

# The SCRIPTURE STANDARD

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

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## THE GREATEST CORONATION.

AT this time millions in many lands are thinking of the Coronation of Queen Elizabeth, with all its lavish display and ceremony. It might, we think, be carried through in a simpler and more effective manner. Yet in the fullest and best meaning of the words we pray,

*GOD SAVE THE QUEEN.*

May she, if the Lord tarries, have a long and peaceful reign. During her reign may the people of all nations see the folly and futility of all war; and may a real attempt be made to fulfil the prophetic word: 'They shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more' (Isa. 2:4).

May we all remember at this time that while earthly monarchs come and go, rise fall, and all must ultimately pass away, *'There is another king, one Jesus,'* who lives for ever, is unchangeable, and whose throne is established for ever.

### **'Behold Your King!'**

Jesus had been scourged and spat upon, as the inspired prophet seven hundred years before foretold. 'I gave my back to the smiters, and my cheeks to them that pluck off the hair: I hid not my face from shame and spitting' (Isa. 50:6).

The soldiers pressed a crown of thorn upon His brow, they clothed Him with a purple robe, put a reed in His hand, and in mockery bowed the knee, and said, 'Hail, King of the Jews!' In that pitiable state, Pilate set Jesus before the assembled Jews, with their chief priests, and said, 'Behold your king!' They cried, 'Away with Him! Crucify Him! We have no king but Cæsar.' They rejected Jesus and preferred Cæsar, and, forty years later, the power they chose destroyed them, their place and nation, and left their great city waste and desolate.

But though rejected by them, Jesus was still heaven's appointed King, whose right it was to reign.

The Jewish religious leaders like many to-day, did not understand the Scriptures which they professed to read and expound: 'Because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him' (Acts 13:27). 'The kings of the earth set themselves, and the rulers take

counsel against the Lord, and against his anointed . . . He that sitteth in the heavens shall laugh: the Lord shall have them in derision . . . yet have I set my king upon my holy hill of Zion. . . . Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession' (Psalm 2).

King David, inspired by the Holy Spirit in Psalm 110, wrote what the Lord Jesus applied to Himself, and Apostle Peter applied to Him: 'The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool. . . . Rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power.' That prediction presents the picture of a heavenly King, seated on a heavenly throne, ruling over a willing people, in the midst of enemies, and reigning till all are subdued. That has ever been, and is now, true.

Our Lord is now rejected, and by the world disowned;  
By the many still neglected, and by the few enthroned.'

### His Coronation was in Heaven

In a greater and grander cathedral than any on this earth, Jesus was crowned, 'King of kings, and Lord of lords.' Peter, on the first Pentecost after the Lord's ascension, sent forth the royal proclamation: 'GOD HATH MADE THAT SAME JESUS, WHOM YE CRUCIFIED, BOTH LORD AND CHRIST.' He claimed a crown, a throne, a kingdom; they crowned Him with thorns; they raised Him on a cross of shame, to die a shameful and cruel death. But 'GOD HATH HIGHLY EXALTED HIM, and given Him a name which is above every name.'

In place of the crown of thorns He wears a crown of richest diadems; the purple robe has given place to a robe of dazzling whiteness; the mockery of the soldiers has given place to the worship of the heavenly host; and in place of the reed He holds a golden sceptre which shall subdue the world. God hath 'set Him at his own right hand in the heavenly places: far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come' (Eph. 1:20-23). Can He ever have a more exalted position than that? 'We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour, that he by the grace of God should taste death for every man' (Heb. 2:9).

Other monarchs have marched to their thrones through the blood of countless slain, in ghastly warfare. King Jesus went to His throne through blood, but it was His own blood, shed for the redemption of all the human race.

### The King's Plan of Campaign.

To His chosen ambassadors the King said: 'All authority hath been given unto me in heaven and on earth, Go ye therefore, and make disciples of all the nations, baptising them into the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world' (Matt. 28:18-20, R.V.). How comprehensive! All authority, all nations, all things, alway!

At the first royal proclamation (recorded in Acts 2), three thousand rebels surrendered to the King of kings, and accepted pardon for their sins on His terms; believing, repenting, and being immersed into His name, thus owning allegiance to Him. The King has not altered these terms; but men have tried to alter and evade them, saying by words and deeds, 'We will not have this Man to reign over us.'

When the first king of Israel, Saul, was chosen and proclaimed, some despised him, and said: 'How shall this man save us?' But 'there went with him a band of men, whose hearts God had touched' (1 Saml. 10 : 24-27). If any of our readers have not yet surrendered to King Jesus, may God touch their hearts with the Gospel of His Son, and may they in their hearts 'crown Him Lord of all.' May those of us who have owned His Kingship and right to rule our lives, renew our vows of allegiance to Him, saying:—

'True-hearted, whole hearted, faithful and loyal,  
King of our lives, by Thy grace we will be!  
Under the standard exalted and royal,  
Strong in Thy strength we will battle for Thee.'

EDITOR.

## PRINCIPLE AND COMPROMISE

MEN of faith are the need of the hour. 'No, says one, 'not men of faith. We have had that sort of talk and men long enough. What we want is not dreamers, but workers; not men of faith, but men of action.' We repeat—the great, the crying need of the day is men of strong, steadfast, invincible faith in God, in the eternal principles of truth, freedom and justice; men whose confidence in the ultimate triumph of those principles and fidelity to their advocacy suffer no check by their unpopularity and their defeat for the time being, but who hold on the even tenor of their way witnessing and working for the truth, undeterred by failure, misrepresentation and obloquy.

Materialism has the nation, we might say the age, in its grip. It is the deadly and eternal enemy of faith. It urges itself on men's notice, with a constant insistence from which they cannot escape. It sends messages of its power and influence home to the consciousness along the highway of each of the senses. Under its dominating influence the things that are unseen and eternal, the high ideals of righteousness and sacrifice recede and become dim and unreal, and sustained effort in lofty endeavour slackens and dies. Its rewards are here and now, not projected into the dim and distant future. They are real and tangible, and can be seen and heard, tasted and handled, and do not need to be conjured up by the imagination.

