

# *The* **SCRIPTURE STANDARD**

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

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## **THE FUNERAL SERVICE OF BRO. WALTER CROSTHWAITE**

May 17th, 1961.

**"O JOYFUL DAY! O glorious hour!  
When Christ, by His almighty power,  
Arose and left the grave:  
Now let our songs His triumph tell,  
Who broke the chains of death and hell,  
And ever lives to save."**

**THIS** hymn (No. 72 in the Church of Christ Hymn Book) was sung in the crowded cemetery chapel, and by those who could not get in, with a fervour such as one rarely hears. Our brother would have said "Amen" to every word of it.

### **SUBSTANCE OF THE ADDRESS**

given by

**BRO. A. L. FRITH**

Bro. Frith said:

We are gathered here, beloved brethren, to pay tribute to a great Christian, a great man. For years he had said that, at his passing, I was to conduct the service. If ever I needed the grace of God, it is now. During the past year, a beloved sister and brother died, and it was a great strain to do then as I am doing now. This task is greater.

Forty-two years ago last March, I went to Leicester where our brother was living. I had been disturbed over the war question, and was not happy as a Methodist, and went to talk over the position. Next day—the Lord's Day—I resigned as a Methodist, and ceased to be a local preacher. On May 1st that year I was immersed by our brother at Nuncargate, Notts. Thus our long association began.

Bro. Crosthwaite was a remarkable man, not a product of the age in which he was born and lived. He had only an elementary education, consisting of the "three R's," then to work, learning the trade of painter and

decorator. He was baptised at Lindale, near Ulverston, on March 1st, 1891, and began to preach almost at once. He was placed on the Furness District Plan in 1892, and took up the correspondence classes under Bro. Lancelot Oliver, of Birmingham, who greatly encouraged him. Leaving his trade, he took up full-time work as evangelist in Yorkshire—at Morley, I believe—on January 1st, 1901. He had overcome difficulties, and won through to do this great work.

He was a student and exponent of the word. Here he excelled; having a wonderful knowledge of the Bible. He and his wife worked their way through it, chapter by chapter, and verse by verse. He had a wonderful facility for quotation. When the *Scripture Standard* came into being, Bro. John Scouller wrote to me, "Bro. Crosthwaite should be editor. He seems to have remembered everything he ever read." He was a man of the Book, cover to cover.

As a preacher, he was faithful, fearless, and forthright; yet he was sensitive, and had deep feelings. He was opposed to all war, and in 1914-18 was a leading figure in standing against it. He expected to be arrested, but never was.

I remember him saying, in an impassioned address, "The popular preacher is one who says what the people want to hear." He greatly helped and inspired me in those difficult years. He was a loyal friend and encourager, especially if the tide was running against one. I speak from experience.

No man was more humble or self-effacing; he never pushed himself, but would push others. His saving grace was his keen sense of humour. His tales were endless—he seemed to have something for every situation. In some quarters—religious—he was feared, and was looked upon as a disturber of the peace. This was because of his deep convictions, loyalty to truth as he saw it, and a desire to be faithful. In this connection, it should be remembered that "gentle Jesus" does not sum up the character of our Lord; people should read Matthew chapter 23, and note how severe Jesus was upon the religious leaders of his day.

He was not mercenary: he never strove after money, or worldly goods. In fact he was never paid enough, or what he was worth by the churches. In Scotland, where he laboured twenty years, he could not be persuaded to accept more. It is strange, brethren, how we leave tributes so often until after death, instead of paying them during life. How different life would be if we did. As I think of him, his work, zeal, faith, uphill tasks, disappointments, yearnings, it seems to me the words of Anne R. Cousins are appropriate:

"I've wrestled on toward heaven,  
'Gainst storm, and wind, and tide;  
Now, like a weary traveller  
That leaneth on his guide—  
Amid the shades of evening,  
While sinks life's lingering sand—  
I hail the glory dawning  
In Immanuel's land."

What can we do to honour his memory? The answer is: renew our efforts, and re-consecrate ourselves in the greatest of all causes.

#### THANKS

**THE** widow of our late Bro. Crosthwaite, Sister M. Crosthwaite, asks that her warmest thanks and appreciation be extended to all who have written or spoken their sympathy, to those who attended his laying to rest and to the brethren who helped and encouraged her in so many ways. It will be understood that she finds it impossible to acknowledge all these tokens of love individually, but her thanks are none the less real and sincere.

