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# The SCRIPTURE STANDARD

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

VOL. 36. No. 12.

DECEMBER, 1969

## THE 'SCRIPTURE STANDARD' IN 1970

After the above heading we say, of course, "God willing."

ELSEWHERE in this issue will be found the report of a meeting held at Slamannan last September, concerning the "S.S." This was an informal meeting, to which were invited all interested in the paper, especially agents who circulate it. We were spending a holiday in Scotland, and thought it right to express to as many Scots brethren as possible our deep appreciation of the support these brethren have given and still give in every way to the "S.S." Another object was to receive suggestions and criticisms brethren had to make concerning the paper, remembering also our supporters all over the world.

During the meeting several valuable suggestions were advanced, some of which we hope to act upon in the immediate future. First is

### A "Gospel Supplement"

There is a lack among us of gospel literature, whether in tract or magazine form. The going out of existence of "Revival" (later "Truth in Love") a few years ago has left a vacuum which we have not filled. Suggestions have been made to turn the "S.S." into a "gospel magazine" which we could hand to interested friends with confidence that in it they will find the way of salvation as set out in the New Testament. But what would then become of the "S.S." as intended for the teaching of those in the church? There would then be a similar vacuum for Christians as at present exists for non-Christians.

We think it is possible to combine the two. What we have in mind is a "Gospel Supplement" in the centre pages of the "S.S.", complete in itself, having its own title, editor, paging and anything else necessary. This could be detached without interfering with the "S.S." itself, and handed to our religious friends and others. Quantities for distribution could be ordered, and costs of such quantities would be listed in each issue of the "supplement." Type would be left standing for three months, so that quantities could be purchased at considerably cheaper rates than if the type had to be reset. If the "supplement" were made a financial proposition its publication would go a good way towards solving our problems of tract distribution.

Arrangements for the "supplement" are so far very tentative. The printer, Mr. Keith Barker, has been most helpful and co-operative both on the technical and the financial sides. We hope we can get the churches and individuals to take as deep an interest.

### Cost of the "Supplement"

We are informed that to print and distribute the four-page extra would cost between £12 and £13 monthly above present printing costs. This would increase our costs to about £57 monthly, £684 annually, compared with present £540 annually—an increase of about £150.

How is this money to be raised? Each month 250 unsold copies of the "S.S." are printed, many of which are distributed freely through Bro. Ron Maiden to non-subscribers who may be interested, and the rest kept in reserve for this purpose. With the "supplement" it is possible that these surplus copies could be sold as additional subscriptions—some readers might take an extra copy or two, and churches might consider it worthwhile expenditure.

### A Request to Readers

As in last month's issue we appealed for written matter, so now we ask for your suggestions, comments, inquiries and other reactions to this proposition for the serving of two purposes by the "S.S."—to Christians and to the unsaved. Except at great risk we cannot go any further in carrying out this project unless we know how it will be received.

### Other Projects

As a direct outcome of our appeal last month under the heading, "Would you like to write for the 'S.S.?' a few offers of help in this way have been made, and we hope many more will follow. This should result in fulfilling the suggestion at the Slamannan meeting that there be "more original articles, fewer extracts from other magazines" and "the Editor approach brethren rather than awaiting contributions."

Another line we hope to follow as far as possible is the reprinting of articles by early leaders of the Restoration Movement and the inclusion of sketches of their lives. Along these lines we propose to revise and reprint the series of articles on "The Restoration Movement" which appeared in the "S.S." some 25 years ago. There have been several requests for such a history, especially in view of the fact that in these troubled days in the churches many of the younger generation do not know the glory and adventure of the noble cause to which we are committed.

### A New Editor

Much of the foregoing, however, is tentative also in that the present editor will shortly be relinquishing his duties and responsibilities to another. We cannot commit our successor to any decisions reached by ourselves, and to which he may not be party. On this matter we shall write more fully on a later occasion.

EDITOR.

### Report of the meeting to discuss the "SCRIPTURE STANDARD"

Held at Slamannan, 27th September, 1969.

THE MEETING opened at 3.30 p.m. with the singing of "Look ye Saints," and prayer.

The Chairman was Brother Andrew Scobbie (Dennyloanhead). He said that this was the first time the "Scripture Standard" had been discussed in an open meeting in Scotland. He expressed appreciation of the paper and the way in which it enables the brotherhood to air their views. Brother Scobbie drew attention to the great benefit we have in the bound volumes, in which elder brethren's thoughts are permanently available to younger brethren. The Chairman pointed out that there is so much erroneous literature about that it is beneficial to have our own paper. He assured the meeting that we had not been called together because there was any immediate crisis, but rather to see how we could improve the paper. He concluded by referring us to

the motto of the paper, "Pleading for a complete return to Christianity as it was at the beginning."

