

# The Scripture Standard

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

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AUGUST, 1943-

## *The India Rubber Imp*

OF all the imps, big or little, that ever pestered the Church, or beguiled the world, that, India rubber imp, 'Expedi-ency, is one of the worst He is in for 'success,' never mind the means. The wily Tetzal selling his indulgences to in-crease the exchequer of the Holy See; and the pious sister presiding over a grab-bag or donkey party to raise money to convert the benighted dupes of Romanism, have both heard the imp whisper 'It succeeds' The substratum of Jesuitism is the maxim, the end justifies the means' There is no more diabolical doctrine than this. It has deluged the world In blood in the very name of its Redeemer, and prostituted the very Cross of Christ into an engine of destruction.

That this doctrine is creeping insidiously into Protestantism cannot be doubted by one who has had a vision of the state of things from a spiritual point of view. We are more and more getting the notion into us that the commandments of God are of secondary importance when what we conveniently call 'necessity' is involved; and we are coming to think what the Bible says is of small import and authority when human Readiness and ambition are involved. The old doctrines of covenant keeping, obedience to parents, obedience to husbands, behaviour in the Church, and the like, have become 'effete' in the opinions, and irksome and intolerable in the lives of a great many; and we style the 'decency and order' inculcated in the Word of God the 'Puritanical restraints' of a set of old fogies and fanatics.

As a people we must learn the important but difficult lesson, 'Obedience is better than sacrifice, and to hearken than the fat of rams.' Like Saul we are sometimes Impatient of results, Samuel's ways are too slow, we must get at the thing a nearer way, a quicker route. Like David, when he brought up the Ark, we think it would be quite the thing to depart from the old custom of bearing the Ark upon men's shoulders, and do the fine thing in having it put on a nice new cart, and have it drawn by oxen. Everything moved off well in that procession

until the oxen stumbled, the Ark tilted and Uzzah put up his hand to stay it. No doubt he thought he was doing the right thing; but he and God differed, and he died on the spot. David did not understand the matter at first, and was disposed to grumble, that his fine programme was upset, but learned, after meditation and reflection, that his trouble and Uzzah's was because he 'sought Him not after due order.' Let us take heed. Paul is very clear in his statement that "a man is not crowned except he strive lawfully"; or as the margin translates it, 'according to the rules.' We must 'press along the mark towards the prize of our high calling'; or as we would say: 'Walk the chalk line.'

These are not idle words. There is a manifest tendency abroad to ignore all the means and methods laid down in the Scriptures, and to do, it roughshod, every man doing what is right, in his own eyes. Paul (or rather, the Holy Spirit through him) says that it pleased God to save the world through the foolishness of preaching. Some say: 'That would do for his day, but it takes gunpowder, ironclads, civilisation, and science to do it now.' Paul said he came preaching not with excellency of speech or of wisdom, lest the Cross of Christ should become of no effect; and that their faith should not stand in the wisdom of men, but in the power of God; but there are those among us who boldly declare that the gospel is a system of philosophy, that a sermon is a work of art, and the preacher should avail himself of all the uses of elocution—in attitude, voice, gesture, etc.

By way of practical application, we hear of this man's methods, and that man's methods, this freak and that extravaganza, until many are being carried about with every wind of doctrine, and some, while they wonder, do not know what to do or think. They see things which shock all their ideas of right and propriety, hear things utterly foreign to the letter and spirit of the gospel, and watch while, by every token, things are going on in utter violation of the principles of the gospel—and yet, 'Look at the results!' is the exultant answer to every demurrer, as if that put an end to all controversy, and justified any means and all methods. 'To the law and the testimony; if they speak not according to this word, it is because there is no light in

them'; and It is the most absurd of arguments Inproof of the rightness of some new departure in religion that 'it succeeds.' The false prophets 'succeeded' in doing 'many wonderful "works"; and some preached Christ of envy and strife in Paul's day, but; that "does not. argue that the first were true prophets or the last sincere preachers.

We are constantly told by one and another that we must hold our peace as to criticisms upon the methods of any man whose affairs are crowned with apparent and momentary (or even real) success. God frequently overrules the mistakes of foolish men, and determinate counsel of bad ones, as in the cases of Ahiathopel and Baalam; but that does not argue that they were good men, or that their methods were right. No apparent success can justify a wrong measure or a wrong method.

