

Scripture Standard

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

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Conference in Edinburgh.

THE first annual conference of 'Churches of Christ' in Great Britain and Ireland was held in Edinburgh in August, 1842. To that conference forty-two Churches reported a membership of one thousand three hundred. The chairman, Bro. John Davies, of Mollington, Cheshire, said: 'Six years ago he thought himself and a few others were the only persons in this country advocating THE BIBLE AS THEIR ONLY RULE OF FAITH AND PRACTICE, but now he found himself in company with many brethren in the Lord . . . When taking into account the principles and practices contended for by this reformation; the opposition met with from all classes of professing Christians; the many interests everyone who buckles on the armour of truth has to war against; and the humble means employed . . . we are constrained to say with gratitude: "It is the Lord's doing, and it is wondrous in our eyes".'

In view of the above clear statement, what are we to think of those who now claim 'that in our use of the Bible our position has never been that of Protestantism (*sola scriptura*),' i.e. the Scriptures only?' ('Christian Advocate,' March 5th, 1937, p. 153.)

Fifty years later, in 1892, the Jubilee Conference was held in Edinburgh. There were then one hundred and sixty-two Churches, one hundred and fifty-five of which reported a membership of nine thousand nine hundred and fifty-four, more than seven hundred per cent, increase on 1842 figures.

At that conference, Bro. David King, who laid many a giant of scepticism and sectarianism low, read a paper on 'Fifty Years' Work and the Lessons it Suggests.' In summing up, he said: '1. That our largest comparative success was at the first, without evangelist or highly educated proclaimers of the gospel; and solely as a result of the brethren individually doing what they could.

'2. That the employment of fairly competent evangelists, with the necessary appeals for money, may be so presented as to lead to the idea that a liberal contribution, according to means, relieves the contributor from obligation person-

ally to press the saving truth wherever opportunity can be found; that if this kind of result prevails to any great extent, the payment of preachers may produce more harm than good. What we need is, that the bulk of the brethren shall be "all at it, and always at it."

'3. That success cannot be determined by numbers as its main feature; that complete adherence to aim and purpose is the more important element. Could a membership of ten thousand be increased to eight hundred thousand in six months, upon conditions of enlarged facilities for the influx of the world, the flesh, and the devil, acceptance of the conditions would not be success, but failure and ruin, as in the time of Constantine and on to the consummation of Popery.

'4. That to "Hold the Fort," is a first essential; preserving intact, every element of the faith and worship of the Church of Christ, and leaving the question of numerical success to Him, yet still not satisfied with any measure of progress attained, so long as a larger attainment is possible to us; and sacrificing what is merely our own in order to reach it; but refusing to surrender a single item of His, even to convert a continent. "Buy the truth and sell it not; even though the professed price be multiplied success".' (Year Book, 1892, p. 72.)

If only these lessons had been taken to heart and heeded how different would the history and position of Churches of Christ have been. They need to be heeded and acted upon to-day.

The Centenary Annual Conference in 1942 was not held in Edinburgh, but at Kirkcaldy, Fife. At that time there were one hundred and sixty-five Churches on the list (an increase of only three Churches on 1892), and one hundred and forty-eight of these reported a membership of thirteen thousand five hundred and eleven, an increase of only three thousand five hundred and fifty-seven in fifty years. What a paper could be written on the last 'Fifty years' work, and the lessons it suggests!' With a large increase of trained preachers; great and costly missions; compromising and fraternising with the sects; youth movements, etc., the Churches are bleeding to death; and the truth of Bro. King's conclusions is fully demonstrated.

Now on September 11th, 1943, we shall (D.V.) hold another conference in Edinburgh. We venture to say that it will

be more like the one held in 1842 than the annual conferences of Churches of Christ held now. Our pioneers would have scorned the idea of a welcome from civic and sectarian leaders; and so long as their attitude was maintained Churches of Christ were respected and feared, they went forth 'terrible as an army with banners.' Now it is claimed that the Churches are 'more liberal and less exclusive'; that they are 'better known, and stand well with other religious bodies.' But, why? Is it not because distinctive truths which separated us from other bodies, and gave us a real vantage ground, have been suppressed?

Instead of gaining victory over sectarianism, sectarians have won over to their side Churches of Christ, and their preachers.

