

# THE SCRIPTURE STANDARD

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

## *Watch and Keep.*



**W**ATCH ye, and keep them . . . at Jerusalem, in the chambers of the house of the Lord.' (Ezra viii. 29). The books of Ezra and Nehemiah record the return of the Jewish exiles to Jerusalem after the Babylonian captivity, some 450 years B.C. It is interesting to note that there is no later prediction in the Old Testament of a return to Palestine, and that the New Testament writers, though Jews, are silent on that subject.

When about to lead a company across a dangerous country, Ezra scorned the idea of military protection, saying: 'I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him.' (Ezra .viii. 23). In this he puts to shame many who have a far better revelation of God. He is no fair-weather believer. He had boasted of God's protection when behind the city walls, and now that

the testing time has come he is possessed of a faith 'that when in danger knows no fear, in darkness feels no doubt.' He is not of those who sing, 'Sufficient is Thine arm alone, and our defence is sure,' and then clamour for increased military, naval, and air defences. It has been well said that 'even in this twentieth century, when man's armaments so soon get out of date, the Divine artillery is still the finest in the world.'

To the chosen priests in that pilgrim band, Ezra weighed and committed the vessels, silver and gold, belonging to the Lord, with the injunction, 'Watch' ye, and keep them, until ye weigh them . . . at Jerusalem, in the chambers of the house of the Lord.' It was theirs to guard with unceasing vigilance, the treasure entrusted to them, and to see that it suffered no loss during that perilous journey. To us, 'a holy, royal priesthood' (1 Peter' ii. 5, 9), our Lord has entrusted that which is far more precious than gold or silver. Of the Law and Word of the Lord, David said, 'More to be desired are they than gold, yea, than much fine gold.' If that was true of the Old Testament revelation of God's mind and will, what of the New Testament revelation which surpasses in glory that of the old?

The faith has once for all been delivered unto the saints. The 'one

faith' was not manufactured by saints, nor is it given to be altered by any, but to be kept, guarded, and contended for.

The risen, ascended Lord, the great and only Head of the Church, sent messages to the seven Churches in Asia, in which they are revealed as seen by Him who seeth not as man seeth. A study of these letters (Rev. ii. and iii.) should help us to revise our estimates of success, and to make our activities deeper and more spiritual. To the Church at Thyatira, the Lord said, 'That which ye have already, hold fast till I come.' This implies something committed which if not held fast may be lost, or a position from which they might drift away. 'Holdfast!' 'Watch!' 'Keep!' In these perilous times, unceasing vigilance is needed if we are to remain true to the Lord and His Word. 'While men slept, his enemy came and sowed tares among the wheat.' Satap, the Lord's enemy and ours, often appears as an angel of light, and as Eve was beguiled by his subtlety, so by 'fair speeches' and 'enticing words' minds are corrupted from the simplicity that is in Christ.

Among his last messages, Paul wrote, 'O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called, which some professing have erred concerning the faith.'

We are stewards, and 'it is required in stewards that a man be found faithful.' The unjust steward, in the Master's parable, who, to secure food and shelter for himself, lowered the debts owing to his lord, would be considered by the debtors as a liberal, generous, good fellow. It is easy and cheap to be generous with that which belongs to another. In that parable and elsewhere, Jesus shows how the religious teachers of his day, in order to stand well with the people, to get position and popularity, made slack the law of the Lord, and lowered the standard of obedience and duty. The same spirit is abroad to-day. Loyal

brethren who, more than thirty years ago, met representatives of another body to discuss unity, said, 'The meeting was not one of traders to make as good a bargain as possible, but of trustees who had seriously to consider what the New Testament requires.' To-day, some say they, have less than no patience with those who speak of unions by compromise as failures; but facts are stubborn things, and they are all against the utility of such unions.

'Buy the truth,' even if, like the merchant seeking goodly pearls, we have to sacrifice all to gain it. Sell the truth at no price, even though the tempting glittering offers be progress, popularity, and a place in the religious world.

History has proved that real progress and true success can only be attained by loyalty to the Divine Word. At the close of his long and fierce conflict, the noble warrior, Paul, said, 'I have kept (guarded) the faith.' If by God's grace we can do that, and hand on the faith to faithful men who shall teach others also, we shall not have lived or fought in vain.

May 1938 be a year of real watchfulness, jealous guarding, and earnest contending for the old faith.

EDITOR.

EDITOR'S ADDRESS UNTIL FURTHER NOTICE:

7, Maclean Terrace, Blackridge,  
West Lothian.

---

## *Instrumental Music in Worship.*

BY FOY E. WALLACE.

SOME desire a reprint of this pamphlet that it may be more widely circulated.

We shall be pleased to receive subscriptions towards cost of this, so that it may be got out at an early date,

## *From the Treasurer.*

WE come to the close of another year with deep thankfulness.

During the third year of the publication of the *Scripture Standard* a very high standard has been maintained. The paper was never more needed than to-day- I have overwhelming evidence, this last few weeks, that the firm stand taken by the Editor throughout the life of the paper, and more especially this year has been widely appreciated by the rank and file of the brotherhood. The Editor's *Apologia* was finely done, and should stir every one of us to stand firm for the 'faith ONCE for ALL delivered to the saints.'