Brother Carlton Melling, Editor, gave an outline of the "Scripture Standard," first under Brother Crosthwaite's editorship, then under his own. He quoted from Brother Crosthwaite's farewell editorial in June 1955, setting out the purposes of the paper; and from his own first editorial, stating he intended to follow along the same lines. Extracts were read from Brother Crosthwaite's articles on his own life story, relating to the formation of the "S.S." Brother Melling mentioned the early controversies of his editorship, but showed that a much greater threat to the paper exists in the "Americanism" which so many churches have embraced. A firm stand was being taken against these disruptive, divisive and unscriptural practices, and more and more insertions for the "S.S." of notices were being refused for this reason. The ultimate results were loss of readers and of writers for the magazine; this makes it more and more urgent that those interested in and in sympathy with the "S.S." should give their loyal and increased support in subscriptions and gifts if the magazine is to continue, and to improve its circulation and influence.

A lively discussion took place and produced several suggestions, some practicable, others not so useful. We thank all the brethren who came together with the intention of being helpful. Several letters of greeting and apology had been received, and the secretary read those relevant to the meeting.

#### Suggestions Put Forward

A differently designed front page.

More original articles and fewer extracts from other magazines.

A gospel pull-out, the centre pages to be directed to the general public and to be detachable for use as a tract.

The Editor to approach brethren rather than awaiting literary contributions.

Editor to carefully scrutinise leading articles which are not his own composition.

Revival of a section for children.

Reprints of articles by early leaders of the Restoration Movement and sketches of their lives.

Much firmer editing.

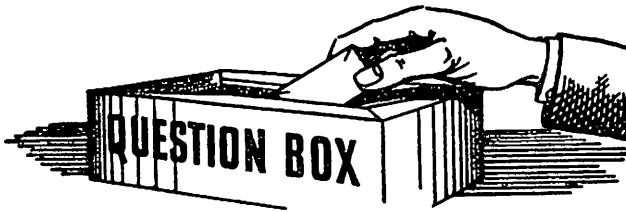
#### Financial Position

The treasurer stated that while we had sufficient funds in the bank to clear this year, it had been a very poor year, starting with the lowest ever "Balance brought forward"—£181 as against £389 last year. It was largely due to help received from the "Samuel Wood Trust Fund," administered by Brother Lance Frith, that we were still solvent: £100 had been received earlier this year from this source. The treasurer also told the meeting that over the past few years support from the Slamannan District and from private brethren in the Wigan area had been the means of keeping the paper in print. The present charge is 10d. and we have 1,000 copies printed each month. If we were able to increase our readers to take up the whole of this number we would be in a very healthy position.

At the close two suggestions were made: (1) That the price be 1/-, and (2) that charge be made for all news items.

Thanks were expressed by Brother Duncan Stewart, and the meeting closed with hymn and prayer.

We thank the brethren at Slamannan for their help in arranging this meeting.




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Conducted by  
James Gardiner

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**“How is it that some of the ‘Old Paths’ churches of Christ discourage the Lord’s Day School Anniversaries, sisters singing suitable solos in the church or forming a choir or holding sisters’ meetings?”**

THE questioner refers to why *some* of the “Old Paths” churches discourage the above-mentioned activities. I can speak mainly for the churches in Scotland, I suppose, not knowing accurately the position south of the border; and obviously I can but *suggest* the reasons why some churches might discourage such activities, not knowing what precisely is the attitude of each individual congregation.

Most of the congregations I know in Scotland would describe themselves as “Old Path” congregations; and most of them would not, to my knowledge, discourage “Lord’s Day School Anniversaries,” the formation of a singing group (choir) or the holding of sisters’ meetings. Indeed many of the churches, if not most, hold “Lord’s Day School Anniversaries” similar, no doubt, to those the questioner has in mind. Some congregations have very proficient singing groups, designed to improve the congregational singing as well, no doubt, as to sing spiritual songs to a gathered company. Other churches would probably have such singing groups if they had a suitable leader and instructor and if sufficient interest existed within the congregation. Many congregations have also flourishing sisters’ meetings. I don’t know of any churches who would take kindly to the idea of sisters (or brothers for that matter) singing solos “in the church.”