If Church of Christ preachers, who frequently occupy sectarian pulpits, told the whole truth they would not be invited back again. It is no new thing with which we are faced, it has happened to most great causes. Succeeding generations get off the track, and a new beginning has to be made at the original starting place. That is what those who, for want of a better name, are called 'Old Path' brethren, are trying to do. We want the help of every loyal-hearted brother and sister. Come to Edinburgh, and make the conference of September 11th, 1943, a memorable landmark in the history of the Restoration Movement.

EDITOR.

Bro. Kempster.

WE regret to announce that Bro. W. M. Kempster passed away on August 15th. We hope to have a fuller notice in next month's issue. Meanwhile our readers will join us in sympathy and prayers for his bereaved wife and daughter.

A COMPARISON

THE world says: 'Laugh and the world laughs with you; Weep and you weep alone.'

The Christian says: 'Rejoice with them that rejoice; Weep with them that weep.'

Edinburgh Conference

A Conference of those who desire to remain loyal to the original position and plea of Churches of Christ will (D.V.) be held in the

Goold Hall, St. Andrew's Square, in centre of city, next to depot of National Bible Society of Scotland, on Saturday, September nth, 1943.

**Afternoon Conference
to commence at 2.30 p.m.**

Chairman: Bro. A. L. Frith (Fleetwood)
**A welcome to conference will be given
by Bro. J. Wardrop.**

Evening Meeting at 6 p.m.
Chairman: Bro. L. Morgan (Hindley)

Speakers:
Bren. F. C. Day (Birmingham)
and A. E. Winstanley (Evangelist)

Visitors will be warmly welcomed.

Come and enjoy a time of refreshing and inspiration, and help to make this Conference a memorable landmark in the history of the Restoration Movement.

'THE SAME HOUR OF THE NIGHT'

HOW tardily we handle the plain Scripture teaching! Any man who poses to administer the Word of God and neglects to baptise a convert—with the least possible delay, twenty-four hours, the limit—is unworthy of his profession and reprehensible in the sight of God. In this age of sudden deaths and accidents, where would the blame rest—if such a thing should occur?

We would plead the mercy of God and exonerate ourselves. The watchman of Ezekiel does not admit of any such interpretations. When will we ever learn the plain, unmistakable word of the Scripture on this supreme subject—'Baptism.' We could make that a slogan for 1943.

'The same hour of the night.'

H. S. BAKER.
'Christian Standard,' U.S.A.

'Baptism declares Faith.

FAITH and baptism go well together as conditions of pardon and favour with God. Divine wisdom and beauty are manifest in associating them. Faith, we have seen, is a firm persuasion in regard to the death, burial, and resurrection of Christ. But persuasion or conviction takes place in the mind, and is unknown except to the one who holds it. It must, however, be declared or manifested, and that by something outward, such as works of faith consistent with the thing-believed.

Our faith must be manifested to God, for while He knows all things, yet He does not presume to know man's faith, until man shows it to Him. It was Abraham's work of faith that caused God to say: 'Now, I know,' in regard to his faith in and reverence for Him. (Gen. xxii. 16-18.)

Our faith must be shown to our fellow-men, ere they can be assured that we are Christians and entitled to Christian privileges and fellowship. (GaL iii. 27.)

Our faith must be proved to ourselves, for no man can be assured of the strength and depth even of his own faith until it moves him to acts and works of faith.

What act or work is it that most appropriately and beautifully declares primary or first faith? We have seen that this faith is a faith in a death, burial, and resurrection; and the act that would best declare it is the act which itself symbolises a death, burial, and resurrection. This is baptism. If, by constraint of the gospel, a sinner resolves to die to sin—to put off the old man of the flesh and turn to live the new life for Christ—how like a death, burial, and resurrection is his burial under water in token of his death to sin, and his resurrection from the watery grave to live a new life. (Romans vi.) By his baptism, he seeks and receives a good conscience towards God, or rather he performs an act which answers or corresponds, to his firm persuasion of faith. He believes in a death, burial, and resurrection, he performs a death, burial, and resurrection; he believes the gospel, he obeys the gospel, for we are said to obey the gospel as well as believe it. We believe the gospel when we become firmly persuaded of a death, burial, and resurrection; we obey the gospel when we perform an act which symbolises a death, burial, and resurrection.