The drift from the New Testament position goes on. Man's whims and fancies are considered, and not the will of God. The longer I live the more I wonder what use the New-Testament is to sectarian bodies. It might never have been written as being a revelation of what God requires. The things they do, and say, and believe, are enough to make angels Weep, and yet many of our Churches delight in copying their example, in spite of the fact of their failure and present deplorable condition, chronic anaemia, bordering on a state of coma.

The call to us is, to the 'law and to testimony.' We MUST get back to Jerusalem, back to the Word of God, as the final and only court, of appeal, and then FORWARD with Christ. .

Now let me thank you all most sincerely for your kind support, words of cheer, gifts in support of this work. Especially am I grateful to Bro J. Scouller for wonderful help through another year in distributing copies over the BonJer. Also, to another brother south of the Trent, who lives in the smallest county in England, but who can write such a letter, when necessary, that I dare not mention his name and to our

hard working Agents all over the world, I am more than grateful. Keep it up brethren, and may 1938 (D.V.) exceed our highest expectations.

Please note that Reading cards are out and may be had for the asking. See December issue.

U.S.A. READERS NOTE. Please will all remit by Post Office Money Order. Do NOT send personal cheques, dollar bills, or coin please.

Readers in British Possessions may remit by Money Order or British Postal Order. A. L. FRITH.

## *Thomas Campbell*

A BRONZE plaque with head of Thomas Campbell is to be placed in the old church at Ahorey, N. Ireland, where from 1798 to 1807, he was pastor, schoolmaster and farmer. The inscription on the plaque reads:

THOMAS CAMPBELL.

Born in County Down, Ireland, 1763.

Died in Bethany, West Virginia, U.S.A.,  
1854. -

Second Minister of this Church, 1798-1807.

Prophet of a United Church.

This tablet was presented by Disciples of  
Christ, in America.

The best memorial and monument to Thomas Campbell would be for all who profess to belong to the Restoration Movement which he advocated, to abide by his mighty epigram, 'Where the Bible speaks, we speak; where the Bible is silent, we are silent,' and to cease pushing things for which there is no Scriptural authority, which divide the Lord's people, and hinder the realisation of Campbell's vision of a united Church.

EDITOR 5.5.

'STAND firm and hold to the rules which you have learned from us orally or by letter.'—Paul,

## Dr. *Robinson Stoops.*

By JOHN ALLEN HUDSON.

LET me say in the outset that my reception in this country has been excellent. But issues being involved, it seems hard sometimes to keep from becoming involved in them. Now Dr. Robinson has intervened, and has not only sought to thwart my ministration of the pure Gospel of Christ, but, through henchmen, has fomented an open and public attack upon me at Rope Street, Kirkcaldy, on the night of December 9th. I seize this opportunity to give greater publicity to the things which are being privately circulated by the Principal of Overdale College, and on which he has succeeded in stirring up others into making a public attack. I congratulate him on offering me this opportunity. Had he remained quiet I could not have raised the issue justly; now that he has introduced these matters into public controversy, in open meeting, and has been at pains to write at considerable length, I shall assist him in giving them more airing.

Brother Wardrop, in all kindness, sought to make an engagement for me at Sinclairtown, in Fifeshire, for the night of December 9th. Some one over there took in hand to write to Dr. Robinson concerning my credentials. It was here that the Doctor seriously erred. Had he quietly said that he was not one hundred per cent in accord with me, but that I should simply speak once and then pass on, and possibly do no harm (as I most assuredly should have done) there would have been nothing of this matter. I should have been kind altogether, raised no issues, » but have stated principles only. Instead, the Doctor allowed himself to be betrayed into writing at great length, evidently, the things that he thinks makes me unsound. He has most assuredly been unethical in that

while I was in Birmingham I visited the College—in all kindness and with social intentions alone—and had with him a pleasant conversation on generalities. I was therefore perfectly amazed to have his objections hurled at me openly from the floor of Rose Street, Kirkcaldy, when I went thereto speak. There was but one possible source for them to have reached there—Dr. Robinson had busied himself, in cheap gossip, to pass along such matters, very much in the way of old wives' tales. I arose and made the charge that the Doctor had acted most unbecomingly in this matter, straightened the matter out as to what I had said, and showed there was not a thing out of line with the statement.

Be it said here that the letter—which the Doctor, at considerable pains, wrote seeking to thwart my ministration of the Word,—I sought to obtain through a mutual friend, but the officials of Sinclairtown have refused to release it. However, since the letter and its contents were made so public, I am perfectly justified in answering the charges which are being thus circulated. The Doctor cannot escape. He will have to take the consequences in the sentiment that must be visited upon him for his behaviour.

If there should be in any way an unfair reference to that letter, then the Doctor's friends will have to publish it in self-justification. That, to me, is wholly immaterial. The facts are essentially the same whether it is published or not.

My address was delivered to an attentive audience. At the end, because the leaders at Rose Street had been informed that the leaders from Sinclairtown would come with questions, I was asked how I felt about the matter, and I said that J

should be glad to answer any questions. The opportunity was extended. Then a brother arose and said he wanted me to state my relationship to the Disciples' Church in America, whose many visitors have come this way. I replied that I was not related to the Disciples at all, that I belong to the Church of Christ.

