

# -THE SCRIPTURE STANDARD-

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

## *Why Observe Pagan Festivals?*



IN the purest and most successful period of their history Churches of Christ took no account of such Pagan festivals as Christmas and

Easter, but now they are commonly and officially observed.

At these seasons, the official magazine contains pictures and articles which would do credit to any Roman Catholic journal. In at least one Church building the cradle, babe and star were staged.

Pagan festivals, altars, crosses, Romanesque stained glass windows, the organ, that 'ensign of Baal,' all give evidence of departure from that simple New Testament, which was the glory and strength of the Restoration Movement, and of a journey towards Rome. In this connection, it is significant that an important verse has been left out of hymn number 257 in *The Christian Hymnary*:

'No lofty pile, nor glittering fane,

Is ours in tribes to seek;

God's house is one of living stones,

Where Christ is heard to speak.'

Such Scriptural sentiments do not square with modern ideas of Church buildings, which are more Roman than Christian. There are apists as well as Papists, and the former are the most dangerous. On the celebration of Pagan festivals, Bro. D. King's protest is needed more now than when he wrote it many years ago. We quote the following:

'Good Friday, like Christmas Day, is a cheat. It professes to commemorate an event as having taken place on that particular day, which did not so take place; for certainly, our Saviour was not crucified on Good Friday, nor was He put to death on a Friday. And so long as it is insisted that He died on that day, so long will the infidel be justified in insisting that the prophecy, of three days and three nights in the bowels of the earth, was not fulfilled. If the burial of the Saviour took place on the latter part of Friday, and He arose, as we are distinctly informed, early on Sunday morning, then He was in the tomb only two nights, one day, and part of another. It therefore follows, if the New Testament asserts that He was crucified on the Friday, that the recorded facts are in direct contradiction. But there is no such assertion, nor any ground for so concluding. The common mistake rests mainly upon the supposition that every Sabbath was a seventh day. Every

seventh day was a Sabbath, but there were Sabbaths, in which no servile work might be done, which were not seventh day Sabbaths. (See Lev. xxiii. 26-39). A careful examination of the whole ground shows that such a Sabbath was associated with the Passover, that the day following the feast was called a Sabbath on whatever day it might fall. It thus appears that the Lord was in the sepulchre the whole of two Sabbaths—the seventh day and the Passover Sabbath which preceded it—that the whole of Friday was spent in the tomb, and that consequently, His crucifixion took place before that day. Without doubt then, He was in the sepulchre the whole of three nights, Thursday, Friday and Saturday. This is susceptible of ample illustration from Scripture, but enough has been said to show that the Lord was not crucified on the Friday, and that therefore, what is now called Good Friday is merely a sham. Whence then came the observances of Good Friday and Easter Sunday? From the Apostate Roman Church. They were heathen observances long before the birth of the Saviour, and were adopted by the corrupt Church to conciliate and win pagan neighbours

'The term Easter is not a Christian name. It bears its Chaldean origin on its very forehead. Easter is nothing else than Astarte, one of the titles of Beltis, the queen of heaven, whose name, as pronounced by the people of Nineveh, was evidently identical with that in common use in this country. That name, as found by Layard on the Assyrian monuments, is Ishtar. The worship of Bel of Baal was early introduced into Britain. . . . The forty days abstinence of Lent was directly borrowed from the worshippers of the Babylonian goddess. Such a Lent of forty days is still observed, in the spring of the year, by the pagan devil-worshippers of Koordistan, who had inherited it from their early masters, the Babylonians.

'Such is the history of Easter. The popular observances that still attend the period of its celebration confirm the testimony of history, as to its Babylonian character. The hot-cross buns of Good Friday, and the dyed eggs of Easter Sunday, figured in the Chaldean rites. Just as they do now. The 'buns,' known too by that identical name, were used in the worship of the queen of heaven, the goddess Ishtar, fifteen hundred years before the Christian era.'

So that instead of the modern observance of these festivals by Churches of Christ being evidence of advancement in scholarship and spirituality, they are a return to ancient Paganism. They are 'after the tradition of men, the rudiments (crude lessons) of the world, and not after Christ.'

It is tragic, but true, that Paul's words to some first century Christians, are applicable to some in this twentieth century, 'Now that ye have come to know God, or rather to be known of God, how turn ye back again to the weak and beggarly rudiments, wherunto ye desire to be in bondage over again? Ye observe days, and months, and seasons, and years. I am afraid of you, lest by any means I have bestowed labour upon you in vain.' (Gal. iv. 9-11 R.v.) The Churches are being drawn back to the rudiments of paganism. What are you doing about it? The work of the pioneers is being undone, day by day, before our eyes. Have you made your protest? We know that many letters have been sent to the official magazine, and have been refused publication. Is it possible for loyal brethren to remain in a Co-operation which is fast heading for Rome, and which is resolved to burke all discussion of its anti-scriptural practices? When we stand, as we all must, to give our account to the Lord, shall it be disclosed that for love of timorous

ease we kept silent, and never lifted a hand in defence of the faith?

Christ and His Word are being wounded in the house of professed friends. Your help is needed to stem the tide of Apostasy.

'Ye that are men now serve Him,  
Against unnumbered foes;  
Let courage rise with danger,  
And strength to strength oppose.'

EDITOR.

### ***Important.***

AS the Editor is working with Churches far from home, and letters have to be forwarded, items for insertion in the *Scripture Standard* should be sent on early to

27 TORPHICHBN STREET, BATHGATE,  
WEST LOTHIAN.

## ***Bible Study and World Chaos,***

ONE of the chief reasons for the present world chaos is the general attitude of the modern world toward the Bible.