And so wealth, which is the symbol and procuring power of things material and present, has thrown its glamour over the eyes of men, and blinded them to those higher things which can only be seen by the eye of faith. 'A bird in the hand is worth two in the bush' falls glibly from the lips of this type of man; nor does he demur though you point out that what he has caught is but a sparrow, sober in plumage and with only a chirp; whilst those uncaught are rich in plumage and overflowing with song, things of beauty and a joy for ever. He has this; he may never have them.

This spirit is the parent of expediency and compromise, spreading its blighting influence through society, marring the life of the individual, and corrupting our religion and politics. Men know the right, and do the wrong, they say because they must. Business becomes more difficult and more exacting in its demands. A scrupulous adherence to rectitude is a slow way to success at times, almost a sure way to failure. Relax the rules; be broad and not too scrupulous as to honesty; handle the truth carelessly and the goal will be reached, as it has been by others, who are now held in the highest esteem.

But especially in politics is this spirit of faithlessness in principle, this compromise with error and injustice prevalent. It is preached and practised

by a powerful section of the press: There are papers which have no fixed or guiding policy, no principles for which they must lift up their voice through good and bad report. Guided by the caprice of the proprietors, or reflecting the popular opinions of the hour, serving up only the news which supports their contentions and rigorously excluding the facts that would make against them, they are fast becoming a menace to the public welfare and safety. They deliberately mislead the readers who trust them, and gradually lead them into the same demoralised condition of mind.

There is another section of the public whose departure from principle arises from the apparent hopelessness of its triumph. They want something done. They are the men of action, men who pull the strings, who manœuvre and snatch victories, sometimes unexpected and adroit, or if unable to do that arrange compromises with the opposing forces. They are tired of waiting for the full reform; the evils are crying and pressing, and may be mitigated if not removed by a compromise. And compromise is made. But action and compromises which distinctly violate principles of truth and justice are worse than nothing being done. True, for a time things may seem to improve, and good be reaped; but sooner or later the harvest of evil appears, and its bitter fruits must be eaten. The education question which is now filling men's minds offers a case in point. We are now reaping the fruits of the compromise made in 1870. Educationalists and especially Nonconformists saw clearly that education was the work of the State. Not only was it that the Churches had failed in the work, but they were outside of their sphere in attempting the work of education. On the other hand, it was as clearly recognised that it was outside the functions of the State to teach religion. That belonged exclusively to the Churches.

These were the principles that ought to have been safeguarded in any scheme of education that was propounded. But a compromise was effected by which a powerful Church, as well as other smaller Churches, still had the control of education in their schools, and the right to teach their own peculiar views of religion with the support of the State, without any arrangements being made for their passing over automatically, by lapse of time, into the hands of the nation. And, on the other hand, in the schools of the people religion also was to be taught, though what were denominational tenets and catechisms were to be avoided.

The band of dissenters in the House of Commons who opposed the compromise were spoken of as unpractical fanatics, men who will never be content unless they get the whole loaf, foolishly rejecting the half loaf offered. But we hold their action has been vindicated by the events of today. By the compromise of 1870 we are twenty years behind in our national education that of America, or Germany; and our religious liberty is now in the greatest peril. The nation would have been the gainer had the education scheme been delayed another ten years that it might run on clear logical lines and in accordance with the principles we have just pointed out.

Another question is to the front, compensation to liquor sellers dispossessed of their licences by the legal action of the licensing magistrates. It is a question that must be decided soon, and the public will be misled as to the case and facts if it is possible for a powerful and unprincipled monopoly to do so. They will do well to take warning by the experience of the working of the Education Act. Any temporary advantage will be dearly bought at the price of sacrificing the freedom of the people in the future to deal with the liquor traffic as they think just.

What is needed at the present crisis in national life is clear, strenuous thinking, not mere glancing at the surface of questions but probing to the

bottom for the great underlying principles. And once men have found these, once they have got down to the rock bed of truth and justice, to take their stand firmly thereon, refusing to be dislodged by the army of time-servers and opportunists, in the unshaken conviction that truth and justice alone will and must prevail. Opposition they will meet, and harsh judgments will be their portion, but in their faith is their salvation; for this is the victory that overcometh the world, even our faith.

JOHN CROCKATT

## SINGING IS SCRIPTURAL AND SAFE.

THE true Church of Christ does not now, nor ever did, use mechanical instrumental music in worship. Those who call themselves the Church of Christ, and use instrumental music in worship, and societies in Church work, and have sales and suppers for Church support are not following New Testament teaching.

### New Testament Specifies Singing.

1. Christ and His Apostles 'sang' when they worshipped God. 'And when they sung a hymn, they went out into the mount of Olives' (Matt. 26 : 30).
2. 'Paul and Silas prayed, and sang praises unto God' (Acts 16 : 25).
3. Christian Gentiles, as well as Jews, sang in Church worship. 'I will confess to thee among the Gentiles, and sing unto thy name' (Rom. 15 : 9).
4. To the Church at Corinth, Paul said, 'I will sing with the spirit, and I will sing with the understanding also' (1 Cor. 14 : 15).
5. Paul instructed the Church at Ephesus to engage in 'singing and making melody in your heart to the Lord' (Eph. 5 : 19).
6. The Church at Colosse let 'the word of Christ dwell in' them, and they engaged in 'singing with grace' in their hearts to the Lord (Col. 3 : 16).
7. To the Hebrew brethren it was written : 'In the midst of the Church will I sing praise unto thee' (Heb. 2 : 12).
8. James said, 'Is any merry ? let him sing psalms' (James 5 : 13).