Naturally, since this opportunity was given me, I took pains to tell the gentleman that he and these folks here who are seeking to put over the financial scheme of 'unified promotions' (which had been given them by the Disciples' leaders from America) are more related to the Disciples than I am. This scheme was put into operation among the folk of the United Christian Missionary Society of the Disciples of Christ of America, and brought over here and handed to certain of the leaders, who had set up a similar scheme for financing the work of the Churches here. This scheme will burden the Churches of Christ of this land, and it will cost eight hundred or a thousand pounds extra to operate its machinery. It is a foundling, left on the doorsteps of the British Churches by the United Society folk of America. The Churches here did not give birth to it. I am persuaded that they do not want it, but certain leaders are seeking to see it through, whether the Churches want it or not.

It is a nefarious scheme. A budget for all the enterprises of the brotherhood here is set up, and the leaders say out of that general budget how much money shall go to Overdale College. When money is raised, whether a congregation wants to support the college or not—in view of the sort of teaching that is being done there—the budget makers will see that the College gets the money. Away goes the right of the local Church to do what it wants to do with its contribution.

I told the meeting that I was not related to anything that would be a menace to the liberty of the Churches of Christ here; that I preach the

simple gospel of Christ without a single heresy. There are half a million members of the Church of Christ in America that stand with me. When I, as a representative man am called in question, so will be all the Churches of that land with whom I am identified. But I am fair enough to realise that folk here generally are not acting so unwisely or inconsiderately. The Doctor has seriously erred. He should apologize.

Paul said, 'Ye suffer fools gladly, seeing yourselves are wise.' The same is true of certain leaders here. When a man comes over here from the Disciples, who believes in open church membership, Higher Criticism, candles on the Lord's Table, vested choirs, observance of "Lent, the Lord's Supper on week-day nights, little boy elders, etc., he is received, and never questioned, but when I come, without a single such liberal and unscriptural practice, I am questioned. Not only so, the Doctor does not hesitate to go among these folk, fraternize with them, knowing that they have open communion, etc., and he says nothing against them; but when I come he wonders whether I believe in open communion.

The question was raised, from the Doctor's letter. I assured the questioner that Churches of Christ in America do not practise open communion. Then the individual cup communion was raised. I admitted that some Churches of Christ in America have the individual cup. So do the Disciples.' The Doctor does not question the latter, he does me. Then I said that when the questioner would give me the book, chapter, and verse, for the second, third, and fourth cup, sometimes used in this land—since the Bible said 'the cup'—I should then produce the same authority for a fifth cup. I insisted that the pot should not call the kettle black; that this practice should be rectified before another, that was not more guilty, should be called for reformation. Then I showed that the Saviour said:

'Divide this among yourselves/ and He did not say it must be from lip to lip, and the one who insists that that is the only way it can be done is guilty of making law where Christ has made none. It is not the cup which is under consideration, but the thing contained. It is a metonymy—one thing is put for another.

After all, as I am aware, it is the communion question that interests the Doctor's questioners. When that comes from the Disciples the Doctor does not in the least trouble himself, but he is after me! He has brought upon himself much more than he looked for.

As I said, I am perfectly open. How open, I only wanted this chance to show. There is not a single thing in the practice of the Churches of Christ in America that can be called in question, justly. We are loyal to the core, and far more like the Churches of this land than the Disciples, whom some of the leaders here receive with open arms.

It was charged that a certain college in America received a contribution from a man not a member of the Church. I told that to Dr. Robinson! He repeated it. He tried to strain it into a point. There is no point. That College is not financed by nor related to the Churches of America as Overdale is here. That contribution was made as a *private* and not as a *Church* matter. I have seen Sunday School scholars making contributions to an Orphanage here, at the behest of leaders of Churches. I do not condemn it. I am not straining at a point where there is none. But when this, which is similar, is removed, then this man in Texas can be criticised, and so can the College that received the gift. The school itself in Texas is a private institution. It is not on the Churches through any organization like the official Co-operation. The Doctor has no point.

I was asked, last of all, if I was **opposed** to Overdale College. I said I was **not**. I believe in education. I **went** to College. I said that I was **telling nothing** new **when I said that**

there was some very questionable teaching emanating from Overdale; that discussion on this matter was rife from end to end of the land. I insisted that that was not my issue, I was determined not to go into it. The folk themselves would have to settle it. I then remarked that my objection would be to the machinery end of the Co-operation. If anyone wants to get my view of simple co-operation without organization he has only to read the tract, *Back to Jerusalem*. To that, at this time, I have nothing to add. But I am not against the College as such. If I could clear certain issues, I should want it.

So the matter stands.

## *Back to Jerusalem*

The pamphlets referred to above are being distributed free—by the generosity of Bro. Hudson—postage and packing charges only being asked for. They may be had from Walter Barker, Station Road, Langley Mill: 6 copies, 2d; 12 copies, 3&d; 18 copies, 5d; 24 copies, 6|d; 30-48 copies, 8d; 60-72 copies, 10d; 100 copies, 1/-.

## *British Churches of Christ and the College Problem,*

From *Apostolic Review*,  
Aug. 17th, 1937.