This attitude expresses itself

1. In a total disregard of the Book—as in the case of atheists and agnostics.
2. In a depreciation of its divine character, as in the case of modernists.
3. In a depreciation of its value as an ethical safeguard, by our educators, economists, philosophers, and other leaders of thought.
4. In a failure to apply its teachings to life, by many Christians in positions of leadership in orthodox Churches.

In 1870, Prof. Thomas Huxley, speaking before the London School Board, in advocacy of the use of the Bible for and by children, said, 'By

what other means can children be humanized? I have been seriously perplexed to know by what means the religious feeling, which is the essential basis of conduct, is to be kept, without the use of the Bible.'

That was seventy years ago, and that perplexity has increased on the part of those who view seriously the impending chaos. The great and the near-great have proposed substitute methods, educational and otherwise, but steadily our so-called Christian civilization has sunk deeper into the quagmires of paganism and sin. All the ills of our day may be traced directly or indirectly to the time of our departure from the Bible as the norm or standard of life and conduct.

The essential basis for a righteous, peaceful, and progressive social order is the religious feeling in mankind. That feeling is inherent in all, but it is easily dulled, marred, or smothered. Our modern-sophisticates have seemingly lost it altogether. It thrives only when it is encouraged, educated, and exercised in Bible study.

No one would accuse the famous scientific scholar, Professor Huxley, of bias in favour of the Bible. He spoke a cool and well-calculated truth. He spoke it pragmatically. This generation is capable of appreciating that sort of thing.

*The only way to avoid impending chaos is to build a new generation on the Bible foundation.*

*Christian Action.*

### ***The Church for To-day.***

WE would do well to recall the historic fact that the Church made its greatest strides and achieved its most glorious victories in the days when it was poorly equipped with tools, when it was almost entirely without wealth, without scholarship, without influence, political or social, without any of those elements that the world calls power. It triumphed 'in the Lord and in the strength of His might.'

WILLIAM E. SWEENEY.

## *The Church of Christ is not a Denomination,*

TO many, the Church of Christ is but another Protestant denomination, but the Church of Christ is neither Protestant, Episcopal nor Catholic, in the popular meaning of those terms. Webster defines 'denomination' as 'a sect.' He defines 'sect' as 'in religion: a party dissenting from an established or parent Church.' The Jews called the Christians a sect; but Paul denied the charge. (Acts xxiv. 14; xxviii. 22.) Webster defines Catholic as 'that Church of which the bishop of Rome, the Pope, is spiritual head.' No one would accuse the Church of Christ of believing in such a Church as that. Episcopal is defined as 'pertaining to any Church of the Anglican communion.' Again, anyone acquainted with the teaching and practice of the Church of Christ would see that we do not belong to the Episcopal group. The term 'Protestant' arose during the eighteenth century to designate adherents of Lutheranism and Anglicanism, a protest against the Roman Catholic Church. The Church of Christ is just as much opposed to every form of sectarianism as she is opposed to the Roman Catholic heresy.

In the primary sense of the words, the Church of Christ is catholic in that all saved people everywhere are members; protestant, in that all forms of error are opposed; and episcopal, in that God's form of government (by bishops) for each congregation is recognized.

To-day, denominations are distinguished by name, doctrine, worship and organisation. Thus, the Baptist Church has a name accepted by no other group, a doctrine peculiarly their own, a worship followed by no other denomination, an organization peculiar to that de-

nomination. The Baptists do not expect the Methodists to conduct their Church affairs after the Baptist ordinances and *vice versa*.

### THE CHURCH OF CHRIST IS NOT A DENOMINATION

from the viewpoint of the name we wear. As disciples we wear the name Christian. This name was divinely given at Antioch (Acts xi. 26), and has been worn by followers of Christ since that time. No believer objects if he is called by the name Christian. All do object to some denominational names, no denominational name is acceptable to all. The congregation of believers in one place was spoken of as 'the body of Christ,' 'the Church of God,' and the term used to describe several congregations was 'the Churches of Christ.' (Ephesians iv. 4-6; 1 Cor. i. 2; Romans xvi. 16.) No religious group to-day would object to these designations if they love the Lord. In fact, the union of some denominations wears the name 'Federal Council of the Churches of Christ,' because they could not find a suitable or acceptable denominational name. This, together with Paul's question to the Corinthians (1 Cor. i. 10-13), should cause every member of all denominations to *think*. Why don't you read this passage right now?

### THE CHURCH OF CHRIST IS NOT A DENOMINATION

from the viewpoint of the doctrine we teach. The early Church continued stedfastly in the apostles' doctrine (Acts ii. 42). The Church of Christ to-day does not command or teach that which they taught; neither do we regard as non-essential a single commandment taught by them. The apostles commanded be-

