

# Scripture Standard

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

VOL. IX. No. II.

NOVEMBER, 1943.

## *Three Score Years and Ten.*

### **Congratulations and Best Wishes to the Editor**

ON the 30th of October, the Editor (D.V.) will reach its seventieth year. Our readers will join with me in extending to him heartiest congratulations and best wishes for the future.

Our heart's desire and prayer is that Bro. Crosthwaite will long be spared to continue the grand work he has done for the Master and the kingdom of God these many years. I have known him over a quarter of a century, others for twice that time and even longer; all will bear testimony to his unflinching loyalty to the Word of God, his zeal for the truth as it is in Jesus, and his untiring labours in the cause of the kingdom of God. No man in our time, or perhaps during the history of the Churches of Christ, has worked harder, or served the Churches better. Since the last war the work has been more difficult, people have become indifferent and unresponsive, paganism is rampant, conditions exist that our pioneers had not to contend with, yet many have been won for Christ by the labours of our brother. No one can question his fidelity to the Word of God. He stands where he always stood, and he has been an example to all of us. His faith and zeal inspire us younger brethren to hold fast to the faith once delivered.

When the 'Scripture Standard' was about to be started, our late revered Bro. John Scouller wrote to me and said: 'Bro. Crosthwaite, if willing to take it, would be the best man for Editor. He can quote from the Year Book of 1893, or what Bro. J. W. Black said in conference in 1905, in quite an astonishing way.' Quite true. I have never heard his equal on any platform. For power of utterance, apt quotation, perfect recital of scripture, hymn or poem, his power of memory has been, and is, remarkable. He has edited this magazine with great ability, and has done, in this respect, what no one else in recent years could have done so well. He has inspired and encouraged me time and again; his kindness, understanding, sure judgment, and willingness to help have

been most marked. Yet all the time he has felt his limitations and lack of ability for editorial work, and willingly would have stood down at any time. Many have been his critics. He has been misjudged and misrepresented, regarded as intolerant and so on, but a great company of brethren know him to be a brother beloved, and of a humble mind. His work for the Restoration Movement abides, and is bearing fruit, and will do, and many will say, with me, even at three score and ten years, more power to his voice and pen.

I am sure many readers will wish to send Bro. Crosthwaite a message for October 30th, to 27 Torphichen Street, Bathgate, West Lothian.

A. L. FRITH.

[Readers will appreciate that I am breaking the rule that all matter for insertion in the 'S.S.' goes to the Editor. This is going direct to the printer, or it would not appear. When it does, I probably shall get a strong letter from the Editor, may be a request to resign forthwith, even so, 'none of these things move me,' and I stand by every word.—A.L.F.]

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## *Suggested Scripture Readings.*

FOR many years there has been increasing dissatisfaction with the list of suggested Scripture readings for Lord's Days sent out by the Publishing Committee of Churches of Christ. The way chapters are chopped up, important verses left out, and the jumping about that is done, is amazing and bewildering.

The continual and growing recognition of such Pagan—Papal festivals as Christmas, Easter, Whitsuntide, etc., makes the lists more suitable for Roman and Anglo-Catholics than for New Testament Christians. At the annual conference of Churches of Christ, held, at Mansfield in August last, the following resolution from Moseley Road, Birmingham, was referred to the Publishing Committee: 'We ask, the compiler of the Scripture readings to follow the Christian year as far as it refers to the facts of the gospel, and that the seasons be indicated.' Those of us who

knew Moseley Road twenty-five, and more, years ago, may well exclaim: 'How are mighty fallen!' The so-called 'Christian Year' is simply a Roman Catholic year. The fact is that for many years Churches of Christ have been leavened with Anglo-Catholic doctrines and practices; and consequently are, as one leader said, 'stagnant and sterile.' Have some never read such Scriptures as these:—'How turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again? Ye observe days, and months, and seasons, and years. I am afraid of you, lest by any means I have bestowed labour upon you in vain.' (Galatians iv. 9-11, R.V.)

"Let no man therefore judge you in meat, or drink, or in respect of a feast day, or a new moon or a Sabbath day; which are a shadow of things to come; but the body is Christ's." (Colossians ii. 16, 17.) So in the name of so-called higher spirituality Churches are being led back to rudiments and shadows.