THE British Churches of Christ are at present very much troubled over the college question. In the year 1920, after a great deal of bitter controversy, a college was established. . . . The effect has been most disastrous! It has caused a most serious disruption, and the disruptive effects still continue. In the year before the college was commenced (1920) the Churches reported a total membership of 16,243, last year the number was

returned as 15,838. These figures show the stagnation that has overtaken the cause of New Testament truth in Great Britain.... The rank and file of the British brotherhood are utterly opposed to the college. The means adopted to secure the decision (to start college) caused a deep revulsion of feeling, and that feeling has been intensified the more the insidious character of the work of the college becomes manifest. Not more than one Church in eight contributes any financial support. Two-thirds of its income comes from legacies and the well-to-do. (How is it that the wealthier brethren are seldom found amongst the faithful truth seekers? In the experience of the Master, 'the common people heard Him gladly.') There are two magazines in circulation; 1. *The Scripture Standard*, published in Langley Mill, Nottingham, stands unmistakably for the 'Old Paths.' It has consistently and faithfully exposed the mischievous teaching of the college, and the unscriptural practices it supports. 2. *The Christian Advocate*, published in Birmingham, being the official organ of the Co-operation, has a larger circulation. It lacks definiteness and urge, and nominally supports the college. But the editor, recognising the depressing situation that has arisen, speaks out occasionally in solemn and ominous tones of warning. In a "recent article, he dealt with the question (the mere putting of which shows the drift of things) 'Is there any future for the Churches of Christ?' After stating, 'for seventy years Churches and members increased in numbers, and little by little, the leaven of simple New Testament teaching, spread . . . then came the halt. The number of Churches remained stationary, while the number of memBWs slipped slowly downwards.' The quotation above from *The Christian Advocate* puts the case plainly for seventy years ,, . . increase . . . then came the halt.' The halt comes immediately the college was established; that step

must be retraced! . . . The chairman (1936 Annual Conference) said he saw 'danger in the constant references to the pioneers of the movement . . . they were not infallible' . . . But not a word had the chairman to say against the college people in quoting from Romish 'saints,' Anglo-Catholic apologists, etc. By the grace of God, the 'serious obstacle' of dissension would disappear, and unity be restored in the British Churches, if, as in the early days, Holy Scripture was rigidly adhered to as the sole rule of faith and practice, as expressed in the well-known aphorism: 'Where the Bible speaks we speak, where it is silent we are silent.'

## *Bible Readings.*

### OLD TESTAMENT.

Mal. The sending of a Messenger to prepare the way for the Lord, who comes unexpectedly to the Temple is reiterated in chapter iv. 5, and according to the Saviour's teaching (Mark ix. 13) this was fulfilled in the coming of John the Baptist. The amazing part of this book is the description of the density of the people in regard to their opposition to God. They retort 'Wherein have we . . . ?' utterly oblivious of their shortcomings. Yet was not that a true picture of the people to whom the Lord did come; and particularly of the religious leaders who were in much need of the refining and purifying.

It has been said that this is the only chapter in the Old Testament that the higher critics have not denounced; the reason being that it commands to 'bring the whole tithe.' To have undermined this instruction would have been to put a weapon in other hands that would have had a boomerang result.

Dan 9 Jeremiah's predictions of 1-19 "the captivity were in his day treated with marked hostility and contempt; but now become a measure of consolation and comfort to Daniel. The seventy years (Jer. xxv, ir and xxix. 9) are nearing completion and Daniel beseeches God for Jerusalem; for the sanctuary, and for the people acknowledging that the nation had refused to hear His prophets; had been guilty of gross sins in contravention of Moses' Law, and he pleads for restoration and forgiveness.

While this prophecy may Isa. lxi. have kindled a ray of hope in those who shortly were destined to leave a land of freedom for a period of captivity, yet the full significance only is realized in Him, who came to bind up the broken-hearted, to give liberty to captives, while He preached the acceptable year of the Lord. His message also warned of the day of vengeance of our God. They endured a double punishment for sin, yet are promised a double share of joy. The chapter concludes with a Song of the Saviour in which His loved ones may have part.

**Psa** While the psalmist is **xxv** appealing that he may not be ashamed because of his trust in God, he is assured that they who wait on the Lord—renewing their strength, mounting as eagles, running without weariness, and walking without fainting—shall never be ashamed. But traitors shall be ashamed. David had much experience of treachery towards himself, but he could not forget how near he had been to betrayal of his trust, and so pleads for guidance and teaching. They who fear the Lord will diligently examine His Word that they may know His counsel. With his private petitions he remembers Israel before God.

Eze 23:1-13; What havoc is caused by those who retail false reports! Those who repeat secondhand and irresponsible tales join the wicked in unrighteousness. In the matfff" of judgment neither fear of the rjch nor favour of the poor must move lis; and no gifts should be accepted that will blind us to justice. How necessary even in our day the exhortation not to follow the crowd.

Even if hated, it must not hinder from helping the hater if in need. The Good Samaritan is the finest illustration.

The injunction to allow the land to lie fallow each seventh year was a beneficent" provision to obviate exhaustion of the soil. That which grew of itself during the seventh year must not be reaped, but left for the poor to gather, or for cattle grazing.

#### NEW TESTAMENT.

Mark 1:1-13; Mark has, in sixteen short chapters given a clearer conception of Jesus Christ than Morley, in his three volumes, gave of Gladstone. He wastes no time in preliminary explanations," but declares that the Gospel began with the preaching of John. That rugged soul is graphically de'scribed in one verse. His preaching was to prepare for the coming of One, who in worthiness and power would far outstrip his humble forerunner. In referring to the ability of Jesus to baptize in the Holy Spirit, John makes no reference to the baptism of fire, and consequently says nothing of the winnowing of the wheat and burning of the chaff.