Many churches in Scotland (and in England) have a yearly get-together and invite other congregations to join them; these meetings are generally called “Social Gatherings” in Scotland and “Anniversary Meetings” in England. At such meetings in Scotland sisters and brothers do sing solos and singing groups such as duets, trios, quartettes and full choirs take part. They sing spiritual songs and hymns with the intention, of course, of “teaching and exhorting” the hearers. There is always the danger, no doubt, that the singers are much more concerned with performing well rather than exhorting the hearers; but one feels that today this danger is fully realised by the singers and that they have outgrown the former desire and have matured into singers who know the purpose behind the singing of “hymns, psalms and spiritual songs.” Sometimes the hearers are at fault also in seeming to forget that the singing is to exhort, not to entertain—albeit most of us enjoy hearing good singing.

#### Congregational Singing

There is also a fundamental feeling among many brethren that when the members of the churches are assembled together they should *all be singing* the praises of God; in the hymns and spiritual songs and that there is no place for a soloist at such times. In other words just as we would not countenance a sister (or brother) singing a solo in the worship meetings of the church, by the same token we should not have a soloist when more than one church gather together at social gatherings or anniversary meetings: and wherein lies the difference? No doubt this feeling would lead some brethren not to encourage the singing of solos at anniversary meetings, if not to discourage it. It is a profitable exercise for us all to think about those things and to be constantly reappraising the things we do and why we do them.

#### The Purpose of Singing

The good brother who sent the question mentions in a postscript to the question the

fact that in the past certain sisters, trained in the art of singing, finding that their skill could not be utilized in the church, have taken their talents elsewhere and have been "lost to the church." I can only suggest that while such sisters may have been trained in the art of singing they obviously could not have been trained in the much more important matter of why they were members of the church, and that their time would have been infinitely more profitably spent in studying the fundamentals of New Testament discipleship. In their particular case bible studies would have been more appropriate than song festivals. The *purposes* of our singing are:

- (1) Praise and thanksgiving to God (Heb. 13:15; Acts 16:25; Rom. 15:9; James 5:13).
- (2) Teaching and admonishing one another (Eph. 5:19; Col. 3:16).

Our singing is directed "to God" and should never be to entertain. The words of one of our brethren are worth quoting "How utterly abominable is the attempt to attract the world by the music of the church. Let us primarily be concerned with causing God to listen." However, it should perhaps be observed that the alternative need not, and should not, be a slipshod approach to this aspect of the worship of God; and a word of commendation and encouragement should be extended to those who give of their time and energy to the improvement of the standards of congregational singing.

I really do not feel that I am qualified to say much more in answer to our brother's question, in that I do not know why, exactly, any church may discourage the activities he mentions and my remarks have been directed mainly at "sisters singing solos in the church" for the reason that I am fairly sure that most churches would discourage such a thing. As I say, many churches I know of in Scotland (and doubtless many in England) do have anniversary meetings, singing groups and sisters' meetings. I thank the brother for his question and commend him for his fifty years of faithful service to the Lord.

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(More questions are invited urgently please — James R. Gardiner, 88 Davidson Terrace, Haddington, East Lothian, Scotland)

## SCRIPTURE READINGS

DECEMBER 1969

7—1 Kings 3:1-15	James 3
14—Isaiah 57	James 4
21—Psalm 103	James 5
28—Daniel 12	1 Peter 1

### THE "DO-IT-YOURSELF" LETTER

IT will be agreed that the letter from James to his compatriots of the Dispersion is very practical. In these days of heavy charges for professional work, we are faced frequently with doing jobs ourselves which are the "trade" of someone else. There is a sense in which this is taking the bread out of the mouths of other people, and often there are inferior results.

This is not always the case, and the practice makes for a wider knowledge of "how it is done." In the Christian life every person has to face his or her responsibility to God. It is a personal and individual matter. We cannot delegate duties to those whose trade it is because every Christian is a full-time Christian. Failure in this matter is what has reduced and falsified the radical influence of Christ upon the world. It is true that our personal responsibility depends upon our capacities, but it cannot be delegated. Activity in the Lord's service, and development of His character in our lives must not be shunned, and giving money, while useful, cannot suffice. The prevalence of professionalism in the so-called Christian world has fostered an idea and image of attending meetings and listening to a paid man. This serves a purpose but represents only a small part of Christian duty. It is

the life of the members and the LIFE in them which really count. This is a confession as well as an exhortation.