### Mechanical Music Un-Scriptural.

Mechanical music in Church worship is not authorised by Christ, the Head of the Church (Col. 1 : 18) ; is not authorised by the Apostles, the ambassadors for Christ (2 Cor : 18) ; and is not authorised by the New Testament, the lawbook for the Church (John 12 : 48). Thus, instrumental music in Church worship is something 'added' to the teaching of Christ, His Apostles, and the New Testament. All 'additions' and 'subtractions' from New Testament teaching must be labelled 'sin' (2 John 9 ; Rev. 22 : 18, 19).

### Some Questions Answered.

1. Is the tuning fork a musical instrument ?

No ! The tuning fork does not produce a 'succession of harmonious sounds,' a musical instrument does. The tuning fork gives the 'pitch' only. The tuning fork does not accompany the singing, but instrumental music does.

2. Do we have New Testament authority for meetinghouses, seats, lights, and books ?

Yes! For meeting places, seats, and lights, see James 2 : 1-4 ; Acts 20 : 8. For books see 2 Timothy 4 : 13.

3. May we have instrumental music in our homes if we do not use such instruments in either private or public worship ?

Yes! The New Testament does not regulate what we bring into our houses, as long as we do not use such things in a way to corrupt the worship of God, or in any way violate the principles of Christian living.

4. May we use anything in the worship of God which the New Testament does not specifically forbid ?

No! The New Testament specifically tells us what to do, but it does not tell us specifically what *not* to do. For example: the New Testament specifically says to have 'bread' and the 'fruit of the vine' in the communion service (1 Cor. 10 : 16 ; Luke 22 : 17, 18). But it is wrong to 'add' jam to this bread, although the New Testament does not specifically say 'not' to add jam. Additions to the specific commands are forbidden (2 John 9 ; Rev. 22 : 18). To add cake with this bread is 'not' specifically forbidden, but it is a sin because it is not commanded, hence, an addition. The Lord told us to sing in Church worship. He did not specifically say 'not' to use mechanical instrumental music with this singing, but it is a sin, because it is an addition. It is both Scriptural and safe to sing in Church worship.

5. Is it safe to say that since there will be instrumental music in heaven, we should have it in worship ?

No! Such a statement is unsafe. There are babies in heaven, but babies are not members of the Lord's Church. When one says there will be mechanical music in heaven, one is playing reckless with the Word of God. John said, 'I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder : and the voice which I heard was as the voice of harpers harping with their harps : and they sing as it were a new song' (Rev. 1 : 2, 3, R.V.). What John heard was not waters rolling, thunder rumbling, or harps playing. The voice just sounded like these. What he heard was 'singing.' But if such music was in heaven, we have no authority for it in Church.

6. May we not have instrumental music in Church worship because God tolerated such music from David in Old Testament worship ?

No! Using the instruments of David of Old Testament worship is wrong. Why not offer the animal sacrifices of David? Why not burn incense in worship like David? Why not keep the Sabbath like David? Friends, we are to 'hear Christ.' We are governed by the New Testament.

7. Isn't there some Greek word in the New Testament that will justify using mechanical instrumental music in Church worship ?

No! *Psallo* has this claim made for it. It won't do it. Thayer, the Greek scholar, says of *psallo*: 'In the New Testament to sing a hymn, to celebrate the praises of God in song.' The Greek Catholics, who know their own language, and its meaning, do not now, and never did, use mechanical instruments of music in worship.

### A Brief History.

1. The first Church of Christ, which was established in Jerusalem in A.D. 33, as revealed in the second chapter of Acts, did not use mechanical music in its worship. The true Church of Christ does not use such music in Church worship now.

2. The American Cyclopædia says, 'Pope Vitalian is related to have first introduced organs into some of the Churches of Western Europe, about

670; but the earliest trustworthy account is that of the one sent as a present by the Greek emperor Constantine Copronymus to Pepin, king of the Franks, in 755' (Vol. 12, p. 688). Protestant Churches borrowed instrumental music in Church worship from the Roman Catholics.

3. The present Christian (Disciples) Church, now often erroneously called the Church of Christ (Disciples), was a split from the true Church of Christ. This split began in St. Louis, Missouri, in about 1870. The cause of the division was because some of the brethren introduced mechanical music in Church worship, and thought more of this un-Scriptural music than they did of the peace and unity of the Church.

Since singing in Church worship is Scriptural and safe, why take chances with instrumental music?

—*Gospel Advocate*, U.S.A.

## WHAT IS WRONG WITH THE DANCE?

MANY preachers and others are making sincere efforts to stem the tide of sin and immorality that threatens to engulf our nation. These efforts are combated by various groups and organisations, some of which oppose them. We also find P.T.A. organisations promoting dances among high school groups. Is it right or wrong? If wrong, should such organisations promote the dance? Let us consider a few things and determine.

### **The Dancer is always in Bad Company**

This is about the most complimentary thing that can be said about the dance. The participant, though claiming moral uprightness, is found in bad company. If it is a public affair, be it round or square, every degenerate that can get there will be present. Occasionally some who profess Christianity attend. They have no business there, for 'Evil companionships corrupt good morals' (1 Cor. 15:33). One cannot win souls when he participates in the dance. Let some of these 'Christians' try it!

### **Liquor and the Dance go together.**

Drunkenness is partner to the dance. The Bible condemns both! All drunkards will be lost (1 Cor. 6:10). The dance is included among the 'revellings and such like,' works of the flesh which send souls to hell (Gal. 5:19-21). Most girls who ever took a drink took the first at a dance and were often led to drunkenness. Many are killed en route from dances where they became intoxicated.

### **Nudity and Lewdness go with the Dance.**

Stage-show dances do not attract men because they like dancing; but scantily-clad women are the attraction. It is the lewdness that attracts to the dance. People do not dance simply because it is recreative or that they simply like it. Remove the close contact of the bodies of the opposite sexes and the desire will vanish. Let the organisations that promote dances rule that the women shall dance together, and that men only have men for partners, and the dance is automatically killed.