Jesus came nearly three day's journey to be baptized. It was evidently not a little matter to Him,' and having submitted Himself, is endowed with Holy Spirit, without measure.



Mark 1 The temptation of Jesus is 14-34 merely mentioned as the writer plunges into his narrative of the preaching in Galilee. The calling of the first of the apostles is marked by ready responses on their part. John and James must have been of a superior class of fishermen, as they left their father and hired servants, when the call came to them.

The synagogue into which Jesus went was no doubt that built by the centurion. (Luke vii. 5.) How the demoniac came to be in the synagogue is not explained, but that Sabbath day must have been a blessed experience in his life.

Peter's wife's mother, being cured of her fever, rises and serves Jesus. No wonder that the sick and diseased flocked to Him. Hygienic conditions were bad and medical aid was scarce, and frequently bad.

Mark 1 Despite the crowded hours 35-45; and labours of the closing

day. Jesus rises early and retires into solitude to pray. Peter, with his impulsive nature, leads the others to hunt him out. The popularity seemed to Peter a thing to be cultivated; but Jesus had other and deeper views.

The touching of a leper was forbidden by the law, as it involved ceremonial defilement; and the compassion of Jesus is seen in that touch. Lepers were outcasts of society. No cure was known; so that it denotes a sincere faith that the man should say: 'If thou wilt, thou canst!'

Some say Jesus endorsed priestcraft by sending this man to the priest and bidding him offer the gift prescribed by law. (Lev. xiii-xiv.) The priest was the sanitary authority, without whose "endorsement the cleansed leper could not have returned to his home and people.

Mark 2 Growing popularity makes 1-17; it impossible for the friends of the paralysed man to **take him into the house where Jesus**

was; but nothing daunted, they proceed to open the roof and lower him into the very presence of the Saviour.

His declaration causes a storm of protest, and accusations of blasphemy. It was equally easy to say: 'Thy sins be forgiven,' or 'Rise and walk.' If Jesus had merely said the former, not a soul could have told whether the man's sins were forgiven or not., The command to walk demonstrated His power to heal and forgive.

Capernaum was at the junction of the main roads and a strategic point for collection of custom duties. The complaint that He ate with sinners calls forth the reply that the sick need a physician—a declaration that is denied by so-called 'Christian Scientists.'

Mark ii contrast between their

18-28 'faster in prison and Jesus could hardly have failed to cause comment among John's disciples, and doubtless, the rigorous fasting of the Pharisee twice a week (Luke xviii. 12) drew them together. The reply given in parable form would be readily apprehended, as John had used the same figure of a bridegroom to denote Jesus. (John iii. 29.) The illustrations which succeed show that in the scheme of the kingdom, there can be no patchwork of Mosaic teachings and traditions with the principles of the kingdom.

The disciples could not be accused of theft in taking ears of corn, as this was permitted by the law. (Deut. xxiii. 25.) The Rabbis, however, had decreed that plucking corn was a species of reaping; and rubbing, the equivalent of threshing. The Saviour rebukes these unwarrantable deductions,

J. SCOULLER.

'DO your utmost to let God see that you at least are a sound workman, with no need to be ashamed of the way you handle the word of the Truth.'—*Paul to Timothy.*

## *Bartley Ellis—Gospel Proclaimer.*

'NEEA LAD, I dunno believe a word thou sest, but for all that I shall come to hear thee as long as thou art here. What thou dost say thou sest so weel.' The one so addressed was the redoubtable Bartley Ellis, the Restoration Movement's outstanding Gospel proclaimer and advocate in Britain three to seven decades ago. The speaker, an entire stranger, of pronounced secularist tendencies, interviewed for decision; the words, surely a telling testimony to the remarkable power, clearness, and attractiveness of Ellis' public deliverances, and to his wonderful personality.

Whilst not a pioneer strictly, in point of time—being preceded by George Reid and David King—Bartley Ellis was certainly such in 'Churches of Christ' extension enterprise.

Born in London, in 1840, he entered the postal service as a youth, and it is interesting to note, in pursuit of his duties, regularly called at Buckingham Palace, often witnessing Queen Victoria's children at play, and was sometimes asked to join with them. In subsequent days, he would jocularly impress his audiences with his close royal connection. Accepting the Saviour in early life, he soon evinced absorbing passion for the Master's service. Full of Gospel zeal, he utilised his Sunday afternoons to tell, 'the old, old Story' to gipsies encamped on Wandsworth Common, and through this eventually came under notice of Robert Black, the revered leader of Chelsea Church of Christ. Ere long, taught the way of God more perfectly, he was immersed and united with the Chelsea assembly.

