

The Scripture Standard

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

VOL. X. No. 9.

OCTOBER, 1944.

Our God-given Banner.

'THOU hast given a banner to them that fear thee, that it may be displayed because of the truth.' (Psalm lx. 4.) The object of this rally is to re-affirm our faith in, and loyalty to the plea of Churches of Christ.

For fifty-three years, in spite of many temptations, I have stood for that, and I still believe that the old is better than the new. We believe our banner to be God-given. Banners are for the battle and the breeze. In these days, it seems to be a sin to be 'a fighter.' What are we in the army of King Jesus for? 'The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds: casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.'

OURS IS THE ROYAL STANDARD

We stand for the absolute Lordship and Deity of Jesus. 'He is Lord of all.' 'God manifest in the flesh.' Can you believe that He was ignorant or made mistakes? Said He: 'The word which ye hear is not mine, but the Father's who sent me'; 'He that rejecteth me rejecteth him that sent me.' He endorsed the Old Testament Scriptures, and to label as fable what He endorsed is to question His veracity and Deity; the whole Christian system is at stake.

We are told that 'the historical method of study has come to stay.' Well, after the shaking that method has received from the spade of the excavators, and the writings of Sir W. Ramsay, Sir R. Anderson, etc., if it does remain it will be as an utterly discredited and unreliable method, and will only be held on to by those who desire to doubt certain parts of the inspired Scriptures.

THE BIBLE STANDARD

We still hold to the watchword of our pioneers: 'Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent.'

It is not as some assert a question of 'points of views,' and 'interpretation,' but 'Is the Bible alone all-sufficient as a

standard and rule of faith and practice?' That is the issue. If more is needed, how much more, and where is the stopping place? 'Learn not to go beyond what is written' is an important and essential lesson.

THE BLOOD-STAINED BANNER

We stand for Atonement made by the precious (costly) blood of Jesus. Those who deny the fall in Genesis iii., and believe that it was really a rise, and an evidence of progress, have no place for Calvary's Atonement. Take away Genesis iii. and you remove the foundation of the scheme of redemption. The gospel preached by Paul, which he declared to be the power of God unto salvation, was based on the story of man's fall in Genesis. 'By one man sin entered into the world, and death by sin.'

THE RESTORATION STANDARD

We are out to restore the Church according to the New Testament pattern. That Church was the best Church the world has ever seen. That Church was the model Church or we have no model.

Professor Beet said: 'We cannot ignore the Christianity of eighteen centuries and begin to re-erect the Church, taking the New Testament plan'; and yet strangely he added: 'I have no reliable witnesses of the teaching of Christ and His apostles except the books of the New Testament; and these I find sufficient to remove all doubt in all matters of importance.' If the New Testament is our only reliable source, and is sufficient, why not take it as our plan and guide in re-erecting (restoring) the Church of Christ? That is what our pioneers did; and what we are determined to do.

THE BANNER IS THE RALLYING PLACE

The Lord's prayer, 'that they all may be one,' will be answered when all His precious followers take 'their word,' the testimony and teaching of the Apostles of Christ, contained in the New Testament, and that only, as their basis, standard, and guide. The unity for which our Lord prayed will never be realised by becoming a 'constituent denomination' of the Free Church Federal Council; nor by occupying denominational pulpits and keeping back truth on the plea that to declare all the counsel of God would be

an 'abuse of hospitality.' 'Abuse of hospitality!' If that be a crime the Lord and His apostles were great sinners, for to religious assemblies they told the whole truth however unpalatable it might be.

Is our banner worth fighting for?
Yes, and dying for.

"Our ancestors could die for truth,
Could brave the deadly low,
And shall we let the standard fall,
And yield it to the foe?"

Where do you stand? Some claim to be neither 'Old Pathers' nor 'New Pathers,' but 'In-Betweeners.' Well, in time of war such folks are generally shot. 'Now's the day, and now's the hour.' What are you going to do about it?

[Substance of an address by the Editor at an Old Paths' Rally, at Kirkcaldy.]

Conference at Fleetwood.

A REAL SPIRITUAL TONIC.

On Saturday, September 9th, a great company, far exceeding all our expectations, gathered in Conference at Fleetwood. It was grand to meet brethren and sisters from all parts of Great Britain.