Some of those who call themselves pillars in the Churches will object to this exposé but their objections merely show that they are on the side of evil. When paper advertisements and show windows display 'dance sets' why are they the skimpiest and thinnest of all that women wear? Why wear dresses low-cut front and back to dances and display their nakedness? This is a natural accompaniment to the dance.

### Girls Lose Virtue at Dances.

Modest girls sometimes attend dances, but if they continue they do not stay modest. Many a modest girl has lost her virtue because she joined the dance. Many have been ruined by men who lose their integrity at the dance. Girls who would retain maidenly modesty and virtue better not attend dances. Professor T. A. Faulkner, an ex-dancing master of the Los Angeles Academy, said that in a survey of two hundred fallen women thirty-seven ascribed their fall to various things, while one hundred and sixty-three attributed it to the dancing school and ballroom.

We do not believe in confessionals as the Catholics have. The Bible does not teach such, and no man on earth can forgive sins; but Archbishop Spaulding of New York stated that in such confessionals 'We have found that almost every lapse of female virtue in our community is traceable to the round dance,' and that this is true in nineteen out of every twenty cases of fallen women!

### Lust is a Child of the Dance.

People do not go to the dance just for the love of music, or exercise, or company. If the truth is admitted it is because of the inflammation of the passions. Christ said: 'Whosoever looketh on a woman to lust after hath committed adultery with her already in his heart' (Matt. 5:28, 29). 'Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death' (Jas. 1:15). It is all right to stand on the outside and look in on the dance? No. Soon you will be on the inside.

### Dance and Divorce are Partners.

Herod took his brother's wife; John the Baptist condemned the action. This divorced woman was a dancing woman and taught her daughter to dance. Her dancing led to the beheading of John, a righteous man, because he opposed her evil. Many people to-day who call themselves respectable would cut off the heads of those who preach against their sins and try to help them to righteousness and salvation.

How many men will say: 'I don't care how many other men put their arms around my wife and hold her in close embrace while thinly clad in dancing clothes or otherwise?' The dance has broken up many homes. There is nothing wholesome or cultural about the dance. America has more divorces and broken homes than any other nation. The dance is responsible for many of them.

### The Dance Leads to Prostitution.

Some years ago the Vice Commission of Chicago made an effort to find out the cause of the downfall of so many girls. The Commission talked to three hundred fallen girls of Chicago. They asked: 'What led you wrong, what led you to become what you are to-day, a scarlet woman?' Eighty-five per cent. of them (all but forty-five of the three hundred) said: 'My first step was caused by the modern dance.'

A matron of a home for fallen women in Los Angeles, California, says: 'Seven-tenths of the girls received here have fallen through dancing and its influence.' The head of another home for fallen girls said eighty per cent. of the girls received attributed their fall to the dance.

Professor Harry Stribes, ex-dancing teacher, said: 'I will say that I do not believe that a woman can waltz virtuously and waltz well, for she must yield herself completely to her partner.' A professor in the dancing field would not likely be prejudiced on the subject.

Professor William H. Holmes, also a former dancing master, said: 'I have found the ballroom an avenue of destruction to multitudes. This truth is



burned into the hearts of thousands of downcast fathers and brokenhearted mothers, and husbands are legion who can look into deserted homes left desolate by wives and daughters who have been led captive by the magnificent burst of harmony and the laying on of hands.'

Doctors speak with authority on the subject. Dr. Frank Richardson, before the Homœopathic Medical Association of New Jersey, said: 'Dance halls are the modern nurseries of the divorce courts, training shops of prostitution and graduating schools of infamy and vice.'

'Dr. E. S. Sonners, noted specialist in nervous disorders, of Chicago and Los Angeles, states: 'I attack the modern dance as a reversion toward savagery. As a medical man, I flatly charge that modern social dancing is fundamentally sinful and evil. I charge that it is the most insidious of the manœuvres preliminary to sex betrayal. It is nothing more or less than damnable, diabolical, animal, physical dissipation.'

### **We must Face the Facts.**

J. Edgar Hoover said: 'Most juvenile crime had its inception in the dance hall, either public or private.' In view of this how can our Parent-Teacher Associations and other organisations sponsor and promote such affairs that lead to moral and spiritual destruction of our boys and girls in high schools of the land?

A judge was asked: 'How many couples that come before you to break up their marriages, date their trouble to dancing?' His answer: 'More than half of wrecked marriages go on the rocks because of dancing. New partners, new arms that bring new thrills, new companions, and there is a wedge driven into the marriage vows.'

In view of this barrage of evidence we must conclude that the dance does not come under the head of cultural, constructive or wholesome, but is detrimental and destructive to society in general and the souls of men in particular.

—*Gospel Herald*, U.S.A.

## **WAR AND GREAT MEN.**

(From *Autobiography of Sir Patrick Hastings*, Attorney General in 1924.)

'HOW many wars would ever have been fought if the people on each side had been fairly placed in a position to choose for themselves between peace and war? I know of none. The reason actuating the individual is usually sordid and, if honest, can only be justified by the excuse of insanity, or explained by the unfortunate uprising of great men. There have been too many so-called great men in the world. Personally, I have never met one, although the pages of history groan with details of their exploits: Napoleons and Julius Cæsars and other individuals of literature have waged wars and conquered other people's countries and generally made an intolerable nuisance of themselves. But why does that make them great men? It's not very difficult for anyone who possesses a one-track mind to achieve the solitary object to which he devotes his entire energies. Napoleon won innumerable battles and we have been forced to read about them, but posterity would have been better served if we could know the real opinions held by his relatives and other people who knew him well. The possible result would be the bursting of a bubble, and a picture of Napoleon as a tiresome, pompous little prig. In more recent years, the world has suffered from a plethora of these monstrosities. I wonder if the Almighty will ever present us with a new kind of man to leave his mark upon the universe: quite an ordinary man, who is able to preach the

doctrine of loving-kindness leavened with a great deal of humour, and a little common sense. If so, I should like to meet him, but I am afraid I never shall' (p. 52).

