

Mormanism

# The SCRIPTURE STANDARD

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

VOL. XIV. No. 1.

JANUARY, 1948.

May 1948 be a Year of Blessing  
for all our Readers.

*'The blessing of the Lord, it maketh rich, and he addeth no  
sorrow therewith.'* (Prov. x. 22. R.V.)

## A Prayer for the New Year.

'LET Thy work appear unto thy servants, and thy glory unto their children: and let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us: yea, the work of our hands establish thou it.' (Psalm lc. 16-17).

The inscription at the head of this Psalm reads, 'A prayer of Moses, the man of God.' 'Man of God' is a term often found in the Old Testament Scriptures, applied to God's servants and messengers. It implied that the one of whom it was used was truly God's servant, his life given up, consecrated, wholly devoted to that service.

The phrase is found twice in the New Testament. Paul exhorts Timothy, as a 'man of God,' to flee from the 'love of money;' and to equip himself for 'the good fight of the faith.' (1 Tim. vi. 10-12); and in his second epistle to Timothy, he says: 'All scripture is given by inspiration of God . . . that the man of God may be perfect, throughly furnished unto all good works.' (iii. 16, 17). May we all prove ourselves to be men and women of God,

Moses, the grand leader of Israel's host, had left a palace and was wandering with them in the wilderness, with no certain dwelling place. Looking up to the eternal God, he said, 'Lord, thou has been our dwelling-place in all generations.' In Him, His people had ever found refuge, rest, and refreshing; 'a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.' Moses, in that far off age, spoke of God as a home, a shelter, and defence, and we sing:

Our God, our help in ages past,  
Our hope for years to come,  
Our shelter from the stormy blast,  
And our eternal home.

In this Psalm, there is a contrast between God's eternity, and immutability; and the mortality and mutability of man, 'From everlasting to everlasting, thou art God.' Before all that is, He was. There is no measure of time with Him as with us. 'A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.' But

men are carried 'away as with a flood; they are as a sleep; in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.'

How true this is in all human experience. No wonder Moses prayed, 'So teach us to number our days, that we may apply our hearts unto wisdom.' Many lives prove failures because a right value is not set on time. Because life is short and uncertain, we need to learn to use every day wisely and well.

'We live in deeds not years, in thoughts not breaths:

In feelings, not in figures on a dial,

We should count time by heart-throbs:

He most lives who thinks most, feels the noblest, acts the best.'

With these thoughts crowding his mind and heart, Moses offers this four-fold petition:

**'Let thy work appear unto thy servants'**

This seems similar in meaning to the prayer of another man of God. Habakkuk, 'O Lord, revive thy work,' cause Thy work to live again. Yet it is not because of any failure on God's part that such a prayer is needed. 'Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.'

We need to get right with God, and to keep right with God. He wants to use us as channels through which blessings shall flow to others, but we have the awful power to choke the channels by unworthy lives. Victorious Israel fled, defeated by a handful of men from Ai, because there was sin in the camp. One man had transgressed in secret, through covetousness, and that was sufficient to stay the hitherto victorious Israelites. Is there sin in the camp?

'Something of selfishness — garments or gold . . .

Something why God doth His blessing withhold:

Is it, O Lord, in me?'

When degenerate Israel was robbing God by withholding what was His due, God said: 'Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.' When we truly present our bodies, including all we are and have, to the Lord we may look for the showers of blessing to descend.

**'And thy glory unto their children'**

This seems to mean, repeat the wonderful things of our father's days. We, too, often forget that God is the same forever; that what He has done he can do; and that He can crown all He has yet done. Moses often felt the magnitude of the work, and his own weakness and insufficiency, and from a full heart, he cried: 'I beseech thee, show me thy glory,' God's answer was, 'I will make all my goodness pass before thee.' 'All my goodness.' As we meditate on that, what a panorama passes before our eyes. 'Surely goodness and mercy' do follow us all the days of our life. God's goodness is His greatest glory.

The New Testament equivalent to this petition is: 'Brethren, pray for us, that the word of the Lord may have free course, and be glorified.' That barriers may be removed, that there may be open doors, that the glory and power of the grand old Gospel may be manifest in conversion of sinners, and the fuller consecration of the Lord's people.

**'And let the beauty of the Lord our God be upon us'**

The New Testament word for beauty is grace, which means graciousness and gracefulness. The Spirit, character, and temper of our Lord. David said: 'One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.' The

Lord's beauty is seen in the Lord's house, for wherever His people meet He is in the midst of them. When thus met, we see Him face to face, and 'touch and handle things unseen.'

And daily, 'reflecting as a mirror the glory of the Lord, we are transformed into the same image from glory to glory, even as from the Lord, the Spirit.'

**'And establish thou the work of our hands upon us'**

As though he would say, 'O Lord, we are frail mortals, our time here is short, help us to do something that shall be firm and lasting, that will abide when we have passed on.' In the first petition of this prayer, Moses speaks of 'thy work,' now he speaks of 'the work of our hands.' God's work is done through human agents, we are labourers together with God, 'God's fellow-workers.' He is counting on us doing our part faithfully and well.

If our work is to be lasting it must be on God's lines, in harmony with

His revealed will. All that is done that is counter to His will is but 'wood, hay, and stubble,' which will not stand the testing fire of the great day. 'Except the Lord build the house, they labour in vain that build it.' Every plant,' said Jesus, 'which my heavenly Father hath not planted, shall be rooted up.'

'Only the truth that in life we have spoken,

Only the seed that on earth we have sown,  
These shall pass onward when we are forgotten,

Fruits of the harvest, and what we have done.'

Shall we at beginning of this new year, make the prayer of Moses our own? 'Let Thy work appear unto thy servants, and thy glory unto their children, and let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us: yea, the work of our hands establish thou it.'

And let us add:

'O use me, Lord, use even me,  
Just as Thou wilt, and when, and where;  
Until Thy blessed face I see,  
Thy rest, Thy joy, Thy glory share.'

EDITOR.

## Motto for New Year.

*'HE that winneth souls is wise.'*  
(Proverbs xi. 30).

Time, as it swiftly passes along, makes one continuous and imperative demand upon us, namely WORK. In New Testament times, it is very clear that all the followers of the Lord were workers. There was no such distinction known then as is known now—Christians and Christian workers. This is a distinction that ought not to be. If not Christian workers, they are Christian drones, or Christian cumberers.

God 'will render to every man according to his deeds. To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life.' In that day, no professions, however fair, no ceremonial observances, however imposing; nothing but sterling worth—not conventional worth, not the thing that passes current

amongst men for worthiness, but that which can be weighed in God's balance, that which will ring true when God tries it—only sterling worth, will abide that testing day.

