

Scripture Standard

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

VOL. IX. No. 10.

OCTOBER, 1943-



Bro. W.M. Kempster

THE brief intimation in our last issue of the death of Bro. Kempster would be a shock to many. He had been ill for a considerable time, and had spent a month in a nursing home, where he underwent two operations. He returned home on July 19th, and seemed to be making good progress, when suddenly, on Lord's Day, August 15th, he passed away.

William Marjoram Kempster was born at, Newport Pagnell, Bucks., seventy years ago. He was educated at a public school in Ayrshire. For forty-four years he was in the service of the Midland Railway Company, at Kettering, Bristol, Nelson, Luton, and Bedford. He was appointed goods agent at Bedford in 1931, in which town he was much respected. He was a member of the Town and County Councils, and a magistrate for the borough. He was an -sfinest advocate of increased old age pensions, and took an active interest in all that made for the health and welfare of the people.

Bro. Kempster must have been connected with Churches of Christ for more than forty-five years. We have heard him tell how, when a Sunday school teacher at Kettering, he used invariably

to go home by a certain route, but one Sunday he felt compelled to go another way. On that way, he came across an open-air meeting, where some of our Leicester brethren were pleading for the old faith. He stopped, listened, was convinced, and subsequently baptised and joined the Church. Open-air preachers please note, and take heart.

When Bro. Ivie Campbell passed away, in 1920, Bro. Kempster succeeded him as editor of the 'Apostolic Messenger' (formerly 'The Interpreter') and later the 'Bible Advocate.' He edited that magazine until it ceased publication in 1934, a period of fourteen years.

It was a perilous period of dire apostasy from the original New Testament position so long held by Churches of Christ. Faith in the Bible as the inspired Word of God was being continually undermined; a separate class of 'pastors' and 'ministers' arose, some using the prefix, 'Rev.'; there were many innovations emanating from Rome; the Churches were being led over a bridge to Anglo-Catholicism. It was a time that demanded plain speaking, not mealy-mouthedness, and Bro. Kempster rendered valuable service by plainly exposing all these departures from simple New Testament Christianity. It would have made a big difference if more had been courageous enough to speak out boldly as he did. When you stand unflinchingly for truth and expose error, those who cannot face and meet your statements find fault with your style, and raise cries of 'abuse,' 'bad taste.' You are said to lack 'courtesy, charity, and toleration.' These cries are often a cloak for cowardice or laziness. Those who use these cant phrases are generally the most discourteous, uncharitable, and intolerant of all; and while complaining about abuse are experts at giving it. Why, we have been abused for just inserting in the 'Scripture Standard' statements from official publications without note or comment. Bro. Kempster received far more criticism and abuse than thanks for his valiant attempts to stem the tide of apostasy.

He rendered fine service to our loyal native brethren in Nyasaland.

As many wonder why there is a separate Nyasaland Mission Fund we will briefly state the facts.

When, in 1916, British missionaries were compelled to leave that field.

Bro. Frederick Nkhonde, with the help of other native brethren, carried on the work. How well he succeeded, official publications bear witness. He shepherded the three hundred members left in 1916. 'His fine character, and fidelity to the gospel which he professed, won the respect of the authorities, and the admiration of his fellows.' When, in 1928, the work was resumed by Brit'sh missionaries, owing to 'the fidelity and enterprise of these brethren . . . their number had increased to over eight hundred.' ('Christian Advocate,' June 17th., 1936.) The Foreign Missions Report, Year Book, 1927, contained this intimation: 'We have just had a letter from the Colonial Office granting us permission to resume work in Nyasaland, subject to certain conditions.' We heard a member of the Foreign Missions Committee tell a large audience that one of the conditions was that they joined a Federation of Missions, which meant sanctioning fellowship with the unimmersed at the Lord's Table. Frederick and his brethren refused to compromise on this matter, and were communicated by the Foreign Missions Committee. ('Year Book,' 1933, p. 67.)

Bro. Kempster then became responsible for the financial support of the loyal native preachers, and Churches and individuals responded generously to his appeals. It is to his everlasting honour that he undertook the defence and support of such loyal and successful workers. We shall never forget the fine Christian spirit shown by Bro. Kempster when we started the 'Scripture Standard'; how willingly he offered all the help in his power, and the generous tribute he paid to the new editor.