### How Germany was Prepared for War.

'Bismarck, with his hateful creed of blood and iron, has been the curse of civilisation, but it has taken years of preparation to give practical effect to his ideals. The people had to be driven to believe in war. Children from the cradle had to be taught to worship force and cruelty; swords and rifles had to be their playthings, and the wearing of a uniform their one ideal. Above all, they had to have a figure-head in whom they could be persuaded to believe, an All-Highest who could do no wrong, and whose word must be above that of a Christian God.'

MESSAGES TO  
WOMEN

**FAMILY CIRCLE**

BY  
HAROLD BAINES

### No. 3—'Drink, Dance and Dress.'

THE three words of our subject may intrigue you, nay, even startle you, but forty years of working with and among women in the workshop tell me that these three are women's greatest weakness, and if women have not one of them, they have another. Some, alas! have all three.

One could discourse at length on any one of the above, but space does not permit. We will take drink first. Alcoholic drink of any description contains a poison, for alcohol is a narcotic poison derived from a process of fermentation. Its effect upon the drinker is to attack the most sensitive part of the brain, where our emotions are controlled, and if taken in sufficient quantity, stupifies the brain and we become what is called drunk.

This is not the only difficulty either, for, like most other narcotics, it creates a desire for itself, a desire that soon grows to an overpowering craving and, if given way to, reduces its victim to a pitiable object indeed.

The picture of a drunken man is bad enough, but the sight of a drunken woman or girl is infinitely worse, for the danger to her moral welfare is all too obvious, and drinking among what used to be called the fair sex is more pronounced to-day than ever before in the writer's knowledge. Some women actually pride themselves on the amount of liquor they can imbibe and 'keep straight.'

Christian Sister, avoid the curse as you would the plague, and be quite uncompromising about it. Touch not, taste not, handle not, intoxicating liquor of any kind.

The dance floor is not very far removed from the public house. Most possess a public bar and the modern inn or hotel possesses a dance floor. So drinking and dancing now openly go hand in hand. Christian girls and women need to be very careful where dancing is concerned, if they value their spiritual life and one could almost add their physical well-being.

The 'one-and-threepenny hop' is a very popular social diversion in Yorkshire town life. That is the local nickname for a cheap dance. The price may vary slightly, but the idea is the same. Promiscuity is practised to such an extent that these dances are nothing but glorified 'petting parties,' with couples 'sitting out' having greater attraction than the dance itself.

We cannot ignore the physical pleasure derived from dancing and the appeal it has, especially to the young, with its music, colour, romantic atmosphere and what the advertisements call 'soft lights and sweet music.' All these glamourise the dance hall and make it appear to impressionable youth a fairyland of romance. But what are the facts? Separated and divorced couples, illegitimate children and, worst of all, that social scourge of civilisation, venereal disease.

After all, take sex out of dancing and what have you left? Whoever attended a dance where there were no members of the opposite sex? We can safely say that 90 per cent. of a dance's attractiveness lies in the presence of the opposite sex. Where one man can embrace another man's wife with impunity, hardly a suitable atmosphere for a 'child of God.'

That brings me to my next point, that of Dress, for dancing and dressing go hand-in-hand. What girl is there that has not been thrilled at her first dance dress or party frock?

It would not be fitting for the writer, a mere male, to discourse at length on what women ought or ought not to wear. Beauty is a woman's birthright and her perfectly natural desire. One is aware that dress plays an important part in the exercise of that birthright. It is with this in mind that I want to pass on a few thoughts, not on dress, so much as our attitude towards it.

Let us turn to Holy Writ. In 1 Timothy 2:9 we have this passage: 'In like manner also, that women adorn themselves in modest apparel, with shamefacedness [*i.e.*, modesty] and sobriety, not with gold, or pearls, or costly array, but [which becometh women professing godliness] with good works.' Again in 1 Peter 3:3 we read, 'Whose adorning let it not be that outward adorning of plaiting the hair and wearing of gold or of putting on of apparel. (v. 4) But let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. (v.5) For after this manner in the old time the holy women also, who trusted in God, adorned themselves.'

The words of Scripture do not condemn dress as such, but do condemn the attitude of some towards it, in seeking to adorn the body whilst neglecting the soul, another version of that age-old sin of 'glorifying the creature at the expense of the Creator.'

Let us seek to adorn ourselves, we men as well as women, with that meek and quiet spirit, so precious in God's sight and that which becometh godliness with good works, which are:—

#### **'More Than Gold.'**

The smallest flower may yield a scent  
 To flood some heart with sweet content,  
 The slightest breeze that stirs the air,  
 May cool a brow that aches with care.  
 The tiny brook with bubbling tongue  
 May quench the thirst of old and young,  
 A feeble lamp with flickering ray  
 May help the lost to find his way.  
 Then grieve not that thy gift is small,  
 Thy talent lowliest of all,  
 The smallest service that we may bring  
 As love's devoted offering,  
 May blessing yield a thousandfold,  
 And gleam with lustre 'more than gold.'

## AS PURCELL SAW IT.

IN 1835, Archbishop Purcell and Alexander Campbell held a discussion at Cincinnati on the Roman Catholic religion. Commenting on the death of Campbell in 1866, Purcell said: 'In Mr. Campbell's Church the form of worship is very simple as in the days of the apostles. He hoped always to keep it so. Here is where he was mistaken . . . As the Church becomes great in numbers, and rich and strong, it loses its original simplicity. . . . We begin to see changes already in some richer congregations in cities. Are not the advanced congregations already discarding congregational singing, and procuring fine organs and hired choirs? Are they not placing flowers in the pulpits and on their altars? Has not fine stained glass found its way into the lofty windows of their truly Gothic cathedrals? . . . The Church is drifting, drifting away from the apostolic simplicity of which its founder dreamed, and joined the race all Protestant Churches are making towards something grander and more majestic.'