"That thou mightest know how thou oughtest to behave thyself in the 'Church of God' was the burden of a letter from the Apostle Paul to Timothy: We must not only take heed what we do but how we do it.' The little boy who said to his father: 'Father, if it wasn't for the rails the engine could go' anywhere "you wanted to," expressed the opinion many have of laws and order; measures, and methods. 'Beloved, believe not every spirit, but try the spirits whether they be of God, because many false prophets are gone out into the world.'

C. L. CHILTON ('Old Paths? 1892).

## *Into all the World.*

THE Churches, of Christ, not only in England, but throughout the world, plead 'for a complete return to Christianity's it was in the beginning' There is nothing more essential in that return than a readiness to go into, all the world, and preach, the gospel, to every creature. In the nineteenth century, a good start was made in carrying the message to all parts of the English-speaking world, and scattered missionaries were sent to the 'heathen' lands. But there was notable failure to spread the movement to the continent of Europe. From time to time came reports of Christians in Russia, or Armenia, or elsewhere, who had discarded sectarian names and creeds, and practised the simple ordinances of apostolic times... Little was ever done to support them, or to gain mutual understanding or fellowship; For a time there was a Church of Christ in Paris, whose work was at least partly inspired by a French woman who had been converted in England. That work ended, I am told; when emissaries of, an America (digressive) paper came and

turned everything over to the Baptists, during the first world war.

Now the second world war has come, to divide the nations more sharply, than ever before, and to teach us again the urgency of converting man everywhere to the Prince of Peace.. Only one whose faith is weak will say that nothing can be done. Politicians and **militarists** may well be pessimistic, when they speculate on the probable sequel to the victory for which they are striving.' But when the Christian recalls the marvellous ways of Providence, he can only be stirred to new hope, and zeal to extend the kingdom in the post-war world.

One notable achievement of recent years has been the establishment of a Church of Christ in Salt Lake City, the capital of the Mormon hierarchy. With liberal support from the Churches in the South and West, the gospel has been preached in the pulpit, radio, printed literature, public debate, and private discussion until thousands of the Mormons have come to see the difference between the truth of the Scriptures and the falsehood of Mormon prophecies. Among the many converts have been a number from Europe, including natives of Germany, Sweden, Denmark, Holland, and other countries. Their first question is:

Why haven't you been preaching this in Europe?" The Mormons have sent hundreds of missionaries to those lands, and begin by pointing to the Saviour's prayer for unity, the sin of sectarianism, and the Bible plan of salvation. The 'revelations' of Joseph Smith are added only after a good amount of basic truth has been taught and accepted.

Brother Otis Gatewood, our pioneer evangelist in Utah, promptly saw the need and the opportunity, and began to plead for a post-war mission to Europe.

Some of his converts, with years of experience as Mormon teachers, are ready to return to their native lands to teach the Bible only. Many young men, and some married couples, in various parts of the United States are considering the work, and some have announced their plans. The Church in Lubbock, Texas; has endorsed Brother Gatewood's plan to go to Berlin, and joins in his call for fellow-workers. Their hope is that at least twenty-five workers will start the work together; with adequate funds for literature, radio, and very facility to gain a prompt hearing. The Church in Berkeley, California, has announced a plan to send one or more workers. One of their young men is now in training, and they are setting aside one-fourth of their current contributions for the purpose. One young man from Los Angeles; who has won national distinction in oratory, and has three years of German study, plans to be one of the part. Another successful young evangelist would like to launch a similar move in

France. He and his, wife both have college training in the language.

Is it possible that the loyal Churches Of Britain will join, their American brethren in such a move? We are certain that this effort will not weaken evangelism at home but rather will supply a motive for new vision and zeal. Already we have found that, our non-Christian friends, who were unmoved by our local activities, are interested, in our new plan. Some of them have always regarded us as narrow and essentially sectarian, despite, the noble plea which we advance. Our attitudes and methods sometimes seem to justify that view. But with a new world vision, we both enlarge our own souls and win from others a new respect for the old plea—'for the union of all believers on the New Testament' basis.'

w. ivr. GREEN,  
Berkeley, California, U.S.A.