Bartley Ellis was a born speaker, an orator indeed. His somewhat Spurgeon-like appearance, readiness of language, quick wit, firm grasp of Holy Writ, and homely convincing reasoning, aptly illustrated, followed

by his winsome appeal, made him a power wherever he went. His exceptional talents were speedily evident, and he was-appointed local evangelist. Then, in 1867, he moved for similar service to 'Brighton. There audiences of five hundred to eight hundred people listened to him outside on Lord's Day afternoons, and considerable gatherings indoors in the evening. Many souls were converted, and deep interest aroused,

The rich Divine blessing on his work in London and at Brighton led to demands for his labours elsewhere, for almost half a century his name was a household word in 'Restoration' circles in Britain. For a brief period, he laboured in South Africa, emphatically setting his face there against racial distinction between white and black in Church association. Possessing the pen of a ready writer, he wrote numerous articles for the Movement's periodicals, thereby, as one so helped declared, leading 'the ignorant wayfaring man to a better understanding of God's wonderful plan of salvation,' and aiding to 'mould my Christian life and make me what I am.' This veteran worker for God and for New Testament principles died May, 1916.

In many parts of the United Kingdom, Bartley Ellis conducted successful missions, but his name is particularly associated with the Potteries and Wigan districts. In 1890, he was requested to 'open new ground' in Burslem, Staffordshire. The first Lord's Day in March he began in the Town Hall, which seated six hundred persons. Success immediately ensued. Later, a smaller hall was permanently taken. Here on April 17th, a Church of eight members was formed. Untiringly, Ellis laboured both in open air and meeting-room. Each Lord's Day, at the Sunday services six hundred to eight hundred people heard the

Gospel, and the week evening, gatherings averaged over one hundred. In three months, the Church numbered sixty-one, a year afterward one hundred, and in 1894 nearly two hundred. Causes were established also in Newcastle-under-Lyme and Tunstall, the three Churches in 1896 totalling over three hundred members. Divinely blessed, Bartley Ellis proved himself truly a preacher as portrayed by the Movement's leaders in-1890: 'Men, not only full of the Spirit of God and naturally qualified to gain access to people's hearts and homes, but men extra well qualified as proclaimers of the Gospel; men who can arouse a town out of slumber of a century/

Previously, Ellis had striven similarly in Wigan area. As the outcome of a mission, he and an overseas brother conducted, a decade before, in the Town Hall, Newtown Church was formed. Other new assemblies followed. At his death, six churches existed in Wigan itself and six in the immediate vicinity, in the establishment of most of which Bartley Ellis had a considerable share.

Connected with the Potteries achievement, we recall a striking demonstration of seeming impossible obstacles overcome. An elderly invalid, confined to room and bed, learned the New Testament requirements for remission of sins. He sought publicly to confess the Saviour and be baptized. A chronic invalid to be immersed! Impracticable! It was accomplished. Suitably wrapped around he was conveyed to the meeting house secured to a board, and thus let down into the water and lifted therefrom. Thus was he buried with his Saviour in baptism, and raised to walk in newness of life. The apparently impossible made possible! The difficulty deemed unsurmountable surmounted through faith and consecrated determination!

C. BAILEY.

*To be concluded.*

## 'A Plea for Unity among Churches of Christ.'

THIS is the title of a pamphlet written by J' DeForest Murch, of 'Disciples of Christ,' and Claud F. Witty, of 'Churches of Christ/ U.S.A. Both these writers agree that at the beginning of the Restoration Movement there was but one Church; and also that innovations and departures from the original position have caused division.

J. D. Murch (Progressive, *i.e.* Digressive) says: 'I am frank to confess the mistakes and the weaknesses of the so-called 'progressive' group, and am willing to do my share—yea, more, if necessary, to atone for them. Some, in their desire to keep up with the denominations, carried *liberty of opinion* into the realm of *unscriptural* practice. We have created conventions which are potential threats to congregational autonomy. We have destroyed the Scriptural eldership, and substituted in its place 'official boards' of doubtful character and value. We have substituted paid choirs and other devices for the congregational worship, in which God expects us to sing and make melody in the heart unto the Lord.

'We have become 'organisationally minded' instead of 'Christ-minded/ failing to realise that 'except the Lord build the house they labour in vain that build it.' But hundreds of thousands of us have seen the error of our ways, and are repenting in sackcloth and ashes. It would really surprise some of our 'conservative' friends to know how much we have in common.'

The things which have carried many from the original position and caused division in Britain, have been long tried in the U.S.A. and have been found wanting. Many in this country are seeing the error of their ways: and others unless wilfully blind will soon see how disastrous departures from God's pattern, plan, and methods are.

EDITOR.

*Things which cause**Division.*

THE Church at Ilford has sent to the London Association of Churches of Christ a statement in which the following matters are named as serious obstacles to unity.

1. Permitting the unimmersed to sit at the Table, which is the Lord's, not ours: and to which He has appointed but one way: immersion into His name for remission of sins, and for entrance into His body, the Church, (i Cor. xii. 13.) Loyalty to our one Lord, the one Head of the Church, would have prevented this apostasy.

2. The adoption of sectarian terms and ways: as 'The Minister,' the educated only to minister in the assembly. Jesus thanked His Father that things 'hid from wise and prudent were revealed unto babies'; ministry by women, which is Scripturally for men only; and among other innovations, instrumental music in worship and service.

Toleration by officials, and in official magazine, of higher criticism, the Student Christian Movement, which we believe to be subtle Satanic agencies, tending to undermine New Testament Christianity, and to beget a feigned faith. The Church at Ilford stands for 'the defence of the Gospel,' for the Church according to the divine pattern, and the observance of all the Lord has commanded.

