement.

The man who can believe that such a system sprang from a young country joiner, a tax-gatherer, and a few fishermen, without any higher aid, should not sneer at miracles. Such a cause will not account for such an effect. I know that that religion meets my wants, and fits my nature, as hand fits glove; and for myself I cannot hold back the conviction that the God who made me gave that religion.

His claim to be the Son of God is the only one that falls into line with His character and teaching. Viewed from this standpoint, His miracles, instead of being a stumbling-block, are what might naturally be expected. If there is a God miracles are possible. The character of Christ, His teaching, claims, and works, form one harmonious whole, and come with the force of a demonstration to every honest, truth-loving soul.

We have already pointed out that where sin is there must be forgiveness before there can be happiness. Forgiveness implies mercy. There can be no government without laws; and where laws are broken there must be penalties. The Atonement of Christ fills a needed place here; and helps us to see how God can be just and the Justifier of him who believes in Jesus. The dignity of our Substitute satisfies us as to the sufficiency of the sacrifice that was made for us. His resurrection from the dead makes us sure of the acceptance thereof on our behalf. The manifestation of the love of God in sending His Son, and the love of Christ in dying for us, has done more to lead men to love God, and to raise them above sin and selfishness, than anything else in the world has done.

The conditions upon which man receives forgiveness, and becomes reconciled to God, in like manner appeal to our reason and conscience. When historical facts are placed before us, and an appeal made to all that tends towards goodness within us, under these circumstances to demand faith is reasonable. God and holiness are instinctively connected in our minds, therefore, to de-

mand repentance or a resolving to turn from sin, was a condition to be expected. To be baptised into His name as an acknowledgment of His Lordship, is no more than a Supreme Ruler might be expected to demand from a rebel subject. Besides clearly stated conditions are essential to a knowledge of acceptance.

Though the Christian religion is the best that can be thought of for man here, If it had provided no hope of a future life it would have been a serious defect. The hope of the Christian has a solid and reasonable foundation in the resurrection of Christ; and the resurrection of Christ rests upon strong historical evidence. In the hope of the Christian there is everything to encourage, elevate, satisfy, and purify; and nothing that degrades or corrupts.

When the Christian religion is looked at as a whole, and its results taken into consideration, you wonder how any honest man can reject it. But the fact is that Christianity is seldom, if ever, honestly examined and rejected. I have rarely met a humble, fair, and honest thinker, among those Who boast that they are free-thinkers. They often profess to be examining Christianity when they are examining priestcraft and its doings instead. This either shows ignorance or dishonesty. The spirit of Christ and Christianity is as different from the spirit of priestcraft as light is from darkness.

All that we plead for is a fair and manly examination of the Christian religion. Human nature at its best cries out for a religion. Christianity meets this want in a way that leaves nothing to be desired. Its results are good and only good. It did not rise in dreamland. In my opinion, all this can only be accounted for on the ground that God made man—man sinned, and God gave the Christian religion.

JAMES ANDERSON.

[Address delivered in Birmingham, -August, 1903. Bro. Anderson was Slamannan District Evangelist for thirty-six years. He fell asleep in Jesus, January 9th, 1915. Revelation xiv. 13.]

From the Treasurer.

AS we close another year, just a personal word of very warm thanks to our agents and readers for continued support.

Our agents especially render us great service, without them the work and cost of distribution would be much greater. We have great cause for thankfulness, and trust 1943 (D.V.) will see even greater things. I anticipate an increased circulation in spite of all difficulties.

Reading cards are available for 1943.

A. L. KRITHU.

The 'Gates of Hell

Dear Editor,

I read all Bro. Kendrick writes with great respect, and I go with him a long way. Nothing he says about Rome and Romanism is one whit too strong. However, I do think his article in the last issue on the "Triumph of the Church" is misleading in one particular. It is unfortunate that he uses the world 'Hell' instead of 'Hades.' I have heard many of our brethren speak on Matt. xvi. 18, and both the words Hell and Hades have been used. Only in one instance do I remember a clear, logical exposition of the passage, and that was by our late Bro. John Scouller.