James then is insistent that we must be "doers of the word, not hearers only" (1:22). Our receiving with meekness "the engrafted word" (1:21) must issue in action. It has a positive and negative action — "visiting the fatherless and widows" and "keeping himself unspotted from the world," with of course many other duties (1:27). He actually warns against becoming teachers because of the danger and serious responsibility this brings with it. We learn from other scriptures that this work is necessary (for instance Heb. 5:12), and James indeed modifies his warning in later verses (3:13 etc.) where it is tied up with good behaviour. Doubtless he had the Saviour's words in view (Matt. 23:7), and the disposition of the Jews to overweening conceit (Rom. 2:17). It is an easy error to fall into when we have conviction and certainty of our position, and qualifications.

The general tone and denunciatory character of much of the letter tells us that his readers had not made the progress in grace they should (and who have?). He may also have had unconverted Jews in mind as well. History tells us the whole nation was torn with internal strife, even leading to bloodshed, and their hatred of the Romans led to savage outbreaks of rebellion. These conditions culminated in the siege and fall of Jerusalem of which the Lord prophesied in detail—see particularly Luke 19:43. We trust that the letter influenced for blessing those to whom it was originally addressed—as it has so greatly the countless numbers who have read it since.

### The Importance of Words

Jesus said "For by your words you will be justified, and by your words you will be condemned" (Matt. 12:37). In the same passage He also warns that "every idle word" will have to be accounted for. There is not a person alive who needs not tremble at these thoughts. It brings to our lips the prayer "Lord, have mercy upon me, a sinner" and the gracious promise that if we confess (and this of course involves repentance) we have forgiveness

and cleansing. In James's third chapter we have an amplification of this teaching. We must take it to heart that "we all make mistakes," and many of them must be sin in the eyes of a holy God. Almost the easiest way we sin is in what we say, and we shall never (at least in this life) know the effects of what we have said, are saying and will say as long as we are spared. The bit, the rudder and the spark of fire are fitting symbols of the influence of speech. Proper control of our speech is of course in the heart—"out of the abundance of the heart the mouth speaketh" (Matt. 12:34). We are rightly warned against hasty or inconsistent speech, to which we can so easily give way in moments of excitement and anger. The cure of course is in the heart. The message of God by His Word has begotten us. The incorruptible seed has been sown in us and the new life imparted (1:18; 1 Peter 1:23). The exercise of the divine wisdom in us changes our character and then our speech to make it "pure, peaceable gentle, open to reason, full of mercy and good fruits, without uncertainty or insincerity" (3:17, R.S.V.).

It is easy to recognise these truths but the practice of pure speech is hard to attain. We live in a world where expletives of all kinds (some comparatively innocent, some wicked, some filthy and all stupid) are the common thing. Not to use them is "peculiar"—so Christians have to be that! The work and the power of the indwelling Spirit of God alone can supply the grace, and in James He gives some very practical advice "Let every man be quick to hear, slow to speak . . ." (1:19), and again "If anyone thinks he is religious and does not bridle his tongue . . . his religion is vain" (1:20). In times of affliction there is perhaps a greater tendency to hard speech, so James writes in that connection "But above all things, my brethren, swear not . . . lest ye fall into condemnation" (5:12).

We have encouragement and consolation in knowing that the tongue can be as powerful a weapon for good. In fact the very gospel is "words whereby thou shalt be saved" (Acts 11:14), words spoken or written. It is the power of God unto salvation (Rom. 1:16). Words are the means by which we communicate thought, and all human action except the purely in-

voluntary functions like breathing, depends upon thought. God has communicated to us in this way through "holy men of God" (2 Peter 1:21). The power is only operative when the thoughts conveyed are accepted and acted upon. Jesus said "The words that I speak unto you are spirit and are life" (John 6:63).

R. B. SCOTT

### HOW BEST TO PRESENT THE GOSPEL TO A CHANGING WORLD

On the afternoon of Kentish Town anniversary meeting (Saturday, Oct. 4th) the above proposition was discussed. I thought that some of the points raised might create interest amongst the brotherhood. I present them so that we may be of help to each other.

1. **The gospel must be preached, but how?** Would it be advisable if we split into small groups, as was done in the early days of the church, going from house to house, and talking with our friends and neighbours? These would take the place of the evening meeting. (gospel meeting).

2. **A group of Churches to purchase a motor van,** complete with loud speaker, texts, and a good supply of tracts. This may involve obtaining permission, but this should not be difficult.