## WALTER CROTHWAITE

A VALIANT soul has gone to his reward;  
No more we'll see his face or hear his word.  
And yet his memory long shall linger on,  
The battles he has fought, the victories won.

'Twas for the Christ and for His truth he stood,  
Opposing error with the Word of God.  
Urgent the call to join him in the fight,  
To subdue evil and enthrone the right.

With willing heart and hand he joined the fray  
To scatter all God's foes, and win the day,  
For Christ the Lord, his Saviour and his King,  
And through the earth His praise and glory ring.

O loyal soul! your years have been well spent;  
Now you may rest, your labour o'er, content  
That others you have called will carry on  
The work you have so wonderfully done.

Young men you taught have lived to bless the day  
You came along to help them find God's way.  
They will remember, and they too will strive  
The News to tell, the truth to keep alive.

Good-night, dear friend, 'tis only close of day:  
The Saviour comes to open up the way  
To heaven's fair morning, where we hope to meet  
For evermore, to share communion sweet.

—TOM KEMP.

### FROM BRO. J. HOLMES (GOOLE)

I WOULD be about twenty years of age when Walter Crosthwaite and I became acquaintel. He would be 27. Since those early days we have shared many joys and sorrows. With what pleasure I now look back to our experiences as fellow-workers in the Master's cause! How often we have together occupied the platform in meetings of churches of Christ I cannot say. However, I treasure the memories of those days, when I have sat enthralled and inspired under the teaching of this servant of God and valiant soldier of Jesus Christ.

There have been certain outstanding occasions when he and I have shared together the triumphs of the gospel, in witnessing the immersion into Christ of those who have yielded to the Saviour's claims, One occasion in which I had some share was the immersion of thirteen of my own scholars. Although, as their teacher, they would say I played some part, they would also agree that Bro. Crosthwaite had much to do with their ultimate surrender.

From the first days we have maintained a brotherly correspondence, and I would place on record my deep gratitude for help received from his letters. As recently as early January of this year, he sent me greetings, and I pass on to my Brethren the wording of the card I had from him:

"CHRIST"

"His Love attend thee,  
His Strength defend thee,  
His Peace commend thee,  
His Spirit send thee."

I only wish I could transmit to the readers of the *Scripture Standard* the blessing I myself received in my isolation. I fully agree with the statement of a brother who wrote to me, "A great man has fallen, the last of the line, nearly." May those who are left take encouragement from his noble example.

Our brother has inherited a rich reward, for his faithfulness to God and his constant loyalty to His word, which on occasion cost him great sacrifice. He would, I know, tell us not to mourn his passing, but to rejoice in the coming victory and glory of his Lord and King.

I close with words of a hymn so true of his career:

"We bless Thee for his every step in faithful following Thee,  
And for his good fight fought so well and crowned with victory.  
"We bless Thee that his humble love hath met with such regard,  
We bless Thee for his blessedness, and for his rich reward."

I rejoice to pay tribute to a brother and friend, beloved, with the prayer that those who remain may share his triumph and reward.

To his companion wife and to his family, and to the assembly at Ulverston, I extend my deep sympathy.

## FROM CHURCHES IN THE SLAMANNAN DISTRICT

AS we listened to Bro. Crosthwaite on the 2nd February this year, in the meeting-place of the Church at Motherwell, speak on "The History of the Church of Jesus Christ," we marvelled at his strength of voice and accuracy of memory; little did we think we were hearing him for the last time. The call to his hearers to be steadfast in the faith, and ready for the coming of the Lord was still fresh in our memories when the phone bell rang, and we learned he had passed peacefully to his rest. The news came as a shock, he having endeared himself to many of our hearts; but for this great man of God, it was far better.

For 21 years he had worked with the churches in the District beginning June 1924 until the middle of 1945. During that time he never spared himself, but worked hard, preaching the gospel, confirming the saints, and defending the faith. He was always ready to defend the truth he preached, and never failed to take up the gauntlet when it was thrown to him. Having a clear voice, when the opportunity presented itself, he preached the gospel in the open-air, and it has been known for converts who have come to the Lord in recent days to say that they had first become interested when they heard the gospel preached by Bro. Crosthwaite many years before.

Looking to the future work of the churches in the district, he did sterling work in Mutual Improvement Classes held at Armadale and Bathgate. Many of the brethren in the District are thankful for the help he gave them, as they sought to fit themselves to serve the Lord more acceptably. When advice was asked he never failed to give it. His true greatness was shown in his humility.