Others seemed to have no clear idea of what the 'gates' referred to. I do not myself take it that the 'it' in the passage means the Church at all, but the great confession that Peter made. Our faith is based upon the fact of a risen Saviour, who conquered death. Let me quote from the 'Scripture Standard' (June 1936, page sixty-eight), where Bro. Scouller deals with the passage in a most illuminating way:

"The key to understand this passage lies in verse 21, "from that time Jesus began to show how he must suffer . . . be killed . . . be raised up." If we would understand as Matthew did, we must find in Jesus' declaration at Caesarea Philippi some reference to His death and resurrection. First note that Jesus did not say the gates of "Hell" but of "Hades"—the unseen world to which all spirits go at death. He declared that though he was indeed the Christ, the Son of the living God, He must die and go to that unseen world; but that its gates (which had imprisoned all who had gone there) would be powerless to hold Him, or to destroy the truth Peter had confessed. So far from the gates of Hades prevailing over that truth it would be amply and abundantly proved by *His bursting the gates of death*. Peter realised at Pentecost the meaning of the Lord's words that eluded him at this time, and he was able to declare that "It was not possible that he should be holden of it," while Paul was enabled to say that Jesus "was demonstrated to be the Son of God with power . . . by the resurrection of the dead."

I have been greatly indebted to Bro. Scouller for this exposition, and I feel others will be very much enlightened.

A. L. KRITHU.

WANTED: Parents who will not send their children to gospel services, but go with them.

PRELIMINARY NOTICE

Special Invitation to a Conference

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

ON SATURDAY, APRIL 24th, 1943.

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

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

Watch for further announcements.

COMING EVENTS

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

"Boil it Down.

IF you've got a thought that's happy—
Boil it down.

Make it short, and crisp, and snappy—
Boil it down.

When your brain its coin has minted,
Down the page your pen has sprinted,
If you want your effort printed,
Boil it down.

Take out every surplus letter—
Boil it down.

Fewer syllables the better—
Boil it down.

Make your meaning plain. Express it
So we'll know—not merely guess it;
Then, my friend, ere you address it—
Boil it down.

Cut out all the extra trimmings—
Boil it down.

Skim it well—then skim the skimmings—
Boil it down.

When you're sure 'twould be a sin to
Cut another sentence into,
Send it on and we'll begin to
Boil it down.

AN official publication of the Nazi party (Deutches Aktion) asks: 'Can there be anything lofty about a religion whose god came into this world only for suffering, and who died on the cross the ignominious death of a criminal?' And this agrees with 1 Cor. i. 18: 'The word of the cross is to them that perish foolishness; but unto us who are saved it is the power, of God.'—E, L, J.

*Instrumental Music in
Worship.*

'MUSICAL instruments . . . would be no more suitable than the burning of incense . . . and the restoration of the other shadows of the law.'—JOHN CALVIN.

'Sing unto Him. This is the sweetest and best music. We might as well pray by machinery as praise by it.'

C. H. SPURGEON.

'The genius of this reformatory movement is not favourable to choir singing and instrumental music. No choir singing or instrumental music should ever be allowed to interfere for a moment with the privilege and right of the saints.'

ISAAC ERRETT.

'Such a practice is wholly unwarranted by anything that is either said or taught in the New Testament.'—ROBERT MILLIGAN.

'It appears to me to be the unquestionable duty of all writers and speakers . . . to combine all their power and influence against the introduction of another organ. It is a departure from apostolic practice.'—J. W. MCGARVEY.

Nyasaland.

IN the light of happenings in the war areas it is not surprising that the most recent letter from Bro. Ronald, dated September 25th, arrived on November 21st. Evidently letters to him have not received the usual war-time services. He writes, 'I am not receiving your letters.' Unfortunately, he does not give the date of the last letter received. It is to be hoped that he receives the remittances in due course.

Bro. Ronald was preparing to go to the Northern District the second week in October. He proposed visiting Lilongwe, Dowa, and Ncheu. 'I wish to arrange with another village headman at Lilongwe who has applied for a school in his own village. I am going to see him and, God willing, you will hear in November.'

'The echo is coming from Nyasaland, and the sound of the gospel's progress is being heard by brethren in Britain over the seas. This is the fifth report of the work during the four years of war. The war has not hindered the proclamation of the gospel here, and does not hinder the winning of souls for the Saviour, the Son of God.'