3. **Is our preaching at fault?** Are we preaching strong meat, as to the saved, instead of the sincere milk of the word? Note how Jesus preached to the people in his day—by parables, using everyday scenes and events to touch the hearts of the people.

4. **If they are to be continued could our gospel services be improved by different methods?** The opening prayer, Bible reading, four hymns, but, instead of a long sermon, a five-minute talk after each hymn, then a summing up. Another idea would be to ask members of the congregation to bring a scripture bearing on the topic; the preacher would comment on same. Again the idea of two or three brethren to ask the preacher questions on a prearranged subject.

Some brethren had the idea that long sermons were a deterrent to visitors.

5. **Are we Christians using our spare time effectively?** Are we visiting our sick friends and neighbours? Do we visit hospitals and homes for the elderly? Are the members of each congregation supporting the elders in the work they do during the week? Some elders might appreciate financial help, to cover bus fares and little gifts they make from time to time.

Do we report any circumstances where a visit from the elders might bring blessing to those visited?

Two words are being freely used these days—Dialogue and Communication; this means having talks and conversations with religious denominations. Let us keep ahead of the times and "gossip" the word on every available occasion.

The discussion proved to be very interesting and helpful.

J. E. BREAKELL

*Mutual Benefit Meeting at Newtongrange  
6th September, 1969.*

### "SHOULD A CHRISTIAN PARTICIPATE IN BALLROOM DANCING?"

"YES" — Hugh Davidson, 1st Speaker

Before dealing with the question, what is ballroom dancing?

"Ball" means a social assembly for dancing;

"Ballroom" is the place where the "ball" is held;

"Dancing is to move with rhythmical steps to music;

"Ballroom Dancing" is the doing of such movement with a partner of the opposite sex. It is a worldly pleasure. Some enjoy, some don't. To some it is a sexual pleasure and nothing else.

But surely this is not so to Christians who may participate.

**Should a Christian participate?**

Having studied this question in the full



light of God's word I can do no other than answer *Yes, if desired. Why?* I believe God made us to enjoy this life and surely its pleasures in some measure.

Most Christians enjoy and engage themselves in worldly pleasures and see no harm in it. Who am I to judge them? All Christians live according to the word or law of God — Thou shalt do this; thou shalt not do that; *e.g.* thou shalt love the Lord thy God, thou shalt love thy neighbour as thyself, thou shalt love thy enemies, etc.; thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet.

These are specific commands of God to be obeyed and not tampered with in disobedience.

Christians don't live in accordance with what *they* think is right or what *anyone else* thinks is right as far as *specific* commands are concerned. But where they are *not* given specific commands or instruction from God then liberty of action is theirs.

God's word does not say — "Thou shalt not participate in ballroom dancing" (something unknown when God's word was revealed and recorded). I would consider myself on dangerous ground if I said other than "Yes" to this question. I consider I would be condemning those who take part or have taken part.

I consider I would be overstepping my right as a Christian and doing grave harm to the cause of Christ. I consider condemnation of participation in this particular worldly pleasure must mean condemnation of participation in all other worldly pleasures, remembering there are many others that Christians participate in. I consider God's word leaves us with an open mind, but while answering "Yes" I do so with reservation.

I consider it is sinful for Christians to participate in ballroom dancing, or in any other worldly pleasure if they 'over-indulge' (*living in*, not 'participating in' (1 Tim. 5:6)); *i.e.* those who are "lovers of pleasure *more than* lovers of God" (2 Tim. 3:4).

### The Key to the Problem

In my opinion Christians can participate, but only so long as they continue to love

God above all else and do His will above all else. Any pleasure we enjoy or engage in must be controlled so that it plays a very small part in our life here.

The conclusion I have come to in the study of this question is that one can only state what *he* or *she* thinks is the answer, not to quote what God's word says, thus leaving everyone to do as they consider right in this matter.

Hugh Davidson

"NO" — Mark Plain, 2nd Speaker

In considering this subject it is impossible to divorce from it the association and environment into which it places those who engage in it. One must keep in mind the atmosphere of the ballroom as well as the effect of the dancing.

Dancing is worldly and fleshly in its whole tendency, and in all its effects on those engaging in it. Dancing has nothing to elevate, ennoble, or purify the heart or life of the Christian. No child of God was ever led to be more spiritually-minded, more devoted to Christ through dancing. There is no sense in which one can be brought nearer to God, to Christ, to holiness, to heaven by dancing. Dancing is not in any sense connected with the will of God, nor does it belong to godliness. Dancing never leads anyone to love Christ more, never gave to anyone a cleaner, purer, more virtuous life. Never led any Christian to be a more devoted and faithful member of the Lord's church, nor has it helped any in denying the flesh with its affections and lusts. No sincere and devoted Christian believes that dancing is in harmony with the will of God or that it is any credit to a church of Christ for its members to dance. All that is presented in its support is the thought that there is no *HARM* in it.