The best tribute we can pay our brother for his service with us for fully two decades, is to remain faithful to the Lord. His desire in the life he lived is expressed in the words of J. McCaleb:—

O that I my life may give, showing others how to live!  
That when I the trail have gone, others may be coming on.  
And let not one, because of me, the path of glory fail to see,  
Be led astray, and fail to reach that path of bliss of which we teach.  
But may the path on which I've trod, sure be the one that leads to God;  
That all who will may reach the goal, straight on to God—home of the soul.

—HUGH S. DAVIDSON.

## FROM BRO. J. E. BREAKELL

WE were very grieved to hear of the passing of our dear brother for we had looked forward to meeting him again at Hindley during Whit weekend. I knew him for nearly 30 years, and served with him as elder at Ulverston. We have lost a friend and a leader. Many brethren in the Churches will remember him for his kindly smile, his witty remarks, but mainly for his loving character.

He came into the church through the leading of his father, who contended with a minister who had sprinkled a baby that he could not find anything in Scripture to support what he had done. This kind of contending for the truth was a factor in our departed brother.

On one occasion, at Ulverston, I arrived a little later than usual, but there was Bro. Walter, who had been there half-an-hour, with the doors open and about 70

hymn books ready to give out. I asked why. He said, "Have faith, brother." This was a lesson I shall not easily forget.

Now he has gone to his well-earned rest. We shall mourn, but not without hope, because we can say with Paul, "We know whom we have believed, and are persuaded that he will keep that which we know have deposited with him against that day."

Our sympathy is extended to Sister Crosthwaite and family.

## FROM THE EDITOR OF 'SCRIPTURE STANDARD'

"KNOW ye not that there is a prince and a great man fallen in Israel this day?" (2 Sam. 3:38). This was the passage of scripture that came immediately to my mind when I heard of the death of Bro. Crosthwaite. Strangely enough, it was at Morley that I heard the news, where Bro. Crosthwaite began his work as full-time evangelist.

I feel it incumbent upon me, as Bro. Crosthwaite's successor in editing the *S.S.*, to write my appreciation and impressions of our brother.

### His Stand for the Truth of God

I first met him in 1937 at Albert Street, Wigan. I had heard much of him before that time, chiefly criticisms and misjudgments from those who loved him not. I have concluded since that this dislike was based upon fear of one who stood firmly on the authority of the Scriptures and whose motto could be said to be "If God is for us, who can stand against us?" The doubtful practices introduced into the Co-operation Churches of Christ and the unsound attitude to the Bible disseminated through the influence of Overdale College were the true causes of this feeling of fear towards Bro. Crosthwaite and of the unfair criticisms made of him. I confess that, through hearsay, I had the same feelings towards him until I met him.

From my first meeting these feelings were at once dispelled. Instead of the critical, cross-grained individual I had conjured up in my imagination, I found a happy, sympathetic Christian, approachable by all. A little later I heard Bro. Crosthwaite preach during a mission at Argyle Street, Hindley, and was impressed by the simplicity and forthrightness of the messages. Here was no straining after effect, no milk-and-water smooth speech, no attempt at polished discourse, but a clear presentation of the Christ of the gospel, in the words of the gospel. Not the man, but the message.

From that time Bro. Crosthwaite became a true friend and help to me, as he has been to many. I wrote or consulted him upon many of my problems and in many of my needs. I found him ever ready to give that advice and guidance, especially from the word of God. I do not think I ever called on him in vain. He was delighted to render this service to brethren and churches. He was able thus to help because of his deep and accurate knowledge of the history of churches of Christ and his constant study of God's word. The knowledge he had acquired by both personal experience and wide reading he laid at the disposal of any who desired it.

### Training and Teaching

Many are the brethren still with us who can testify to his teaching and training abilities, and to his kindly encouragement, and, where necessary, helpful criticism in their studies and work in the Lord's vineyard. Some of these brethren have taught others also, as did Timothy the things he had learned of Paul. And so the work of Bro. Crosthwaite is still bearing and will yet bear fruit to the glory of God.

### Editorship of the *Scripture Standard*

Bro. Barker in this issue writes of the early days of Bro. Crosthwaite's editorship of this magazine. I was a subscriber from the inception of the *S.S.* Bro. Crosthwaite encouraged me in any attempts I made to write for the paper. Always these contributions, as with correspondence, were acknowledged immediately—one

of the many points in which I, as present editor, fall short of Bro. Crosthwaite's standard. When in 1955 I took over (temporarily!) the editorship on Bro. Crosthwaite's resignation, I confessed myself unworthy to follow so thorough and diligent a predecessor. These shortcomings I still realise.