The motto calls attention to a kind of work that cannot be equalled in importance for beneficial and lasting results. It is a work in which all Christians can engage, and for the doing of which all believers are responsible. The work is nothing less than *soul winning*. There cannot possibly be any higher work than that; and certainly the servant of the Lord is not justified in aiming at anything lower.

It is little use seeking to change men's lives without changing their hearts and consciences. It is impossible to bring about a new heaven and a new earth as the result of Acts of Parliament. Only as the reward is right and that can only be

right as and when the soul is won for the Saviour—only in this way is the highest, most blessed, and most permanent good done to men.

Soul winning, then, is a work *par excellence*, all other must take a back seat. It therefore calls for the best of our time, talent and thought. To make a fortune, to build a city, to found an empire, equals not in the estimation of the Lord the work of soul winning.

The method to be adopted to succeed in this work is indicated by the word 'winneeth.' 'He that *winneeth* souls is wise.' The word in its connection is full of meaning. Not by physical force can the work be done. We cannot either frown or dragoon persons into the love of Jesus. We cannot drive them into an obedience of the faith. We are not to use the lash, but we are to *win* souls. If we are to lay hold of the heart, to gain the affections, we must use the *persuasive* power of the Gospel.

We shall do well to copy the example of the Lord Jesus. He sets us a perfect model in the method of winning souls. The way in which He speaks of His Cross breathes persuasion. 'I, if I be lifted up, will *draw* all men unto me.'

He expected that His Cross would *charm* men, that it would eclipse the heroism of the world, and strip it of its glamour and attractiveness. Where there is the same tender, winning spirit, then plain straight talks can be had with those by whom we are surrounded, and they will not be resented to the same extent as they would be if mingled with wrath and denunciation.

In prosecuting this important work, *character* is a principle factor. The Revised Version renders the motto, 'He that is *wise* winneeth souls.' It takes a wise man to do the work. He who would be a winner of souls must so live before the world as to attract it to the Saviour. He must 'walk in wisdom towards them that are without.' Christians are placed in the world in order to attract the ungodly to Christ. Jesus said, 'Ye are the light of the world, so let your light shine that ye may

be seen of men.' The Christian man must not live so as to give the lie to his profession. He must act out his belief; the life and the lip must be in happy and honest harmony; and both in complete and continuous submission to the law of the Lord.

Soul winning cannot be effected by compromise. 'Woe unto you when all men shall speak well of you.' To enter into unholy alliances with the world to compromise with sectarianism, for the sake of being accounted generous and large-hearted, means weakness to all efforts of soul winning. Favour or popularity gained by connivance with wrong—in business, in politics, in social circles, is treason to the Lord.

He who walks closest to Christ will have the most power to win souls. It is when the Christ is seen incarnated in our conduct that we have power with God and with men.

They that are wise in their walk and wise in their work may turn many to righteousness. They that are wise to win souls shall shine as the brightness of the firmament, and as the stars for ever and ever.

Let all the members of the brotherhood rise up to the dignity and responsibility of soul winners. Let all the Gospel discourses be studied and delivered with that one end in view. Let all Sunday School teachers think over their lessons, and face their classes with the thought of soul winning dominating them; they toil among the grandest soil that the Church has got to cultivate—the children's hearts. Let all who profess and call themselves Christians equip themselves for this important work.

We are not working alone in this matter. Our Leader said, 'All power is given unto me.' That power is for our use. We do not live beneath wintry sky, we live beneath a living heaven. Shall we take the motto with us down through the year, and with the help of Him who had said, 'All souls are mine,' seek to win the souls of our relatives, friends, and neighbours, to the Lord and Saviour Jesus Christ?

BARTLEY ELLIS.

—(Extracts from article written in 1900).

IN response to requests, we are publishing articles on Mormonism, Spiritualism, and other isms, which were written for *Bible Advocate*, of which Bro. W. M. Kempster was Editor.

## Destructive Heresies. No. 1. Mormonism

By W. CROSTHWAITE

THE writer, having had five public discussions with 'chosen representatives' of the Mormons ventures to offer some information about these people, that readers, being forewarned, may be forearmed.

The name by which they prefer to be known is, 'The Church of Jesus Christ of Latter-Day Saints,' and there are two chief sections of them. The 'Re-organised Church' repudiates all connection with the 'Utah Mormons,' whom they charge with 'adding polygamy and other false doctrines to their faith.'

In this article, appeal will be made to the 'chosen representatives and standard publications' of both sections.

### Their Origin

The following is from *Rays of Living Light* (No. 7): 'It was in the year 1823, that the angel spoken of by John the Revelator came with the everlasting Gospel to a young man scarcely eighteen years of age . . . His name . . . was Joseph Smith . . . He went into the woods to pray . . . His prayers were heard, and in a heavenly vision in open daylight, the Father and the Son revealed themselves to his astonished gaze . . . Our Saviour spoke to the boy and in answer to his question as to which of all the religious sects was right, was told that they had all gone out of the way, and was commanded to go after none of them, but was promised that in due time the true Gospel of Christ should be revealed to him. When the angel appeared to him, it was in his chamber just as he had retired for the night. Coming in glory, the angel showed to Joseph the place where an ancient record was hidden in the side of a hill, containing the history of the former inhabitants of the American continent, including

an account of a visit made to them by Jesus Christ, after the resurrection from the dead, when He declared to them the same Gospel that He had preached in Palestine, and also established His Church among them, after the same pattern as that organised on the eastern hemisphere . . . Under the inspiration of Almighty God, the young man was able to obtain possession of this precious record, inscribed in small and curious characters upon metallic plates. The Gospel is set forth in plain and simple language, and no one who reads the book, which is called the *Book of Mormon*, with a prayerful and unprejudiced heart will fail to be impressed with its divine origin.'

It will be seen that Joseph Smith claimed to restore what was never lost. The Gospel of Christ was given for all the world, and for all time, and it 'liveth and abideth for ever.' (Matt. xxviii. 18-20; Mark xvi. 15-16; 1 Peter i. 25). In the darkest ages, loyal souls held fast to the name and faith of Jesus, and handed on the New Covenant Scriptures.

We will now examine their astounding claims.

In addition to the *Book of Mormon*, they have *The Doctrine and Covenants*, 'containing the Revelations given to Joseph Smith, Jun., the Prophet, for the building up of the Kingdom of God in the last days.' Our quotations are from the Utah edition, but all, with the exception of those relating to polygamy, are in the Re-organised edition.