By baptism we declare,

1. That we believe; for faith is only shown by works. Not works of law, but of faith.

2. What we believe: for our act corresponds to what we believe.

3. How far or much we believe: for the divine command of baptism, in order to salvation, is given to try, perfect, and manifest our faith. It is not until we are baptised that God gives assurance, or that man or ourselves have Scriptural assurance that we have faith sufficient to be counted to us for righteousness, and to entitle us to remission of sins.

Jesus Christ then offers pardon, remission of sins, salvation to a lost and dying world on the conditions—of faith and baptism. (Mark xvi. 16.) The Apostles, who went everywhere preaching Christ, and Him crucified, offered pardon, through His death on the same terms. (Acts ii. 38; xviii. 8.) There is divine authority, divine wisdom, and divine beauty in these requirements. They are the only conditions of pardon to alien sinners ever proclaimed by divine authority and possess divine wisdom and beauty. They are the conditions of pardon and salvation for sinners to-day. No one has any right to proclaim any others, or interpret other Scriptures to contradict the words of our Lord and oppose the whole tenor of the New Testament. He who does transcends divine authority, impeaches divine wisdom, and mars divine beauty. Jesus Christ, by all authority in heaven and earth, has declared: 'He that believes and is baptised shall be saved'; but man, only man—erring and fallible man—has declared: 'He that believes and is not baptised shall be saved.' He who believes and is baptised has God's word for it that he is saved; he who believes and is not baptised has man's, only man's, word for it that he is saved. Reader, have you human assurance or Divine assurance that you are saved? The Saviour said: 'Except a man be born of water and the Spirit, he can not enter into the kingdom of God.' The Spirit speaks of the new life begotten within us by the gospel (1 Peter i. 23), and the water tells of those who are thus begotten, being born into the family of God. (John i. 12.)

INTERPRETER.

[A good brother, who is a firm believer in the value of the printed word for getting the truth before the people, put the above article in the paid advertisement columns of the 'West Lothian Courier' and the 'Wishaw Press and Advertiser.' As these papers have a wide circulation, the truth on this important matter must have been read by a large number of persons, we hope, to their eternal benefit.—
Ed. 'S.S.']

Christians and Amusements.

TO many Christians the question of amusements creates a problem which seems beyond solution. One often hears such questions as these asked: 'Should a Christian play cards?' 'Is it harmful for me to go to the cinema?' 'Can I still be a Christian and go dancing?' 'What wrong is there in attending the theatre occasionally?'

If it is wrong to frequent these places, and indulge in these pastimes, are there any amusements that are permissible to the Christian in which he can take part without loss or hindrance to his Christian life? To this question we can only reply that amusements fall within two categories: (a) Those that are decidedly evil; (b) Those that are doubtful. Under the first heading come gambling, theatres, cinemas, dancing. Under the second—friends, habits, books, fashions.

It will be remembered that we are dealing with a particular point of view—that of the Christian. To the worldling this world with its attractions and pleasures is everything. He has only this world, he knows nothing higher. We can only tell him of the 'things that are eternal,' and point him to the life that is more abundant. But to the Christian we have right to appeal. The Christian recognises a different standard of values from the worldling, lives in a different world, and acknowledges a different Master. To him 'What would Jesus do?' is the all-embracing question. This world is only a passing stage, a probationary period; and in this life the Christian seeks to live worthy of the Lord who redeemed him. To the Christian the Word of God is the standard by which he judges his attitude and action. If the Word of God condemns a certain line of conduct he cannot pursue it: at least he cannot and remain loyal to Christ at the same time.

What then has the Word of God to say concerning the Christian and his relationship to the world outside?