What a poor argument for anything, to say "there is no harm in it." Why not ask: "What *GOOD* is there in dancing?" How will it help in the formation of a pure and holy Christian character? The truth of the matter is that dancing is a work of the flesh, and not a fruit of the Spirit. In Galatians chapter 5 is a list of the fruits of the Spirit. Read that list and then try and find a place for dancing. It fits much easier into the list which ends thus: "Envyings, murders, drunkenness,



revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." There can be no doubt but that dancing is a form of revelling. To participate in or encourage participation in dancing is to encourage the works of the flesh which hinder spiritual living. It is worthy of note and a good example, that Christians well known for their piety and uprightness never dance or in any way encourage it. Even those who *THINK* there is no harm in dancing never encourage young Christians to take up ballroom dancing as a source of recreation. No Christian can engage in dancing without a loss to his or her spiritual interests. Why, then, do Christians insist on indulging in a practice that can bring no possible good, but evil, and evil only?—a habit which endangers the eternal salvation of the soul? Because many engage in it without apparent injury means nothing so long as many of the weak are led astray. No prudent Christian, even though he thought he could engage in dancing without danger to self, would be willing to countenance that which leads so many astray.

It is so much better for ourselves and for the cause of Jesus Christ that we engage in and encourage others to "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18); that together we might by diligence "add to our faith virtue, knowledge, patience, temperance, godliness, brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (2 Peter 1:5-8). The apostle Paul gives us a list of things well worth thinking about, when he says, "Finally, brethren, whatsoever things are true, honest, just, pure, lovely, of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and seen in me, *DO*: and the God of peace shall be with you" (Phil. 4:8, 9).

Good thoughts issue into a good life:  
A good life issues into a blessing.

A. B. Cooper tells of going to a flower show, where he saw some wonderful blooms. He asked the exhibitor, "How

in the world do you manage to produce such marvellous blooms?" "Well sir," he said, "you see, we concentrate all the strength of the plant on one or two blossoms. If we were to allow the plant to bear all the flowers it would, not one of them would be worth showing. If you would have a prize bloom, you must be content with one instead of a score." Cooper adds, "And thus God cuts away our useless blooms of self, popularity, wealth and success, that he might bring to perfection the exquisite white bloom of holiness and make the immortal spirit meet for the inheritance of the saints in light." The apostle Paul says, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1).

Mark Plain



### LOST SIMPLICITY

I wonder if we have not lost something valuable since the days of house churches in homes like that of Aquila, Priscilla and Archippus. Church houses have supplanted the house churches. Our Lord said that where two or three were gathered together in his name, he would be in their midst. It is a long jump from the simplicity of the New Testament house church to the elaborate church houses. — Lee Carter Maynard in *Mission Messenger*.



### "Take Time to be Holy"

Let me put by some hour every day  
For holier things — whether it be when  
dawn  
Peers through the window pane, or when  
the noon  
Flames, like a burnished topaz, in the  
vault;  
Or when the thrush pours in the ear of  
eve  
Its plaintive melody. Some little hour  
Wherein to hold rapt converse with the  
soul:  
From sordidness and self a sanctuary  
Swept by the winnowings of unseen things  
And touched by the white light ineffable.

## CORRESPONDENCE

Dear Brother Editor,

We are not surprised at Bro. Kendrick's objection to our observations on Heb. 12:22.

Heb. 12:22 is apostolic testimony which can either be accepted or rejected. But let our brother read Acts 9:15, where we find Paul's position from the Master's point of view, not mine nor Bro. Kendrick's: "But the Lord said to him [Ananias], Go, for a chosen vessel is this man to me to bear my name before Gentiles and kings and the sons of Israel." For ourselves we shrink from contradicting such a man. The Apostle declares that converted Jews in turning to Jesus have also come into possession of other things he names. Why cannot his word be accepted? Who is our brother to say it cannot mean this, that or the other? Who cares anyway what it cannot mean? The Apostle enters not into what it cannot mean. Any humble saint, without the theories of men to sustain, will simply and rightly understand Paul to teach that all who come to Jesus, or the church, come at the same time to the rest of the things named. In other words, they are different names or titles of ONE institution—THE CHURCH. Our brother talks about "bodily presence." Does one come to the church in "bodily presence"? (see 1 Cor. 11:18) which, says an Apostle, is "Mount Zion" etc. Were the privileges of those "fellow citizens" of Eph. 2:19 to be enjoyed in bodily presence or not?