lievers in Christ to repent of their sins, and to be baptized in the name of Jesus Christ for the remission of their sins (Acts ii. 38). Those who had not heard the Gospel were commanded to believe after that the Gospel was preached to them (Acts xvi. 30-31). Those who had believed and repented were commanded to be baptized, in order to be saved, or in order to wash away their sins (Acts x. 48; xxii. 16). The Church of Christ to-day teaches that when anyone hears the Gospel of Christ, believes with all his heart that Jesus is the Christ, the Son of the living God, sincerely repents of his sins, confesses with his mouth Jesus as Lord (Romans x. 9-10; cp. Acts viii. 37 marg.), and is immersed into the name of the Father, and of the Son, and of the Holy Spirit, he is saved, and added by the Lord to His Church which He purchased with His own blood (Mark xvi, 16; Acts ii. 41-47; xx. 28.) No others have the promise of salvation, and in no other way can anyone become a member of the New Testament Church. Early Christians met on the first day of each week to observe the Lord's Supper (Acts xx. 7); gave of their means as they had been prospered (1 Cor. xvi. 2; 2 Cor. ix. 7); preached, prayed, and sang psalms, hymns and spiritual songs, making melody 'with their hearts' (Eph. v. 19; Col. iii 16); they did not use mechanical instruments of music. Christians, in order to serve the Lord faithfully, must add to their faith: virtue, knowledge, self-control, patience, godliness, brotherly-kindness and love (2 Peter i. 5-11). We must manifest in our lives the fruits of the Spirit (Gal. v. 22-23), and 'be faithful unto death' (Rev. ii. 10), in order to receive the crown of righteousness (1 Cor. ix. 26-27; 2 Tim. iv. 7-8).

Since the Church of Christ is not a denomination from the standpoints of name, doctrine or worship, there remains only one particular in which we might be denominational, the

organization of the congregation. We find that the Church of Christ is not denominational from this standpoint. Each congregation is independent of all other congregations. In the New Testament we read of elders (plural number) being appointed to oversee one congregation; but we never read of one elder or bishop being appointed to oversee several congregations. Deacons serve the New Testament Church in special fields because of their qualifications (Acts. vi). These elders and deacons have no authority to legislate (make new laws), or do anything save to enforce the teachings of the apostles, and to lead other disciples in carrying on the work of the Lord after the New Testament pattern. Read Acts xx. 28f; 1 Tim. iii. 1-13; Titus i. 5-9; Heb. xiii. 17; and 1 Peter v. 1-4.

We know that the Lord desires all of His followers to be united (John xvii. 20-21), and we know that the only way all believers can unite is for them to teach what the inspired apostles taught, obey every command\*ment given by inspiration through the pages of the New Testament since the day of Pentecost (Acts ii.), and live the life exemplified by the Son of God during His sojourn in the flesh. 'Let us speak where the Bible speaks, and be silent where the Bible is silent.'

*Gospel Preacher, U.S.A.*

## ***Bible Readings.***

Psalm OLD TESTAMENT.

104:19-35

A never ceasing marvel is how all creatures on earth and in the seas are daily supplied with food. Nothing but the wisdom and beneficence of a bountiful Creator could be sufficient for a task of such magnitude. No wonder the Psalmist exclaims: 'O Lord, how manifold are Thy works, in wisdom hast Thou made them all,'

**Zechariah** Zechariah was one of the 13 prophets from the restoration from captivity in

Babylon, and it is quite evident that he spent a good portion of his life amid heathendom. The people were sent into exile because of their desire to be like the surrounding nations, and to have visible effigies (idols) of their gods. Forsaking the living God, they spent many weary years in that luxury-loving but idolatrous city, but when they returned they were cured of any desire for idol worship. Yet they failed to serve God acceptably. The prophet foretells the provision of a fountain for uncleanness, but before the fulfilment, prophecy had ceased for four centuries.

**Isaiah** The picture here is not of a lxiii Saviour, but of the avenger of Israel's wrongs. Edom's

antagonism to Israel brought a retribution which is forecast in chapter xxxiv. but the wonder of the fulfilment is that it did not take place till well into our own era.

By contrast, the prophet points to the care and loving-kindness of God for Israel. The marvel is that the benefits should have been spurned, and that rebellion should have brought to Israel a fate that was not so far removed from that of Edom. Let it bring home to us the lesson that we 'Be not high-minded but fear, for if God spared not the natural branches, neither will he spare thee.'

Isa xlix The coming of a Prince of 5-23 peace is heralded

who shall bring light to Gentiles and be for salvation to the ends of the earth. Paul and Barnabas, when the Jews of Antioch-Pisidia refused the Gospel, intimated that they would turn to the Gentiles, adding: 'For so the Lord commanded us, saying: "I have set thee for a light to the Gentiles."' The statement that the Lord God would set

up an ensign to the nations is found in chap. xi. 10-12. It is applied to a root of Jesse whom the nations should seek. None of these things were fulfilled in the Jewish nation. They only have meaning as they find fulfilment in Jesus of Nazareth, who was abhorred and despised by the nation.

**Psalm** The joy of answered prayer 116 must always bring forth such a song of thanksgiving as is

voiced by the Psalmist. In affliction, human aid is of minor value and importance. When brought very low, God alone delivers from death. What then should we render unto God for all his benefits towards us, who have experienced better things than the Psalmist? We can, at least, emulate his gratitude in the sacrifice of thanksgiving, and shewing in and by our lives the excellencies of Him, who has called us out of darkness into His marvellous light.

#### NEW TESTAMENT.

Matt xiv There is apparently no 14-46 'escape from the gathering enthusiasm of the poorer folks who came to be healed; and when Jesus crossed the lake to a desert place, the people went on foot round the head of the lake. The disciples, as evening approached, suggest that the people should be sent home. The disciples had not enough money to buy food for so many, and even if they had, there was no place in the neighbourhood where food could be procured. Using what little they had, Jesus provides for all, not only so, but there is left over of the portions broken for distribution, about twelve baskets. Following upon this incident, the people wanted to make Him king. Jesus, after He had dismissed the people, spent the evening in prayer on the hill-top,

Matt 26 The betrayal is one of 14-30 the most astounding incidents recorded in the New Testament. There must have been some underlying motive that impelled Judas to such a dastardly act. Surely it was not thirty pieces of silver, for he might surely have made more than that out of Jesus alive. The declaration that one of them should betray Him seems not to have produced more than curiosity as to who might do such a deed. That one should have betrayed, and another denied his Master, after having partaken of his hospitality, is amazing, but knowing the depravity of human hearts, let us beware lest after having supped with Him at His table, we also are found in the same condemnation. .