1. The New Testament Teaching

The keynote of the New Testament is detachment from, not similarity to, the ungodly world. It is made clear that the Christian will never save the world by being like it; and he is commanded to live an entirely different life. A life of marked distinctiveness. See: Rom. xii. 2; 2 Cor. vi. 17; Gal. i. 4; Eph. v. 7-11; Eph. vi. 12; Phil. ii. 15; Col. ii. 20; 1 Thes. v. 22; 2 Tim. ii. 21; Titus ii. 12; Heb. xiii. 13; James iv. 4; 1 Peter i. 14; 1 John ii. 15 and v. 21,

2. The Christian's Protest

(Heb. xii. 1-2)

We are called to abstain from worldly amusements as a protest against the peril involved to all who partake. To anyone who has seeing eyes the moral peril and evident evil in modern dancing are apparent. One has only to see disaster overtaking the lives of many young people who frequent these places to have no illusion concerning the evil of dancing. The unhappy marriages, the broken homes and coarse conduct speak eloquently of the inherent sinfulness of this baneful pastime. The company, the language, and general conduct of the people who haunt these places are entirely foreign to the true Christian. Not only would the sincere Christian feel out of place, but he would also experience a sense of loathing for the whole business mingled with a sense of pity and a desire to save the young people concerned to something far better.

The true Christian will realise that this is no place for him and will quickly be able to attest that such conduct is entirely opposite to the standard of life laid down in the New Testament. Again the Christian will see that although certain amusements may not be sinful, they act as weights and hinder our progress in the Christian life.

Anything that impedes our progress, takes away our joy, robs us of our enthusiasm, and makes us careless and prayerless is a decided weight and hindrance, no matter how harmless that thing may appear to be.

Sometimes reading a certain type of book, or a worldly friend, or a habit we indulge in, may be a hindrance to our usefulness as Christians. Whatever it maybe we are urged as Christians to 'Lay aside every weight and the sin that doth so easily beset us.'

3. The Christian's Responsibility

(Rom 14 7, 13, 21; 1 Cor. viii. 9-13; 1 Cor. x. 31)
The Christian does not live to himself, as Paul points out in Roman s 14. We have a responsibility to God. 'Ye are not your own, ye are bought with a price.' The Christian recognises that he owes a debt to God and realises the implications of redemption. Whatever he does now he is animated by a higher motive. 'Is this to the glory of God?' 'Will God be pleased with this action?' 'Can I ask for the blessing of God on this project?' These are the questions the sincere Christian will ask himself, for he now recognises a different Mastership than that of his own selfish whims. He is under a new Master. His greatest concern is to live a life worthy of the gospel. God's will comes first in his life. He also has a responsibility to his fellow-Christian. What may be permissible and perhaps legitimate for him may be

harmful to the 'weaker brother.' One Christian may be able to indulge in certain kinds of amusements without any serious harm to his Christian life, but a 'weaker brother' in the faith may be caused to stumble through his action. Paul says: 'It is good neither to eat flesh nor to drink wine nor to do anything whereby thy brother stumbleth.' There is the power of influence to consider. How often have young believers been hindered because of the careless attitude and conduct of a Christian of more mature years.

Then the Christian has a responsibility to the outside world. He must abstain from even the 'appearance of evil.' This responsibility covers not only those who partake but those who provide amusement. He must not associate himself with any form of amusement that involves evil consequences to those who provide it. The testimonies of actors and actresses provide ample evidence of the degrading effects of the theatrical world. Piety and purity are no recommendations for the stage. The same applies to the cinema. Teachers and judges declare emphatically that the influence of the cinema on the children of England has not been for their betterment. Crime and cruelty are the legacies the cinema has left our children.

It must be remembered that the worldling sets a high standard for the Christian, but if he sees him supporting these decided evils, he will not only excuse himself, but will pour contempt on the Lord Jesus Christ and His gospel. In the light of these facts we have a grave responsibility to the unbelieving world.

We now come to the personal side of the question and here it tests each Christian in a practical manner regarding his earlier particular different amusements.

1. Is this to ,
2. How does
Christ's
from the ungodly
3. Will it advance the Christian life
4. How will it affect those
whom Christ died for

These tests, while they preclude healthy recreation, self-denial, but the Christian the glory of God, obeys Christ the spiritual welfare of his own that of others first, will expert unspeakable, and there is no loss.

FRANK CHI\

'ABIDE IN ME'

THIS is the secret of a blessed life *m*, fruitfulness. The opposite is to get into ourselves, others, circumstances, affairs, the adversary. Faith is trust in God's faithfulness.

More Light Requested

Dear Bro. Editor, -In reply to Bro. Steele's explanation on the definition of the following words:-

(a) *Ekklesia*: I have examined all he has said regarding this word, but he has gone beyond What was requested. The correct translation of the word was all that was required, but he has given the number of times this word is mentioned in the N.T.