Our brother says, "Even as God promised the city of Zion to the Jews, so He has promised a city to the church." Paul says that the first is in possession. Now will Bro. Kendrick say where this second promise is to be found? Does the New Testament anywhere teach that believers enter any institution other than the church? In Heb. 3:6 Paul says that these same saints are "the house of God." The same in Gal. 6:10.

Our brother says the church is not the City of God. To be consistent he must deny that it is the "house of God"—simply because he says they cannot be

enjoyed by bodily presence, but are a long way off. If this is so, what could the Galatian saints do with regard to Paul's command: "do good to all, but especially to those of the household of faith." Our brother says the churches of the saints are not Mount Zion, nor the City of God, nor the house of God. By the time he has finished with us we shall be destitute!

With regard to Rev. 21 & 22 we are not moved from our position. Let us listen to John (Rev. 21:9-10): "I will show you the bride, the Lamb's wife," says the angel. "And he showed me a city," says John. Who supposes that literal pearls and precious stones are the Lamb's wife? Even the harlot is set forth as a city (Rev. 17:18).

Says the Psalmist "The entrance of God's word gives light, it gives understanding" (Ps. 119:130). How true. It will do its work if we will let it.

Alfred Jackson

### When there are Sinners in the Church

The church at Corinth had some very weak and wicked members. Yet, while Paul wrote two letters to it he never advised anyone to quit that church and start another because of the wickedness of some. He condemned their sins and wickedness, and so should we. But he never advised good people to quit the church.

I think this is the best way to purify a church—preach the truth so plainly and forcibly that the wicked ones will reform or get out.

F. B. Srygley

## NEWS FROM THE CHURCHES

**Kentish Town.**—The church had the willing and capable services of Bro. John E. Breakell of Wigan for three weeks September 27th to October 19th. On Saturdays we had evening meetings with films, a talk and social intercourse. These with extensive visitation and distribution of invitations brought a number of visitors who had never been before, and our brother's door to door work has made

and left new contacts which we pray we may be able to follow up successfully. The normal "gospel meeting" seems not so effective so our Wednesday evenings were given to questions and answers. We have invited our brother to work with us again in 1970. The Lord's blessing will surely follow faithful preaching and practice.

On 2nd November Rahab Zric from Israel was baptised before a good company of members and friends, some of whom had never witnessed real baptism. This obedience had been anticipated for some time.

**Slamannan District.** — On Saturday, September 6th, a large number of brethren met at Newtongrange for mutual benefit to discuss the subject, "Should a Christian participate in ballroom dancing?"

The discussion was led by Bro. Hugh Davidson (Motherwell) and Bro. Mark Plain (Tranent) and was presided over by Bro. H. McGinn (Dalmellington).

Following is an outline of each speaker's presentation of the subject. In the discussion which followed mention was made of the dancing mentioned in the Old and New Testaments but which bore little resemblance to present day ballroom dancing, as then men and women seem to dance by themselves, not in pairs.

Many of the speakers in the discussion totally condemned any participation in this worldly pleasure by Christians. Others were more cautious of judging what others did, as no direct command from God's word could be quoted condemning participation in dancing.

Again, we must leave all to study this theme further in the light of what was said and come to their own conclusions on this matter.

God willing, we hope next to meet at Dennyloanhead on Saturday, December 6th, 1969, to discuss "Christians' attitude towards the Jewish Sabbath and the Lord's Day," led by Bro. Jack Nisbet (Haddington) and Bro. Peter Sneddon (Dennyloanhead), presided over by Bro. Wm. Black (Dalmellington).

We thank the brethren at Newtongrange for their hospitality.

Hugh Davidson

## OBITUARY

**Ilkeston.**—The church has suffered the loss of three of its members in recent months: (1) Sister Emma Louise Hartshorne at the age of 77 years. She was a member of 34 years' standing; (2) On September 27th Bro. Thomas Bowley, aged 86 years. Our aged brother was immersed on June 11th, 1967; (3) On October 21st Sister Elizabeth Small, aged 68 years. She was immersed on October 28th, 1920. The Church pays its tribute to the memory of these members, and offers its deepest sympathy to each family.