'On September 12th, we went to Chirad-zulo with Ave sisters. Brethren there had made a suitable brick building and this prayer-house was opened on the 13th. On our arrival, we found many

brethren and sisters gathered on the Saturday, whom the local brethren were entertaining. About 8 p.m., the meeting of about eighty persons was held. Next morning at 9 a.m. we went to the water, for there were some to be baptised. Bro. Burnett conducted the service, and six were buried with the Saviour, before a congregation of two hundred and fifty. The second meeting was held in the prayer-house, when Bro. Hetherwick conducted the service, breaking the bread. Following upon this, two elders and two deacons were appointed by vote, there being about three hundred and seventy present.'

Bro. Ronald goes on to deplore the scarcity of Bibles and makes a suggestion which I shall pass on, that Bro. Hollis endeavour to obtain some in Cape Town and send them to Nyasaland. The Bible Society of Scotland will send a supply of Bibles to Nyasaland when a ship is able to take them, but our readers will understand that ships are not available at present, and we are bound to wait for more favourable circumstances.

The work in Nyasaland is making good progress, and readers are supporting the mission most heartily, the funds have never been so satisfactory. Contributions have come in since the last Conference in greater number and amount than ever before. For this, I personally am very grateful, and am able to send remittances in greater amount than has been possible during the past dozen years, during which the British brethren have supported Bro. Frederick and Bro. Ronald.

Bro. Hollis wrote on September 26th, making a very wise suggestion with which I heartily agree. I have mentioned the project to him and he says, in effect, that if he should not be able to visit Nyasaland someone should pay them a visit. 'Possibly we might find a suitable brother in Cape Town. I believe we should make it a matter of earnest prayer to God. He will help us to find the right man for the work.' Brethren, here is a very wise proposition and is a matter that, I am sure, will commend itself to every reader of this report. W. M. KEMPSTER.

News

Cape Town, Woodstock.—We are glad to report that on the afternoon of October 11th, 1942, the wife of one of our brethren confessed the Lord Jesus and was united with Him in baptism. The service was conducted by Bro. Kannemeyer, who emphasised the importance of the ordinance of baptism, which was being belittled and camouflaged by the commandments and doctrines of men. The service was well attended by both brethren and visitors.

We do pray and hope that this dear one 'added to the faith' may bring forth many more blessings of its kind in the future. And let us unitedly, though separated by land and sea, 'endeavour to keep the unity of the spirit in the bond of peace,' with one mind, and one spirit strive for the furtherance of the gospel of Christ; and with more zeal, and increasing faith, with patience await the coming of our great God and Saviour Jesus Christ.

T. HARTLEK.

Cape Town.—We are glad to report that on the 5th October, 1942, a Conference was held of some of the Churches of Christ, represented in the Peninsula, i.e., Woodstock, Claremont, Wynberg, and Grassy Park. It was convened in the Vigilance Hall, Grassy Park. There were two sessions: one from 11 a.m. to 1 p.m.; and the other from 3 to 5 p.m. At both of the sessions brethren representing the various assemblies gave exhortations and addresses.

The brethren who spoke were Bren. Hartle (Woodstock), Christian (Claremont), Berry (Grassy Park) Wentzel (Grassy Park), Kannemeyer (Woodstock), Hollis (Claremont), Coe (Claremont) Smith (Claremont), Ledres (Wynberg), and Machan (Woodstock). There were also with us three visiting missionaries. Bro. B. T. Park, of Bulwayo, N.R., gave a brief outline of the activities of the various mission stations, and Sister Mrs. M. Clark, of the Belgian Congo, also gave an outline of work during fifteen years there. She had come for a vacation, together with Sister G. Bateman.

Subjects dealt with by the brethren were: 'The peace of God,' 'Faith,' 'Patience,' and 'Our hope.' The return of our Saviour Jesus Christ was stressed and emphasised.

The attendance was between two hundred and three hundred, mostly visitors. This gave brethren full opportunity to sow the seed.

The object of the Conference was closer fellowship and co-operation; and to enlarge the work begun at Grassy Park a year ago.