Why answer more than is asked? Is he perfectly sure that his number is correct? Has he consulted the Greek Concordance, and confirmed the number, from a Greek N.T.?

He says the word 'Church' is not a suitable substitute, and 'Assembly' is no better. Who then will decide? If the highest authority on N. T. Greek is ignored, what avenue is left open? We shut the door against knowledge. To say that 'Assembly' is not better than 'Church' is in opposition to all scholarship. This is Bro. Steele's position, conscious or otherwise, as the case may be.

Bro. Steele makes another statement. 'The word used by our Lord' and His ambassadors merits our attention. He says the word *ekklesia* is derived from *ekkaleo*. I am afraid he has made a mistake. *Ekklesia* is a compound word. Let us go back to the verbal stem from which this noun of the first declension is derived from—*kaleo* not *ekkaleo*. *EK* is a preposition placed before the verb with the first declension-endings added, which give us the word under consideration.

When we consult W.H. Greek N.T. on the following passages, both the calling (the *kleesis*, Phil. iii. 14; 2 Tim. i. 9), and the calling out (the *eklogēe*, Rom. xi. 7; 2 Peter i. 10) are moments to be remembered. He says: 'I have access to the pure unadulterated interpretation of such Greek words.' Such can be helpful if properly applied. I esteem our late Bro. Thomas H. Milner. He was a good man.

b) Sunagogue is a compoi. v word. The verb is *ago*, it is joined with the pre-position *sun* -together with, or a gathering together. It does not mean a 'gathering' of all classes without legal warrant, for any purpose, but to the standard just appeal. Assemblies of the Jews gathered together to offer prayer and to the reading of the Scripture,

look at the following passages, which prove beyond doubt they had meeting on the Sabbath day 11; Acts ix, 2; Mark vi. 2; Acts xii. 27, 42, 44). Surely makes this clear. *ris*; It is only once mentioned in-NT. (Heb. xii. 23). The

definition given by Thayer in his Greek Lexicon is a 'public festal assembly.'

For a full discussion on these words see Dr. J. H. Moulton's *Prolegomena*, pp. 113-118; also Trench's *Book on Words*.

I read all Bro. Cummins' explanations on the three difficult Greek words. For we have *ekkleesia* in three distinct stages of meaning—the heathen, the Jewish, and the Christian. I fully agree with all he has said, and his exposition will be very much esteemed by many of the brethren.

Theiotees and *Theotees*: I cannot just agree with our brother's explanation on Rom. i. 20 and Col. ii. 9. He says, 'the two words are practically identical.' He gives plenty of authorities, opinions or sayings, carrying weight with many people, but let us get the definition of each word.

Theiotees-deity i.e. divine nature Godhead.
Col2:9.)

Theot means deity, but differs from

Theiot, divinity, as essence differs from quality or attribute. (Thayer's statement.) Trench says they are not identical in meaning, nor even as two different forms of the same word. On the contrary, there is a real distinction between them, and one which grounds itself on their different derivations: *Theotees* being from *Theos*, and *Theiotees*, not from *Theion*, which is nearly, though not equivalent to *Theos*, but from the adjective *Theios*.

Comparing the two passages when they occur, we shall perceive a difference, as given by the Apostle Paul. I must leave the readers to judge for themselves.

GEORGE ALLAN.

It seems strange that Bro. Allan should ask for 'more light' when he possesses so much light on the above named words.

[In view of the limited space will correspondents please be as brief as possible. Also when sending reports or letters please write on one side of paper only.—Editor.]

THE CINEMA

'THE discovery of the cinema was an unmitigated curse to mankind. Nothing has done so much to vulgarise the taste of the world as the cinema.'

JOHN DRINKWATER,
Poet and Dramatist.

Disciples.

AMONG the various names applied, in the New Testament, to the followers of the Lord Jesus that of 'disciple' is the first. 'Seeing the multitudes, Jesus went up into a mountain: and when he was set, his disciples came unto him.' (Mat. v. 1.) This name is found about 290 times in the gospels and the Acts of the Apostles; and not even one time in the epistles and the Book of Revelation.