In further references, B.M.—*Book of Mormon*, and D.C.—*Doctrine and Covenants*.

Regarding the metallic plates named above, the following revelations are given, 'And in addition to your testimony (Joseph Smith), the

testimony of three of my servants, whom I will call and ordain, unto whom I will show these things . . . and to none else will I grant this power.' (D.C. Sec. 5, 11-14).

'And it is by your faith that you shall obtain a view of them . . . and ye shall testify that you have seen them, even as my servant, Joseph Smith, Jun., has seen them, for it is by my power that he has seen them, and it is because he had faith.' (D.C. Sec. 17).

It will be noted that only three witnesses were to see these wonderful plates, yet in B.M. eleven witnesses declare that they saw them. Three witnesses testify: 'We have seen the engravings which are upon the plates, and they have been shown unto us by the power of God, and not of man; and we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, the engravings thereon.'

Eight other witnesses testify: 'Joseph Smith, Jun., the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work and of curious workmanship.'

The plates were to be seen by faith. Faith deals with unseen things, it has nothing to do with such tangible things as 'metallic plates.' To be seen by faith; and yet these witnesses declare that they saw and handled them with their hands! If the plates were there, it required neither faith nor the power of God to see them. Mormon evidence is conclusive that the plates only existed in the mind of Joseph Smith.

### The Witnesses

Of the eleven who sign the statements given above, all, with the exception of the three Smiths, left the Mormon Church. The three principal witnesses are Oliver Cowdery, David Whitmer, and Martin

Harris, and there is abundant evidence as to their character.

'Hearken unto me, saith the Lord your God, for my servant Oliver Cowdery's sake. It is not wisdom in me that he should be entrusted with the commandments and the monies which he shall carry into the land of Zion, except one go with him who will be true and faithful.' (D.C. Sec. 69, 1).

In *Times and Seasons* (vol. i. pp. 81-84, Joseph Smith states that 'Oliver Cowdery and David Whitmer were engaged in circulating false and slanderous reports and plotting to rob the saints.'

In a special revelation, Martin Harris is described as 'a wicked man,' (D.C. Sec. 3, 12) and in the *Elders' Journal*, Joseph Smith says Martin Harris 'has given loose to all kinds of abomination, lying, cheating, with all kinds of debauchery.'

On the testimony of such men we are asked to believe that Joseph Smith was a prophet who by 'the gift and power of God,' translated the *Book of Mormon* from gold plates.

### The Book of Mormon

It is claimed that *Mormon* means 'more good, or more light.' Scholars say it is derived from the Greek, *mormo*, meaning, 'a monster, a female spectre, a hobgoblin.' The book itself speaks of a place 'called Mormon, having received its name from the king, being in the borders of the land having been infested, by times, or at seasons, by wild beasts.' (B.M. pp. 200-201).

Those who read the book will agree that if all Scripture quotations were taken out, the rest is a monster, spectre, and hobgoblin; and that Mark Twain well described it as 'chloroform in print.' In fact, one of the writers is named Ether, which is suggestive of chloroform.

In *Voice of Warning*, we read, 'When the Lord confounded the languages at Babel, he led forth a colony from thence to the Western Continent, which is now called America. This colony, after cross-

ing the ocean in eight vessels . . . inhabited America for some fifteen hundred years. They were at length destroyed for their wickedness, about six hundred years before Christ. A prophet by the name of Ether wrote their history, and an account of their destruction.' (pp. 94-95).

Although, as seen from the above, the people whose history the B.M. records perished six hundred years before Christ, we read of Christians and Churches of Christ then existing, and there are some 290 quotations from the New Testament Scriptures.

Here is a sample of this inspired translation, relating to the barges in which they crossed the ocean, and which were 'built according to the instructions of the Lord':

'And they were built after a manner that tight, even that they would hold water like unto a dish . . . And the length thereof was the length of a tree . . . And it came to pass that the brother of Jared cried unto the Lord saying . . . I have made the barges according as thou hast directed me. And behold, O Lord, in them there is no light, whither shall we steer? And also we shall perish, for in them we cannot breathe . . . And the Lord said unto the brother of Jared, behold thou shalt make a hole in the top thereof, and also in the bottom thereof.' (B.M. pp. 574-575).

In a debate held in Birmingham, in Feb. 1916, my opponent attempted to demonstrate the possibility of a boat floating with a hole in the top and bottom. How he succeeded will be seen from the following letter, written by the Chairman:

Dear Sir,—I am in receipt of your letter, and the incident you refer to as occurring on one of the evenings of the debate between yourself and Mr. Greenwood, at which I was present, is as follows: Mr. Greenwood placed on the table a glass vessel with some water in it, and exhibited to the audience a tin model boat, and passed it to me to see that there was a hole top and bottom, and I announced this fact to the audience. After me seeing it he put what looked to be a cork in one of the holes, and just as he was putting it into the water, I called the attention of the audience to the fact that he had done so, and it was not the same as when I saw it at the first.

He afterwards put it into the water, and of course the boat floated. You can make what use you like of this letter.—Yours truly, ALFRED WISE-MAN.

And it is concerning a book containing such absurd stories, of which the above is a sample, that it is written: 'And they shall remain under this condemnation until they repent and remember the new covenant, even the *Book of Mormon*.' (D.C. Sec. 84, 57).

### Anti-Christian Doctrines

Space forbids even naming all their anti-Christian doctrines and practices, such as: 'God is an exalted man,' with 'a body of flesh and bones as tangible as man's.' (*Journal of Discourses*, vol. vi. p. 3 D.C. Sec. 130, 22). They have Apostles, and claim to reproduce the miracles and gifts which characterised the Apostolic age, but when put to the test they say, 'a wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it.' Pretenders to miraculous powers perform no more miracles than those who make no such pretensions. They have a special order of priests ordained by 'John the Baptist,' (*Rays of Living Light*, No. 7), although the New Testament teaches that every Christian is a member of a 'holy' and 'royal priesthood.' (1 Pet. ii. 5-9).

### Polygamy

Something needs to be said about Mormons and polygamy. The revelation on 'plurality of wives,' given through Joseph the Seer, July 12th, 1843, states: 'I reveal unto you a new and everlasting covenant, and if ye abide not this covenant, then are ye damned, for no one can reject this covenant, and be permitted to enter into my glory . . . And if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him, therefore is he justified.' (D.C. Sec. 132).