**Matt 26:36-56** In Scripture generally, the word 'soul' is applied to the life which energises

the body, and it is only here and in John xii. that it is applied to Jesus. In view of Hebrews v. 7, it seems evident that it was the physical life of Jesus that was failing, and that He feared not the death of the Cross, but that His physical powers might be exhausted before He could accomplish the Will of God. This is more evident from the fact that an angel strengthened Him. Is there any angel, even of the highest rank, who could have imparted spiritual strength to the Saviour? After the hunger and temptation in the wilderness, angels came and ministered unto Him—that is, to His physical needs. Just so, in that tragic hour, it was not the spiritual powers of the Lord that needed reviving, but those of His physical frame.

It is suggested that John **John xx.** speaks only of Mary Magdalene being at the tomb on the morning of resurrection, whereas others mention Mary, mother of James, and Salome, and Joanna. John only names Mary, but others

were there, else why the 'We,' in 2v. This is changed to 'I' in **13V**, but by that time the others had gone home, and Mary was alone. These small details shew the exactitude of the Apostles.

The first appearance of the risen Saviour to His disciples was on the first day of the week. There is no word of His having appeared again till the following Lord's day, when Thomas was present. It would appear that all His meetings with them were only on the first day of the week, and there is no room for wonder that this day was hallowed by breaking bread in His memory.

The incident of the great **John xxi.** catch of fish shews the faith of the disciples. They might well have argued that if they could not catch anything in the night time, it was well-nigh hopeless in daylight. Their faith and obedience is abundantly rewarded.

Peter's threefold denial is now annulled by this threefold confession. Peter uses a different word for 'Love' from that which Jesus used. It is as if Jesus had asked: 'Do you love Me?' and Peter replied: 'Yes Lord, you know I *like* you.' Peter, in view of that dark betrayal night, probably felt he could not use the higher expression. How gently the Saviour reinstates the impetuous Peter, in effect using Peter's own word, 'Do you love me

j. SCOLLER.

A GLORY gilds the sacred page,  
Majestic like the sun;  
It gives a light to every age:  
It gives, but borrows none.

### **Wanted.**

A FEW brethren have commenced to break bread at Kennoway. If any Church or individual has a cup and plate to dispose of please send on particulars and price to Bro. James Davidson, 4 Sandy Brae, Kennoway, Fifeshire.



## Young Folks Corner.

CONDUCTED BY  
UNCLE JACK.

### New Testament Books.

MATTHEW, Mark, Luke and John,  
The holy gospels wrote,  
Describing how the Saviour died,  
His life and all he taught.  
Acts prove how God the Apostles owned  
With signs in every place;  
Then Paul, in Romans, teaches  
How man is saved by grace.  
The Apostle, in Corinthians,  
Instructs, exhorts, reproves;  
Galatians shows that faith in Christ  
Alone the Father loves.  
Ephesians and Philippians tell  
What Christians ought to be;  
Colossians bids us live to God  
And for eternity.  
In Thessalonians we are taught  
The Lord will come from Heaven.  
In Timothy and Titus  
A bishop's rule is given;  
Philemon marks a Christian's love,  
Which only Christians know.  
Hebrews reveals the Gospel  
Prefigured by the Law.  
James teaches, without holiness  
Faith is but vain and dead;  
Peter points the narrow way  
In which the saints are led.  
John, in his three letters,  
On love delights to dwell.  
Jude gives us awful warning  
Of judgment, wrath and hell.  
The Revelation prophesies  
Of that tremendous day  
When Christ, and Christ alone, shall be  
The trembling sinner's stay.

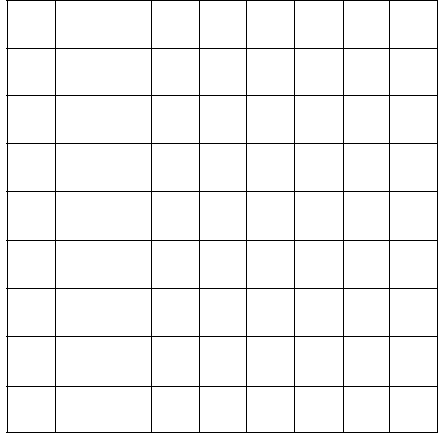
### What a Little Girl Prayed.

A LITTLE girl was once talking to God before she went to sleep at night, and this is a part of her prayer: 'Dear Lord, bless all the folks in the world, no matter how little they are.'

What a beautiful thought this little girl had. We may be sure that her

prayer was answered, for the Lord cares for all His children, no matter how young they may be. Little children are the lambs in Jesus' flock, and not one of them is ever overlooked by our heavenly Father.

### Crossword Puzzle.



CLUES ACROSS.

- I. City of David.
6. Implement for writing.
8. A measure of weight.
9. A male sheep.
11. Tree.
13. Word which Belshazzar saw on the wall.
15. Moisture from clouds.
16. Near.
18. Jews' meeting place.

CLUES DOWN.

2. To go in.
3. A son of Noah.
4. Organ of hearing.
5. Place where a witch lived.
7. People of one land.
8. A palsied man was let down thro' this.
10. Males.
11. Low land partly covered with water.
12. A vessel and a box.
14. A pronoun.
17. King of Bashan.

Solution next month.