## Edinburgh Conference.

A CONFERENCE of those who desire to remain loyal to the original position and plea of Churches of Christ will (DIV.) be held in Edinburgh on Saturday September 11th, 1943. Afternoon: Conference at 2.30 p.m. Evening meeting at 6 p.m.

Conference will be held in the Goid Hall, St. Andrew's Square, in the centre of the city, next to the depot of the National Bible Society of Scotland. ••

The Church in Edinburgh is an amalgamation of Church of Christ and Baptists; and consequently not in sympathy with our movement.

We shall do our best to get as many visitors as possible lodging with brethren in the district. This will involve travelling a few miles.

Will all who desire hospitality, and those willing to give it, please communicate at once with Bro. W. Steele, Ravenshough Cottage, Prestonpans, East Lothian. Please look out for fuller particulars in next issue of 'The Scripture Standard.'

Visitors will be warmly welcomed, will have a time of real refreshing at the Conference, and find much to interest them in the Scottish capital and nearby seaside resorts.

## More Light Requested

Dear Brother Editor,

In answer to, Bro. G. Allan's statement No. 1.

(a) *Ekklesia*: This word is used one hundred and twelve times by the Holy Spirit to designate the Lord's people. Unfortunately there is not an English equivalent for this term used by the Great Architect when speaking of the edifice He designed to be His residence on earth. The word 'Church' is not a suitable substitute, and 'assembly' is no better. Surely we would be wise to use the word *ecclesia*, as this word is quite at home in our English 'ecclesiastic,' etc. The word used by our Lord, and by His ambassadors after Him, merits our attention. It is derived from the Greek *ekkalco*, to summon or call out, and was used to denote the lawful summoning of the free citizens together on matters of civil importance, and so used in contradistinction to  
(to) *Synagoge* or *synagogue*: A mere congregation or gathering of all classes without legal warrant, and for any purpose;

(c) *Panegyris* or *panegyris*: Although *ecclesia*, fitly expresses the character of the meeting of the saints on earth, it is not sufficient to denote their gathering above. Their assembling there is immeasurably a more full, lasting, and joyous convocation than their meeting below; and therefore with exactest nicety the heavenly gathering, as described in Hebrews xii. 22-24, engrosses the two terms *panegyris* and *ecclesia*, it is 'the general assembly and the church of the first-born.' The reason both words are here is obvious: their combined use in this one instance is both expressive and impressive. In the convocation to mount Zion, 'the city of the living God, the heavenly Jerusalem, to the myriads of angels, the general assembly and *ecclesia* of the first-born, whose names are enrolled in heaven, to the Judge of all, to the spirits of the justified made perfect, to Jesus the Mediator of the new institution, and to the blood of, sprinkling that speaketh better things than that of Abel,' we have not only a divinely authorised and summoned gathering of the free citizens of the great King, but we have their gathering there for more joyous, national, and glorious ends, than the convention of any nation on earth was ever called to celebrate. We see then, why in this one case *panegyris* is associated with *ecclesia*, and we see why the latter rather than *synagogue* is given to designate the association of the faithful, on earth.

Not because I claim to be an 'abler brother' than your correspondent, but because I have access to the pure unadulterated interpretation of such Greek words by one who was not influenced by sectarian bias. I refer to the late Bro.

Thomas Hughes Milner, of,Edinburgh.

It is Our intention to reprint in book-let form at an early date, if the support of interested brethren is given, the twenty-three' chapters, separately, of "The Messiah's Ministry": a treatise on the whole subject of' Christian service, by Thos. H. Milner. W. STEELE.

### THEIOTEES AND THEOTEES, OR GODHEAD

THE two words are practically identical. Our brother Rotherham, as well as Dr. Young, in their literal versions of Rom. i. 20 and Col. ii. 9, confirm this. Both words are derived ultimately from theos—God.

Liddell and Scott's English Dictionary (1); L. A.- Vendel-Heyl and Alexandre Pillon, French Dictionary (2); Josephus Hill, Latin Dictionary (3); all concur.

(1) L. and S. translates both words—Divine Nature, Divinity.

(2) French Theiotees—Divine Nature, Divinity; Theotees—Divinity, Divine Nature or Divine Providence.

(3) Latin—Agrees.