The Bishop was right. And any deviation from 'the [divine] pattern' (Heb. 8 : 5) brings disastrous results. The noted Church historian, William Jones, says: 'But one wrong step unavoidably leads to another, and the progress of error is always downhill. . . . Had the Churches everywhere adhered strictly to the order of Christ's House, as exhibited in the Church of Jerusalem, Antichrist [by which term he refers to the Pope] would never have arisen; but an attempt to improve upon that which divine wisdom had instituted, paved the way, little by little, for that monstrous mass of corruption which issued in *Babylon the Great*, the mother of harlots and abominations of the earth, the habitation of devils [demons], and the hold of every foul spirit, and a cage of every unclean and hateful bird' (Rev. 17 : 5 ; 18 : 2).

Our task is to remove the human 'improvements' which have worked so disastrously!

### EIGHT BIBLE REASONS FOR NOT USING TOBACCO.

(1) It is not for the glory of God: 'For ye are bought with a price, therefore glorify God in your body and in your spirit, which are his' (1 Cor. 6:20).

(2) It may bring disease of the heart and cancer: 'If any man defile the temple of God, him shall God destroy' (1 Cor. 3:17).

(3) It is expensive and money wasted: 'Wherefore do you spend money for that which is not bread, and your labour for that which satisfieth not?' (Isa. 55:2).

(4) It is infringing on the rights of others by contact with them, in its nauseous, sickening odour and dirty ash: 'Thou shalt love thy neighbour as thyself' (Gal. 5:14).

(5) It is a wrong example to set before the young: 'Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven' (Matt. 5:16).

(6) It is a filthy habit: 'Let us cleanse ourselves from all filthiness of the flesh

and spirit, perfecting holiness in the fear of God' (2 Cor. 7:1).

(7) The habit once formed brings into bondage: 'Whosoever committeth sin is the servant of sin' (John 8:34).

(8) It causes unnatural desire, and leads to intemperance: 'If ye live after the flesh, ye shall die (Rom. 8:13). 'To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey' (Rom. 6:16).

### "WHAT MUST I DO TO BE SAVED?"

(1) If you are an alien sinner—one who has never been a child of God—you must believe in Christ, repent of your sins, confess Christ, be baptized for the remission of sins, and 'walk in newness of life' (Mk. 16:16; Acts 2:38; Rom. 10:9; 6:4).

(2) If you are an erring child of God, you must confess your sins, repent, pray for forgiveness, and return to your duty (Acts 8:22; 1 John 1:9; Rev. 2:5).

(3) If you are a faithful Christian, you must, by God's help, continue in his service unto death. (1 Cor. 15:58; Heb. 3:14; Rev. 2:10).—'Gospel Tidings.'

# SCRIPTURE READINGS

June 7th—Ezekiel 34:1-16; 1 Peter 5.  
 June 14th—Isaiah 37:21-36; 2 Peter 1.  
 June 21st—Genesis 19:14-29; 2 Peter 1:19  
 to 2:22.  
 June 28th—Isaiah 65:8-25; 2 Peter 3.

**A word for elders (5:1-4).**—The elderly members of a Church ought to form the oversight of it. They must conform to certain standards, however, or they cannot do so scripturally. Passages in view are Acts 2:17-35, 1 Tim. 3:1-7, Titus 1:5-9, and this one—but there are others which help. The points emphasised here are the duty of giving spiritual nourishment and watching over the Church's interests, and the unselfishness required. This is a 'good work,' not a bossing of others. Willing self-sacrifice is essential—giving up worldly gain or position in order to help and guide particularly the lambs of the flock see John 21:15. Peter had a charge to keep, having seen the sufferings of Christ and received it personally. The crown of glory is the reward.

**Words for all (5:5-9).**—Respect is required from younger members of the Church, but the secret of true christian relationships is true christian humility—subjection to one another. This too is the secret of having the help of God, for he that exalteth himself shall be humbled. However, humility does not mean subjection to the evil one. Firm resistance is our policy towards evil, and here the thought of evil treatment by others comes to view—all christians were subject to it at that time. It has to be endured patiently and not resented.

**Final blessing and greetings (5:10-14).**—The God of all grace stands in contrast to the devil. It is His work to work in us that which is good, bringing it to completion in His eternal kingdom. Silvanus may be Silas (Acts 15:22, 2 Cor. 1:19) accounted faithful by Peter (R.V.). Mark is probably the writer of the gospel bearing his name (Acts 12:12). 'She that is at Babylon' is most likely the Church there—to make the name figurative for Rome is to stretch the plain meaning without adequate reason.

**Peter's Second Letter.**—The genuineness of this letter has been disputed. One translator dates it 130 A.D., which of course makes it a forgery. Its contents sufficiently assure us of its divine origin and the more we study it the more we can feel the touch of Peter's thought. The purpose of the letter seems wider

than that of the first letter, being concerned with all christians, not simply those of Jewish origin and dispersed in the regions of Asia Minor. The dreadful danger of false teaching and professionalism presses upon the apostle's mind—a danger which has been too little heeded. The present and past history of a divided church more than justify the fear and the warning. The days of the 'dark ages' need studying to illustrate the apostasy even more fully than present conditions. It is the habit of to-day to belittle the wickedness of an apostate church, but the atrocities committed in the name of Christ would fill many books.

**Opening greeting (1:1 and 2).**—Peter names himself 'bondslave' as well as apostle. We remember that he that would be first must be slave of all (Matt. 20:27 R.V. Margin). It is the righteousness of God which is the basis of our trust in Him, and it is through the Saviour that we can approach Him. It is through the knowledge of Father and Son that grace and peace increase—and where do we get our knowledge of them?