As the Re-organised Church repudiate this, and deny that Joseph Smith taught or practised polygamy, a few well tested statements from

them should be the best evidence. In one of their own publications, *The Saints' Herald*, edited by Z. N. Gurley, a founder and apostle of the Re-organised Church, David Whitmer, one of the witnesses to the *Book of Mormon*, says, 'I have evidence regarding this revelation (polygamy) from your own side which you are bound to accept. It is the evidence of some of the leaders of the Re-organisation in the beginning, some of whom were with Bro. Joseph in Nanvoo up to the time of his death . . . The fact that Joseph received this revelation was then known and acknowledged in editorials in the *Herald* . . . and that he repented of his connection with polygamy just previous to his death.' Isaac Sheen, a founder and leader of the Re-organised Church, in the same number of the *Herald* says, 'Joseph Smith repented of his connection with this doctrine and said it was of the devil. He caused the revelation of that subject to be burned . . . He said that he was going to Carthage to die . . . he also said that, if it had not been for that accursed spiritual-wife doctrine he would not have come to that.'

The editor of the *Herald*, commenting on the foregoing says, 'This adulterous spirit had captivated their hearts, and they desired a license from God to lead away captive the fair daughters of his people, and in this state of mind they came to the prophet Joseph. Could the Lord do anything more or less than what Ezekiel had prophesied (answer a prophet according to his iniquity)? . . . therefore Joseph gave the revelation (polygamy) to them, the Church. The death of the prophet is one fact that has been realised, although he abhorred and repented of this iniquity before his death.'

Here is conclusive evidence that Joseph Smith gave that revelation to the Church, that he repented of his connection with what, finally, was the cause of his death.

After considerable pressure my opponent at the Birmingham debate said these men, quoted above, did

not tell the truth about Joseph Smith. The audience saw that his whole case for Mormonism was gone if these witnesses, founders and apostles were untruthful.

In the year 1844, the *Nanvoo Expositor* containing affidavits of ladies whom Joseph Smith and Mormon leaders had tried to seduce into 'spiritual wifery' was published. Smith's supporters destroyed the office and printing plant. Joseph Smith and his brother Hyrum were arrested and lodged in Carthage Jail. An infuriated mob broke in and shot both men.

In *Rays of Living Light*, No. 9, we read, 'The man chosen of God to commence the work of this last dispensation was Joseph Smith, who was slain at Carthage, Illinois, for the Word of God, and the testimony of Jesus. No prophet who ever lived on earth, except the Son of God Himself, accomplished a greater work, brought forth more truth, or received greater revelations from on high than he. Having finished the grand mission required of him by the Lord, he sealed his testimony with his blood, and stands with the martyrs who will be crowned in the presence of God and the Lamb as kings and priests unto them for ever.'

Contrast this eulogy with the account of a fellow-prisoner, Willard Richards: 'Joseph, opening the door two or three inches, discharged a six-shooter at random in the entry . . . Joseph continued snapping his revolver round the casing of the door . . . When the revolver failed, Joseph attempted to leap the window, when two balls pierced him. He fell on his left side a dead man.' Not much like a martyr's death.

### Beware of the Mormons!

In an interview reported in the *Daily News* (August 30th, 1906), Joseph F. Smith, President of the Mormon Church, and nephew of the founder, said, 'Polygamy has not been taught or practised in our Church for sixteen years.' On October 7th, same year, the papers reported that evidence was given,



and admitted, that Joseph F. Smith had five wives and forty-two children. He admitted to the Senate that he violated the law of the land. The U.S. Immigration Board reported that during seven months of the year 1907, 1,200 young women, from Lancashire and Yorkshire, went to Utah as converts to Mormonism, and that the average per year is about 500.

Mormon missionaries do most of their work from door to door, they 'creep into houses, and lead captive silly women laden with sins, led away with divers lusts.' (2 Tim. iii. 6-7).

### The Best Safeguard

'Apostle' Kelly, of the Reorganised Church, says, 'Take the New Testament in your hand, as your guide and test, by which to try systems . . . Do not lose sight of the detector, or you will be in danger of being imposed upon by something man-made and spurious. The counterfeiter is abroad in the land.' (*Presidency and Priesthood*, pp. 49-50).

If all acted on that advice the Mormons would gain no converts. If Christians held to that, they would not be 'carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive.' (Eph. iv. 14).

The 'Articles of Faith' of the 'Reorganised' Church state, 'We believe that the religion of Jesus Christ, as taught in the New Testament Scriptures, will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, county and state, and consequently better fitted for the change which cometh at death.' (Art. 14). Then why need the *Book of Mormon, Doctrines and Covenants*, and other revelations?

Mormonism cannot exist on the Bible only. Like all false systems it is founded on things outside the Bible. The only safe course is to speak where the Scriptures speak, and be silent where they are silent. That watchword will keep us in the path that 'shineth more and more unto the perfect day.'

## Evolution—Is it Proved.

BY this is meant: is the evolution of man from lower forms of life an established scientific fact?

Of course, if one gave heed to the bold extravagant claims of the evolutionists themselves, or if one's views on this and kindred biological subjects were derived from pseudo-scientific literature of the Oldham Press type, one would imagine that this question could only be answered with an emphatic affirmative.

As was stated in the December issue of the *Scripture Standard*, the theory of evolution is to-day widely taught in schools as being a fact. Indeed, it would appear that there is a deliberate movement afoot, promoted by evolutionists themselves, which aims at spreading the impression that to-day no scientist whose judgment matters, will deny the truth of evolution.

So it is as well to periodically interrupt the vapourings of these people to remind them—much as they dislike to be reminded—of some of the difficulties which have hitherto prevented conservative, scientific minds from accepting their theory.

It should be understood that the whole theory of evolution itself rests upon two other theories, namely: spontaneous generation and transmutation of species. Evolution stands or falls by these. And until these two theories can be legitimately advanced from the realm of fancy to the realm of fact, evolution itself must be regarded as but an unproved theory.

### What is meant by Spontaneous Generation?

Hendrick Willem Van Loon, in his book *The Story of Mankind*, says

this: 'In the beginning, the planet upon which we live was (as far as we now know) a large ball of flaming matter, a tiny cloud of smoke in the endless ocean of space. Gradually, in the course of millions of years, the surface burned itself out, and was covered with a thin layer of rocks . . .

Finally, the hour came when the sun broke through the clouds and saw how this little planet was covered with a few small puddles which were to develop into the mighty oceans of the eastern and western hemispheres. Then, one day, the great wonder happened. *What had been dead gave birth to life.* [Italics mine—F.W.] The first living cell floated upon the waters of the sea.'