Bro. R. McDonald presided, with conspicuous ability, over the afternoon gathering. He pleaded for more emphatic activities, and hoped we would not, as at the close of the last war, miss a great opportunity.

A hearty welcome to the Conference, on behalf of the Church at Fleetwood, was given by Bro. A. L. Frith.

Letters, with greetings, were sent by Brethren J. Holmes (Goole), L. Coley (Leicester), C. Bailey (Morecambe) and G. Hassell (Leicester).

A fitting tribute to Bro. G. Cheate, who recently fell asleep in Jesus, was expressed by Bro. W. B. Jepson, the Conference rising in approval.

The Secretary read the report of the Committee, which appears in full on another page. This was adopted with enthusiasm. The treasurer of the Evangelist Fund, Bro. R. McDonald, gave the financial statement, showing a total balance in hand of £737 19s. 5d.

Bro. A. E. Winstanley (evangelist) gave an interesting report of his work, mainly in Fife. We hope to publish this report later.

Report of work in Nyasaland was given by Bro. W. Steele, the balance sheet showing a surplus of £137 2s. 5d.

Bro. Frith gave the report re "Scripture Standard," telling of increased circulation, and a balance of £206 4s. 5d. in hand.

A report of the meeting with the representatives of the Co-operation was given by Bro. Steele. Many were surprised that the apostasy from the old position and plea has gone so far, and all regretted that a verbatim report of the discussions could not be broadcasted to the whole brotherhood.

It was decided that next Conference be held (D.V.) at Kirkcaldy, Fife, on March 31st, 1945.

A hearty vote of thanks to the brethren at Fleetwood for their very fine arrangements, at such short notice, was passed. We feel that especially to Bro. and Sis. Frith our best thanks are due.

The evening meeting, which was a very large one, was ably presided over by Bro. L. Murphy, who, basing his remarks on Paul's exhortation to Timothy, 'Preach the Word,' said there is an urgent need to do this; as the Bible, the Word of God, is the best defence against all infidelity, ancient, and modern.

Earnest and eloquent addresses were given by Bro. J. B. Kendrick (Wigan) on 'The Bible, the Church, and To-day,' and by Bro. A. E. Winstanley on 'O Lord, Revive Thy Work.'

It was grand to see such a large company gathered, and to hear such singing of the songs of Zion.

EDITOR.

SECRETARY'S REPORT.

Dear Brethren,

I have great pleasure to submit a report on the work of the Committee, which has again been restricted owing to war conditions, only having, as yet, Bro. Albert Winstanley in the field.

He will present his own report shortly. All I need to say is that from accounts given he has had a very successful period of service in Fife, and after much discussion the Committee have decided to grant Rose Street, Kirkcaldy, a further three months' service, after his term at Ilkeston.

A great move forward has been decided on by the Committee. An invitation has been given to Bro. Walter Crosthwaite to take up training work. It has long been felt necessary that Bro. Crosthwaite should devote more time to the training of young men for the evangelistic field, and also to give training to any young brother who desires to be helped for work in his own Church. Bro. R. McDonald and I interviewed Bro. Crosthwaite, in Edinburgh, and he promised to give the matter his very careful and prayerful consideration. The Committee are delighted to inform the Conference that Bro. Crosthwaite has accepted our invitation, and if all goes well he will commence early in October. For the time being the work may all be done by correspondence, unless there is a relaxation by the Ministry of Labour

on their attitude to young men entering the field as evangelists.

Bro. Crosthwaite hopes to settle at Ulverston, Lancashire, but until he can get a suitable house he intends to remain in Scotland. A list of young men has already been submitted to Bro. Crosthwaite, and he hopes to contact them in the near future. Should any other young brethren desire to train for evangelistic work we shall be happy to make contact with them.

As a result of this enterprise we look forward to increased interest in our work, and trust that our mutual efforts may result in the furtherance of New Testament Christianity.

We ask for your prayers for the cause we love so much.

On behalf of the Committee,

LEONARD MORGAN.

LORD'S DAY MEETINGS.

Inspiring meetings were held, Brethren L. Morgan and F. C. Day serving us admirably. Fifty-two were gathered together at the breaking of bread, and almost as many at the gospel service.