At the conference, held in Edinburgh on September 11th, it was unanimously decided that we publish a list of Scripture readings, avoiding those things complained of in official lists. This list has now being prepared, and further notice will appear (D.V.) in our next issue.

We well remember that before Churches had lists of readings brethren generally read their favourite chapters over and over again. So while Churches are not bound to use any list, it seems best to have one well arranged which will ensure that the whole Bible is read.

We appeal to all the loyal-hearted to use the 'Scripture Standard' list of readings, and to endeavour to persuade others, to do so.

EDITOR.

#### READING LISTS, 1944

AS directed by the Edinburgh Conference, a reading list has been prepared, and is already in the hands of the printer. It is hoped this list will be more-easily readable, and that it will be widely used. The readings will take no account of 'Easter,' 'Christmas,' and so on, and, as far as the New Testament is concerned, the readings are consecutive, no dodging about whatever. They cover from 1 Corinthians to 1 Thessalonians. It will be appreciated that as far as the Old Testament is concerned this was not possible, but readings have been chosen that have some bearing upon the New Testament portions.

Churches and others desiring these lists are asked to send to me a stamped addressed envelope only, no charge is made. Application, can be made now, and as soon as received from the printer, they will be despatched. State number required please to A. L. Frith, 12 Poulton Street, Fleetwood, Lanes.

## *Fundamentalism.*

'ACCORDING to the grace of God which was given unto me, as a wise master builder I laid a foundation.'

Though as fundamentalists we may be dubbed old-fashioned, we are nevertheless in good company. The Lord demanded of Job: 'Where wast thou when I laid the foundations' of the earth? Abraham, the father of the faithful and the friend of God, 'looked for the city which hath the foundations whose builder and maker is God.' In his record of the vision vouchsafed him of the heavenly city, John describes at length the preciousness of its foundations. Jesus stresses the importance of building upon a good foundation—if the structure is to stand the test of the wind and rain of the storm. The house, equally as good in itself, will crash if it have faulty foundation.

We recognise the principle in every sphere: in the realms of art, science, and industry. The accomplished pianist must have mastered the tedious 'five-finger exercise.' The linotype operator must have grasped the rudiments of the first principles governing relationship between fingers and keys. The stenographer must have overcome the intricacies of the shorthand alphabet, and practised assiduously or never is he able to 'drag the words out of the parson's mouth.' The architect would be foolish to ignore the principle, and none worthy of the name would attempt the erection of a structure on a faulty foundation. 'How foolish to imagine the analogy does not hold good in spiritual as well as material things. One cannot erect a chapel upon a faulty foundation, how much less would it be possible to build a Church on anything less solid.

So in our religion we have the sure foundation: 'That Jesus is the Christ the Son of the Living God.' (Matthew xvi. 18.) 'Upon this rock I will build, my church.' The importance, of it is noted in a special manner by Jesuis. It was a God-given revelation: 'Flesh and blood hath not revealed it unto thee,' says Jesus, 'but my Father which is in heaven.' This is the great confession all who would come to God through Christ, must make. The sole purpose of the fourth record of the gospel, John tells us was: 'These things are written that ye may believe that Jesus is the Christ, the Son of God: and that believing ye may have life in his name.' Now, carefully read this gospel record and notice how, chapter after chapter, the writer narrates some specific incident, as a result of which, someone is said to "have believed in Him.' It was the climax of the first gospel address on the day of Pentecost. Peter declared: "Let all the house of Israel therefore know assuredly that God hath made him' both Lord and

Christ, this Jesus whom ye crucified.' In Acts xviii., we are told, 'Paul was constrained by the word, testifying to the Jews that Jesus was the Christ,' and later in the same chapter, of Apollos, who 'powerfully confuted the Jews, and that publicly, showing by the scriptures that Jesus was the Christ.'

I believe all our differences and difficulties would vanish if we really accepted that.

How wise of Jesus to put it there—at the entrance to His Church, for it is upon such a confession, and such a confession only, that one may come into His Church. The importance of it and all its implications cannot be overestimated, if I am honest when I make such a confession, then I can never doubt the truth of anything that Jesus said. I may not limit His wisdom and knowledge. He is the Word of God—so John tells us at the commencement of his gospel record. The writer to the Hebrews tells us: 'God, having of old times spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son.' This should silence for ever any doubt we may have entertained on the question of the veracity of Old Testament scriptures. On the mount of transfiguration, after Moses and Elijah had vanished, they saw 'Jesus only,' and hear the solemn words, 'Hear Him.' Remember, it was the risen Christ that set His seal to the veracity of the higher critics' happy hunting ground, by 'Beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself.' In view of what He has to say of Jonah and the whale, Noah and the ark, animal sacrifices, etc., how dare we possibly retain the slightest doubt as to their truth. To question, in the light of such teaching, is to go back on our confession—is equal to saying we do NOT believe 'That Jesus is the Christ the Son of the living God.'