#### 1, Ecclesia

King James is responsible for the appearance of the word 'church' in the common English Bible. His instructions to the translators were: 'The old ecclesiastical words to be kept as the word "church," not be translated, "congregation," etc' A good rendering of *ecclesia* is assembly, and to avoid side issues, this word or its equivalent should be insisted upon; I know of no instance where *ecclesia* is used for 'meeting-place.' Another Greek word was used to indicate this. The transference of the term indicating 'meeting' to the 'meeting-place' has led to ruinous mistakes. Instead of polishing and well-furnishing the Christian, attempts have been made to beautify bricks and timber. The Christian, when perfected, should be 'all-glorious within,' to be praised by God as the handiwork of His Spirit. An assembly which does not assemble is not an assembly. This cannot be too strongly emphasised. When this truth is mastered, erratic talk of 'universal church,' 'the whole Christian church,' 'the church militant,' etc., will be carefully avoided. Christian assemblies, worshipping Christ in His appointed way, need no 'church' or 'temple' in which to worship, for each assembly is 'the church,' 'the temple of the living God.' A brother's house, a loft, a barn, or even the vault of the heavens around a fish tub, as at Yarmouth, is a temple of God.

#### 2, Sunagogee

This word originally indicated an assembly, as its derivation proves, but

afterwards and in New Testament times was used to indicate 'meeting-place.' • In Jacob's Epistle, more commonly called James, see Jas. ii. 2, the Jew, Jacob, uses the well-known term synagogue or meeting-place, for his Jewish-Christian brothers.

#### 3, Paneguris

This word described originally 'assembly of a whole nation,' and afterwards indicated 'public feast,' etc. Rotherham translates the word 'in high festival'; Dr. Young, by the word 'company.' The weekly-Christian feast, where the praises of Jesus resound, where Christians rejoice, is evidently fitly rendered by paneguris; a grand preparation for the final assembly never to be dissolved.

English readers might, do worse, than consult Young's Analytical Concordance.

W. H. CUMMINS.

## Poor Preacher.

IT might be well to print the following in your church paper. It is taken from "The Churchman." There is much truth in it:

The preacher has a good time. If his hair is grey he is old. If he is a young man he hasn't had experience. If he has ten children, he has too many, if he has none, he isn't setting a good example. If his wife sings in the choir, she is presuming; if she doesn't, she isn't interested in her husband's work. If the preacher reads from notes, he is a bore; if he speaks extemporaneously, he isn't deep enough. If he stays at home in his study, he doesn't mix with people; if he is seen about the streets, he ought to be home getting up a good sermon. If he calls on some poor family, he is playing to the grandstand; if he calls" at the home of the wealthy, he is an aristocrat. Whatever he does, someone could have told him how to do it better.

'VENGEANCE is mine, I will repay, saith the Lord.'

'BE not overcome of evil, but overcome evil with good.'

'BLESSED, are the peacemakers: for they shall be called the children of God.'

WANTED.—Emphasised Bible, Rotherham. Gall's English and Greek Interpreting Concordance. 'Hidden Manna,' by Ada Habershom.—Prices to Editor\*

Nyasaland Mission. — Received, with thanks, from Well-wisher, Glasgow post-mark, 10s.



CONDUCTED BY UNCLB BERT

## Young Folk's Corner.

### MONTH'S MOTTO:

'THE gift of God is eternal life through Jesus Christ our Lord.' (Romans vi. 23.)

### GOD'S GIFT

A GENTLEMAN met a boy who carried a basket. 'What have you got in that basket, my boy?' he asked. 'Bread, sir,' replied the boy. 'Where did you get the bread?' the man asked. 'From the baker, sir,' came the reply. 'And where did the baker get it from?' was the next question. 'He made it from flour,' was the reply. 'But,' said the man, 'where did he get the flour from?' 'From the farmer, sir,' said the boy. 'And where did the farmer get the flour from?' 'From seed, sir.' 'And where did he get the seed from?' the man finally asked. The boy paused, then wonderingly said: 'Why sir, from God!'

The boy was right, the loaves were God's gift. But not bread alone—all that is good and worth while is God's gift to us. Who gives us life? God, for 'He giveth to all life, and breath, and all things.' You see He gives us more than life, for He also provides 'all things' needed to make life happy. He does not overlook anything. He supplies all our needs.