As we assembled around the Table, one felt that we were in the spirit on the Lord's Day. In the hush and reverence the presence of our Lord was felt. Our hearts were uplifted as we sang, 'Partners in a glorious hope,' and throughout the service Christ was exalted. All things were done decently and in order. There was a large measure of mutual ministry, and those present were edified. There was also open-air witness in the afternoon, when many brethren spoke forth the message of redeeming love. A day, and a week-end, long to be remembered. Hearts were stirred and cheered, many would leave Fleetwood with firmer step, stouter heart, and more determination to contend earnestly for the faith once for all delivered. Very many brethren expressed their appreciation of the arrangements made, so much so that we felt to be in debt to all who came; it was such an uplift in every way. Also let it be said that all expenses were well covered, and the cause in Fleetwood not burdened in any way.

A. L. FRITH.

Dear Editor.—I should like to thank our brethren at Fleetwood for the efforts made on our behalf during the Conference week-end. Many of us were amazed at the amount of work done by so few brethren.

Once more, we report a very successful Conference, rich in fellowship, our faith strengthened, and our spiritual life deepened. Our best thanks to Bro. Frith for the excellent way the arrangements for the Conference were carried out.

L. MORGAN.

Church Discipline.

WHEN we compare the practices of many Churches to-day with those found in the New Testament, there is very much disagreement, in order, teaching, discipline, and worship. These things are looked upon as being unimportant in the life of the Church.

Discipline is one of the most needful things of to-day. A full and complete restoration of the ancient order of things is impossible while so many Christians fail to act on the divinely prescribed disciplinary plan given in the New Testament.

Church discipline is not a question of human judgment, or what may please some. It is a matter of divine authority and the New Testament is just as clear and explicit on that subject as on any other form of Christian duty. To set aside the scriptural method toward those (relatives or friends) whose conduct is evil, or whose teaching is false, and creating discord is to ignore one of the plainest and most vital principles of New Testament teaching.

There must be a cause for the differences seen in many of the assemblies to-day. The causes may be many, but the chief one is an unqualified oversight failing to do their duty, when certain circumstances arise in the Church.

What is the scriptural course that must be pursued in dealing with a Church member who has erred or injured his brother? Matt. xviii. 15-17 gives the instructions.

There were in the Church at Thessalonica some disorderly busybodies, causing trouble and discord amongst the brethren, seeking to introduce their methods and opinions. What is Paul's ruling on that matter? 'Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.' By following that course, we would not be treating the erring one as enemy, but would be admonishing him as a brother in the most effective way (2 Thes. iii. 6-15). False brethren have done, and are still doing, much harm to the progress of the gospel. They draw 'men after them,' 'speaking perverse things' (Acts xx. 30). 'There are many unruly and vain talkers and deceivers,' etc., whose mouths must be stopped, who subvert 'whole houses,' teaching things which they ought not, for filthy lucre's sake! (Tit. i. 10-13).

Paul's advice to the Church is, 'Now I beseech you, brethren, mark them that are causing the divisions, and giving occasions of stumbling, contrary to the doctrine which ye learned, and turn away from them.' (Rom. xvi. 17).

'Whosoever goeth onward and abideth not in the teaching of Christ, hath not

God: He that abideth in the teaching of Christ, he hath both the Father and the Son' (2 John 9). There were false teachers in the days of the Apostles, and many are being brought into being as years roll on. They are polluting the Church with unlimited innovations and amusements, to please the carnal minds of men. These must be reprov'd, rebuked, exhorted, both 'sharply' and with 'all longsuffering and teaching' (2 Tim. iv. 2).

God's course of discipline must be observed. He who does not 'obey them and turn away from them' becomes a sharer in their evil works. It is high time for the Oversight to get back, and act without partiality, according to New Testament discipline. 'Truth has nothing to fear.'

G. ALLAN.

Bro. George Cheatle

BRO. GEORGE CHEATLE, of Lyddington, Rutland, passed to his well-earned rest, on August 18th, in his eighty-fifth year.

When residing at Leicester, from 1918-1924, we often visited the Church at Lyddington, and enjoyed much rich fellowship with Bro. Cheatle. He was a remarkable man in many ways. Far above the average in education and intelligence, he used his gifts generously for Christ and His Church. He very early gave his heart and life to the Saviour, and was soon at work for Him. During his last illness, he told that he commenced to preach at the age of fifteen; and he added, characteristically, 'like most youngsters, I tried to teach.' So for nearly seventy years he had been telling the grand old story. A very fine record indeed!