Now that he has passed from us we feel a sense of real personal loss. The ranks of the loyal-hearted are being continually thinned as those who have borne the burden and heat of the day pass on. Others labour, we enter into their labours. Those in the forefront of the battle fight and die, and over their bodies those behind march to victory.

The growing power and influence of what is known as 'The Old Paths Movement' is due in no small measure to the hard spade work done by Bro. Kempster in dark and difficult days. Now, after a long and strong fight for the faith, he rests from his labours, and his works do follow him.

We commend his loved ones to the God of all grace and consolation.

EDITOR.

WANTED—'Christian System,' by a Campbell. Price to Editor 'S.S.'

Great and Inspiring Conference

IF any who think that those spoken of as 'Old' Paths Brethren' arpea small, negligible minority could " looked into the Goold Hall, Ediniburgh , on September 11th, they i have been speedily disillusioned. e than two hundredfrom England,Scotland, Wales, and Ireland were gathered in conference. Bro. James Wardrop gave a warm and hearty welcome to our first conference held in Scotland. Bro. A. L. Frith (Fleetwood), ably presided over the afternoon session, and spoke of his having left Methodism twenty-five years ago, because he was convinced that there was no other religious body nearer to the New Testament position than the Churches of Christ. But just at that time apostacy from the original position had set in, and it waxed worse and worse. He pleaded for a clear and definite stand for the old faith.

Bro. E. Jess (Pennyvenie) was appointed recording secretary.

Our appreciation of the services of Bro. W. M. Kempster as editor of the magazine for fourteen years, and his fine defence and support of our loyal native brethren in Nyasaland, was shown by the Conference rising in support of a resolution to record this.

Bro. L. Morgan, secretary of the Evangelist Committee, read their report telling of work attempted and done; and of the many fine young brethren desiring training for future service, and expressing regret that owing to war-time conditions this important work is held up.

Bro. R. McDonald gave a clear and concise financial statement showing a balance in hand of £594 10s. Id.

The 'Scripture Standard' report, and balance-sheet with £153 19s. 8d. in hand, was presented by Bro. Frith.

Bro. A. E. Wlnstanley gave a fine and encouraging report of his work with the Churches in Brighton, piltdown, London (Kentish Town) and Birkenhead. Much hard and solid work had been done. He stressed the importance of open-air meetings. We must take the message to the people.

All the reports were accepted with demonstrations of approval.

Bro. Crosthwaite said those responsible for the 'Scripture Standard' had been criticised for publishing the official lists of suggested scripture readings which recognise such pagan festivals as Easter Whitsuntide; etc., and asked for the mind of the Conference on this matter. It was unanimously agreed that we publish a list of our own.

Bro. L. Morgan read a letter from Bro F. Hepworth intimating that at the General Annual Conference, held at Mansfield in August last, a committee,

consisting of Bren. G Ban-, C. K. Green, F. Hepworth, W. Lister, and A. C. Watters, had been appointed to confer with Old Path brethren on differences which hinder full co-operation. After some discussion, it was decided that the committee select five brethren to meet those named above.

A hearty vote of thanks to those responsible for arrangements for the Conference was proposed by Bro. R. McDonald, and carried with acclamation.

Bro. L. Morgan presided over the evening meeting, and in an inspiring send off, spoke of this as a mountain top experience, and reminded us that we are a chosen generation . . . that we may show forth the excellencies of Him who has called us out of darkness into His marvellous light!

Bro. P. C. Day (Birmingham) emphasised the importance of to-day as the time for service. He spoke of the Bible as being to many a caged book. The Romanist keeps it in a Latin cage, a dead language of no use to ordinary folks. There is a modernist cage. Parts of the Bible are questioned, the bodily resurrection of our Lord is denied. He quoted Bro. Lancelot Oliver who said: 'He who creates doubt in the mind of a believer is a wicked man.' It would be foolish to defend a lion in a cage, let the lion out and he will defend himself. Let the Bible out. The address was full of instructive and telling points.