These words tell of God's greatest gift. 'For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' God loved us so much that He gave Jesus to save us. If you take Jesus into your heart He will become your Saviour and your Friend. He will give you real happiness now, then one day He will take you to be with Himself. God offers us Jesus. This is His best gift. Shall we each one accept Him?

### ANSWERS

1. Cana in Galilee (John xx1. 2).
2. Philip (John 1. 46).
3. 'Can any good thing come out of Nazareth?' (John i. 46).
4. 'An Israelite indeed in whom is no guile' (John i. 47).
5. 'Before that Philip called thee, when thou wast under the fig tree, I saw thee' (John i. 48),
6. Yes (John i. 49).

WHICH of these statements are true; and which

which are false.

1. Jesus' was never baptised;
2. John the Baptist was Jesus' cousin.
3. Jesus had neither brothers nor sisters.
4. John the Baptist, was beheaded.
5. James the apostle was crucified,
6. Judas betrayed Jesus- for twenty pieces of silver'.
7. The Apostle..Paul was never baptised.
8. The crucified thieves died, before Jesus did.

## Promise to Abraham

IN the days' of the apostles there were Jewish members of the Church who felt that the Jewish-nation-was to be permanent. They believed that salvation would come only through that nation. They believed that all of the promises to the Jews were without condition, and that even though the Jews should have to leave their land, they would come back to it through the power of God; their sacrifices should be restored, and their nation carried on again... They believed that even the Christ would conform to Jewish customs and laws and reign in Jerusalem; Some members of the Church to-day, have the same ideas.

### The Salvation of Israel ;

'But,' some are sure to ask; 'will not all the Jews finally accept Christ? Does not the Scripture in: Romans say- that they will? Does not God's unalterable promise say that the Jews will all be saved?' No; the Scripture does not say that. The passage relied on to prove this is Rom. xi. 26; 'And so all Israel shall be saved.' How?. In like manner; as were the Gentiles; through obedience to Christ. 'And they also, if they continue not in their unbelief, shall be grafted in: for God is able to graft them in again (Verse 23.) Then all Israel will be, saved only on condition that they forsake their unbelief. God has not left the Jew condemned without hope; the Jew can believe and obey if he will.

### The Sons of Abraham',

'But,' says someone; 'Us there not a special promise to the fleshly descendants of Abraham yet to be fulfilled?' The Scripture does not say so. 'Has not God promised great blessings to the sons' of Abraham?' He has - but who are "the sons of Abraham to, whom these promises were made? Let the Scripture answer that: 'Know therefore that they that are of faith, the same are sons of Abraham.'

And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel before hand unto Abraham, saying, 'In thee shall all the nation be blessed. So then they that are of faith are blessed with the faithful Abraham.' (Gal. iii. 7, 9.)

### Through No Special Nation

'But,' says another, 'Is not Christ to use the Jewish nation at some future time to preach the gospel to convert the world?' No, the Scripture does not say anything like that. 'Well, are not the Jews being preserved so that they can finally rally to Christ and convert the world?' No, the Scripture nowhere says that. Note: 'Christ redeemed us from the curse of the law, having become a curse for us; . . . that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith.' (Gal. iii. 13, 14—Paul to the Gentile Galatians.)

### Through Abraham's Seed

'But,' says one, 'back there in Genesis, God told Abraham, "In thee and in thy seed shall all the families of the earth be blessed"; by "thy seed" God meant the Jews. So that means God will restore the Jewish nation and bless the world through them.' Let the Scripture answer that: 'Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.' (Gal. iii. 16.) 'What's that?' Just this: God plainly says that the promise to Abraham was to be fulfilled, not through all of the descendants of Abraham, but through one of them—Christ. That leaves the Jewish nation out of the picture entirely!

### The Function of the Law

'Then, if the law of Moses was not to set aside a people who should remain a unit until Jesus comes again, what was its purpose?' The Scripture plainly answers that: 'So that the law is become our tutor [schoolmaster] to bring us unto Christ, that we might be justified by faith.' (Verse 24.) 'Has the law served its purpose?' It has served its purpose, and it has been taken away: 'But now that faith is come, we are no longer under a tutor [schoolmaster].' (Verse 25.) The law of Moses was to prepare people for the coming of Christ. Now, the preparation has been made, and Paul says that we are no longer under the law. The law has done its work and gone for good.