### An Easy Place:

I RECEIVED a letter from a lad asking me to find him an easy berth. To this I replied: 'You cannot be an editor; do not try the law; do not think of the ministry\*; let alone all ships, shops, and merchandiseg abhor



politics; don't practice medicine; be not a farmer or a mechanic; neither be a soldier nor a sailor; don't work; don't study; don't think. None of these are easy. Oh, my son! You have come into a hard world. I know of only one easy place in it, and that is in the grave.'

HENRY WARD BEECHER.

## Answers.

Answers to last month's queries.

Matthew, 2 Aaron, 3 Priscilla, Esau, 5 Rufus, 6 Eli, 7 Stephen, Cornelius, 9 Erastus, 10 Kish, 11 Alexander.

Initials re-arranged, Peacemakers.

## David Lloyd-George.

IN THE spring of 1890, I read in the papers of a by-election in Caernarvon Boroughs for a seat in the British House of Commons. Entrenched wealth and social position, joined to a strong Tory sentiment, had been defeated by a young and unknown lawyer who was an advanced Liberal thinker. In religion, Mr. Lloyd-George was described as a Campbellite-Baptist. Never having heard of any such religion, I began an investigation and have continued to follow his career from then till now.

Some time ago, Mr. Lloyd-George celebrated his seventy-fifth birthday anniversary and his golden wedding. These recalled to my mind his election and subsequent political activities. I am often asked: 'Is Lloyd-George a member of the Church of Christ?' This article will answer that question.

In 1866, when David was about three years old, his father died, and Mrs. George unable to sustain herself and two children, had to turn to her brother, Richard, for help. At that time he was a middle-aged cobbler in the village of Llanstumdy and an elder in the small Church of Christ in the small town of Criccieth, which is about a mile or so from the sea. Under his uncle's teaching the character of Lloyd-George was formed. What this influence meant may be gathered from a couple of events in his schoolboy life.

The public schools of North Wales were under the domination of the Church of England (Episcopalian).

Most of the pupils were children of Nonconformist parents, but were compelled to go to Church and learn Church doctrine. Richard Lloyd carefully explained to his nephew the difference between the Bible and Episcopalianism. The boy soon organized a revolt among his fellow pupils. The next time they went to Church they refused to join in the responses required by the prayer book. On another occasion a boy, William Williams by name, though the son of Nonconformists, was to be confirmed by the bishop. Lloyd-George persuaded his chum to play 'hookey,' and the confirmation never took place.

Both on Sundays and weekdays young David went regularly with his uncle to a little stone chapel built on the hillside overlooking the sea. A low stone wall surrounds the building and its graveyard. In front of it there is a small green croft through which flows a rapid little stream. Very soon Lloyd-George decided he must be a Christian, and was baptized by his uncle in this small river.

The Welsh Church, like most of the British Churches believes in, and practices mutual ministry, by which they mean that all male members who have the ability (and sometimes those who have not) take their turn on Sunday mornings to teach and admonish the Church. So David soon joined his uncle and others in the public ministry of the congregation. The services of the Welsh Church are always held in the Welsh speech.

Only those who understand it can realize the power that this language has over its users. 'The rolling music of the ancient language is echoed back from the enthusiastic Celts in a kind of rhythmic ecstasy, which thrills even the ignorant and alien Sassenach (English) visitor.' I am told that under the spell of one of our evangelists (William Wehley) the audience is actually lifted out of their seats.

If Lloyd-George had been a member of some other religious body, he likely would have become a preacher; but as the Disciples do not believe in a 'one-man ministry,' he became a lawyer instead. As a matter of economic necessity, the uncle bought Latin and French grammars and learned the languages that he might teach his nephew.

The graveyards are usually around the Episcopalian Churches. Dissenters have to submit to many indignities to have their dead buried therein. An old quarryman died, and before he passed away expressed the wish that he be laid by the side of his daughter, who was buried, in the graveyard of the Church of England. The Church clergyman would not consent to the Nonconformists rite in his graveyard, unless the burial was in a place reserved for suicides. The people of the village were outraged, and Lloyd-George was consulted about the matter. He advised: 'You have the right to bury this man by the side of his daughter. If the clergyman refuses you permission, take the coffin in, by force if necessary. If the gates are locked, break them down.' The villagers followed this suggestion and broke down the locked Church gates. A lawsuit followed. The jury gave a verdict in favour of Lloyd-George, but the judge overruled them on a point of law. An appeal was taken to the Lord Chief Justice in London, who decided the jury was right and the judge wrong. Lloyd-George was only twenty-five when he won this triumph, the éclat of which carried him to the House of Commons.

Just before his election he was married to Margaret Owen by the Rev. John Owen, minister of the bride's Calvinistic Methodist Church, and Mr. Richard Lloyd, uncle of the bridegroom and elder and preacher of the little Church of Christ. Note well who performed this ceremony; it is a key to much that follows.

When in 1890 Lloyd-George took his seat in the British House of Commons, there came before his mind this question: 'With what congregation shall I worship on Sundays?' The answer to that profoundly affected all his after life. At that time, there were in London six Churches of Christ, with a membership of about five hundred. All of these conducted their services in the English language. All his life, Lloyd-George had read, sung, prayed, and preached in the Welsh language. There was also in London a group of people known as the Welsh Baptist Church, whose services were held in the Gaelic tongue. Lloyd-George's choice lay between the religion he had been taught and the language he spoke. Unfortunately, language won over religion. In later years, speaking before a minority group of Presbyterian Churches, drawn largely from the Highlands of Scotland, were another branch of the Gaelic language is spoken, Lloyd-George said that he was a member, and had been for a good many years, of a Welsh-speaking Church. He was brought up in an institution of that kind, where the whole service was conducted in the Welsh language. When he moved to London, he sought another Welsh-speaking Church, and he has been a member of that Church ever since.