To the little Church at Lyddington he was almost everything. From its commencement until his death, a period of fifty-eight years, he was secretary, overseer, preacher, and precentor. He has left a very big gap, and will be much missed. He was outspoken and fearless, almost blunt, and yet there was never any desire to hurt, but always to help. He was a man of the Book, and never wavered in his loyalty to the Lord's Word, which to him was the final authority. He was loyal to the original plea of Churches of Christ for a complete and unqualified return to Christianity as set forth in the New Testament Scriptures. He faithfully served Churches in the Leicester and Nottingham districts.

He gave us much encouragement and help with the 'Scripture Standard,' and did much in its distribution.

We feel that a 'prince and a great man' in our Israel has fallen. We thank God for him, and hope one day to meet him in the presence of the Lord, and join in praising our great Redeemer.

The funeral service, on August 22nd, was conducted by Bro. J. H. Nicholls, assisted by Bro. G. R. Luck.

We commend Sister Cheatle, who for so long cared for and so well ministered to his needs, and all the bereaved, to the God of all grace and consolation.

Sister Cheatle desires to express her sincere thanks for the many kind letters of sympathy, which are far too numerous to reply to individually. EDITOR.

HAVING only known our beloved Bro. Cheatle for the last seven of his long life of eighty-four years, I cannot write as fully as others who knew him much longer. I first met him in January, 1936, when I returned to England. Having become a member of the Church of Christ in Canada, I knew nothing of the English Churches, and I returned to a part where they are not known. The little Church at Lyddington, though forty miles away, was the nearest assembly of Christians patterned after the New Testament order, and I sought them out. I came as it were into the evening of his life, but what blessings of true fellowship, what encouragement, and wise counsel; what building up in the faith I have received by witnessing this glorious sunset of life! How hearty was his fellowship with his brethren and sisters in Christ, how cheery his greetings, and how warm his old-fashioned hand-shake! He was ever ready to pay tribute to a faith that brought one forty miles to remember his Lord; but I had found one of greater faith, at a time when I might have given up all.

Religiously he was humble, devoted, reverent and trustful. His very soul bowed before the Majesty on High. The divine word correctly applied was to him the end of all controversy. With child-like simplicity, he submitted to its dictum as embodying not only the highest authority, but also the highest wisdom. It was God's own message which he could not, and must not disregard, and which under no possible stress of temptation must be perverted or compromised. These lofty religious principles were first, last, and always the inspiration of his life, and explanation of his conduct. To the last, he retained a lively interest in the work of the Church of his Master, which he had served so faithfully and so long.

He has left us a glorious heritage in his upright life, constant faith, and living hope, which grew brighter and brighter until he passed through the

gates of suffering and entered into the rest which remains for the people of God.

F. WHITFIELD.

I wish to place on record my very deep appreciation of the help given in the distribution of the "Scripture Standard" by our late brother, also to his sister wife and daughter Jessie. He and they did a job, and did it well.

A. L. FRITH.

The Movies.

THEY move our youth away from God,
From Christian paths our fathers trod,
From honour, honesty, and right
To deeds that curse, corrupt, and blight.
From beautiful, uplifting truth
To falsehood hurtful to our youth;
From morals fine and grand and clean,
To passions low and base and mean.

They move our youths to sin and crime,
From sacred things and things sublime,
They move to nudity to dress
And take such virtue girls possess;
They move from modesty in style
And lead to evil all the while;
From traits we all delight to trust,
To lewdness and destructive lust.

They move our youth to rob and steal,
To lie and cheat and falsely deal;
To think it matters little how
They stoop to wring and yield and bow.
To get a living out of life
Or whom they court and choose for wife;
That if they want to separate
They'll find some other for a mate.

The movies move—hear this, oh, please—
They move the Church from off her knees,

And rob her of the grace to win
Lost souls from wreck and ruin and sin;
They move the money from the poor
And send the beggar to your door;
They move and move and surely get
The cash that ought to pay some debt.

They move the youth to pleasures wild,
And start to ruin many a child;
They move from children clothes and bread

And send them hungry off to bed;
Who named the movies named them well

For fast they move our youth to hell.
(Trumpet Sound).