Owing to a slight indisposition of Bro. Winstanley, Bro. Crosthwaite was asked to take his place. He spoke of the aim of our pioneers to carry to their logical issue the great principles of the reformers of old. The pioneers regarded their mission as primarily to believers to call them back to New Testament ground that the Churches might be united, and world evangelisation attempted with some hope of success. That end cannot be attained by compromise and fraternising with sectarians.

There was some rousing singing of the songs of Zion. The hall was packed to its utmost capacity. A fine Christian spirit prevailed throughout the Conference, and there was a manifest determination to stand firm for New Testament faith and practice.

CHAIRMAN'S ADDRESS

On March 1st, 1919, I met Bro. Crosthwaite, at Leicester, to discuss the relative position of Methodism and Churches of Christ. Next day, I resigned from the Methodist body, and was baptised at Nuncar Gate, Notts., by Bro Crosthwaite, on May 25th. I was convinced the Churches of Christ were a New Testament body—nearer to the truth than any people I knew. Upon conviction, I took the right turning when' the

Churches forming the Co-operation were about to take the wrong one.

Upon John Wesley's tombstone these words are found: 'To the memory of the venerable John Wesley, A.M. This great light arose (by the singular providence of God) to enlighten these nations and to revive, enforce, and defend the pure apostolic doctrines and practices of the primitive church.' Up to the period of the last war, it could be said that that was the position of the Churches of Christ. Of the Methodist body, it could never have been said.

Destructive Bible criticism came later to the Churches of Christ than to other bodies in this country. We remember the storm in Methodism created by Mr. George Jackson's, 'The Preacher and the Modern Mind,' which resulted in the formation of the Wesley Bible Union. We also remember the 'new theology' of Mr. R. J. Campbell, which shook the faith of many and did incalculable harm. In those days, the weekly 'Christian Commonwealth' was the final authority in matters spiritual for many. With the establishment of a theological institution in Birmingham there came destructive Bible criticism, and the apostasy which always follows. By 1924, when the first conference of protest was held in Leeds, there was considerable alarm. Protests, resolutions, threats of withdrawals from the Co-operation, etc., were made. Nothing much happened, and since that time there has been a deplorable drift further and further from the New Testament position.

Our conferences have continued since. They have increased in influence and number, but have failed to stop the drift. I have often been asked: 'What good are these conferences?' 'What is their aim? What do they do?' I answer:

1. They have kept alive the protests against continual departure from our original position.
2. Encouraged those in the Churches who desire to be loyal. (Rank and file in the Churches are loyal—the leaders are not.)
3. Instituted evangelistic effort.
4. Emphasised the need for *restoration*.

Good, but not enough. few Churches have withdrawn from the Co-operation. Two have definitely done so this year. All this time, there has been increasing apostasy—more destructive criticism, 'seasons' are observed, more instrumental music, full-time preachers are referred to as 'ministers,' more and more worldliness, the 'open' table, 'open' collections, etc. It has become fashionable to talk of 'going to church' as other bodies do. Formerly we spoke of going to the meeting, so that when we went the 'church was gathered together.' Bro. R. K. Francis wrote in 1934: 'Our Movement has been sold, we have given up the Bible, principles have

been thrown overboard. Overdale has been a curse to us. But the ultimate victory of the truth is beyond all doubt. Our candlestick may be removed and a people more worthy be raised up in our stead.'

What can we do? My convictions are:

1. There is no hope whatever of Churches within the Co-operation returning to the original position.
2. Churches remain in who never co-operate. Returns are not sent in, committees are not supported, etc. In the Co-operation, but not of it. Why?
3. Many loyal brethren have remained in Churches within the Co-operation. They think they can stop the rot and prevent further drift. To such I say: 'You cannot, and will not be able to do this. You are spending your strength for nought and will be overwhelmed at the finish.' You say to me: 'If we seek to withdraw we shall split our Churches.' They are already split, we all know it. No one can be loyal to the present Co-operation and to the New Testament. There is bound to be compromise.

No one with the New Testament in his or her hand can doubt but what apostacy will go on and increase. Then get clear and refuse any longer to be a party to it. The editor in the last Issue of the 'S.S.' said: 'Succeeding generations get off the track, and a new beginning has to be made at the original starting-place. The time has come for everyone seriously desiring to be loyal to consider this. The only hope of the *restoration* movement in this country is in individuals getting together and starting again.