### Not through Jerusalem and the Jews

'But will not an age come when people will be saved through the law?' No; Paul told these Galatians that God said of Hagar: 'Cast out the handmaid and her son: for the son of the handmaid

shall not inherit with the son of the free-woman. Wherefore, brethren, we are not children of a handmaid, but of the free-woman.' (Gal. iv, 30, 31.) Paul here gives us an allegory. He says: 'This Hagar is mount Sinai in Arabia, and answereth to the Jerusalem that now is: for she is in bondage with her children. But the Jerusalem that is above is free, which is our mother.' (Verses 25, 26.) Then salvation will never come to anyone through literal Jerusalem. Literal Jerusalem is a city and the Jews as a nation are past history in the scheme of redemption—their work is over.

### the Way to the Blessing

Now that Judaism has been cast out, only Christianity receives God's approval. 'For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptised into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, heirs according to promise.' (Gal. iii. 26-29.) Then the way to the blessings promised to Abraham is through Christ.—BATSSELL BAXTER ('Gospel Advocate,' U.S.A.).

## Gone in Smoke.

RECENTLY a man who smokes told me that most smokers spend an average of two shillings per day in their smoking. Whether or not this be actually true, still let us figure. Two shillings per day means fourteen shillings per week, £3 per month, and £36 for a year. In a life time of, say fifty years, there is spent the sum of £1,800, and all of it to go up in smoke! And that for one person only, and that only the money side, for there is yet the time, trouble and health involved. Multiply the £1,800 by as many thousand as you think there are Christians who use tobacco that way, and see what you have. Yet the poor are always present, the sick need help, and the work of the Lord continually suffers'—W. N. Short, in 'Rays of Light' (Southern Rhodesia, S.A.).

## The Blessed.

'BLESSED are the poor in spirit- for theirs is the kingdom of heaven.'

'LOVE your enemies.'

'BLESSED are the merciful: for they shall obtain mercy.'

'BLESSED are the pure in heart- for they shall see God.'

# 36 *Lay Aside every Weight.*

SOME Rebble are so burdened with the **luggage of life**, that they do not only fail to make progress, but they get no satisfaction out of the Christian life. People do not enjoy a long journey when they are carrying a heavy load. And then the load; that men carry is not worth anything. There will be no place for junk at the end of the journey, so it is foolish to burden ourselves with it along the way.

In the Christian life Paul says: 'Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.' (Heb. 12:1.) We have not done our duty till we lay aside every weight. It is not easy to lay weights aside, especially when they are fastened to us. When a bad habit sticks to us like a leech, we are as apt to carry it along with us as we are to lay it aside.

To 'lay aside' means to quit for good. It does not mean to put aside for a while, like a winter suit in the summer. Bad habits need to be pulled up by the roots. If this is not done they are sure to sprout again. He is a poor farmer who cuts weeds down instead of ploughing them under. Some people are hot concerned about any part of their sins, except that part which Others see. It is hard to keep sin down in life as long as the roots of vice are alive in the hearts.

What are weights? They are anything that holds one back. Peter says: 'Wherefore laying aside all malice and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word, that ye may grow thereby.' (1 Peter 2:1-2.) Some people may have all these and not be conscious of sin. Peter says lay all these things aside. Like weeds in a field, they sap the soil of its strength and crowd the good things out of life. How can anyone do good with malice in his heart? And did anyone ever see a good hypocrite? Is a heart that is filled with envy a good place for Christian virtues to grow? We cannot make progress in the Christian life without laying these things aside.—'FIRM FOUNDATION.'

## *News.*

**Bathgate.**—During the past few months, the Church has witnessed a resurrection of the Lord's Day School. This event reached a climax on June 26th, with a social for the scholars.

Bro. Robert Fleming kindly presided over an audience of thirty pupils, and twenty-three adults. His remarks were brief and weighty, and no doubt left an impression on young and old. Tea was provided and served by the sisters, of the Church.

As Bro. Crosthwaite was labouring in the district he generously agreed to address the gathering, a grand opportunity to tell the 'old story' to the adults, some of whom were non-members.