But when Lloyd-George visits the town of his youth, he always worships with the Church of Christ where he was baptized, but always proclaims himself a member of the Welsh Baptist Church. In the *British Weekly* (a widely-circulated religious paper) there appeared in 1916 the following notice;

Mr. Lloyd-George with his own brethren. Recognition services have been held at Castle Street, Welsh Church, Oxford Street, W., in connection with the settlement of the Rev. James Nicholas. Mr. Lloyd-George gave a warm welcome to Mr. Nicholas. He said he was pleased to come among his own brethren. He added that for twenty-six years he had been a member of that Church, and he would do all in his power to support his minister.

That was twenty-one years ago, which added to twenty-six, gives Mr. Lloyd-George a membership in the Welsh Baptist Church of forty-seven years.

In 1935, the World Convention of Christian Churches was held in Leicester, in England. The few who were responsible for the invitation for this convention to visit the British Isles were very anxious to make a good showing. They did everything in their power to get Mr. Lloyd-George to address the convention. But it was all in vain; he would not come.

He has never identified himself with the Churches of Christ outside Criccieth. Once or twice he attended a congregation in London, but that Church is no longer counted a Church of Christ, but describes itself as Baptist. Last year, he gave a donation to help pay off a deficit in the missionary organization of the Churches of Christ. A careful investigation fails to reveal any other association with the loyal disciples. Lloyd-George is not a member of the Church of Christ.'

JOHN STRAITON.

## *Prayer,*

THE Church was born in an atmosphere of prayer. She continued in prayer, resulting in the wonderful lives of those early Christians, and the irresistible progress of the glorious gospel, in spite of the most powerful and bitter opposition. Truly, 'prayer is the Christian's vital breath, the Christian's native air.' Why is there the positive command to pray? Why

is access to God made easy and gracious? Why is so much importance attached to prayer in the Bible. Why did Christ pray so much? Why did great men of God live in an atmosphere of prayer? Because men who speak often with God become like God; and coming from His presence they realise how vital to men is the glorious gospel, and how wisely God has adapted it to their needs. They become vessels purified, and meet for the Master's use. Handling the Word of Truth with the spirit and passion of the Master, God blessed them. No prayer, no purity; no passion for the souls of men; no holding forth the Word of God. Praying saints will work with God, His desire will be theirs, and all their powers will be used to that end.

It is said: 'Satan trembles when he sees the weakest saint upon his knees.' If every saint spent more time with God, they would work more earnestly for Him, deadness and indifference in the Church would pass away, and the Word of the living God would be glorified.

DAVID REID.

## *I Am the Bible.*

'I AM the recorder of the gate.

'I speak every language under the sun, and enter every corner of the earth.

'I bring information, inspiration and recreation to all mankind.

'I am the enemy of ignorance and slavery, the ally of enlightenment and liberty.

'I treat all persons alike, regardless of race, colour, creed or condition.

'I have power to stretch man's vision, to deepen his feeling and enrich his life.

'I am a true friend, a wise counsellor and faithful guide.

'I am as silent as gravitation, pliant and powerful as the electric currents, and enduring as the everlasting hills.

'I am the Bible,' **SELECTED,**

## Nyasaland.

BRETHREN interested in the progress of the Gospel in Central Africa must have felt their hearts glow with Christian joy as they read in January and February issues of the *Scripture Standard* the report Bro. Ronald sent of his visit to Churches and brethren in the northern province of Nyasaland. It will repay re-reading, for it is the first time Bro. Ronald has made such a long report of so lengthy a journey in that part of our mission field.

Bro. Ronald is keenly aware of the possibilities of the progress of the Gospel and New Testament teaching. He is anxious to set at least four preachers in the area farthest north. The maintenance of four such men makes a new clear call upon Christian brethren, readers of the *Scripture Standard*

If a Church, or an individual, or a few members of a Church, would send me five shillings a month, one shilling and three-pence a week (many small amounts help to build up a fund—'mony a mickle maks a muckle'), the new enterprise can be undertaken.

'Shall we, whose souls are lighted  
By wisdom from on high,  
Shall we to men benighted,  
The lamp of light deny?'

W. M. KBMPSTER.

## News.

**Nelson, Lanes.**—The Church opened its new and larger premises in Southfield Street on Saturday, January 37th. Despite the wild and inclement weather, over ninety people braved the blizzard to sit down to an excellent tea, which was much appreciated by all present. At the evening meeting, the seating capacity of the room was fully taxed. Bro. W. A. Carson presided and officially opened the new meeting-house, our visiting speaker being Bro. James Baxter, of Blackburn. Their remarks were very much enjoyed. The audience was kept entertained by a carefully-chosen and well-varied programme, the first item of which, 'Bless this house,' was especially appropriate. It was a day to be remembered, a time of true Christian fellowship, and all who braved the snowstorm were amply repaid,

The Sunday services were addressed by Bro. J. Simpkins, of Blackburn, whose words proved very helpful and inspiring

The week-end was a happy augury for the future of the Nelson Church in its new home. We hope and believe that God's blessing has rested, and will continue to rest, on our efforts to extend His kingdom here in this town.