There it is then! There is spontaneous generation condensed into eight words! 'What had been dead gave birth to life.' And this is one of the 'facts of evolution, which have been so indubitably established by scientific investigation as to require no defence.'

But how does this theory meet the facts?

Lord Kelvin, addressing medical students at St. George's Hospital, warned them: 'Let them not imagine that any hocus-pocus of electricity or viscous fluids would make a living cell. Let not their youthful minds be dazzled by the imaginings of the daily newspapers, that because Berthelot and others had thus made food-stuffs, they could make living things, or that there was any prospect of a process being found in any laboratory of making a living thing, whether the minutest germ of bacteriology or anything smaller or greater. Nothing approaching the cell of a living creature has ever yet been made. No artificial process whatever could make living matter out of dead.'

Sir Oliver Lodge was reported in the *Daily Chronicle* (June, 1905), as saying: 'All the many attempts in the direction of spontaneous generation have hitherto failed conspicuously.'

And Sir George Darwin, the son of Charles Darwin, the apostle of evolution, speaking from the presidential chair at the opening meeting of the British Association, held in South Africa, confessed, 'The mystery of life remains as impenetrable as ever.'

So long as evolutionists deceive themselves, and attempt to deceive others, into believing that 'that which was dead gave birth to life,' the origin of life will remain for them an impenetrable mystery.

Why do they seek to escape from the obvious fact that life is dependent on antecedent life? Whilst scorning the Christian conception of Genesis, they ask men to accept a theory which taxes their faith to a degree far beyond anything contained in the Bible.

For the Christian there is no 'mystery of origins,' for he accepts the opening words of Genesis—'In the beginning, GOD . . .' This is the truth which will be found to have endured when all the vain imaginings of atheistic evolutionists are over and done with.

It is well to recall the words of Lord Kelvin. 'I feel profoundly convinced that the argument from design has been greatly lost sight of in recent zoological speculations. Overpoweringly strong proofs of intelligent and benevolent design lie around us, and if ever perplexities, whether metaphysical or scientific, turn us away from them for a time, they come back upon us with irresistible force, showing to us, through nature, the influence of a Free Will, and teaching us that all living things depend upon the one everlasting Creator and Ruler.'

### What of Transmutation of Species?

According to the first chapter of Genesis, all living things produce according to kind. But the theory of evolution, on the other hand, demands that there be a perpetual variation—that is—reproduction *not* after kind. When the evolutionist speaks of the transmutation of species he argues that there is an ascending scale from lower to higher

life-forms. For example, he suggests that the single-celled Amoeba, during millions of years, passed through innumerable phases and forms until it became man, composed of some twenty-seven trillion cells.

But the position, briefly, is this: that the Creator has placed definite boundaries about certain living organisms, so that whilst it is possible to achieve variation within the limits, it has never yet been known for one order of life inside its boundary to be transmuted (that is, changed by gradual variation) until it corresponds with an order of life within another boundary.

Charles Darwin himself admits this. He said (*Life and Letters*, vol 3, p. 25): 'But it must be said to-day that, in spite of all the efforts of trained observers, not one change of a species into another is on record.'

Professor Fleischmann, of the University of Erlangen, said, in a paper read before the Victoria Institute: 'No one can ever demonstrate that the limits of a species have ever been crossed.'

And De Vries, the great Dutch botanist, says in *The Mutation Theory* (p. 205): 'The constancy of species is a demonstrated fact; their transmutability is still a matter of theory.'

Let us hear the sum of this matter, and let us hear it from two evolutionists themselves. Professor J. A. Thomson, of Aberdeen University, and Patrick Geddes, of Edinburgh University, in their joint work, *Ideas of Science and Faith*, in attempting to answer the question as to how man came, had this to say: 'We do not know whence he emerged . . . nor do we know how man arose . . . for it must be admitted that the factors of the evolution of man partake largely of the nature of maybe's which have no permanent position in science.'

Sir George Stokes, who has been described as 'one of the giants of the Victorian era,' and of whom Lord Kelvin said that he ranged over the whole domain of natural philosophy in work and thought, said that he

could not understand the way in which, as he thought, scientific men had accepted the theory of evolution before the chain of evidence was complete. He used to say that this surprised him exceedingly, and that he knew of no similar instance in the history of scientific thought.

Back, then, to our question. Is evolution a proved fact? In view of the evolutionists' failure to establish spontaneous generation and transmutation of species there can only be one answer: No!

FRANK WORGAN.

## Clergy Criticise 'Easy' Baptism.

THE Essex clergymen who style themselves the 'under forty group of the Chelmsford Diocese' have made an outspoken attack on the present system of baptism.

They declare that the existing custom is 'unscriptural and contrary to the teaching and canon law of the Church of England.'

In a report on many aspects of religion, now being considered by a Diocesan committee, they have this to say on baptism:

'It is irrational, immoral, theologically indefensible and largely ineffective. It implies that the Church is ready to confer privileges without insisting on corresponding responsibilities.'

They urge that as an interim step:

No child should be baptised whose parents do not reside in the parish, unless consent is obtained from the priest of the parish in which they live;

A signed promise should be required of all parents undertaking that the child should be brought to a Church of England school for instruction and worship.

The group realise that this alternative would probably reduce the percentage of infant baptisms from the present sixty-seven per cent. to under ten per cent.

*Daily Press.*

[When will clergy and others stand for the only Scriptural baptism, which is that of penitent believers? The Church of England Prayer Book asks 'What is required of persons to be baptised?' and gives the answer: 'Repentance, whereby they forsake sin, and Faith, whereby they steadfastly believe the promises of God made to them in that sacrament.' That is Scriptural, except the last word. The New Testament speaks of 'ordinances' not 'sacraments.'—Ed., 'S.S.')

## Don't Use Big Words.

THE following selection is an extreme example of the use of long and unusual words. Yet we sometimes wonder if speakers and writers have some such specimen in mind as a model when they attempt to express themselves in speech. Please read it, being sure that each word is pronounced correctly.

In promulgating your esoteric cogitations, or articulating your superficial sentimentalities and amicable, philosophical, or psychological observations, beware of platitudinous ponderosity. Let your conversational communications possess a clarified conciseness, a compact comprehensibleness, coalescent consistency, and a concatenated cogency. Eschew all conglomerations of flatulent garrulity, jejune babblement, and asinine affectations. Let your extemporaneous descantings and unpremeditated expatiations have intelligibility and veracious vivacity, without rhodomontade or thrasonical bombast. Sedulously avoid all polysyllabic profundities, pompous prolixity, psittaceous vacuity, ventriloquial verbosity, and vaniloquent vapidity. Shun double-entendres, prurient jocosity, and pestiferous profanity, obscurant or apparent.