IMPORTANT

AS letters, etc., may have to be forwarded to the Editor, please send on matter intended for 'Scripture Standard' early.

Coming of the Lord.

Dear Editor,—May I be permitted to express a word of deep appreciation for the 'great stress laid on the coming of the Lord' by the Churches of Christ in Cape Colony at their General Fellowship Meeting. It pains me to think that the great theme so dear to the heart of our Redeemer and His early disciples, should be relegated to the subordinate position it occupies to-day among those whose chief aim is the glory of the Lord by conforming to His Word.

Are we right in thinking, with Bro. Holmes, that the unity for which the Lord prayed is enjoined upon Christians by the New Testament Scriptures? When we consider the nature of that one-ness, we reverently ask if it is possible of attainment by human effort. 'That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.' Undoubtedly, there is a unity enjoined upon Christians in the New Testament, and to that it is incumbent on them to attain, but that does not affect the question of our being 'one' in the sense of the Lord's petition. After fifty-six years' experience of membership with Churches of Christ, and reading all their printed issues, I cannot escape the conviction that our right to think for ourselves, untrammelled by human oligarchies, has resulted in a beautiful variety of views on some things, which each individual is entitled to choose from. That should not lead us to suppose that real unity does not exist amongst us despite our differences. All the same it falls very far short of answering the Lord's petition (not command).

Who can fully comprehend all that is involved in that prayer? Did ever two men realise that wonderful one-ness? Was then the Saviour's prayer offered in vain? Nay, the Father in His own time and way will answer it, because of Him who presented the petition. Have we any prospect of its fulfilment? I have, and long for the day when He shall be manifested, and I shall be like Him, for I shall then see Him as He is. That day is fast approaching, thank God! For the demonstration of that unity will result in that great end for which our Lord lived and died, viz.: 'That the world may believe that thou hast sent me.' I pray that the dear South African brethren may have the opportunity of considering these views that have cheered and blessed an old man, and have been his stay and guide through the labyrinths that otherwise would have bewildered him to distraction.

W. J. CULLUM.

Getting Ready to Move.

THE owner of the tenement which I have occupied for many years has given notice that he will furnish but little or nothing more for repairs. I am advised to be ready to move (we are only promised three score years and ten).

At first this was not a very welcome notice. The surroundings here are, in many respects, very pleasant, and were it not for the evidence of decay, I should consider the old house good enough. But even a light wind causes it to tremble and to totter, and all the braces are not sufficient to make it secure. So I am getting ready to move.

It is strange how quickly one's interest is transferred to the prospective home. I have been consulting maps of the new country and reading descriptions of its inhabitants. One who visited it has returned, and from him I learn that it is beautiful beyond description—language breaks down in attempting to tell of what he heard while there. He says that, in order to make an investment there, he has suffered the loss of all things that he owned here, and even rejoices in, what others would call, making a sacrifice. (See 2 Cor. ii. 4-10.)

Another, whose love to me has been proven by the greatest possible test, is now there. He has sent me several clusters of the most delicious fruits. After tasting them, all food here seems insipid.

Two or three times I have been down by the border of the river that forms the boundary, and have wished myself among the company of those who were singing praises to the King on the other side.

Many of my friends have moved there. Before leaving they spoke of my coming later. I have seen the smile upon their faces as they passed out of sight.

Often I am asked to make some new investments here, but my answer is: 'I am getting ready to move.' Selected.

Putting to Christ.

HAVE you ever thought of how a person can put on Christ? That is how one becomes a Christian. To listen to the voices of the many religious bodies on this important question does not enlighten us. If you want to know the truth it is just as well to go to the source of all truth: for preachers do not always tell us all the truth. We walked home from a meeting one evening where the preacher had spoken of 'baptism,' and had emphasised the difference between the baptism of the New Testament and sprinkling. A man who had attended

the meeting overtook us. He told us he was a member of the Church of England. He was obviously moved by what he had heard that night, and said that never once had he heard his 'vicar' speak on the subject of Christian baptism. 'The vicar will know,' said the man. 'He will explain all this to me.' That 'vicar' did know, but he was a false prophet; he was a deceiver, for he only preached a part of the truth.