Being a common noun rather than a proper one it needed some qualifying word or phrase to indicate whose disciples are being spoken of. 'Then came to Jesus the disciples of John.' (Mat. ix. 14. Mark ii. 18.) 'Then went the Pharisees, and took counsel how they might entangle him in his talk, and they sent out unto him their disciples with the Herodians.' (Mat. xxii. 15-16.) 'The Pharisees reviled the blind man and said: "Thou art his disciple; but we are Moses' disciples".' Thus we have in addition to the disciples of Jesus, the disciples of John; the disciples of the Pharisees and the disciples of Moses.

The New National Dictionary defines the word as follows: 'A pupil of any teacher or philosopher; a scholar, a learner; one who attends on another to receive instruction from him.' At one time I taught a group of men the theories of Charles Kingsley regarding economic conditions. We were then disciples of Kingsley.

In a few places in the gospels the word is used in a sense restricted to the apostles. 'When he called unto him his twelve disciples.' (Mat. x. 1.) 'When Jesus had made an end of commanding his twelve disciples.' (Mat. xi. 1.) 'Jesus going up to Jerusalem took the twelve disciples apart in the way.' (Mat. xx. 17.) Generally, however, the word is used to include all his followers.

People are first made disciples and then baptised. Jesus 'made and baptised more disciples than John.' (John iv. 1.) And in the marching orders of the apostles they are commanded to 'make disciples of all the nations, baptising them (the disciples) in the name of the Father and of the Son and of the Holy Spirit.' (Mat. xxviii. 19 A.S.V.) Disciples are made by teaching and preaching. 'Preach the gospel to every creature.' (Mark xvi. 15.)

Christ will not accept a second place in the heart and life of His disciples. 'Jesus said unto them, If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sister, yea and his own life also, he cannot be my disciple. Whosoever doth not bear his own cross, and come after me, cannot be my disciple.' (Luke xiv. 26-27.) Of course the word hate is used in the sense of love less, as in Rom. ix. 13. To those Jews who had believed on Him Jesus said: 'If ye abide

in my word then are ye truly my disciples; and ye shall know the truth, and the truth shall make ye free.' Hence we must begin right and continue right, unto the end if we expect to receive the reward.

The humblest service that we do as a disciple of the Lord or to a disciple will not be lost. We will receive our reward. Whosoever shall give to drink a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward.' (Mat. x. 42.) Read Mat. xxv. 23-46 to learn what that reward will be.—JOHN STRAITON in "Christian Leader," U.S.A.

Unconditional Surrender

IN the Scriptures the Word of God is spoken of as 'the sword of the spirit,' and we must agree that all the qualities of a sword, and more, are possessed by God's revelation in the Bible.

'For the Word of God is quick, and powerful, and sharper than any two-edged sword . . . a discerner of the thoughts and intents of the heart.'

It is certainly 'quick' in the sense of urgent and immediate, because it is ever topical and always ready to meet the most urgent needs of the soul. It is tiick, too, in the sense of alive and life-giving, such a contrast to human writings, because its message is one of spiritual power and eternal life.

Its power and sharpness have captured the hearts of countless numbers of men and women whose stubborn resistance to its attacks has finally given way to a complete surrender to Jesus, the captain of their salvation.

Probably you, dear reader, have read the Word and heard it preached many times. If so you cannot but admit the sword-like thrusts of the truth and you are beginning to find it pricking noticeably. Are you going to resist or will you surrender? If you resist you will find yourself slowly but surely following the path of destruction, for this powerful sword itself is to judge us all at the last, and will be the condemnation of all who rebel. But if you surrender it must be *unconditionally*.

You have heard of the old-time warrior who, attracted to the privileges of Christianity, yet wanted freedom to continue his carnal warfare. He tried to yield to Jesus only partially, and when he was plunged in the baptismal water, contrived to keep his right arm high and dry so that his sword-arm might bear no obligation to the Prince of Peace. But since Christ cannot countenance compromise, his surrender was invalid, being incomplete.

There is no other way to obtain the dignified privileges of membership in

the body of Christ than that described to the first people ever to be goaded by the gospel. They were pricked in their heart and said: 'Men and brethren what shall we do?' Then Peter said unto them: 'Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit.'

Reader, will you accept these terms of surrender unconditionally and allow Christ to take complete possession of you—heart, soul mind, and strength?