#### "A Good Soldier of Christ Jesus"

Perhaps the best expressions that could be applied to him are drawn from the military sphere (in its spiritual sense). He "endured hardness, as a good soldier of Christ Jesus." He used the spiritual weapons of warfare, with their divine power to destroy strongholds of sin. He was equipped with "the whole armour of God." Such passages as "Stand fast in the faith, quit you like men, be strong" found living meaning in him.

He was a joyous Christian. True, he had many things to cause him sorrow. He was deeply concerned over the growing unfaithfulness in the Restoration Movement towards God and His word. But he had that deep peace and joy which come from assurance in doing the will of God. And his sense of humour was a real blessing to him and to others. He could be happy many times when his heart was heavy. He could have said, with Byron, "And if I laugh at any mortal thing, 'tis that I may not weep," though without the poet's cynicism.

Bro. Crosthwaite's steadfastness was the outcome of his absolute conviction that He was engaged in the cause of Christ, and that that cause will finally triumph. If I may so put it, he became and remained a Christian the hard way, a Christian by persuasion of both heart and head. For his stand for God's truth he suffered much, and forfeited much in the way of worldly gain. But he never regretted what he had given up for the name of Christ, for he had gained much more. He often said, in speech and writing, that he would do the same again, with added zeal and conviction.

#### "Crowned with Victory"

It is natural that we should grieve over the loss to us of such a warrior of the Lord, for

"The God of mercy understands  
The flowing tear, the heaving sigh,  
When honoured parents fall around,  
When friends beloved and kindred die."

But it is not fitting that we should mourn at the passing of a life which did so much good, brought so much joy and was so faithful to God. He has entered into his rest and will receive the commendation from Christ Himself: "Well done, good and faithful servant: thou hast been faithful; enter into the joy of thy Lord." Rather we shall thank God for such a life given to His church.

"We bless Thee for his every step in faithful following Thee,  
And for his good fight fought so well, now crowned with victory."

Bro. Crosthwaite was a great lover of John Bunyan and his *Pilgrim's Progress*. I once heard him exclaim, "What a genius Bunyan had in giving names to different types of men!" We can, therefore, fittingly close this appreciation with Bunyan's account of Mr. Valiant-for-the-Truth's crossing of the river of death into the glorious land of light and life:

"Then, said he, I am going to my Father's; and though with great difficulty I am got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me that I have fought His battles who now will be my rewarder.

"When the day that he must go hence was come, many accompanied him to the river-side, into which as he went he said, 'Death, where is thy sting?' And as he went down deeper he said, 'Grave, where is thy victory?'

"So he passed over, and all the trumpets sounded for him on the other side."

## FROM WALTER BARKER

THE following reminiscences were dictated by Bro. Walter Barker while lying on his back in the Derbyshire Royal Infirmary awaiting an eye operation.

### Earliest connections

The first step towards intimacy between Walter Crosthwaite and myself was perhaps made while walking from Langley Mill station to Heanor one Lord's Day morning, on our way to the meeting-house. Bro. Crosthwaite had left Leicester that morning to be our speaker at Heanor for the day. After a few passing remarks and some general conversation, I said to him, "The buying and selling of leather is not the kind of job a man like you ought to be doing." With a grin, he agreed. In what year this was I cannot tell.

It was after leaving Yorkshire, where, I believe, he began his work as an evangelist, that Bro. Crosthwaite came into the Midlands. From Leicester he worked with the churches—those which cared to have him—serving under the Evangelistic Committee. After doing this for some years, still living in Leicester, he resigned from the service of the District Committee and went into business with other brethren, to sell leather.

Ultimately, he had a call, which was accepted, from the Slamannan district churches in Scotland, and he served there for many years.

### The Co-operation and War

The years 1914-18 were almost fatal to this nation and to the Co-operation of Churches of Christ in Great Britain and Ireland. The war fever of those years developed great bitterness among the churches and some strange things happened in consequence. In 1916, at the Annual Conference held in Leicester, those supporting the war and those opposed to it gathered in strength on the afternoon when the all-important decision was taken. The margin of votes cast was a very narrow one between the two sides, but the elation of the war-minded on the platform at their victory had to be seen to be believed. One excited member showed his joy by dancing around in an astonishing way. Incidentally, this "leader" among the churches not very long afterwards left the Co-operation, taking the community associated with him into the ranks of the Baptists.