What does Paul say on this subject of 'putting on Christ'? In Galatians iii. 27, he tells us: 'As many of you as have been baptised into Christ have put on Christ.' Now that is not difficult to understand. In Romans vi. 3-6, this same apostle makes quite clear what he means by being 'baptised into Christ.' He likens baptism to a burial, for he says we are buried into the likeness of Christ's death. Surely this is a gracious privilege, granted to those who seek to follow Christ, to be able to have this contact with Calvary.

My friend, you may believe in Christ; here is the way you can 'put on Christ,' the only way for there is no other way. To 'put on Christ' means a putting off of the old life: for as Christ rose from the grave, so they who are baptised into the likeness of His death rise to walk in the likeness of His resurrection: they rise to walk in newness of life.

Let me strike a note of warning. You have either 'put on Christ' or you have not 'put on Christ.' Is it not true to say that those who have not been baptised have not 'put on Christ'?

Read the parable of the wedding feast in Matthew xxii. Note these points: the King provided the robes; the man who had not put on the wedding garment could see that others were dressed differently from himself; the responsibility was his; he could have had a robe.

So do we say that Christ is the King. We must bow to His authority. There can be no mistaking what Christ requires of us, for we have free access to the Word of God. Its teaching on all the fundamental facts of the Christian faith is clear and easy to understand. It leaves no room for doubt, or for the possibility of varied interpretation: 'He that believeth and is baptised shall be saved.' 'As many of you as have been baptised into Christ have put on Christ.'

The responsibility is yours. Have you 'put on Christ'?

L. W. MURPHY.

NYASALAND MISSION.

Receipt No. 173 'A Friend' Glasgow 10/-.

No. 198 'Anonymous' £2,

Best thanks, W. STEELE.

News.

RESTORATION REVIVAL RALLY

ON Saturday, 12 August, 1944, brethren from many parts gathered together at a Rally, held in the Church of Christ meeting-place, Rose Street, Kirkcaldy, Fife.

The chairman, Bro. W. McDonald, introduced Bro. Robert Roberts, an elder of Rose Street, who gave an address of welcome to the meeting.

In his opening remarks, the chairman said that the meeting marked the end of a six months' period of service given by Bro. Albert Winstanley. He said that Albert had endeared himself by his straightforward frankness. Making reference to the title 'Old Pathers,' he said: 'We are simply Christians who have remained steadfast to the faith.'

Bro. Robert McDonald, of Dewsbury, was the first speaker. He showed how men who seek to excuse themselves from being obedient to the faith misuse the words of the Spirit recorded by Paul in 2 Cor. iii. 6. He said the digressives of our acquaintance were speaking to-day as the false theologians of Germany had done, with results we all have experienced in the two great world wars. He exhorted us to re-dedicate ourselves to our glorious plea, our glorious mission, and our glorious message.

Bro. W. Crosthwaite opened up by saying that the old is better than the new. He traced modern thought to its origin, and, in the light of the glorious gospel of Jesus Christ, showed it up to be a device of Satan to speak of Jesus as the Son of God and at the same time to deny His Lordship and absolute Deity.

Bro. F. C. Day, in his own inimitable way, exhorted us to sanctify in our hearts the Christ as Lord. He showed Jesus to be over all things—the super-excellent One who must have pre-eminence.

Bro. A. E. Winstanley spoke of the Foundation, basing his talk on such scripture as Matt. xvi. 16 and Psalm xi. 3. His rousing statements were a fit ending to a glorious time of Christian fellowship.

The singing of this large gathering will be remembered for a long time; it was the indication of hearts on fire for Christ and foretells of glorious things to be done in His name.

W. STEELE.

Fife.—The Men's Training Class in Fife desires to express its deep appreciation of the support given the rally, held at Rose Street, Kirkcaldy, on August 12th. The attendance of ninety was encouraging, considering the shortness of the notice given.

The speakers, Brethren McDonald, Crosthwaite, Day, and Winstanley, more than justified the venture, by the inspir-

ing way in which they presented the truth, and the Class is indeed greatly indebted to them. The verdict is 'Thank you and come again!' We in Scotland can profitably do with more of such inspiration.