In other words, talk plainly, briefly, naturally, sensibly, truthfully, purely. Keep from 'slang'; don't put on airs; say what you mean; mean what you say. And don't use big words! *Anonymous.*

## A Warning.

DEAR BRO. EDITOR,—When the Co-operation of Churches of Christ was first formed, there were those who believed that it would become an instrument in the hands of some to seek pre-eminence in the Church: and that the organisation was wrong in that it had no Scriptural justification.

The former point has been clearly demonstrated in the history of the Church since then. Because certain brethren introduced false doctrines and practices by means of the organisation, it has been condemned as being corrupt.

I feel, however, that if we let the matter rest there, we ignore the more important fact, that corruption largely sprang from, and was wholly fostered by, the Co-operation, an instrument by means of which the whole body became contaminated. Had there been no Co-operation, there would not have been the same possibility of dragging every local Church down in the general degradation of an organised whole. It seems to me, then, that it is not enough to condemn

the Co-operation because of corruption, but to condemn the organisation, as such.

It is my sincere belief, that there is no Scriptural justification for any representative body or assembly with legislative power, and it is in answer to your report on the Tranent Conference that this is penned.

I note, with sorrow, that the matter of the Committee's justification by Scripture is being ignored: and that further discussion is to be had with regard to the election of elders or overseers of the various loyal Churches, to the Committee. Might I point out that if such a measure is adopted, we might well be said to have just another form of super-eldership, on similar lines to that of the Catholic bishopric?

I believe the efforts of the brethren concerned in this matter are sincere and whole hearted—as were those of the brethren who formed the Co-operation, but is it not evident that if we leave the matter as it is at present, we are creating an instrument that may bring the whole body once again into error, in a disastrous repetition of history? Who will the members of the Committee of the future be? What will be their motives?

JOHN M. WOOD.

## QUERIES.

Would you kindly insert the following in the 'S.S.' to obtain the knowledge of the more able brethren in the Churches.

1st.—Has the Spirit revealed through the Apostles, how Overseers were appointed in the New Testament Church? If so give the passages.

2nd.—Have we any authority in the N.T. to appoint Overseers yearly? If so please give passages.

## WANTED.

VOLUMES of old magazines published by Churches of Christ.—Dates and prices to Bro. F. Worgan, c/o 34 Water-royd Lane, Mirfield, Yorkshire.

WANTED: Hymn Chart for use in Sunday School. Please write, with price to W. Brown, 113 Victoria Terrace, Dunfermline.

'Have You Heard the News?' is the title of a new tract on Mark xvi, 15-16 just published. Supplies may be obtained from Bro. A. E. Winstanley, 49 Gideon Street, Bathgate, West Lothian.

# SCRIPTURE READINGS

## Revelation xi. to xiv.

**The two witnesses.** We continue the second woe introduced by the sixth trumpet. The measurement of the temple seems to indicate how small and exclusive will be the true following of Christ in the world, in comparison with the whole number of worshippers. It is as though only the very inner sanctuary is to be regarded as the Temple of God, for the word 'temple' here means the sanctuary building only.

The two witnesses are, we suppose, figurative of the agencies of God in the world for the upholding of His truth. In spite of opposition and hatred, the witness is to be maintained under divine protection—possibly the providential disposition of God.

They are at length overcome by the intervention of Satan; and those they had rebuked—and in whose side they had been thorns—rejoice. It appears that the whole world (xi. 9) is involved in the hatred and insult to God, but their triumph is short-lived, and fear and disaster follow the resurrection of the witnesses. War and political upheaval is surely signified by the earthquake and murder. (xi. 13).

**The seventh trumpet, and third woe.** The vision here changes from earth to heaven, to picture the final triumph of the prophets and saints, and the judgment of their enemies. The ark of God's Covenant appears as His 'strange work' commences.

**The Vision of the Woman and the Man Child.** We cannot avoid the conclusion that this refers to the coming of the gospel. The exact application of the figures is perhaps in doubt. It may be that the woman represents the true followers of God raised to heaven as, by death, they pass into God's hands and the course of their witness reaches consummation as the Church begins. Satan (also in heaven) is to make every effort to prevent this danger to his power and reign. Doubtless the appearance indicates the form he is to take in carrying on his war. Chapter xii. 5 seems to indicate the Christ. He was raised to heaven, the woman goes into the wilderness—in the earth, yet not of it.

**The Dragon cast to earth.** The picture of war in heaven may not indicate any specific date. We may thus have information that the resurrection had effect in heaven apart from what we otherwise have revealed. The process of his defeat is being worked out and God's people now rejoice while they 'keep the commandments of God, and have the testimony of Jesus.' (xii, 17). If we could

understand the depth of the world's anguish and torment from Pentecost until now, perhaps we could recognise the satanic influence at work, yet was it not also at work before that time equally, if not more? Most commentators regard the events in verses 13 to 16 as applying to a period of special persecution. We note the repetition of the period of forty-two months (time, times and half a time), which occurs elsewhere.

**The Two Beasts.** There is little doubt but that these creatures represent world powers, and we note that the first beast bears very close resemblance to the dragon seen in heaven (xii. 3), and cast down to earth. The names of blasphemy indicate claims to divine powers. Any power with absolute sway, like that of Rome, could be thus pictured. Most of the great world powers have more or less demanded complete submission from their subjects, and have usurped the place of God in the souls of men. It may seem strange to us that while the beast blasphemed God, it was God who allowed the power to make war with the saints—to their eternal salvation and his eternal damnation. The individual responsibility is apparently stressed in xiii. 9 and 10, where retribution is promised, in line with the Saviour's dictum, 'They that take the sword shall perish by it.'

The second beast was less terrible in appearance than the first, but just as bad in every other respect, securing even closer domination over mankind. (xiii. 16 and 17). The wonder of the healed head of the first beast is eclipsed by the wonders wrought by the second. (v. 13 to 15).

Various suggestions have been made to explain the number 666—none is completely satisfactory. Seven being the complete number, man certainly falls short.

**The Lamb and His followers.** The Seer is again granted a heavenly vision of triumph. The song of the redeemed is being sung by the heavenly choir, joined with that glorious band of the faithful, 'who follow the Lamb whithersoever he goeth.' These correspond to those sealed with the mark 'out of all the tribes of Israel,' having very special honour through faithfulness, through very special suffering. First fruits among whom was probably for sake of example, Stephen. We note again the vision of dire calamities on earth is relieved by vision of the triumph of those who trust God and suffer.