**Christian progress and its results (1:3-11).**—It is important to realise that divine, not human power, provides our needs for life and right living. The means used is knowledge of Christ. Precious promises, involving our sharing the divine nature, are given, and these come to us after our release by the gospel from worldly desires. However, we do not just get this by knowledge presented to us in the word of God, but we have to make every effort ourselves constantly striving to add to the basic faith, virtue, knowledge, self-control, patience, godly behaviour (godlikeness), love of the brethren, love for all. Certainly if we progress like this we shall be fruitful—otherwise disaster lies ahead.

**The Writer's object (1:12-21).**—We ought to be continually dwelling in thought upon the truths revealed in the scriptures. Peter would have failed in a duty had he not taken this letter in hand. It is always good to be stirred up. He obviously refers to his Lord's statement concerning his decease (John 21:18 and 19).

It is a striking fact that in these later days many have sought to prove that the scriptures are in fact 'cunningly devised fables.' There is an insistence here upon the absolute accuracy of the scriptures and the apostolic testimony, and in fact they must be absolutely true or unbelievably and wickedly deceptive. Peter saw Jesus on the mount of transfiguration

and his belief of that vision could not pass away—but we have a more sure word of prophecy in the New Testament writings which are in fact New Testament prophecy given by the Holy Spirit in fulfilment of the Saviour's promise. As the day of the revelation of the gospel had already come, I assume the time indicated by the rising of the daystar is the second coming of Christ—the prophecy continues to lighten us until the final consummation when we shall be like Him for we shall see him as he is. Meanwhile the prophecy we have is of divine origin—it cometh not of private interpretation, that is the prophet was not an interpreter himself, he merely passed on what God gave.

**False prophets (2:1-22).**—We may be sure there will always be those that will pervert the truth. We have been warned of it. The teaching will come 'privily'—it will be done in a subtle way, calculated to deceive good, honest people. They will involve denial of Christ (and when we contradict His word it is the same), and the deceivers will not escape damnation. Examples of God's treatment of these teachers and wicked ones of times past are given to show that we need not fear to be overlooked in the evil days. The wicked may prosper for a time but the end is sure. Some details of the characters and behaviour of the deceivers are given. They will be moved by lustfulness and covetousness, seeking their own worldly interests rather than those of the Church. They will be conceited and ostentatious, rising to great dignity and despising all others. Their teaching will tempt men to be licentious or 'free' from restrictions of moral righteousness. They will be like those who have been cleaned up, wantonly and willingly getting dirty again. It is a terrible thing to fall back in the face of enlightenment—how careful we should be not to neglect the effort to progress in truth.

**Scoffers—their mistake (3:1-10).**—We must not be impatient because the promises are not fulfilled at once. However long it may seem to us, there is no need to fear failure. God's timing is His concern, and that is not like ours. The foolish ones will grow careless and scoff, but they will surely regret it for no promise of God ever failed. By looking into past history they will discover this, and find they are only repeating the same error of the sceptics. It is certain that we have literal prophecy relating to the physical elements here, and the new heavens and the new earth are in that future of which it is written 'it doth yet appear what we shall be.' We shall be quite content to leave that to the God Who loves us so dearly. Some professing Christians do not believe 'the story of the flood.' Let us stay with Jesus and with Peter and we shall make no such mistake.

**Final exhortations (3:11-18).**—Surely with the warning and the promise we will not fear, nor fail to keep our garments clean. It will be necessary to make every effort and depend upon the divine grace to sustain us in difficult times. Purity of life is essential; study of the Scriptures equally so with the honest acceptance of what they say, and avoidance of anything which seems like perverting them or escaping from their implications. It is easy to fall into error and the safeguard is the constant remembrance of Christ and the application of mind and heart to the sacred word. The last few words of this letter seem peculiarly fitting as the last words of him to whom the keys of the kingdom were given—though of course those keys were entrusted to all the apostles.

R. B. SCOTT (10/5/53)

## NEWS FROM THE CHURCHES

**Dewsbury.**—We are pleased to report the addition of one of our Sunday School scholars, Jeanette Cooper. We pray that as she grows in years she may grow in grace.

R. McDONALD.

**Dunfermline.**—The Church is now meeting in the Masonic Hall, Park Gate, Rosyth. Brother Andrew Gardiner is working with the Church. May the Lord abundantly bless their efforts to extend His kingdom.

**Heanor.**—The Church has again been privileged to share in fellowship on the occasion of its anniversary services, held during the week-end of April 25th-26th. Tea was partaken by a good company, although we missed the presence of some very good friends of long standing who, in past years, have honoured us with their fellowship. On this occasion they were enjoying like fellowship with another, newer Church. 'Sent to Coventry,' but not, we feel, in the generally accepted meaning of the term. We take this opportunity of wishing God speed to the efforts of the brethren at Coventry in their work for the Gospel.

The Saturday evening meeting, under the chairmanship of Bro. Allen Murray, was well attended. Inspiring addresses were given by Bro. Ted Bonser, of South Wigston, and Bro. Alan Robinson, missionary on furlough. Bro. Bonser, who served the Church on the following day was renewing an acquaintance of some fifty years and was able to meet many friends not seen for a long time. His encouraging words at all services were much appreciated and deserving of our best thanks.

It was a great pleasure to have with us Bro. Robinson. He gave an interesting account of the work in India and the great difficulties connected therewith. On behalf of the missionary work and as a tribute to Bro. Robinson's services to the district during his holiday, a collection was taken which realised £5 15s. Several items of goods were on exhibition and for sale. Proceeds were also for missionary work.

We express our sincere thanks to all who took part in this season of renewed fellowship, and trust that God's blessing may remain with, and enrich all in the coming days.

W. E. BARKER.

**Ince.**—On Lord's Day, April 19th, Bro. Crosthwaite, who had spent the week-end with the Church at Albert St., Newtown, was persuaded to preach the Gospel for us at Ince, at our 7.30 p.m. meeting. We have cause to be thankful that he so graciously consented, for at the close of a fine gospel-message, a man and his wife together expressed their desire to become Christians. So we have pleasure in reporting that, on Monday, April 20th, Robert Duddle and his wife Marjorie obeyed the Gospel, and will fellowship and work with the Church at Ince. Pray for the work here, brethren.