What would we say of the builder who laid a foundation and then proceeded to put up his structure a hundred yards further down the road? We are far more foolish if, after making a profession of faith in Him, we doubt His teaching. On what then do we build? Your building may be a very fine one. It may be a masterpiece of rhetoric and logic, but if the foundation is faulty it will crash. Jesus says so!

: I dare not trust the sweetest frame,  
But wholly lean on Jesu's name:  
In every high and stormy gale  
My anchor holds within the veil:  
When all around my soul gives way  
He then is all my strength and stay;

His righteousness my garb alone  
Therein complete before the Throne;  
On Christ, the solid Rock, I stand,  
All other ground is sinking sand.'

FREDC. DAY.

[Substance of address at Old Path's Rally, Coplaw Street, Glasgow.]

## Broken Fences.

'And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none.' (Ezekiel xxii. 30.)

What a picture! What a tragedy! That a time should come in the history of the Jews, when one of their prophets should bring such a message from God was indeed a calamity.

Had they not been chosen as a peculiar treasure for God; a holy people! Chosen because God loved them, and He had brought them out of Egypt with a mighty hand, redeeming them from the house of Pharaoh. And now . . . the fences were broken, the hedge had been torn down and Ezekiel sends out this pathetic message:

'And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none.'

What was wrong? Three things—'Idols' (verse 3); 'Profaned Sabbaths' (verse 8); 'Robbery' (verse 29).

### I. Idols

'Thou shalt have no other Gods but me.' Although God had made it perfectly clear that He was a jealous God, and would never tolerate a divided allegiance, Israel still clamoured for other Gods, and made for themselves idols, thus tearing down the fence that God had built around them.

It is well to remember that all idolators are not in heathen lands. We can take this, lesson to ourselves. Jesus will have no divided hearts; He must have first place in our affections. 'No man can serve two masters: for either he will hate the one and love the other; or else he will hold to one and despise the other. Ye cannot serve God and Mammon.' .. (Matthew vi. 24.)

The Apostle says (Romans vi. 16): 'Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey.'

Jesus, then, requires our whole-hearted allegiance. There must be no compromising with the world. The follower of Christ should have no time or inclination for dance halls, pictures smoking, or any other worldly attraction or idol. We should not make for ourselves idols of pleasure, fame or money;

and we can go further. We should not make little gods of ourselves, our work, homes, or loved ones.

Shall we help to repair the broken fence? Shall we confess our sins and shortcomings before Qpd, and ask Him to enter into our lives more fully? God needs us for this task of restoring the fence to its original position. Let us be 'all for Jesus.'

Hudson Taylor, the founder of the China Inland Mission, said: 'I used to ask God if He would come and help me; then I asked God if I might come and help Him; then I ended by asking God to do His own work, through me.'

'Take my life, and let it be  
Consecrated, Lord, to Thee.  
Take my moments and my days;  
Let them flow in ceaseless praise.'

## II. Profaned My Sabbaths

'Remember the Sabbath day to keep it holy.' Another gap was made by God's chosen people as a result of a profaned Sabbath. I am the Lord your God; walk in my statutes, and keep my judgments, and do them: and hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.' (Ezekiel xx. 19, 20.)

What shall we say regarding our times? Pleasure seeking on Lord's Days seems to be more prevalent now than ever, and while we are not commanded to keep the Sabbath, we are exhorted not to forsake the assembling of ourselves together on the first day of the week.

Brethren, let us hold fast to the day set apart for worship and service, and seek to fulfil the command of the Lord Jesus, 'This do in remembrance of me.' Shall we turn the searchlight of God's Word on our lives, to see if by any action we are hindering His cause? And if, after examination, we find something harmful to others, let us sweep it out of our lives. The Apostle said: 'For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till He comes.'

Brethren, shall we help to repair the tottering fence of a profaned Lord's Day? I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it. . . . May it never be said of us: 'But I found none.'