A. L. FRITH.

[Substance of address from the chair at Edinburgh Conference.]

Sermon to Baptist Congregation

CHRISTIANITY is both life and doctrine: a life based on doctrine. We are exhorted to 'earnestly contend for the faith which was once for all delivered unto the saints.' 'Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God; he that abideth in the doctrine of Christ, he hath both the Father and the Son.'

We are all acquainted with the beautiful Sermon on the Mount: our duty toward God and our neighbour.

The gospel of Christ was not preached during the earthly ministry of our Lord. After His baptism He received the Spirit

without measure. He could forgive sins as He chose. During His earthly ministry He was a servant sent from the Father, to do the Father's will. In the cases of the woman with the issue of blood, the palsied man, and the thief on the cross, He demonstrated that He had power on earth to heal, pardon, and save.

During His earthly ministry Jesus taught His disciples to pray: 'Our Father which art in heaven, hallowed be thy name, thy kingdom come'—but He also said unto them: 'Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have *seen* the kingdom of God come with power.' The kingdom of God, as promised, did come with power, on the day of Pentecost, A.D. 33.

That prayer recorded in Matt. vi. 9-13 was a temporary prayer. Jesus is now the one mediator between God and man, and prayer to **our** Heavenly Father must always be in the name of our Lord Jesus Christ. When Jesus rose from the dead He was no longer the lowly man of Nazareth, but a King, the 'Prince of Kings,' 'that in all things he might have pre-eminence.' Hear Him: 'All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptising them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you, and lo, I am with you always, even unto the end of the world.' That covers all the written words of the Holy Spirit in the New Testament. Jesus said: 'The words that I speak unto you, they are Spirit and they are life.' In Mark xvi. 15-16, 'the first principles of the gospel of Christ' for the alien sinner are plainly stated: 'Go ye into all the world, and preach the gospel to every creature, he that believeth and is baptised shall be saved.' Are you prepared to believe these words of Jesus?

Although repentance and confession of Jesus Christ the Son of God are not named in this passage, they must be included, for what Jesus says in one passage He never unsays in another.

Does someone say: 'He that believeth, and is saved, may be baptised afterwards?' Such reasoning is not in that passage.

Is baptism essential to salvation? Yes, certainly, when joined with faith, repentance and confession of Jesus as the Son of God. Thus the alien sinner becomes a son of the divine family of God and Christ. 'For ye are all sons of God, through faith, in Christ Jesus; for as many of you as were baptised into Christ did put on Christ.' 'If any man preach any other gospel—let him be anathema'; beware lest we be weighed in the balances and are found wanting.

In baptism we are married to Christ; we receive the Holy Spirit, the seal of pardon, and adoption as sons of God.

What a happy day when those Galilean fishermen, guided by the Holy Spirit, began at Jerusalem. They proclaimed the glad tidings, that the crucified Jesus was 'both Lord and Christ,' Ruler and King. The Jews were looking for an earthly king on a throne in Jerusalem. Now, pierced in their hearts, they cry: 'What shall we do?' Peter answered: 'Repent and be baptised everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit.' They that gladly received his word were baptised, and the same day there were added unto them about three thousand souls.' Thus the Church and kingdom began. When the first group of souls obeyed the gospel, and came into the Church or Kingdom of God and Christ, their names were written in the Book of Life. The way persons come into the Church or Kingdom then must be the way now, for the terms of the great commission are fixed and eternally true.

The law of pardon for an erring Christian is different from that for an alien sinner, and is stated in 1 John i. 8-9: 'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'

'Having a High Priest over the House of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering (for he is faithful that promised), and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together as the manner of some is.' In Acts xx. 7, we read that they partook of the communion 'upon the first day of the week'; not on any day, not once a month, nor once a quarter. There was mutual worship, prayers, and exhortation.

Are you perplexed with the comparison in the religious world to-day? Men worshipping God as they please, rather than as God "has commanded. Then go back to the fountain head, 'beginning at Jerusalem.' Are there any here who have not obeyed the gospel? If so, I appeal to you to obey from the heart that form of doctrine delivered, that you may become a servant of righteousness, a member of the family of God, and give diligence to make, your calling and election sure.