FRANK WORGAN.

**Ince.**—The Church at Ince records the addition of yet another to its number. June, the eldest daughter of Brother and Sister Duddle—themselves recently baptised—obeyed the Gospel on Lord's Day, May 3rd. She announced her desire to be baptised after a fine message by Bro. Crosthwaite, on Saturday evening, May 2nd. Our esteemed brother spoke on 'The Wedding Garment,' to an audience of eighty or ninety people, in the Co-operative Hall, Ince, and this decision was a fitting climax to an inspiring meeting. Bro. Crosthwaite also served the Church at Ince on the Lord's Day, exhorting the Church in the morning, teaching in the afternoon, and preaching the Gospel in the evening. Altogether it was a most inspiring week-end, and the Church has been greatly strengthened and encouraged by our brother's visit. We look for a return visit in the not-too-distant future.

FRANK WORGAN.

**Loughborough.**—Great rejoicing and both Church and Sunday School encouraged by the addition of eighty members of the Bible Class. Eileen West, Maureen Elliot, Eileen Mattock, Doris Hall, Emile Brailsford, Phyllis Edwards, Brenda Bird and Winnie Freeman. Baptised Tuesday, 21st April. Received into the Church the following Sunday.

F. WOOLEY.

**Newtongrange.**—We are pleased to report two more additions to our numbers, in the persons of Fay Carson and Marjory Robertson, both daughters of Church

members. Having been instructed in Sunday School and Bible class, the seed thus sown in their young lives has borne fruit in that they acknowledged the Saviour and were united to Him in baptism on Lord's Day, April 19th, and were received into our fellowship on Lord's Day, April 26th. We pray that the Lord may bless them and use them in His service even to the end.

A. J. HALDANE.

**Portknockie.**—The Church rejoices to report three baptisms. Bro. and Sis. Mair, a young couple, having made the great decision, were baptised on Saturday, 25th April, in the presence of a large gathering, including thirty members from the Peterhead Church and some from Buckie. They were received into the Church on Sunday, 26th April.

On Saturday, 2nd May, in the presence of a large gathering, George, husband of Sister Jeannie Wilson, was baptised. He is the tenth member of the family to be received into the Church. We thank God for these signs of the working of the Holy Spirit. We press on encouraged by these decisions for Christ and pray for those whom we feel are not far from the kingdom.

M. MAIR.

## OBITUARY

**Doncaster.**—It is with the greatest sorrow we report the death of our Sister Hemington, who passed away suddenly, on Friday, April 17th, 1953. Although Mrs. Hemington had not been in good health for some time, she had been active in the home up to the morning of her death, and was present with us at the Breaking of Bread on the previous Lord's Day.

Mrs. Hemington's association with the Churches of Christ extended over a very long period, being connected with the Churches in the Nottingham district in her early days, and later for many years with the Church at Bentley. A year or two ago, we had the joy of receiving her into the fellowship of the Doncaster Church.

Mrs. Hemington was a quiet, consistent Christian, a good woman, and a worthy and honourable member of the Church. During the time we had her in our membership we had learned to esteem her very highly, and her sudden passing has cast a gloom over the Church. We believe, although her home call was so sudden, and unexpected, she was ready to meet her Lord.

Sister Hemington was laid to rest in Arksey Cemetery, Bro. E. W. Jepson, of East Kirkby, conducting the service. Our very deep sympathy is extended to the daughter and son of our sister, and we commend them lovingly to God, and to the Word of His grace.

J. GARNETT.

**"ON THE ROCK."**

Many thanks to the Sister who sent us a copy of the above. Not knowing her address this is our only way of sending our thanks. More copies of the above named book are needed. If any have copies to spare, please send on, with price, to the Editor of 'S.S.'

**HYPOCRITES IN THE CHURCH.**

The man who says he is kept away from church by hypocrites is not influenced by them anywhere else.

Business is full of them; but if he by chance sees where he can make some money, he does not hesitate because there are hypocrites making money.

Society is crowded with them, and yet he never thinks of becoming a hermit.

Married life is full of them, but that does not make him remain a bachelor.

Hell is full of them, and yet he is not doing anything to keep from going there.

He makes you think he is trying to avoid hypocrites; and yet, he takes not one single step towards the only place where no hypocrites can go—heaven.

Honestly now, is he not being a little hypocritical?—Selected.

**WALLACE-KETCHERSIDE DEBATE.**

A notice about the above appeared in our last issue (page 76). In a letter from Bro. Ketcherside, he says: "I have a number of these debate books paid for by brethren here and labelled for mailing to British brethren. These will be sent immediately upon request by any brother abroad, and need only a reply to the contributing brother in acknowledging receipt of the book."

If any brother desires a copy of this book all that is necessary is to send on your request to: Bro. Carl Ketcherside, 7505 Trenton Avenue, Saint Louis 14, Missouri, U.S.A.

**THE INFIDEL'S CHALLENGE**

'If I firmly believed, as millions say they do, that the knowledge and practice of Christianity in this life would influence destiny in another world, Christianity would be to me everything.

'I would cast aside earthly cares as follies and earthly thoughts and feelings as vanity. Christianity would be my first waking thought and my last image before sleep sank me into unconsciousness.

'I would labour in its cause alone.

'I would take thought for the morrow and eternity alone.

'Earthly consequences should never stay my hands or seal my lips.

'I would esteem one soul gained for heaven worth a lifetime effort.

'I would go forth to the world and preach Christ in season and out of season, and my text would be: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"'

Let us accept this challenge.—Selected.

**Autumn Rally.**—Keep Saturday, 12th September, 1953, free for this annual event. Watch future issues of "Scripture Standard" for announcement of place and times of meetings.

**BIRTH**

On May 9th, 1953, to Bro. and Sis. A. Allan, of Blackburn, a son, Raymond John.

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