## III. Exercised Robbery

'I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against the false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.' (Malachi iii. 5.)

Again the fence had been broken

down, God's chosen people had 'used oppression and exercised robbery,' they had 'vexed the poor and needy.' So the message of God's servant was: 'I sought for a man among them . . . but I found none.'

My brethren, Israelites are not the only people who exercise robbery. A greater calamity is in our midst, for we have among us those who would rob us of God's Word. There was a time in the history of our movement when all our pioneers stood or fell on "Thus saith the Lord," "The Lord said," "It is written." In those days, we were robbed of our Bibles by priests and Infidels, but to-day the Holy Standard is under attack from men who are supposed to be shepherds of the flock. The moral rule of conduct, the atonement, miracles, and the resurrection, are under the dissecting knives of the learned doctors of theology. We are told: 'God is not all powerful,' 'Christ was not Divine,' they 'know more of the Old Testament than Jesus did.' They doubt the Virgin Birth. They do, not believe in the infallibility of the Bible. They offer us a Bible torn to shreds and tatters, and are assisting the infidel in his deadly work of destroying 'the faith once for all delivered to the saints.' Further, it has been said that the watchwords of the pioneers: 'we are pleading for a complete return to Christianity as taught by Christ and practised by His apostles; and where the Bible speaks we speak, and where the Bible is silent we are silent,' are only half-truths, like many of the slogans we see on posters. The fence of our faith is being torn down and all around are 'broken fences.'

"What shall we say? Let the Bible speak. In our study of the Word of God, we are amazed by its unity and through it all we see the scarlet thread from Genesis to Revelation, and the only conclusion we can arrive at is that 'Holy men of God spoke as they were moved by the Holy Spirit.'

I sometimes think that brethren who doubt the accuracy of the Scriptures, do not read the book enough. The more I read and dig into the truths of the Word of God, the more I realise that no man could have done this work.

Brethren, our task is to repair the broken fences. It is much harder to rebuild than to tear down; but with the help and power of God it can be accomplished.

'Am I a builder, who works with  
care—  
Measuring life by the rule and square?  
Am I shaping my deeds to a well-  
made plan,  
Patiently doing the best I can?

Or am I a wrecker, who walks the town,  
Content with the work of tearing down?'

'And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I . . . ?'

[Address by Bro. Leonard Morgan, at Old Path's Rally, 'Coplaw Street, Glasgow, September 14th, 1943.]

## Correspondence.

BRO. W. M. KEMPSTER

Dear Brother Editor,—I would like to pay my tribute of deep respect, and appreciation to a beloved brother and friend, in the person of the late W. M. Kempster. His photo, and your own leader in the current issue of 'Scripture Standard' stir precious memories.

My intercourse with him was not so long or as intimate, perhaps, as that of many others, but for some years I enjoyed his fellowship by extensive correspondence, and by occasional personal contact. He was, indeed, a stalwart for truth and right; and refused to compromise. His attitude to error and injustice was unflinching; and his devoted loyalty to the cause he espoused deserves highest praise and is worthy of emulation.

A certain trait in Bro Kempster's character, however, which more than anything else, impressed me through the years, was his fine patience, in face of misunderstanding and criticism. I sometimes marvelled at this. Even in disagreement, I always found him most kindly, and ever ready to consider one's point of view, without bias or prejudice. To me he was a man of fine blend, and I treasure his memory.

To know that never again shall I receive 'a letter from W.M.K.' is a matter of regret and sorrow; but the hope of meeting him in 'the Better Land' compensates. May the God of all comfort sustain his dear ones in their bereavement. J. HOLMES.

Dear Bro. Editor,—Could you please spare a small space in the 'Scripture Standard' for the following:—

### Separation

The law of separation in the Scriptures is very definite and urgent, as shown by the followings passages:—

2 Thess. iii. 6: 'I command you in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions which he received from us,'

2 Thess. iii. 14: 'If any man obey not our word,' etc. 2 John x.: 'If there come any unto you, and bring not this doctrine,' etc. Also 2 Cor. vi., Rev. ii., and Gal. ii. 4 and 5.

These, I am told, refer only to the individual transgressing brother, and are doubtless necessary for the preserving of purity and peace in the Church of God.