At the close, brethren felt spiritually refreshed and strengthened; and visitors went away with much to consider seriously.

May we all of the Old Paths in lands far and wide in the coming year continue in those things we have learned and received, with greater determination to pull down strongholds, and bring every thought into captivity to the obedience of Christ.

T. HARTLEK*.

East Grinstead.—These who have been present at the commencement of the Church in a new district will know the joy which filled our hearts, when, on December 13th, ten brethren were privileged by the providence of God to gather

around the Lord's Table in an upper room in High Street, for the first time.

The desire to make known the preciousness of God's Word in this town had long been ours and was emphasised again by our Bro. Ogden, who, in his fatherly way, encouraged us to hold fast to the 'Perfect Word' which alone is able to make us perfect, and establish us in every good word and work, both as individuals and as a body. His words of teaching and edification were based on 1 Cor. xiii. 9-10 and Eph iv. 11-16.

At a gospel meeting in the afternoon our Bro. again spoke of the certain return of our Saviour and King from Rev. i. 7, suggesting that the living consciousness of this should spur us on to greater faithfulness to Christ and His cause on earth.

The Church's thanks are due to our brother for his labours of love with us; our brethren who so freely offer hospitality; those Churches and brethren who have upheld us in prayer or encouraged us by letter, and the men of faith who have offered to stand by us in future.

The early Church by persecution was 'scattered abroad and they went everywhere preaching the gospel.' So to-day we thank God for the scattering of His people which has made this venture possible, for we are gathered together from various parts of the country. We will warmly welcome those of like faith and order.

W. HILL.

Slamannan.—We have had with us during October and November our esteemed Bro. Crosthwaite. He has been the means of strengthening and cheering the faith of the brethren. We are pleased to report that two young Sunday school scholars, daughters of Bro. and Sis. Wilson, made the good confession and were baptised. Also during the same period three have been restored to fellowship.

Our brother laboured both in the meeting-place and in the open air. We pray that we all may prove faithful to the end, and receive the crown that fadeth not away.

M. NEILSON.

Slamannan District.—A Sunday School Conference was held in Bathgate Meeting Place on Saturday, November 28th. Considering the present difficulties in travelling the attendance was very encouraging. The speakers were Sis. C. Whyte, Bren. D. Stewart, and W. Steele. Bro. W. Crosthwaite presided.

Bro. Crosthwaite said he was pleased an endeavour had been made to create an interest in the young. If Roman Catholics can teach children of tender years their doctrines it should be easy for us to teach young folks the principles of Christianity.

Sis. C. Whyte spoke on 'Teaching in the Primary Department.' She emphasised that the first need is simplicity. **Keep** to Bible words. Try to get down to

the children's level. Try to get the child to understand that the Bible stories actually did happen. That God is looking over the world, and things that are good have His approval. Do not try to go too much into detail, otherwise the child's mind gets bored. Children are not diplomatic. Choose suitable hymns, because from the hymns the children can learn many a valuable lesson.

Bro. D. Stewart addressed us on 'Teaching in the Intermediate Department.' He pointed out that children ought to be instructed on responsibility to their parents and to God, and much which hinders Sunday School work originates in the home. The Sunday School is the nursery of the Church. The responsibility of teaching the young ought to come home to every individual Christian. If we believe that Jesus Christ died for the world it is up to every man and woman to do their part. We are sowers sowing the seed to the children.

Then Bro. W. Steele dealt with 'Teaching the Seniors.' He explained that teaching in the Sunday School is the opportunity of preaching the gospel, to bring home the idea that while young they should remember their Creator. The senior school should, if possible, be quite apart from other classes. He also emphasised the importance of choosing suitable hymns, and hymns that are true. Refrain from voicing opinions to children, Senior scholars should be allowed to read, and here there is an opportunity of giving correct pronunciation. Lessons should be planned in advance.

A very interesting discussion followed. The Conference was a real success, and we pray that many more such may follow.