R. A. HILL.

DANCING MOTHERS

DANCING and picture-going mothers were denounced as responsible for the increase in juvenile delinquency by Mr. Alexander MacLeod, headmaster of Territorial School, Stirling, at the school closing ceremony.

He declared that he preferred to call juvenile delinquency 'parental delinquency' or, better still, 'maternal delinquency.'

What could be expected of the mother who went to 'the pictures' every night and thereafter to more amusement, sat up to all hours, and slept in the morning?—"Daily Express."

NeWs.

Capetown, Woodstock.—We are indeed glad to report that we were able to rejoice, together with the brethren of the Claremont assembly, in that, due to their humble efforts, seven candidates were baptised in the name of the Lord Jesus on April 18th, 1943.

The baptismal service was convened at Woodstock. The service was conducted by Bro. Christians, of the Claremont assembly, and witnessed by the brethren of the various assemblies mentioned, and with the hall packed to the full by visitors.

Brief addresses were given by various brethren. We do trust that our co-operative efforts for the extension of Christ's kingdom might be so blessed that in the near future, God willing, a similar day of 'rejoicing' will be: our experience, to the praise and glory of God.

Our gospel services and other meetings held in the week, together with the Bible school, are going on quite favourably. 'Let us not be weary in well-doing, for in due season we shall reap if we faint not. Knowing that God is not unrighteous, to forget our work and labour **Of LOVE.**'

T. W. HARTLE.

East Kirkby, Beulah Road.—The Church has just celebrated the fifteenth anniversary of the opening of our present meeting-house. In spite of all difficulties, we managed to open the proceedings with

the usual social cup of tea, when the fellowship was enjoyed to the full. Bro. A. L. Frith, of Fleetwood, served the Church with much zeal and earnestness. Our brother has been closely connected with the church from its commencement, nearly nineteen years ago. This fact, no doubt, added to the welcome accorded to him, and the happy renewal of fellowship gave joy to all our hearts. We were also favoured with the presence of a good number of visiting brethren and sisters, including Bren. Geo. Hassall, of Leicester, and John Fretwell, of Creswell, who have been connected with the Church for a long period, and whom we have learned to love for their work's sake. Bro. Hassall presided over the Saturday meeting, giving words of counsel and encouragement to the Church. We were privileged to listen to a very inspiring address by Bro. Frith, based upon Deut. xxx. 15-19. At our meeting on Lord's Day morning, though we met under difficult circumstances, there was a close bond of fellowship, and we were all edified by words of teaching drawn from the call of Abram.

Bro. Frith also spoke to the school in the afternoon, and proclaimed the gospel in the evening. A more timely and forceful message it has not been our privilege to hear. It was based upon Gen. xi. 1-9.

We take courage and press on, 'looking unto Jesus the author and perfecter of our faith, who, for the joy that was set before him, endured the Cross, despising shame, and hath sat down at the right hand of the throne of God.'

W. B. JEPSON.

Fleetwood—We have been much helped and encouraged in recent weeks by the presence of brethren visiting this coast. The number visiting has been greater than previously. Brethren from Hindley, Griffithstown, Blackburn, Burnley, Nuncar Gate, Tunbridge Wells, and Mapplewell, have Broken Bread with us, some travelling a good distance to do so.

We are specially indebted to Bren. Tom Kemp, Clifford Slater, and Frank Murphy for their help in speaking, a fresh face and voice being appreciated by the small Church here, and by none more than the writer.

To others, who may be visiting this coast during September and onwards, may I say that meetings are held at our home, 12 Poulton Street, right in the centre of the town. Breaking of Bread is at 10.45 a.m.; gospel service at 6.30 p.m.

There will **not** be meetings on Lord's Day, September 12th, the week-end of the conference in Edinburgh.

A. L. FRITH.

COMING EVENT

East Kirkby, Beulah Road

RETURN visit of Brother A. E. Wir* Stanley (Evangelist). Gospel meetings on Saturdays, 6.30 p.m., and Lord's Days, 6 p.m.; for two months, from September 19th inclusive. Come over and help us. Welcome assured. If no trains or buses, tramp it! Our forefathers did, and the Word of God triumphed.

W. B. JEPSON.

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