At this same conference, strong efforts were made to ensure the introduction into the Co-operation of some of the "Christian Association" churches of America. Bro. R. K. Francis, speaking in opposition to this, made the remark, "If you put a bad apple into a barrel of sound ones, the good apples will not make the bad apples good, but the bad one, if left, will turn the whole barrel rotten," an apt prophecy of what happened as far as churches of Christ were concerned. There was certainly a sudden increase of membership by these new entrants, but they speedily fell away, and the effect of the almost complete surrender of principles which had previously marked the Churches of Christ, was disastrous indeed.

In these two great discussions—war and the incoming of the American element—there were three protagonists, all evangelists: T. E. Entwistle, chiefly on the war issue; R. K. Francis, equally firm against war as against the amalgamation; and W. Crosthwaite who, while against the two issues, became eventually an apostle of dissolution, urging on brethren and churches of like mind to separate themselves to follow the "old paths."

Coming back to 1914 and earlier, there had been established in Scotland a little magazine which had been preaching the doctrine of separation for some years. With this magazine were associated Ivie Campbell, John Scouller, a Bro. J. H. Odd and others whose names have passed from my memory. When the first great war broke out this magazine took the pacifist side and drew increased circulation thereby. The official paper of the churches had gone over to the war, and this was the only voice we had amongst us to plead for peace and the purity of doctrine and teaching according to the old paths. This paper thus became the precursor of the *Scripture Standard*.

## Editorship of the S.S.

Ivie Campbell fell ill, and Bro. Kempster became editor and published the magazine for a few years. Then, his circumstances becoming straitened, he was obliged to relinquish responsibility. This decision caused some concern amongst brethren. Bro. Entwistle, writing at the time, mentioned that in all probability a new magazine would be started in a month or two's time. I immediately wrote to him that in that case, in my opinion, it should be done quickly. We had in our office a list of names of agents for the *Bible Advocate*—as the defunct magazine had been called—and I suggested that if a new magazine was to be started it should be done at once, using our list of agents, and suggesting that no doubt Bro. Kempster would hand over the list he had.

The idea seem to catch on and immediate steps were taken to see what could be done. A meeting took place, in Scotland, I believe, and the *Scripture Standard* came into being with scarcely the loss of a month's publication between the two. Bro. Crosthwaite was named as editor and I continued as printer.

Between Bro. Crosthwaite and myself there was almost complete agreement. We were both believers in the inspiration and authority of the Scriptures, both against the new element in the Co-operation, both against war, agreed in our ideas as to the conducting of the magazine, believing in the free intercourse of opinion within the limits of the magazine's purpose, and the right of everyone to have his say, and the refutation of error.

It was not until later in our association that we were on opposing sides in controversy, a controversy which began as a continuation of words Bro. Crosthwaite wrote himself. He had been answering some correspondence in the S.S. and finished off with, "If that is so, what becomes of the resurrection of the body?" This was the one rift between us, within its pages after several years of complete harmony.

When Bro. Crosthwaite was asked to become editor of the S.S. he expressed himself as doubtful of his qualifications and Bro. Scouller answered him, "You'll be all right; Bro. Barker will help you out of trouble." This information came to me from Bro. Crosthwaite himself, in a letter, but I thought I sensed some astonishment behind his words that he should come to such a one as I to help him in his difficulties. While Bro. Crosthwaite had his training and his intellectual attainments, I also had training as a printer and some knowledge of the traditions of the press. I thought I knew what John Scouller had in mind.

Ivie Campbell was a very kind-hearted brother, but he had the forthrightness of speech which came from his being a Scotsman. My training had taught me that you may openly question a man's belief, his actions, his ideas, but you may not question his motives. This Bro. Campbell was rather inclined to do and I would sometimes point it out to him. Without demur, he would alter the wording and thank me.

On this head, my association with Bro. Crosthwaite was not so happy. He once sent me an article for insertion in the S.S., by a writer—who shall be nameless—in which it was stated that Dr. Johnson had written in one of his books that two young men, both unbelievers, set out to show the falsity of the Christian religion, one, Gilbert West, taking the story of the resurrection of Jesus Christ, and the other, Alfred Lyttleton, the conversion of Saul (Paul). In the process of their studies they became convinced of the authenticity of the two stories and became Christian converts. On reading this, I was convinced this tale from Dr. Johnson was not true.