J. NEILSON.

Southern Rhodesia.—some two months ago Sis. Bailey and self went to Macheke for two weeks. We arrived at the station about 1. 45 a.m. Bro. Short was there to take us to his home sixteen miles on. We really enjoyed the visit, Bro. Short has quite a farm, that suited me. He is a busy man; one morning he broke his printing press and his little paper, 'Rays of Light,' came out a few days late. On the Lord's Day morning, we walked about three-quarters of a mile to a native meeting-house, where the native brethren had met to 'E. 3ak. the Bread,' about thirty were prese.it. There was a fairly good interpreter. He is employed as Evangelist. 'Mareene' reported sixteen immersions at a close-by village one week before. I spoke for ten minutes. You may be interested in Mareene's support. He is allowed to live on the place; has ground to grow his mealies, and run his cattle, all free; no money. While perhaps not a first-class speaker, from all reports, he is a good man.

In the afternoon, we had a white meeting at Bro. Short's house, about twelve being present. Again I did ten

minutes and Bro. Short about fifteen. This meeting has gone down a bit; some are called up and other causes. Bro. Short is trying to make himself independent of any help from overseas.

A. A. UAILEY.

Obituary.

Dear Editor,

Will you allow me to express warm thanks to brethren for expressions of sympathy in the passing of a beloved mother. These have been much appreciated by my father, brother, and myself. Especially are we grateful to Bro. and Sis. W. B. Jepson, of East Kirkby, for much kindness shown during recent months. Our brother, and my very warm friend, conducted the funeral service in a simple homely way, such as would have been desired by the one whose mortal remains we laid to rest.

A. L. FRITH.

Those to whom the above is the first intimation will join in sympathy with Bro. Frith, and relatives, in their great loss. Bro. Frith's mother was seriously ill for many months, and to all the family this has been a very anxious period. Bro. Frith is a hard worker, and what he has done for the 'Scripture Standard,' the Church at Fleetwood, and the Old Path's cause, is, we fear, realised by few. How he has got through it all is amazing. May the richest blessing of the Lord, who can heal each stricken heart, be upon all the bereaved ones.—Editor 'S.S.'

Beulah Road, East Kirkby, Notts.—The Church here records the removal by death of one of its members, William

Draycott, at the age of seventy-nine years. He was one of the members that formed the Church eighteen years ago, and since its commencement has held the responsible office of Treasurer. Until ill-health prevented him from attending the meetings he was always in his place at the door with a hearty hand-shake, and a word of welcome. Occupying a humble station in life he fulfilled his duties well, and remained faithful unto death. He also did much good work in a social capacity, being the hon. treasurer of two friendly societies.

His place will be vacant, but he will always have a place in our hearts. His remains were laid to rest on December 5th, the writer officiating.

W. H. JEPSON.

Kilbirnie.—Brother and Sister Miller have received a note from the Admiralty saying that their son, Thomas William Miller, is missing and presumed dead since November. Willie, as he was known to us all, was twenty-seven years of age, and had been a member of the Church for quite a number of years. He was looked upon as a coming useful helper in the Church, being a M.A. graduate with honours. Like David (when called of Samuel) he was ruddy, and of a beautiful countenance, and goodly to look upon. Our sincerest sympathy goes out to Bro. and Sis. Miller and family in their deep distress of heart and soul. We trust their constant faith in God and in His mighty power will strengthen them and give comfort and consolation, and that they sorrow not as those who have no hope, but look forward to the time when God shall 'wipe away all tears from their eyes.'

'Until the day dawn and the shadows flee away.'

W. FERGUSON.

THE SCRIPTURE STANDARD is published monthly. Prices: Single copy 3s. 6d., two copies 6s., three copies 9s. per year, post free.

All matter for insertion must be sent before the 10th of the month (News items, the 15th) to the Editor: W. CROSTHWAITE, 27 Torphichen Street, Bathgate, West Lothian. All orders and payments to the Treasurer: A. L. FRITH, 12 Poulton Street, Fleetwood, Lancashire.

EVANGELIST FUND. Contributions to R. MoDONALD, 180 Staincliffe Road, Dewsbury, Yorks.

NYASALAND MISSION. Contributions to W. M. KEMPSTER, 36 Kingsley Road, Bedford.

THE SCRIPTURE STANDARD is printed for the Publishers by Walter Barker, Langley Mill, Notts.