It is evident there were transgressing Churches also in the early days, as shown in the Revelation, and these were under the condemnation of God, who called for repentance or destruction.

That there are transgressing Churches to-day is made the more evident by the existence of an Old Paths Movement, calling to the digressing Churches to return to the Scriptural position from which they have departed.

It will be helpful to know if there is any Scriptural warrant for a brother to separate himself from such a Church, and if so, when and in what circumstances would he be justified in so doing; or must his loyalty to his brethren outweigh his loyalty to God, and so keep him a member of that Church until the wrath of God overtakes it?

P. G. OGDEN.

## Evangelist's Report.

Presented to Conference in Edinburgh on September 11th, 1943.

Dear Brethren,—After the Birmingham Conference, I returned to the South East district to complete my period of service with the three Churches there. I spent three weeks with the Brighton assembly, and two with Piltdown. Both are very small in numbers, and one feels that a prolonged effort would be the only answer to their needs. Nevertheless, in both assemblies we had relatively good gospel meetings, with some non-members coming in to hear the gospel message. At Brighton, this was also true of the women's meeting.

My last meeting was at the district annual conference (Monday, June 14th), where I gave a paper on 'Christ and the Individual.'. On the evening of this day I spoke at the ninety-seventh anniversary of the Piltdown Church,

The brethren in the South East supported my efforts right loyally.

On June 20th, I began a two-months' effort with the small assembly in Kentish Town, London. Available members here number less than one dozen. We had an attendance of ten at our first gospel meeting. At our last gospel meeting we had the grand total of twenty-two. At this meeting, we immersed into Christ a man who had long been a believer in the Lord Jesus. He was aged seventy years.

The extreme difficulty of the work here has to be seen, to be appreciated.

Experiencing it one can only marvel at the persistence of the loyal few who have kept the gospel flag flying in Kentish Town. Apart from the indifference of the people around (I know of no place where this is so strong as in London), four of our members could only come on alternate Lord's Days. Pour makes a big hole in ten. Despite this, we never held a gospel meeting without having some non-members present.

Conditions forced us to confine our indoor meetings to one night weekly—apart from the Lord's Day. This meeting had to be on alternate nights to enable the civil defence brethren to attend. On that one night we held a prayer, gospel, and open-air meeting.

We had three open-air meetings each week. If people will not come in—we must go out. The, one on Lord's Day usually lasted an hour or more, with four of us frequently speaking in turn. We contacted some people in conversation as a result of these meetings. They served to advertise our effort and to create interest in the Message.

Advertising: We distributed sixteen thousand handbills, at the rate of two thousand each week. Whilst numbers are small at Kentish Town, enthusiasm and will to work is large. It says much for that enthusiasm, that many of these handbills were accompanied by personal invitation. We also advertised in the Press.

The assembly did not have a Lord's Day school. For a few weeks some of us spent hours from door-to-door, canvassing for scholars. We did this one month without result. But eventually six children came along. This small beginning grew to an attendance of eighteen, and the work is now being maintained by an interested few.

Kentish Town is another place where one feels that a long and hard effort is needed. The loyalty of the brethren there leaves nothing to be desired.

During the past four Lord's Days I have served the assembly meeting at Holt Hill Terrace, Birkenhead. This cause is weaker even than that at Kentish Town. Despite this we were very busy. We held four gospel meetings, two open-air meetings, and two meetings for children. A good number of non-members came in to hear the Good News.

The open-air meetings certainly got us a hearing. We attracted attention by collecting a crowd of children and getting them to sing choruses. As a result of this some thirty more scholars came to the Lord's Day school. Many of these children were Roman Catholics.

I hope to arrange for loyal preaching brethren to follow up this effort. Whilst here I served the Egremont assembly on Thursday nights,

I hope to serve the assembly at Beulah Road, East Kirkby, during the next two months.

been difficult. But the opportunities presented have been many, and we have tried to seize them. The divine promise is sure: 'In due season ye shall reap if ye faint not.' We believe it and press on.