As it chanced, some weeks before this copy came to me, I, at Heanor, had heard a preaching brother tell the same tale. Being assured then in my mind that he was wrong, I did as my practice was, and is, when anything contrary to my belief comes to my notice: having the two books mentioned, I looked them up to see if these things were as was said. Anyone reading the forewords of the two books will see that far from being unbelievers, West and Lyttleton wrote as Christians, and said so. Remembering this, I sent the article back to Bro. Crosthwaite for him to read again, so that he should see what it was to which I objected (a correct thing to do), drawing attention to the essential remarks in the forewords by writing them out for him to read. Instead of thanking me, Bro. Crosthwaite told me in no uncertain terms that as editor he was the one to say



what should go into the magazine—it was not for me to tell him. This I considered so wrong that I wrote him again, but he insisted that the article was to be printed, and printed it was. I wrote the Librarian of the Bodleian Library in Oxford asking him if he would look up for me if Gilbert West was ever an atheist and if Alfred Lyttleton was a disbeliever when he wrote the book referred to. Further, did Dr. Johnson ever write the words attributed to him? In due course the answer came that West was a Christian, came of a Christian family, and there was no evidence that he had ever been anything else but a Christian. He was Rector of a parish at the time he wrote the book. His sister was also a Christian and married to Lyttleton, the Librarian saying that it was doubtless her influence which turned Lyttleton from atheism. He had been caught up in the spirit of the time—Tom Paine and the French Revolution—but had long been a Christian when his book was written. As for Dr. Johnson, the Librarian said, he had looked up some of his books but had found no clue that he had written anything of the kind attributed to him. That was enough to satisfy me that I had done right to protest against the article being printed.

Having written the above, which in honest truth I have felt bound to do, I may add that I consider it as one of those errors of judgment liable to be made by anyone.

My view that this kind of propaganda was inadvisable was proved from a perhaps strange quarter. The British War Intelligence published a statement during the war that experience proved that untruthful statements published in foreign states always defeated themselves and did great harm. They tested every statement handed to them and on no account used anything about which there was any doubt of its accuracy. My contention is that Christian apologetics should always be scrupulously correct.

Despite the rift in our relations above referred to, which unfortunately was never closed, Bro. Crosthwaite was extremely kind in his care for us as printers of the magazine. Copy was always ready on time. He trusted us to do our best for the magazine, reprimanding for errors, when necessary, which slip through. He was especially good at holiday times to see that copy was well in advance of date.

#### The title, *Scripture Standard*

An interesting point: when we first printed the Scottish paper it was known as *The Interpreter*. For some reason or other that title was objected to and it was renamed *The Apostolic Messenger*. At this time, the official organ of the Co-operation churches was the *Bible Advocate*. This title was too circumscribed for the wider outlook now obtaining in those churches, and the name was changed to *The Christian Advocate*, with William Robinson as editor, a forsaking of the Divine authority, the Bible, for the human, the Christian. When this change was made, Bro. Kempster thought this was his opportunity. He threw overboard the *Apostolic Messenger* and adopted *The Bible Advocate* as the name of his magazine, and was well pleased to do so. I think the same may well be said of those who chose the title of the *Scripture Standard*. Twenty-odd years have passed and it still retains that title. So far as I know no-one has ever called it in question. When it was first printed on a letter heading certain words were added to the title to indicate its purpose and—in a meddlesome moment, characteristic of the writer—I changed the words actually sent to me and substituted the following: "The exaltation of God's Word as the only standard for Christian belief and practice." Those words also have stood the test of time.

W. BARKER.

[It ought to be stated that the above is as remembered, and some of the remarks may not be accurately stated. No testing of times and dates has been possible but what is written is believed to be essentially true.]

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#### SPECIAL NOTICE

As enquiries are being made about extra copies of this issue of *Scripture Standard*,

it has been decided to print a limited few more than usual. These may be had at 8d. each per copy post free, from Bro. Paul Jones, 41 Pendragon Road, Birmingham 22b.

# SCRIPTURE READINGS

## SCRIPTURE READINGS (JULY)

2—Daniel 12.	Philippians 4:8-23.
9—Hosea 5:15-7:10.	Colossians 1:1-23.
16— „ 11.	„ 1:24-2:7.
23— „ 13:4-14:9.	„ 2:8-23.
30— Joel 2:13-32.	„ 3:1-17.