**Buckhaven, Fife.**—The Church greatly appreciated the services of Bro. Crosthwaite during January. Taking into consideration the exceptionally severe weather and the black-out, the special mission was well attended. Up to the present, we have had the joy of seeing three young people make the confession, and put on Christ in the waters of baptism. Bro. Crosthwaite did much valuable work in visitation and made many personal contacts, and we are trusting and praying that much more fruit will yet attend his labours. Though he is now labouring with Coaltown Church, he has willingly consented to address our Gospel meetings on Saturday and Sunday evenings for the next fortnight. During the month we have also had three restorations. On Sunday, February nth, we broke bread as a Church of Christ for the first time in Kennoway, when eight members met around the table of our Lord. Bro. Crosthwaite gave a short appropriate address. This setting up of a Church in Kennoway is the result of two months special Gospel services by the brethren at Buckhaven, ably assisted the latter month by Bro. Crosthwaite. The Buckhaven Church desire to express their thanks to the Slamannan District, for so kindly releasing their evangelist for this noble work.

WM. A. KENNY.

**Cape Town, Loop Street.**—We are glad to make known that once more the Word of the Lord has not returned unto Him void. A young woman from the Bible school confessed the Lord, and was buried with Him in baptism on January 7th. Bro. Hartle conducted the service, and made it clear that being baptised into Jesus Christ we become heirs of God, with the assurance that, if faithful, we shall receive eternal life.

On January 9th, a farewell meeting for Bro. W. L. Brown and family was held. They departed on January 10th for the mission field S. R. Salisbury, South Africa. The parting was similar to that which Paul recorded, in Acts xx. Messages of encovtt-

agement were spoken by various brethren. Their labours during the past year will not be forgotten. They are recorded in the Lord's book of remembrance. T. H.

Fleetwood.—Lord's Day, February 18th. We rejoice that this morning a lady, who has been attending our meetings for some time, has asked for immersion. This will be arranged immediately, and this sister will have been received into fellowship ere these lines are read. We thank God and take courage.

A. L. FRITH.

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## Obituary.

### *Bro. T. E. Bambury.*

FOR more than thirty years it was our privilege to know this good and loyal brother in Christ. From him we received much encouragement in our labours for our one Lord and Master. During the last great war, in days that for us were very dark, when we were compelled to go out not knowing where, he wrote offering us a haven in his home. That spontaneous act of real brotherly love we shall never forget. At the close of a meeting of the Leicester Churches which we addressed in 1917, he said, 'That is just what I expected from you, but it is just what we need.' During a six years stay in Leicester, we had much pleasant and helpful fellowship with him and his sister wife. He was always the same. Christ and His Church ever had the first place in his thoughts. We praise God for him, and hope one day to praise God with him in the eternal home. We pray that Sister Bambury may be sustained by the God of all grace and comfort.

EDITOR.

### *Bro. R. K. Francis.*

WE deeply regret to record the passing of Bro. R. K. Francis on 7th February, in his seventy-seventh year. After his retirement from active service as a preacher of the Gospel, he became seriously unwell, and although he fought a long and gallant fight against his troubles, the severe conditions that prevailed during the winter told too heavily on his then limited resources, and he fell asleep and was laid to rest in the Southern Cemetery, Manchester. A short service was held at his house in Ainsdale, and later a public service was held at Bethesda Chapel, Man-

chester, on Monday, 12th February, at which representatives from many parts of the country were present.

Early in the seventies, Bro. Francis was sent to the Sunday School at Chelsea, where his teacher was the late Bro. Bartley Ellis, and influenced by that godly man, he early in his teens surrendered his life to the Saviour. When following his trade as a blacksmith in Newcastle, he was, through the influence of wise brethren at Gateshead, induced to consider taking up the work of preaching. He studied under the late Bro. Alexander Brown, and at the Annual Meeting in Glasgow, in 1887, he was engaged by the Scottish Committee, and began his work at the little Church of Blantyre. He held successful open-air meetings at Hamilton also. It was fitting that he should have spent his last seven years in Scotland, and closed his official connection with the G.E.C. at the A.M. held in Glasgow in 1937.

During half a century, he served Churches from Brighton in the south to Peterhead in the north. He was also for a time with the brethren in Ireland; and in 1903 he went to South Africa, where he did fine work in rallying the brethren there and establishing some Churches.

From 1917 he became Editor of the *Bible Advocate*, the official magazine of the Churches, and despite much opposition and difficulty, arising from the Great War and its aftermath, the circulation increased to 3,300 copies weekly. In order to make way for what was considered more progressive and enlightened policies, he was called to relinquish that post in 1920.

After his retirement, he went to live at Ainsdale, and soon he became seriously ill, and, despite much suffering and weakness, he continued, almost to the last, to serve the little Church that had been gathered there. Often he had to preside, preach and lead the singing, when his physical condition made the task almost too great a burden. Indeed, his anxiety to serve his Master and his brethren was almost pathetic, in view of his bodily weakness. Truly, the spirit was willing, but the flesh was weak.

He was ever loyal to the plea for a complete return to primitive Christianity, to which he had devoted his young manhood and his strength, and he was a logical and clear exponent of the Scriptures. He endured hardness as a good soldier of Christ. The tendency of many to forsake the old

paths grieved him deeply, and he was saddened in his latter days by the divided counsels and retrogression of the Churches, which he loved, and for which he had wrought for so long a period.

To his bereaved widow, sisters, son and daughters, especially, we tender our heartfelt sympathy and condolences.

He turned many to righteousness, and having fought a good fight, finished the course and kept the faith, there is assuredly laid up for him the crown of righteousness, which the righteous Judge shall bestow.

J. SCULLER.

**London, Kentish Town.**—The Church has lost by death one of her oldest members, Mr's. Mary Reach. One of a long-lived family, she attained the ripe old age of eighty-three, and passed away peacefully in her sleep on the 14th January.