A. E. WINSTANLEY.



## Young Folk's Corner.

CONDUCTED BY UNCLE BERT

### MONTH'S MOTTO:

'TRUST in the Lord with all thine heart.'  
(Proverbs, ill. 5.) "

### FOLLOWING JESUS

THIS story tells what happened to the disciples when they were following Jesus. The Saviour entered into a ship to cross a big lake, and 'his disciples followed him.' Soon a great storm arose, and as it raged around them the disciples became afraid. It seemed that the mighty waves would engulf the little ship and drown them all. Now Jesus was very tired and had fallen asleep, for all day long he had been teaching men and women, and healing those who were ill. Terrified by the storm, the disciples woke Him, crying: 'Master, save us, we are drowning!' Jesus said to them: 'Why are you so easily frightened, you men of little faith?' Then He said to the waves: 'Peace! Be still!' Immediately the wind dropped, the waves calmed, and all was quiet and still. 'How wonderful!' exclaimed the disciples, 'even the wind and waves obey him!'

We must remember that the disciples had not been the followers of Jesus long. They had not yet learned fully to trust Him. He wanted them to know that even amid the raging of the storm, with wind and waves roaring around, them, they were safe because He was with them.

He wants us to learn this lesson also. Following Jesus is not an easy path to tread. Life's sea is not always calm and still. Sometimes the storm begins to rage. We meet difficulty, temptation and danger. But we must not fear, for through the raging of the storm, Jesus is with us. When we cry to Him for help, He will hear and save us. Following Jesus we shall be safe for Jesus will ever be **with us**,

Jesus is with me,  
 Why should I fear?  
 When storms assail me  
 He will be near.  
 Near me in tempest,  
 Near me in storm,  
 Near me to keep  
 And guard me from harm.

Last month's puzzle described the crossing of the Red Sea by the children of Israel. Read the Book of Exodus, chapter xiv.

What Bible story does this verse describe?

There was a man of Adam's race,  
 For three days had a dwelling place  
 Neither of stone nor wood was made,  
 Nor of the fabric brick was laid,  
 But so contrived and put together  
 .. To keep out all the wind and weather.

Jesus spoke about this man in Matthew, chapter xii.

## *The Wrath of God.*

THE older type of preaching, we are told, would drive people away from our Churches, whereas if we emphasised and stressed the love of God it would appeal to the people. The simple answer to that is that the facts indicate the very opposite. It is as the idea of judgment and the wrath of God have fallen into the background that our Churches have become increasingly empty. The idea has gained currency that the love of God somehow covers everything, and that it matters very little what we may do, because the love of God will put everything right in the end. The more the Church has accommodated her message to suit the palate of the people the greater has been the decline in attendance at places of worship. — D. MARTYN LLOYD-JONES ('The Plight of Man, and the Power of God,' p. 66).

WANTED.—'Problem of Human Life,' by W. Hall; 'Scheme of Redemption,' by Rl Milligan; 'Vision of the Ages,' by B. W. Johnson; 'New Testament Christianity,' by L. Oliver— Prices, -etc., to Editor.

Many thanks for copy of 'Christian System.'

### FORTHCOMING EVENT

A PERSONAL INVITATION is given by the Church at Beulah Road, East Kirkby, to 'A Rally of Brethren and Sisters pleading and contending for a return to the faith and order of the Early Church as Found in the New Testament,'" which will be held (D.V.) on Saturday, October 30th. Tea will be provided at 4.30 p.m., giving opportunity for social intercourse. Meeting at six o'clock; President, Brother A. E.

Winstanley (evangelist). Speakers: Brethren A. L. Frith (Fleetwood), and Leslie Coley (Leicester). We seek your presence and co-operation in this Resoration Movement: Come and be sure of a real welcome and a spiritual uplift.— Hospitality given. — W. B. Jepson, Secretary, 26 Pearl Avenue, East Kirkby, Notts.

Slamannan District Sunday School Conference will be held (D.V.) in the Meeting House, Gideon Street, Bathgate, on Saturday, November 13th, at 5 p.m. Chairman: Bro. A. Gordon (Slamannan). Speaker: Bro. James Black (Pennyvenie). Subject: 'Have we enough substance in the Bible for teaching in the Sun day school?' All who are interested in the Lord's work among the young are invited. Tea will be provided.

Wigan., Scholes, Jackson Square, Sixty-first Anniversary Services, Saturday, November 13th, 1943. Tea at 4.30, Is. each. Meeting 6.30 — Speaker: Bro. Steele (Edinburgh). Chairman: Bro. C. Melling.

November 14th—Lord's Day meetings, 10.30 a.m. and 3.10 p.m. Speaker: Bro. Steele.