**Heralds of judgment.** Three angels are now seen. The first has the gospel to proclaim to all people, the second heralds the fall of spiritual Babylon, and the third warns those who worship the beast of the fate which awaits them.

It seems a very obvious thing that worship should be given to the Almighty Maker and Sustainer of the universe,

yet how few people ever give a thought to Him, while willing probably to lay down their lives for their worldly rulers. Babylon would appear to represent an unfaithful religious organisation. The picture of punishment of the worshippers of the beast is terrible to contemplate. They have flouted God and persecuted His saints, so that vengeance must come on them, appropriate to their sins, while to the saints comes rest. (2 Thess. i 6-7). The refusal to have the mark of the beast is the manifestation of the patience of the saints. How true the 'blessing' in verse 13, reminding us of the 'light affliction' and the 'glory that shall be revealed,' of the Apostle Paul.

**The Harvests of the Earth.** There are apparently two kinds of harvests. The first is pictured as being reaped by the Son of Man, the second by an angel with a sickle and an angel with power over fire. Grapes would not be reaped with a sickle unless it were used to cut down the vines as well. This may explain the fire, if used to burn up the vines while the grapes are put into the winepress. Here again the dreadful fate of impenitent sinners is stressed. R. B. SCOTT.

### COMING EVENTS.

The annual social gathering of the Churches of Christ in the Slamannan District will be held (D.V.) on Thursday, 1st January, 1948, at 12 noon, in the Meeting House at Slamannan. Chairman, Bro. J. Anderson; speakers, Bro. Geo. H. Hudson (Birmingham) and Bro. A. Winstanley, Evangelist.

**Morley.**—Church Anniversary, Saturday and Sunday, February 28th and 29th. Speakers expected, Brethren L. Channing, Carlton Melling, Stephen Winstanley. Further details later.

## NEWS FROM THE CHURCHES

**Blackridge.**—The Slamannan District Sunday School Teachers' Conference was held in Blackridge meeting place, on Saturday, November 14th. Bro. Archie Stevenson (Tranent) president of the conference, spoke briefly on: 'Let us not forget the labourer's part.'

Bro. W. Steele gave a very interesting and elaborate talk on 'Methods of Teaching.' He said that the great secret of teaching is to find out what knowledge the pupils have, and from that, to build up. The teacher must get down to the children's level. Jesus of Nazareth is the best teacher of all.

In teaching, there are three elements: (a) the teacher, (b) the subject, (c) the

pupils. Bro. Steele then went on to enumerate the chief methods of instruction: (a) exposition by speech; (b) writing on the blackboard—notes; (c) drawing on the blackboard; (d) dictation of short, carefully prepared notes; (e) distribution of printed notes to the class; (f) using visual aids and models to supplement verbal exposition. A good blend of all these is essential in every lesson.

The teacher should endeavour to maintain interest throughout the lesson and ward off fatigue. It is also advisable to make a planned syllabus in advance. Bro. Steele showed that much depended on the preparation of a lesson. Carefully prepared notes prevent digression. Then the teacher knows what comes next and thereby gains confidence. No one can give a good lecture from indifferent notes. In the presentation of a lesson we have (1) introduction: where we should arouse interest in the subject at the beginning; (2) main body; (3) additional detail; (4) revision; it is always wise to leave about ten minutes to ask and answer questions.

After his very beneficial talk, Bro. Steele concluded with two very interesting diagrams on the blackboard. His address was indeed very animating, and all agreed there had been much teaching and help given; heartily enjoyed by all present. J. NEILSON.

**Birmingham, Summer Lane.**—We have been gladdened by the addition of four more baptised into the ever-availing name of Jesus Christ our Lord. In October, Jean Matthews and Freda Evill, scholars in the Bible School, put on Jesus Christ in His own appointed way. Mrs. L. B. Smith, the wife of one of our members, was immersed a little later in the same month. Then on Lord's Day, 7th December, Jean Evill, another of our scholars, also gave her life into the keeping of Him who invites all to come unto Him and live. We pray they may be kept from falling by Him who is able, and we thank God for these precious souls won for Him: 'delivered out of the kingdom of darkness and translated into the kingdom of His dear Son.' FRED C. DAY.

**Glasgow, Hospital Street.**—We have had a splendid experience with Bro. David Dougall during the past three months. He was always willing to help, and took some part in all our meetings, presiding, exhorting, and preaching. We can claim one hundred per cent attendance at the Breaking of Bread. Bro. Dougall preached on Lord's Day and Thursday evenings, presenting the Gospel fully and faithfully.

On Tuesday evenings, meetings were held to train for service. Bro. Dougall gave expositions of letters to the Churches in Revelations ii. and iii., showing many dangers which beset our path.

We also started a Lord's Day School in which our brother helped greatly. He understands the young, and got a grip of them.

We received into our fellowship one brother from Coplaw Street Church. Our brother has left us strong through the Word to go forward.

On Tuesday, December 2nd, a good company of brethren and friends gathered for a farewell meeting. Bro. E. Hendry presided and Bro. J. Todd (Motherwell) led in prayer. After tea, unselfishly provided and served by the sisters, the chairman spoke of Bro. Dougall's splendid services, and presented him with a briefcase. Bro. A. Gardiner, Senr. spoke of the work women could do, especially in bringing up the young in the admonition of the Lord.

Bro. Dougall spoke of the greatest need to put spiritual things first. Bro. A. Gardiner, Junr. spoke on 'Back to Jerusalem,' and there learn from the Spirit-filled Apostles.

We had songs and recitations from brethren and sisters, and spent a very profitable time together.

Bro. Dougall, in his new field of labour has the prayers of all the brethren for the success of the glorious work he has so much at heart.

A. B. MORTON.

**Morley.**—The Church has just held a month's evangelistic mission under the able leadership of Bro. Frank Worgan, and whilst as yet we have no additions to report, we are happy to say we have had increased attendance at all our meetings, with many enquiries.

We have been most nobly supported in these meetings by our two sister Churches, Ardsley and Dewsbury. Besides our usual Sunday meetings, we had a Gospel meeting every Saturday throughout the month of November, and in addition, by arrangements with Ardsley, we had Bro. Worgan's services on alternate Tuesdays through October and December, so our Brother was able to consolidate his work in both Churches.

We have had two restorations, which have greatly encouraged us, and we look forward to the future with confidence.