For years her physical infirmity made frequent attendance at the Lord's Table impossible, but she was ever mindful of the Church and the ordinances, and came whenever she could. Of a quiet and gentle disposition, she was lovingly cared for by her daughter, to whom especially the Church extends her sympathy. We also tender our sympathy to all those closely associated with her by ties of relationship and friendship.

The passing makes us comment on the remarkable record of longevity and faithfulness to the Church of the family of our departed sister. Four sisters (out of five, we believe), have been in faithful and consistent membership at Kentish Town, two still surviving, Sister Ramsden, her twin sister, now on our diaconate, and Sister Mrs. E. M. Reach, now of Hornsey. Sister Mrs. Donovan passed away a few years ago, whose membership dated back to 1871, when Hope Chapel was opened. Would that such family records were more often repeated.

R. B. S.

**Birmingham, Summer Lane.**—We have lost one of our oldest members by death, in her seventy-sixth year, of Sister Mrs. Amy Scott, widow of Bro. William Scott, who passed to his rest about fifteen years ago. It was as a scholar in our Lord's Day School that our sister was won for Christ in March, 1881, and she has continued a faithful member during all those fifty-nine years, in regular attendance whenever possible, until a few years ago she removed to the other side of the city, near the Moseley Road Church, where she met with the brethren when able. She **passed away quite suddenly**

on Lord's Day, the 14th January, and her mortal remains were buried in the City Cemetery, Witton. Bro. W. W. Hendry officiating. Our sympathy goes out to two sons who are left to mourn her loss.

FRED C. DAY.

**Glasgow, Hospital Street.**—It is with great regret we record the passing of Bro. Murdoch Beaton, at the age of sixty-seven. In the year 1921, when the Church (then meeting in South Shamrock Street), doubled its membership, he was one of the first of the men brought to know the Lord. His wife and one daughter were added to the Church about the same time, and another daughter some time later. During the years he has been with us, our brother has helped in almost every part of the work carried on by the Church, serving for some time as Church secretary and treasurer. We all found him a very pleasant brother to work with, and our sympathies are with his wife and family in their bereavement, B. H.

**Birmingham, Summer Lane.**—It is with sorrow that we have to record the death of Bro. Herbert T. Smith on 1st February, in his sixty-fourth year. He came to us by transfer from the Great Francis Street Church in 1908, and threw himself heartily into the work in which we were engaged for the Master. He became a teacher in the Lord's Day School, then secretary, and later on superintendent. He was also a member of the Church Oversight for a period, but relinquished these offices when he moved a distance outside the city, and was not able to attend as regularly as before. During the last few years he had resided at Redditch on account of his business. He was present at our meeting only a few weeks ago, and, though not in the best of health, it was a great surprise to us to hear of his passing so soon afterwards. Our sympathy goes out to his wife, our Sister Smith, a daughter and two sons who mourn his loss. A service, conducted by his friend, our Bro. Griffin, was held at the Chapel, and his mortal remains were buried at South Yardley Cemetery.

FRED C. DAY.

**Blackridge.**—With deep sorrow we record the passing of Sister Young, who died very suddenly on Sunday night, February nth.

The Church could ill afford to spare her. She was deeply religious, and a very regular attender at the Lord's Table.

Our sister was buried in New Battle Cemetery, Newton Grange.

JAS. ROBERTSON.

# THE SCRIPTURE STANDARD

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## OUR AIM.

**W**E MAKE it our aim to further a movement, comprising Churches and individuals, for a complete return to Christianity as it was at the beginning.

HENCE, WE STAND:

1. FOR THE BIBLE AS THE ALL-SUFFICIENT STANDARD and rule of faith and practice, recognizing that what God required from His ancient people, Israel, is found in the Old Testament Scriptures, and what He requires from all now is contained in the New Testament Scriptures.

2. FOR THE UNION OF ALL BELIEVERS ON THE NEW TESTAMENT BASIS. Our Lord prayed *thai'they all might be one . . . .* that the world may believe.' This prayer makes the union of His people essential to the salvation of the world, and can only be answered when there is a return to the faith, ordinances, and order of the Church of the Apostolic age.

3. FOR THE REJECTION OF ALL HUMAN CREEDS, Confessions of Faith, Doctrines, and Commandments, and the acceptance of the Divinely-revealed creed, '*Thou art the Christ, the Son of the living God,*' believing that a real heart-grip of that, with, all it implies, will lead to a complete surrender of life and will to Him.

4. FOR THE ORDINANCES AS DELIVERED BY THE LORD, and kept by the first Christians. The Scriptures clearly show that BAPTISM was the *immersion* of a penitent believer into the *name of Jesus Christ*, in order to the remission of past sins. The Lord's Table, on which THE LORD'S SUPPER is spread, is *inside the Lord's Church*, and is *for the Lord's People*, to be partaken of on the *first day of the week*. This Divinely-ordained memorial of His death for us is to be kept by the Church *until He shall come again*.

5. FOR THE MINISTRY OF ALL THE CHURCH—every member, in differing spheres, doing that for which they are fitted, limited by ability to edify the Church.

6. FOR THE SUPPORT OF THE CHURCH BY THE CHURCH ONLY. Only those who have obeyed the Gospel have the duty and privilege of contributing to its treasury.

7. FOR THE ABANDONMENT OF ALL SECTARIAN NAMES AND ECCLESIASTICAL TITLES, and that Churches and believers should be called by the names found in the New Testament.

We shall be pleased to answer enquiries relating to the above, and to put those interested in touch with believers standing for these things.

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