[Substance of sermon delivered by Bro. J. Torr to Morris Town Square Baptists at Devonport. Bro. Torr was killed by a bomb dropped in an air-raid on August 11th.]

Correspondence

Dear Bro. Crosthwaite,—I beg to correct an error in the "S.S." on page sixty-nine. Under Synagogue Acts xii. 27, 42, 44 should be Acts xiii. 5, 14, 42, 44.

GEORGE ALLAN.

Dear Brother Editor,—The fact that the seeker after light has burst, in the meantime, into such effulgent glory, indicates that further efforts by such a lesser light as myself would be audacious. While a correct understanding of our calling out from the world as the lawful free citizens of the Saviour's kingdom is important, I have no notion to indulge in a display of learning(?) which cannot but confuse the true seekers after light. I would rather spend time in a young men's class with the help of a good English grammar, teaching many who do not yet understand our own mother tongue, than become a nuisance speaking in tongues which cannot edify because they are foreign to the hearer.

Bro. Allan is apparently the authority who can state which of the authorities on N.T. Greek is the authority. Nothing he has said alters what I have already written on the three words. He asserts that I have made a mistake in saying that *ekklesia* is derived from *ekkaleo*. It is sound scholastic practice to assert that a word is derived from the predicate containing the verbal stem. Since going back to the verbal stem does not further emphasise our calling, why go beyond the predicate? I am pleased he points out that *ekklesia* is a compound word, for he strengthens my foregoing statement as to its derivation.

W. STEELE.

REDUCTION IN PRICE

THE 'SCRIPTURE STANDARD,' beginning 1944 (D.V.), will be reduced to 2d. per copy. Details next Issue.

The Conference at Edinburgh decided that a reading list be published. Will readers who have anything helpful, published in past days, please post to me at once. I shall be glad to receive any suggestions.

A. L. FRITH.

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MONTH'S MOTTO:

'CHRIST JESUS died for our sins according to the scriptures.' (1 Corinthians xv. 3.)

THE WRONG MAN

ALONE in her little **Cottage** an old woman lay ill. The doctor had told her that she would never get better, and she lay patiently awaiting death. Yes, she was patient, because she had for many years been a Christian. She had loved and served the Lord Jesus faithfully and well, and was now glad that she was prepared for that which so many fear. She was unafraid, because she was trusting in Jesus her Saviour.

Suddenly there was a knock at the door. A man in strange clothing entered. He was a priest. 'I had heard that you were very ill,' he said, 'so I came to forgive you your sins.' The old woman looked up: 'Show **me** your hands,' she said. Surprised, the priest held out one hand. 'Sir,' said the old woman earnestly, 'you are an imposter!' 'An imposter,' said he, 'what do you mean?' 'Sir,' she said, 'He who forgives me my sins has nail-pierced hands.'

She was right. There is only One who can forgive sins, because only He has died for sins—Jesus our Saviour. On the Cross He died for OUR sins—yours and mine. Because He died we may be saved by trusting in Him as our very own Saviour. One of His faithful followers said: 'If we confess our sins, He is faithful . . . to forgive us our sins.' Let us confess them to Him; ask His forgiveness, and ask Him to make us like Himself.

ANSWERS

1. Untrue (Matthew ili. 13-15).
2. True (second cousin) (Luke i. 36).
3. Untrue (Mark iii. 32).
4. True (Matthew xiv. 10).
5. Untrue (Acts xii. 2).
6. Untrue (Matthew xxvii. 3).
7. Untrue (Acts ix. 17, 18).
8. Untrue (John xix, 31-33).

Which Bible incident does this describe?

Water was the lock
And wood was the key,
The hounds were caught
And the prey set free,

Liquor.

WHILE riding on a passenger train a few nights ago, I saw no less than a dozen bottles of whisky in the hands of soldiers. Liquor is bound to be a menace to straight shooting, and we are made to wonder how long the war will be prolonged by the unrestricted use of liquor. When repeal of prohibition was being advocated, we were told that this would do away with illegal liquor, but now, according to the Government's own figures, there is a greater use of illegal liquor than there was in the period of prohibition.