H. BAINES.

**Nelson.**—On November 15th and 16th, we held our 29th Anniversary Services. We commenced on Saturday with a tea, which was a credit to the sisters who provided it. At 6.30 p.m., under the chairmanship of Bro. H. Harrop, we had a fine time of spiritual refreshing. Items were given by some of our own members, and also some from Burnley. Bro. Leonard Morgan was our speaker and he gave an inspiring message on 'The Manifold Wisdom of God.' At the close of the meeting we all felt drawn nearer to God. The Services were continued on Lord's Day, when Bro. Morgan spoke in the morning

on 'I saw, and I looked,' which was very helpful. In the afternoon, when we had eighty-three scholars, he spoke on 'Road Signs.' In the evening, we had some non-members present. We feel encouraged to go forward, to do what we can for Him who has done so much for us.

A. CARSON

**Scholes, Wigan.**—The sixty-fifth anniversary meetings of the Church at Scholes, Wigan, were held on Saturday and Lord's Day, November 22nd and 23rd. About 130 took tea on Saturday—a tea which did credit to the sisters in the Church, who overcame many difficulties and discouragements.

The meeting following, when about 150 were present, was presided over by Bro. James Melling, who gave a survey of the year's activities of the Church and Bible School. This showed that during the year nineteen have been added to the Church—sixteen in two intensive missions with Bro. Leonard Channing, in March and August; five members have gone to their reward. An average of fifty at the Lord's Table was reported. In the Lord's Day School, the morning attendance averaged twenty-eight and the afternoon eighty-four. Bro. Melling paid tribute to the work of preaching brethren who have so faithfully served the Church during the year, and to whom we owe deep gratitude.

Powerful messages were given by Bro. Leonard Channing on Christ's prayer for His apostles and later followers, and by Bro. Walter Crosthwaite on the need for taking to heart the messages of the Saviour to the seven Churches of Asia Minor. The high spiritual tone of these exhortations and the grand congregational singing contributed to the rich experience we enjoyed.

Bro. Crosthwaite served the Church and Bible School on the Lord's Day with his accustomed zeal and power, exhorting the Church at the meeting for breaking of bread, speaking to the open Bible School (which was the best attended for twelve years), and preaching the gospel in its fulness and persuasive power in the evening.

Through these services of loyal brethren we feel sure the Church has been strengthened, the brethren aroused even more to their responsibilities, and souls brought nearer to salvation. We are grateful to the brethren who came long distances to minister to us in the Word of God, and to brethren in district Churches who helped and encouraged us by their presence. We pray that our joy may have been mutually shared.

C. MELLING.

**Slamannan.**—On Tuesday, December 2nd, it was our great pleasure to witness the baptism of two of our Sunday School

scholars, namely, Jessie Clark and Margaret Brodie.

Our sincere prayer is that they will remain faithful and will render useful service in the Lord's vineyard.

922.

M. NEILSON.

**Tunbridge Wells, Silverdale Hall.**—We are glad to report first year's progress of Church in Silverdale Hall, pleading for the restoration of the New Testament Church. We held a mission from November 9th until the 16th, when addresses were given on the seven units of Ephesians iv. Meetings were well attended. On Lord's Day, November 9th, we had fifty present and we had the joy of a decision for the Saviour, Sister Ruth Esther Styles being united with her Lord in baptism. Sister Styles is the mother of our young Bro. Styles, whose baptism we reported in last issue of the 'S.S.' We hope and trust they may prove worthy helpers in the work of the Lord.

The week-night meetings were very good. Saturday evening took the form of a Social, the speakers being Bro. Len. Channing, Kentish Town, and Bro. Tom Kemp, who has been labouring amongst us for six months, being kindly allocated to us by the Hindley Church, to whom we are greatly indebted.

Church members and scholars rendered items during the evening. We had great pleasure in welcoming brethren from Ilford, Kentish Town, and East Grinstead.

We take courage and press on with fresh vigour, our Lord leading and guiding.

D. GILLETT.

## Obituary.

**East Ardsley.**—It is with deep regret that we report the passing away of Sister Mrs. Chesham, at the age of 77 years. Our Sister, who was in membership with the Church here thirty-two years, gave

her all for the Master, and many can testify to the succour and help given by her. Especially did she do her part in the 1914-18 war, when more than one C.O. found shelter. This in the face of outside opposition. Our Sister has been in failing health these last few years, and she has been missed at the Lord's Table. She died on Lord's Day, December 7th, 1947, and her remains were interred on December 11th. Bro. J. Garnett (Doncaster) officiated at the Service in the meeting room, and at the graveside. Many were gathered together to pay a lasting respect for our Sister. We do commend those who are left to mourn to the Almighty mercy of the Father, and the tender grace of His Son Jesus.

E. WORTH.

**An Appreciation.**—Sister Chesham, of East Ardsley, fell asleep in Jesus, on December 7th. Sister Chesham was one of the first to be won from sectarianism to New Testament Christianity, in the early witness of the Church of Christ, at East Ardsley. From girlhood, she had been scholar and member of the Wesleyan body; being a sincere follower of Christ according to the training she had received. Sister Holmes made friendly contact with her and others, as workers in the British Women's Temperance Association, which led to much converse upon the New Testament plan of salvation, ultimately resulting in the winning of Sister Chesham for 'the faith once for all delivered to the saints.' From that time, she remained a steadfast and loyal adherent and supporter of the Restoration Movement, and refused to be moved by the tendency of these modern days to depart therefrom. She also had the joy of seeing her whole family—four daughters and a son—follow her example of full obedience to her Divine Lord.

The writer and others are grateful for the happy fellowship enjoyed through the years, and deeply value the fragrant memory of a life devoted to the Master's service. She now rests in Jesus. May we who remain be as ready for the call.

THE SCRIPTURE STANDARD is published monthly. Prices: Home: One copy, 3s.; two copies, 5s.; three copies, 7s. Abroad: One copy, 2s. 6d.; two copies, 4s. 6d.; three copies, 6s. 6d. All post free. Agents' parcels are all post free.

All matter for insertion must be sent before the 10th of the month (News items, the 15th) to the Editor: W. CROSTHWAITE, Ford Villa, Hart Street, Ulverston, Lancs. All orders and payments to the Treasurer: A. L. FRITH, 12 Poulton Street, Fleetwood, Lancashire.

EVANGELIST FUND. Contributions to R. McDONALD, Lumley House, 4 Clark Street, Westbora, Dewsbury, Yorks.

NYASALAND MISSION. Contributions to W. STEELE, Atholl Dene, Longniddry, East Lothian.

Secretary of Conference Committee: W. B. JEPSON, 26 Pearl Avenue, East Kirkby, Notts.

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