Many of them must have moved Uneasily in their seats as he exposed the erroneous teaching given by many. Although Bro Crosthwaite spoke to the adults, the children were seen to be drinking in all he had to say.

The programme consisted of items given by the scholars under the direction of Sister Nan Banks, who later presented prizes to the scholars for attendance and Bible knowledge.

A most enjoyable evening; and by God's grace we hope many more will follow. We pray, too, that this nursery of the Church will yield fruit in due

**Season**

A. ALLAN.

**London, Kentish Town.**—With a view to celebrating the seventy-first year of occupation of Hope Chapel, giving an opportunity for re-union of members, separated by war conditions, and reaffirming adherence to the 'faith once for all delivered,' meetings were planned for June 26th, afternoon and evening. Bro. Winstanley is with us for two months of evangelistic effort.

Bro. J.C. Day, of Laindon, worshipping with the Forest Gate brethren, gave us an exhortation based upon reminiscences of his decision for New Testament truth, and the valiant efforts of the pioneers. His warning against the innovations which divide, and the disbelief in miracles recorded in the good old Book, was timely, seeing how gravely Churches of Christ are now changing and losing their old-time witness.

Bro. Winstanley spoke of the attempts in past and present times to divorce the Christian from his Bible, and to divide the truths embodied in the whole Bible into genuine and spurious parts; thus in many cases denying the words of the Lord Jesus Himself, and setting man up to judge Him. He reminded us of the times when we were put to death for believing and practising Scripture truth. The more subtle 'modern thought' is just as dangerous.

Our sisters excelled themselves in making ample provision for bodily needs available during the interval.

Bren. Harrington, of Ilford, and Morgan, of Hndley, spoke at the evening session, over which Bro. Winstanley presided. Bro. Harrington emphasised the necessity of seeing that our anxiety to do God's will should be guided by at-

tendance to His word, so that we should not serve Him mistakenly. He specially pleaded, for a very close walk with God, so that, all such failures should be avoided.

Bro. Morgan, whom it was our pleasure to hear for the first time, took his text from Luke xii. 15. He aptly illustrated his theme from experiences, forcing home the lesson—again and again, that a man's life, does not consist in the abundance of the things he possesses. The sin is of taking everything which God gives, enjoying it, and never giving a thought to the Giver. By thus living men are alive, and yet dead to all that is highest and best. He pointed out there were two possibilities; having possessions without life, and having life without possessions. Our Saviour illustrated, the latter in His own person, and possessions without life are of no real value.

These meetings have, been an encouragement and blessing to our small assembly. The sympathy and love of so many of the brethren for Kentish Town is warmly appreciated. Visitors from Uford, Forest Gate, East Grinstead, Hornsey, and Summer Lane, Birmingham, were present. Surely we shall continue our work; and witness the better for such fellowship,

R. B. SCOTT.

**Slamannan.**—During the month of June we had the services of Bro. Crosthwaite. Most enthusiastic and instructive addresses, were given and the brethren were much strengthened. We pray that we may reap the fruit of our brother's labours.

'We all Hope that Bro. Crosthwaite

may be long able to advocate the cause he holds so dear.

M. NKILSON.

**Wigan, Scholes.**—We rejoice to announce that two of our Sunday school scholars put on the Lord Jesus in His own appointed way, on Lord's Day, June 20th. Both are children of members of the Church. We pray they will be kept faithful even unto the end. O.M.

## Obituary.

**Motherwell.**—'Death has robbed' the Church of another member. Our Bro. A. Forrest passed away on June 13th in the Royal Infirmary. He was seventy-seven years of age and his wife predeceased him one and a half years ago. He was laid to rest in Slamannan Cemetery where a good number of friends met the cortege.

Bro. Forrest will be remembered by the older brethren in Slamannan, where he joined the Church in his early youth. Nothing gave him more pleasure than the talk of those early times, when they banded themselves together for Scripture study and choir training. As the years advanced he grew stronger in his stand for the principles advocated by the Church.

He knew his end was near, and he made all his funeral arrangements. At his request we sang 'Safe in the arms of Jesus' at the graveside. Bro. Crosthwaite officiated at the house, Bro. Anderson and Wardrop offered prayer at the grave, and Bro. Crosthwaite read the Scripture lessons.

J. SNEDDON.

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