"Blessed are the dead which die in the Lord."  
F. Gregory

**Kirkcaldy.**—It is with deep regret we report the passing of our Sister McDonald in her eightieth year after a lingering illness.

Sister McDonald was a member of long standing in the church and a devoted wife and mother. She was a great help to her husband, Brother Walter McDonald, who is well known throughout the churches. She will be sadly missed.

Bro. John Moyes conducted the funeral service at the crematorium, where a large number gathered to pay their respects.

We commend our brother and his family to the sheltering arms of our heavenly Father, and pray they may have the grace and mercy of our Lord Jesus Christ and the deep peace of the Holy Spirit the Comforter.

With deep regret we report also the passing of our brother, Andrew Glass. Our brother lost his wife a few months ago and never recovered from this loss.

Both Bro. and Sis. Glass were members of the church for many years. Our brother gave his services to the churches in the district willingly when available.

To his son our heartfelt sympathy is offered in his double bereavement in so short a time. To his aunts also go our love and prayer that the blessing of our heavenly Father, the grace and mercy of our Lord Jesus Christ and the deep peace of the Holy Spirit enfold them all at this time.

## COMING EVENTS

**Slamannan District.**—God willing, the New Year's social gathering of the churches will be held at Slamannan on Thursday, 1st January, 1970, at 12 noon.

An invitation is given to all.

Hugh Davidson

## CHANGE OF SECRETARY

**Wallacestone.**—James Grant, 45 Kirkwood Avenue, Redding, *Falkirk*, Stirlingshire.

## CHANGE OF SECRETARY'S ADDRESS

**Kirkcaldy.**—Alex. Roberts, 98 Kennedy Crescent, Kirkcaldy, Fife.

“And he appointed twelve to be with him.” The very first thing in our Christian lives is not to do good or to be good—it is to be with Him.

*E. Stanley Jones*

“The only things we can be sure of accomplishing are the things we do today.”

“If it is easy to hide your religion, it is easy to lose it.”

## SCRIPTURE READING CARDS, 1970

The readings have again been selected by Bro. R. B. Scott, and will be ready for distribution in the next week or so. Quantities from Paul Jones, 3 St. Laurence Crescent, Slamannan, Stirlingshire, 2d. each, plus postage.

## THERE'S A REASON

(Romans 8:28)

For every pain that we must bear,  
For every burden, every care,

There's a reason

For every grief that bows the head,  
For every teardrop that is shed,

There's a reason

For every hurt, for every plight,  
For every lonely pain-racked night,

There's a reason

But if we trust God, as we should,  
It all will work out for our good:

*He knows the reason*

## MARRIAGE

**Kentish Town.**—On 26th July in Hope Chapel Brother Victor Lewis to Sister Amanda Robinson. This follows a long Christian friendship. May the Lord richly bless them. This partnership in the Lord will assuredly be a blessing to the church.

**THE SCRIPTURE STANDARD** is published monthly. Prices: Home, one copy for one year, including postage, 14/-; two copies 24/-; three copies 34/-. Canada and U.S.A.: one copy, one dollar 80 cents. All orders and payments to the 'S.S.' Agent and Treasurer: PAUL JONES, 3 St. Laurence Crescent, Slamannan, Stirlingshire.

All correspondence, including articles, news items, coming events, etc., to be sent, before the 10th of the month, to the Editor, C. MELLING, 133 Long Lane, Hindley, Lancs. Payments to PAUL JONES, address as above.

**NOTICES.** Scale of charges: 3/- for first 3 lines or less; 8d. each subsequent line. Repeats (if notified when sending copy) half original charge. Payments to PAUL JONES, address as above.

**DISTRIBUTING AGENT:** Ronald Maiden, 41 Comberton Park Road, Kidderminster, Worcs.

**EVANGELIST FUND:** Contributions to R. McDONALD, "Aldersyde," 10 Mardale Road, Bennett Lane, Dewsbury, Yorkshire.

**CONFERENCE SECRETARY:** TOM WOODHOUSE, "Jesmond," 8 Shoulder-of-Mutton Hill, Kirkby-in-Ashfield, Notts. NG17 7DX.

Hymn Book Agent and Treasurer: FRED HARDY, 73a Bridge Street, Morley, Leeds, Yorkshire. Tel. Morley 3255.

"The Scripture Standard" is printed for the publishers by Walter Barker (Printers) Ltd., Langley Mill, Nottm. Tel. 2266 Langley Mill.