We feel it inconsistent with this position to ally ourselves with the London Associated Churches of Christ unless there is a real return to the principles of Christ and His Apostles. The way to unity is simple: loyalty to Christ and His way as given through their (the Apostle's) word. (John xvii. 20-21.)

We have a right to expect Churches of Christ, for His sake, to be loyal to their Head and Lord.

KEEP the unity of the Spirit in the bond of peace.'—*Paul.*

*When I Am Dead.*

WHEN I am dead, if men can say  
'He helped the world upon its way,  
With all his faults of word and deed,  
Mankind did have some little need  
Of what he gave.' Then, in my grave,  
No greater honour do I crave.

If they can say—if they but can—  
'He did his best; he played the man;  
His ways were straight, his soul was clean,  
His failings not unkind, nor mean;  
He loved his fellow-men and tried  
To help them '—I'll be satisfied.

*Old Paths Committee.*

THE special efforts under the Committee's auspices have been again greatly blessed by Divine favour. Both Bro. Crosthwaite's labours and those of Bro. John A. Hudson (U.S.A.) have been warmly appreciated, the former during November at East Kirkby (Beulah Road) and during December at Summer Lane, Birmingham', the latter in November at Summer Lane, and at the South Wales Rally, Aberdare, and in December giving week-end and one evening visits to Liversedge and Morley in Yorkshire, Glasgow, Newtongrange, Kirkcaldy and Bathgate in Scotland, and to Belfast. We sincerely thank both Brethren, and express heartiest wishes for Bro. J. A. Hudson on his return home to Oklahoma, and then removal to Chicago.

Brethren, let us remember that, if the Lord's work is to be maintained and that increasingly, whilst certainly sympathy, prayers and work are necessary, *funds*, too, are imperatively essential. Let us, realising this, place the *Lord's claims first*.

CHARLES BAILEY.

Conference—Easter Monday, April 18th; 1938, Summer Lane, Birmingham. Chairman, afternoon, Bro. A. Mitton (Birmingham) Speakers, evening, Bro. T. Knighton (Mansfield), and Bro. Walter Barker (Heanor). Rally Meetings also on Easter Saturday, April 16th. Further details later (D.V.).

## Nyasaland.

RECENT letters from Bro. Ronald give further evidence of the progress of the gospel. On September 5th, Bro. Benson conducted a baptismal service at the river-side at Mikongoni, Mlarije District, when, before an audience, of two hundred, three were immersed into the Name high over all. At Chiradzulo, Bro. Tabbu conducted a similar service in the presence of two hundred and fifty persons, when, four were baptised. On each occasion, Bro Ronald was the baptist. On September 27th, the brethren at Thondwe bade farewell to Brethren Wellem and Putterson, who were sent to visit the brethren at Malokotela in Portugese East Africa, followed by the prayers of the brethren. Bro. Ronald wrote, 'Refreshing and rejoicing news has been received from the Church at Nkhoma, that two Churches of the Providence Industrial Mission at Deoza District had united with the African Church of Christ, on August 19th. I am wanted by the elders of Namiwawa to visit the new Churches and produce their names to the District Commissioner of their district, and arrange for some of their elders to come to Namiwawa to the Bible lessons here to build them up in the<sup>st</sup> faith of the Gospel, but my difficulty is the same as previously stated that I have no suitable means of getting to the far country.' This is a serious trouble that for want of a cycle the gospel work cannot be undertaken. As Bro. Ronald writes, our people in the work are active but this difficulty of consolidating and building up the work is hampered and hindered for want of transit.

I have gratefully to acknowledge receipt of the following contributions since the Conference:—Nov. 13th, 'Bristol Brother,' 10s. Nov. 17th, 'Anonymous' Heckmond-wike, 10s.

I regret that the contributions have seriously fallen off since the September Conference, and the Nyasaland brethren are suffering in consequence. I have five-pence-halfpenny in hand to-day, December 2nd, and have already sent more than a month's wages short of the requirements.

W. M. KEMPSTER.

## News.

Yarmouth—The fisher brethren from Scotland have returned home after their annual sojourn during the herring season.

On six Lord's Days, they met for worship and the preaching of the Gospel. Speakers from Birmingham and the Leicester District visited them on five of these days. Each week, 'the Table' was surrounded by thirty or forty, while the attendance in the evenings reach eighty, of whom half would be non-members. A very marked feature being that at no meeting would there be more than a dozen females. The atmosphere of all the gatherings was splendid. The singing magnificent, rendered by the grandest of all instruments of praise—the human voice. It may be of interest to note that the average age of three of the visiting speakers was over eighty. At the same time, the services of younger brethren would be appreciated by these fisher-folk, who have well been spoken of as 'a fine set of men.'

G. C. C.

Birmingham (Summer Lane) Bro. J. Allen Hudson, of U.S.A., was labouring with us during November and we were very much helped and encouraged by his presence and work. He spoke morning and evening on Lord's days, addressed the united Bible classes each afternoon, and spoke at our weeknight services. Our brother has a remarkable knowledge and a clear understanding of the Word of God, and we are glad to have had his help, and were delighted to make the acquaintance of one of whom we had heard such good reports. As a result of his consecrated efforts, the Church was built up and encouraged to stand firm for the Truth as it is in Jesus. Our farewell meeting, on Thursday evening, 2nd December, was made also a welcome gathering to Bro. Crosthwaite who, following Bro. Hudson, is serving us during December. We are happy to report that on Lord's Day evening, 28th November, Mary Jones made the good confession at the close of the meeting. She was baptised on Lord's Day, 5th December, and at that service, Miss V. Mary Horton confessed her faith in Jesus as Lord, and she was immersed on Tuesday night, 7th December—both were received into the fellowship of the Church, on Lord's Day, 12th December. We are much encouraged and pray for further blessings as a result of our Bro. Crosthwaite's conscientious labours now (being exerted among us and continuing (D. V O till the end of the year.