### Paul's care for the church at Philippi

Writing to the church at Corinth, Paul gives us a picture of his innermost thought: "Besides those things which are without there is that which cometh upon me daily, the care of all the churches" (2 Cor. 11:28, A.V.). This is rendered in the new translation "the responsibility which weighs on me every day, my anxious concern for all our congregations." Among these was that at Philippi, which also afforded him so much joy. No doubt as his thoughts passed over so many assemblies and individuals with whom he had worked, joy and sorrow mingled. The burden of his heart would always be the well-being and growth of the faithful, and deep grief for others. Moreover, "if anyone is weak, do I not share his weakness? If anyone is made to stumble, does not my heart blaze with indignation?"—so he writes.

All the letters in the New Testament were certainly written to encourage Christians to live better lives. They embody doctrine absolutely essential to our well-being, which is dependent upon our conception of, and obedience to, God Himself. While the apostle was rejoicing for the wonderful results of the gospel upon the Philippians who had accepted it, he recognised that they had faults and were in constant danger of falling back, or failing to make the progress in Christian thought and behaviour, without which his work for them would prove to have been in vain. Thus he speaks of the glorying to which he looks forward, as conditional upon their continuance in proclaiming and holding fast the truth (2:16).

He feels also an urgent desire to be with them again so as to help in this great work of spiritual development. His prayer as he thinks of them is for increasing intensity of love side by side with knowledge and wisdom. Love without these is not the genuine article.

It can be mere sentimentality or even inexcusable weakness. They must therefore develop ability to discern and approve the highest and most excellent things, purifying their lives from every base thought and motive. The noblest and greatest effort of every disciple is surely this (1:9-11 and 4:8).

The emphasis upon unity and working together indicate that this was a weak point at Philippi, and the direct mention of two sisters in the same way confirms the thought (4:2). In those first few verses too, of chapter 2, Paul seems to bring together in concentrated form all the incentives to unified effort, crowning them with the peerless example of humiliation given by our Saviour Himself, and resulting in His exaltation by His Father to the highest place.

The presence of the apostle himself was to be greatly desired if it were not indeed essential to the spiritual growth of that church. The members must "stand firm" (1:27); they must work heartily together; they must not fear the adversaries (1:28). Doubtless some were not co-operative, and this occasioned the anxiety for an early visit, and the plan to send Timothy as soon as Paul's trial was over. Then also Epaphroditus took the letter, and would himself be a blessing and encouragement. These two Paul could trust as being unselfish and single-hearted in their service to the church. Alas, that he had to say that others looked after their own interests first (2:19-30).

There was another menace to the church in the possible coming of Judaizing teachers, seeking to bring the Gentile converts into bondage to the law of Moses by insisting on some of the observances of it. Strong words bring the apostle's warning of this, and it seems unlikely that in a well-organised church with a strong body of overseers and servants, and with such deep love and respect for the apostle Paul, the Judaizers would have any success. Warnings against false teachings are always in place, however, as the New Testament writings certainly prove.

Christians being in the flesh are constantly liable to lower their standards of life in conformity with the world around, sometimes to obtain its favour. They are never justified in doing so, for "friendship with the world is enmity against God." Thus in Philippi we see

a church as near perhaps to the ideal as we know, but it has to be exhorted in the warmest terms and by appeal to strongest motives to be united, to develop the Christian character, to beware of false doctrine and to stand fast in the Lord. We all need this letter, and we always will while here below.

R. B. SCOTT.

THANKS

Bro. and Sister Leonard Morgan would like to express through the pages of the *Scripture Standard*, their sincere thanks to the brethren for the kindness shown to them during the past weeks. They are deeply grateful for all the letters, cards, flowers, etc., which have been a source of help and comfort, and are pleased to say that Sister Morgan is now much improved in health.

A forgiving spirit opens the way for better things to come to us. It frequently opens the way for the perfect administration of whatever good we seek. It enables us to understand people and things in a much clearer and more satisfactory way.

NEWS FROM THE CHURCHES

**Hindley.**—Another Bible School, from May 20th to 23rd, has come and gone —one to be remembered for a long time, because of its connection with deep sorrow and lasting joy.

We were to have had the services of Bro. Crosthwaite for a four-nights' mission, but it was not to be, for our beloved brother fell asleep in Jesus.

We mourn his loss greatly, for much was accomplished with his help in Hindley. We shall long remember the missions of 1938-39, when many souls were added to the Lord's Kingdom.

Brethren A. E. Winstanley and D. Dougall stepped into the breach and it is with joy that we record the adding of a precious soul, Alan Gutteridge, a young man from Kirkby-in-Ashfield who confessed Jesus as Saviour and was baptised on May 22nd. May he loyally serve God and the church.

Much food for thought was produced from the other sessions of the school, and we are certain much good was done by our coming together.