The class, which supplies assistance to the Churches on request, would like also to record its grateful thanks for the help given in this respect by Bro. A. H. Odd, Glasgow, that evergreen upholder of the faith, whose advice and encouragement are much appreciated; Bro. W. Steele, Tranent whom the Class has been indeed fortunate in getting to act as leader meantime; Bro. A. Gardiner, junior, whose enthusiasm for the work is at once a challenge and an encouragement.

The Class meets each Saturday (D.V.) at six p.m. Tea from five p.m. All are made welcome, and a hearty invitation is extended to all who can find time to come along.

A. ROBERTS.

Newport, Mon.—Old Path brethren are meeting in Commercial Street (opposite Griffiths, drapers) on Lord's Days. Breaking of Bread, four p.m.; gospel meeting, six p.m. A hearty welcome to all.

'Ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls.'

Birmingham, Summer Lane.—We have been gladdened by a further addition by baptism, and others by transfer. On Lord's Day evening, August 20th, Miss Oliver, who has attended our meetings for about two years, made the good confession and was immersed on the following Thursday evening, in the Great Francis Street Chapel, kindly lent us for the purpose. We have also received Bro. and Sister J. Black and their daughter, Esther, from the Church at Pennyvenie.

FRED. C. DAY.



COMING EVENT

The Church at East Ardsley gives a hearty invitation to all interested to attend their Anniversary meetings, on Saturday, October 28th, 1944. Tea at 4 p.m. Evening Meeting to commence at 6 p.m. Chairman, Bro. R. Murphy (Ardsley). Speakers, Bren. F. C. Day (Birmingham) and E. W. Jepson (Doncaster). Bro. Day will serve the Church on Lord's Day, October 29th. Come and help us make the meetings a success.

WANTED.—Hardeman-Boswell debate on "Instrumental Music in Worship," to purchase, or on loan.—Particulars to Bro. F. Whitfield, 'Anstey,' Reginald Road, Chaddesden, Derby, England.

Obituary.

Blackridge, West Lothian.— We very much regret to report the passing of our sister Mrs. Murray, in her 64th year, on September 11th. The Church has sustained a great loss in the removal from our midst of a gracious Christian character, who won the love and esteem of all who knew her. She was loyal to 'the things which are most surely believed among us.' She was a generous supporter of every good cause, and will be missed by many and in many ways.

'O, when the Saviour shall make up His jewels,

When the bright crowns of rejoicing are won,
Then shall His weary and faithful disciples

All be remembered by what they have done.'

Her body was laid to rest in the Slamannan Cemetery, on September 13th, the service being conducted by Bro. W. Crosthwaite.

We tender to all the bereaved family our sincere sympathy, and pray that they may be sustained by the God of all grace.

JAMES ROBERTSON.

Loughborough.—The Church at Loughborough deeply regrets to report the passing away of our oldest member, Sister S. Cartwright, at the age of eighty-seven. She had been a member of the Church for nearly seventy years.

Although, of late, we had seen little of her—she had been living at Leicester with two of her daughters—she was always pleased to renew fellowship with the Church here.

Sister Cartwright and our late Bro. Wm. Cartwright had six daughters who were all members of the Church at Loughborough, but most have now left the town.

Bro. Edmund Hill, her only surviving son-in-law, officiated at the funeral service, which was at Loughborough. Our deepest Christian sympathy is extended to all the members of the family.

S. WARD.

Morley.—The Church here has recently suffered the loss of one of its oldest members in the death, at the age of eighty-one, of Sister E. Wilson.

She belonged to an old family in our Churches, and in her youth was connected with the Churches at Wakefield and Wellington Road, Leeds. She came to Morley in the year 1895, and since then has been a most consistent attendant at all the meetings, and has been throughout her long life an earnest Christian, and sincere in all she did.

Our departed sister was not one given to public work, she was happiest in the humbler sphere of Church life, but in that she was a noble example of how the simpler tasks can be done to the glory of God.

She leaves a son and his wife, and two grandchildren, all members of the Church, a tribute indeed to her faith. We commend them to our Heavenly Father, knowing He can comfort and bless.

A service of remembrance was conducted by the writer on Sunday, August 13th; and her mortal remains were laid to rest on Monday, August 14th, by Bro. W. Gray, of Birstal, after a service in the Zoar Street Chapel.

H. BAINES.

IS CHRISTIAN UNION POSSIBLE?—

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