It has been said that, if America should fall, it would be due to the failure of the home, the failure of the church and the failure of the schools. But in the last analysis would it not be due to the failure of the Government? A druggist told me that it was impossible now to get good rubbing alcohol, on account of war restrictions. But no one can deny that there is plenty of good alcohol to drink. And some one has observed that there is an adequate supply of tyres for trucks to haul beer and whisky, but a shortage of tyres for gospel preachers.

A judge, who fined a playwright one hundred and fifty dollars for driving an automobile while drunk, said: 'We have a war going on and the public must realise it. I have had more than three hundred cases of drunk driving in the last few weeks.' We are told in advertisements that whisky is good for health and that beer is nourishing. This is one of the devil's lies. A good authority says that it takes twenty-three barrels of beer for as much nourishment as is contained in one loaf of bread. But five glasses of beer made a motorman drunk and caused him to wreck his train, killing five people and sending two hundred and sixty-eight to the hospital.

A Federal agent reveals that thirty per cent, more boys and thirty-nine per cent, more girls were arrested for drunkenness last year, than were arrested the year before. The Government can prevent more than a hundred million people from buying coffee and sugar without a permit; it restrains them from buying tyres, tubes and gasoline without a permit; it compels all men to wear trousers without cuffs and forces eight million men to go to war; but it cannot enforce the liquor laws—'Firm Foundation,' U.S.A.

[As in U.S.A., so in Britain drink seems to control the Government.—Ed, 'S.S.']

Restoration.

THERE is an ever increasing danger that in holding to the tenets of the Restoration Movement we may also maintain the errors of the leaders of that reformation.

Let us recall exactly what we are pleading for. What is our aim? Is it to put back the clock of the Restoration Movement one hundred years? Are we trying to purge the disciple community of the innovations of the last century? Are we endeavouring, as by a surgical operation, to cut from a body of Churches such growth as modernism, collegeism, warism or clericalism? Or is it our aim to inoculate a sect of one hundred and thirty years standing with an anti-digestive vaccine hoping it may lead to immunity from a contagious spiritual disease?

If so, we can be sure, without any fear of undue pessimism, that we are doomed to failure. It is one thing to mark the deteriorations of a movement but it is quite another thing to check them, leave alone reversing them, even if that were desirable.

No, we are not pleading for a restoration of 'Churches of Christ-ianity'. We desire a definite and complete reversion to unadulterated, unsectarian Christianity in faith and practice. 'Back to Jerusalem' is a typical prescription and one which expresses the need of a 'clean sweep,' a complete credal demolition and a start from 'scratch.' And when we have done that we must continue to build on the foundation—not the pioneers of reform, but Jesus Christ, the Son of God.

And when we say 'No Creed but Christ; no Book but the Bible,' ought we not to be consistent and discard conferences and committees as well as colleges and creeds?

R.A.H.

News,

OLD PATHS RALLY

A GREAT and inspiring meeting was held at Coplaw Street, Glasgow, on Tuesday, September 14th. Stirring messages were delivered by the Chairman (Br. R. McDonald) and Bren. F. C. Day and L. Morgan. We hope to give a fuller report later.

Birkenhead.—We desire to tender our heartfelt thanks for the service Bro. Winstanley has rendered to the Church here during a month's mission. While we regret we cannot announce any additions, yet tremendous interest has been aroused, and much blessing will surely follow. A children's service was commenced and about forty-five to fifty attended. We pray much blessing may follow from this.

* Some stirring messages were given at all the gospel services, and in spite of

smallness of numbers our Bro. Winstanley spared not himself. Truly our hearts burned within us as he spoke to us by the way.

He leaves us having endeared himself to the hearts of each one of us. We pray much blessing may follow his labours with us, and that mighty works may follow after him."

S. HALL.

Capetown, Woodstock.—We are glad to make it known that Jesus is still able to save to the uttermost them that come unto God by Him. On June 20th, 1943, at a well-attended gospel service, we witnessed a male candidate make the good confession and become united with the Lord by baptism.