FRED Q. DAY.

East Klrkby, Beulah **Road**—In spite of real difficulties and the time being inopportune for a special effort, November, 1937, will go down in the history of this Church as a season of great blessing and spiritual uplift. During this period the Word has been put forth with such characteristic zeal, power, and faithfulness by Bro. Crosthwaite that it could not be gainsaid. As a result, the Church has been consolidated in the Faith, and strengthened in those things most surely believed amongst us. Others, we feel, have so heard the truth as it is in Jesus, that they will never be able to forget it.

The mission commenced on Saturday, Nov. 6th, with a reception tea and meeting, when Bro. Crosthwaite spoke on 'Hindrances to the progress of Churches and individual Christians.' This gathering afforded a good opportunity for Bro. and Sister Crosthwaite to renew old acquaintances, and for an exchange of views with brethren from other Churches who came to this and other meetings in good numbers. Truly many were the happy memories of past services, when stirring times were experienced in defence of the Gospel.

So successful was this gathering that (by request) a further meeting of like character was convened for Saturday, the 27th, at only a few days notice, with almost equal results, the place being filled on both occasions. This time, Bro. Crosthwaite spoke of the position and plea of the Churches of Christ, and showed that they included many things that sectarian bodies stand for. A very helpful discussion followed.

Besides the meetings on Lord's Days, when, in the morning, the Church was greatly edified, and in the evening, to full houses, the old-time Gospel proclaimed, a series of talks were given each Tuesday and Thursday on 'The work of the Holy Spirit,' and 'The Tabernacle.' The meetings were well attended, and much interest aroused. Also Bro. Crosthwaite spoke at the Young People's Meeting each week giving help and instruction which will better fit our young brethren for service for the Master.

Many who listened to his masterly exposition of the Scriptures, cannot but consider their position in the sight of God and while we cannot report additions to our number, yet we confidentially look forward to a harvest being reaped in the near future. Our Brother and Sister, who have endeared themselves to all our hearts by their labour

of love for the Master, moved on to their next sphere of labour with the united wish and prayer that the Lord's blessing may go with them and give our Brother souls for his hire.

W. B. JEPSON.

Aberaman, **Commerce Place**—Secretary Bro. L. C. Webb, 18 Cwmaman Road, Godreaman, Aberdare, South Wales.

**Commerce Place, Aberaman.**—We are glad to report that on November 27th and 28th, we held an Old Paths Conference along with our third Anniversary. This is the first Old Paths Conference held in Wales, and we are pleased to say it proved a great success.

We are very grateful to the Old Paths Committee for the help received from them, also for granting us the services of Bren. J. A. Hudson, U.S.A. and G. Hudson, of Birmingham.

On Saturday afternoon, we had an excellent meeting, the chairman being Bro. H. Williams, of Griffithstown, Bro. G. Hudson gave an address on 'Why I belong to the Old Paths.' This message gave us a greater determination to carry on the work we have so much at heart.

After the meeting\*, the Sisters prepared tea at which ninety were present. Many more gathered for the evening meeting, at which Bro. A. Daniell, of Bristol, presided. The speaker was Bro. J. A. Hudson, U.S.A. His text was 1 Peter iv. 11. He exhorted the brethren to speak where the Bible speaks, and be silent where the Bible is silent.

The Churches represented were Bristol, Newport, Cefn Hengoed, Griffithstown, Treharris, Abercwmboi, and Forge View.

On the Lord's Day, we had a spiritual uplift, both at the Breaking of Bread and in the evening. Bro. J. A. Hudson spoke at both these services. In the evening, there was a large gathering, the meeting house being full. Bro. G. Hudson presided, and Bro. J. A. Hudson delivered an inspiring message. It was a real pleasure to listen to him unfolding the Word of Truth.' We believe that if brethren like these could remain in Wales for a longer period, much good would be done.

L. C. WEBB.

Scholes, **Wigan**.—Change of Sunday School Secretary: Bro. Carlton Melling, 10 Wynard Avenue, Wigan,

# THE SCRIPTURE STANDARD

The SCRIPTURE STANDARD will be published (D.V.) monthly.

Prices) Single copy, 2s. 6d., two copies, 4s. 6d., three copies, 7s. per year, post free-

All matter for insertion must be sent before the 10th of the month (News items, the 15th) to the Editor:

W. CROTHWATTE,  
7 Maclean Terrace, Blackridge, West Lothian.

All orders and payments to the Treasurer:

A. L. FRITH,  
10 Poulton Street, Fleetwood, Lancashire.

EVANGELIST FUND. Contributions to R. McDONALD, 180 Staincliffe Road, Dewsbury, Yorks.

NYASALAND MISSION. Contributions to W. M. KEMPSTER, 36 Kingsley Road, Bedford.

## 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 that '*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.** —

|||||

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