Our thanks are due to everyone who took an active part in the programme, and to all who came from near and far to support the meetings, holding up the preachers' hands, and at the same time adding to their own knowledge a clearer understanding of God's will and word.

May we all be better equipped and enabled to pursue our task of doing God's will and enlarging His Kingdom. To Him be all praise and glory.

TOM KEMP.

**Reading.**—We rejoice to report the first decision for the Master here. On Lord's Day, May 14th, 1961, Rosabelle Payne, daughter of Sis. Payne and granddaughter of Bro. and Sis. Cummins, was immersed at Kentish Town. May the Lord Jesus bless and keep our young sister faithful until the end.

GLYN JACKSON.

OBITUARY

**Eastwood.**—On Saturday, May 20th, we laid to rest Sister Higton. She was the widow of our later Bro. John Higton, who was well known in the Midlands for his singing and precenting abilities. She had reached the good age of 85, but unfortunately for many years was prevented from attending the Lord's table owing to illness. During her later years I visited her at the home of her daughter at Nottingham and Solihull. She had a charming disposition and maintained a lively hope in her risen Lord. She was the daughter of our late Bro. Cook, who was a founder-member of the church at Underwood. Our sorrow goes out to her family in their bereavement. The writer officiated at the funeral.

J. E. BREAKELL.

**Hindley.**—It is with deep sorrow that we record the passing of Sister Nolan. She suffered long, having had both her legs amputated. Yet she was always ready to come to meetings in her chair when her condition allowed. She was entirely dependent on her children, who shouldered their responsibilities with loving devotion, and they are to be commended for their patience and fortitude. To a loving, heavenly Father we commend them, knowing that He alone can give lasting comfort and joy.

T. KEMP.

## HOW READEST THOU

It is one thing to read the Bible through,  
Another thing to read, to learn, and do;  
Some read it with design to learn to read,  
But to the subject pay but little heed;  
Some read it as a duty once a week,  
But no instruction from the Bible seek;  
While others read it with but little care,  
With no regard to how they read, or  
where.

Some read it as a history, to know  
How people lived three thousands years  
ago;

Some read to bring themselves into  
repute,

By showing others how they can dispute;  
While others read because their neigh-  
bours do,

To see how long 'twill take to read it  
through,

Some read it for the wonders that are  
there,

How David killed a lion and a bear;  
While others read it with uncommon  
care,

Hoping to find some contradictions there;  
Some read as though it did not speak  
to them,

But to the people at Jerusalem.  
One reads it as a book of mysteries,  
And won't believe the very things he  
sees;

One reads with father's specs upon his  
head,

And sees the thing just as his father  
said,

Some read to prove a pre-adopted creed,  
Hence understand but little that they  
read,

For every passage in the book they bend,  
To make it suit that all-important end.  
Some people read, as I have often  
thought,

To teach the book instead of being  
taught.

And some there are who read it out of  
spite;

I fear there are but few who read it right.

## COMING EVENTS

**Hamilton Street, Blackburn** extend a hearty invitation to brethren and friends during the forthcoming week-end meetings (God willing).

Saturday and Sunday, August 19th and 20th: Bro. Tom Nisbet (Haddington). Saturday and Sunday, September 2nd and 3rd: Bro. Fred C. Day (Birmingham). Saturday and Sunday, November 11th and 12th: Bro. Tom McDonald (Dewsbury). All meetings to commence at 7.30 p.m.



## AUTUMN RALLY

**Ulverston.**—Saturday, September 9th, 1961. 2 p.m.: Addresses and discussion led by Bren. J. Dodsley (Kirkby-in-Ashfield), G. Lodge (Dewsbury), E. Makin (Hindley), with Bro. Levi Clark (Ulverston) in the chair. 4 p.m.: Tea. 5.30 p.m.: Gospel. Approach related to afternoon discussion. Speakers: Bren. R. McDonald (Dewsbury), P. Partington (Ince-in-Makerfield), with Bro. W. H. Clarke (Hindley) in the chair.



## AN INVITATION

**Cleveleys.**—May we remind brethren spending their holidays in Blackpool or the Fylde coast that we shall be pleased to welcome them to our meetings in the Co-operative Hall, Beach Road, Cleveleys.

The meeting for breaking of bread is at 10.30 a.m., and evening meetings will be held, when possible, at 6.30 p.m. If any visiting brother is prepared to serve the church please advise the secretary, Bro. Eric Winter, 77 Kelvin Road, Norbreck, Blackpool.

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