The baptism took place at the termination of the gospel service. A brief talk was given by Bro. Hartle on Romans viii. 1, who emphasised that only in Christ Jesus could life and hope be found and maintained. 'For as many of you as have been baptised into Christ have put on Christ.' Various other scriptures were also quoted, which, without doubt, upheld the theme that out of Christ there is no life, no hope, but the wrath of God.

Our other meetings, together with Bible school, are all fairly attended. We do trust that the brethren separated from us by land and sea, amid these dark and declining days, may hold fast on the hope laid before them, which is both sure and steadfast, even the coming of our Saviour, who Himself hath said: 'I will come again.' Let us then not be of those who draw back but of them who believe to the saving of the soul.

T. HARTLIE.

Devonport.—We are very pleased to announce two additions to our Church. On May 9th, Brp. Martin was baptised and received into fellowship. He formerly belonged to the Church of England, and although about seventy-two years of age, he was delighted to obey the truth.

On Lord's Day, May 23rd, we were pleased to baptise a young brother, Peter Lakeman, fourteen-years-old son of Bro. Lakeman, secretary of the Church. These two additions cause us to take fresh hope, and we trust that they will both remain faithful and become useful pillars in the Church.

London, Kentish Town.—The Church has enjoyed and profited by Bro Winstanley's work for a period of eight weeks, from June 20th to August 8th.

Our brother has ably and plainly preached the unsearchable riches of Christ, confirmed the truth of the scriptures, and made the way of salvation for sinners very plainly known. We have been able, with his help, to make extensive distribution of leaflets, resulting in increased attendance at meetings, and to proclaim **Christ in the streets.** Results

have been far from satisfying him or us, but we are thankful indeed for what has been done. One lover of Christ, convinced of the truth, has been buried with the Saviour in baptism, and contacts have been made which may, nay, must have ultimate results. We have been greatly encouraged. The Sunday school has been restarted.

The members met with Bro. Winstanley on Saturday, August 7th, for a farewell meeting, and to wish him God-speed. A presentation of a book, which we trust will prove specially useful in his work, has been arranged. Present conditions prevented its delivery on the spot. Words of thanks and appreciation were spoken by several members, and our brother suitably replied, exhorting us to further efforts in the greatest of all services.

R. B. SCOTT.

Pennyvenie, Ayrshire.—We are pleased to report the baptism of Esther Black, one of our Lord's Day school pupils, and daughter of Bro. and Sis. J. Black. For this evidence that our labour is not in vain in the Lord we give thanks to Him.

E. JESS.

Obituary.

Devonport—On the night of August 11th our Bro. Torr and his daughter Evelyn were killed by a bomb during an air-raid, and his wife, Sis. Torr, was badly hurt. Although Sis. Torr has had to lose one eye, yet we are thankful to say she is progressing. Bro. Torr was sixty-nine years of age and was a very active member of the Church for many years. He will be greatly missed by us all be-

cause of his zeal for the truth. He was untiring in his contention for the faith once delivered.

A. D. CLARK.

[Our readers will join us in sympathy for Sister Torr in her great and tragic loss and injury. May the God of all grace comfort and restore her.—Editor.]

HEANOR.—George Hawley, of this Church, entered into a well earned rest on September 13th, at the age of seventy-niuc. He joined the Church at the opening of our meeting house forty-four years ago, and from 1900 until his death held the office of treasurer, serving also as deacon for many years. Our brother was not a platform speaker, but did much quiet work in other ways, and the Church will miss him.

He leaves a widow and two sons, to mourn his loss. We commend them to the compassionate care of our Heavenly Father.

W. E. BARKER.

Musselburgh.—The Church mourns the departure of Sister Fleming, aged eighty, who died at the home of her daughter, Sister Fv. Banks, on August 22nd. Her remains were laid to rest in the Inveresk Churchyard, on August 24th. Bro Crosthwaite conducted the service. The brethren at Musselburgh have grateful memories of Sister Fleming and her services to the Church. Her home was open to all. Many evangelists found in her house a home during their labours with the Church here. Also of her willingness to help the sisters, giving a room in her house for their meetings. We commend to our Heavenly Father all those who mourn her loss, realising how great is their loss. May her life and service be an example to them, as they think of her labour of love both for them and her Lord.

JOHN GIBSON.

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