## *News.*

THE conference was an outstanding success. Throughout both meetings a very fine spirit of brotherliness was manifested. The business session and evening meeting were a spiritual tonic.

Those privileged to attend the Rally at Coplaw Street, Glasgow, on the Tuesday evening, will remember it as a mountain-top experience. The hall was comfortably filled. The very fine singing led the brethren to the mountain top, while the chairman and speakers gave very sound teaching in a really delightful manner. I sincerely wish that every brother and sister in Glasgow could have been present. Those who were present spoke very highly of the meeting. One brother said that it was 'a very hearty meeting,' while another praised the 'very fine brotherly spirit,' while a sister who has for years attended the annual conferences, remarked that it was 'the best meeting she had ever attended,' adding, 'that those not present missed a real treat.'

We thank the brethren for their services, and pray that God will,' by this week-end and others like it, inspire us to greater things.. One good brother expressed all our thoughts when, after the Rally, he said: 'Now we look forward to the next.' ANDREW GARDINEK, JUNR.

**Hindley.**—We held the forty-seventh anniversary in the present meeting hall on Saturday and Lord's Day, September 18th and 19th. Bro. R. Robinson presided over the Saturday meeting, and we

had for our speakers Bren. A. Hood (Liverpool) and P. Day (Birmingham). Bro. Day based his remarks on the John the Baptist: 'He must increase, but I must decrease.' Bro. Hood spoke on 'Cornelius and the Gentiles.' We had a fine gathering, and were richly blessed by the messages.

Bro. Day was our speaker on Lord's Day, and he served us well. His messages inspired us. We take courage, and thank God for so gifted a brother, who can bring out truths from God's Word in such a wonderful manner.

It was truly a mountain-top experience. We go forward into a new year of service with new courage, and stronger faith.

L. MORGAN.

**Nelson.**—The Lord continues to prosper the work that is being done in this corner of the vineyard. On, Sunday, October 3rd, we had the spiritual joy and satisfaction of witnessing the baptism of Mavis Walton, the young-daughter of our Bro. and Sis. Walton, who are old stalwarts of the Nelson Church. Owing to war demands they are at present living in the South of England, but while visiting their hometown for a brief period, Mavis expressed a wish to follow the Lord. She was received into fellowship the same night. We wish all three God's blessing during their enforced absence, and pray that the time is not far distant when they will be restored to us to help carry on the work of winning souls for the kingdom. In view of the fact that we have had our own baptistry installed, we should be very grateful if some Church could either give or sell us a set of baptismal waders. Please do your best! Replies to P. Sykes, 39 St. Paul's Road, Nelson, Lanes.

## Obituary.

**Motherwell.**—Bro. William Jack, aged fifty-one years, died on September 30th. We were not prepared for his departure and we deeply feel our loss. The whole Church, and his many friends in our other churches, esteemed and respected him and have shown much sympathy for Sister Jack, his wife, and for his father, Bro. Joseph Jack, and the other near relatives. He has been with the Church here for thirty years, and has faithfully served it in various capacities. In the latter years, he was an elder and superintendent of the Sunday school. We loved him for his gentle manner and agreeable disposition. Brethren Crosthwaite and Wardrop officiated at the burial.

J. ANDERSON.

### AN APPRECIATION

THE news of the death of Bro. Wm. Jack came to us as a great shock. We shall ever remember him as a loyal follower of our Lord, contending earnestly for the truth as revealed in the pages of Holy Writ.

About seventeen years ago, Bro. Jack was one of tho.se who stood with us in defence of the Grand Old Book against the incoming tide of modernism.

We shall ever remember him, too, as a brother whose sweet smile and cheerful nature often cheered us on life's pathway.

"Though often called to part  
Amid these scenes of pain;  
Yet we shall still be joined in heart,  
And hope to meet again."

A. GARDINER, SNR.

THE SCRIPTURE STANDARD is published monthly. Prices: Single copy 3s. 6d., two copies 6s., three copies 9s. per year, post free.

All matter for Insertion must be sent before the 10th of the month (News items, the 15th) to the Editor: W. CROSTHWAITE, 27 Torphichen Street, Bathgate, West Lothian. All orders and payments to the Treasurer: A. L. FRITH, 12 Poulton Street, Fleetwood, Lancashire.

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

NYASALAND MISSION. Contributions to W. STEELE, Ravensheugh Cottage, Prestonpans, East Lothian

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

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