

# Scripture Standard

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

VOL. VIII. No. 12.

DECEMBER, 1942.

## *Grateful Thanks.*

WITH this issue we reach the end of the eighth year of publication of 'The Scripture Standard.'

Having obtained help of God, we continue unto this day witnessing for the faith of our fathers. To Him whose grace has enabled us we render grateful thanks. To Him be all the praise!

We are gratified to know that our efforts are appreciated by a large and ever-growing number. So we thank God, and take courage.

We desire that more than ever our magazine shall stand, like Paul, for the 'defence,' 'confirmation,' and 'furtherance of the gospel.' We hope (D.V.) during 1943, to publish a gospel address each month. We shall welcome short, pithy articles on gospel themes and 'the things most surely believed among us.' We thank all who have helped in the past; and plead for the co-operation of all who desire the furtherance of the gospel, and a return to the old paths. The need for our witness is greater than ever.

EDITOR.

## *Soul Winning.*

'HE that winneth souls is wise.' (Proverbs xi. 30.)

The importance of soul-winning may be judged from: -

1. The place it has in the mind of God. Seven times in the Old Testament God is said to be the Saviour of His people; as for example: 'I am the Lord thy God, the Holy One of Israel, thy Saviour.' (Isaiah xliii. 3.) In the New Testament, many times God is spoken of as Saviour; as in 1 Timothy iv. 10: 'God, who is the Saviour of all men, specially of those that believe.' The prophet Ezekiel expresses God's deep desire and concern for the souls of the people: 'As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live.' (Ezekiel xxxiii. 11.)

God's concern for the salvation of souls is seen in that He 'so loved the world' that He gave His only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.' He sent Christ to make eternal salvation possible.

2. The name, Jesus, tells of the importance of soul-winning: 'Thou call his name Jesus; for it is he that shall save his people from their sins.' His Whole life: mission, words, deeds, miracles, were for the winning and saving of souls; and His death, the pouring out of His blood on the Cross, seals redemption for all who come unto God by Him.

The importance of soul-winning is clearly set forth in His great commission: 'Go into all the world, and preach the gospel to every creature'; '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.'

3. The important place of soul-winning in the 'acts' of Apostles. From Pentecost, when, guided by the Holy Spirit, the Apostle preached and three thousand souls were saved, the Church was a soul-winning Church. It was the deep concern of all to win and save others. 'Believers were the more added to the Lord, multitudes both of men and women.' 'The number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith.' 'So mightily grew the word of God and prevailed.'

Paul, immediately after his conversion, set about winning others: 'Straightway, in the synagogues, he proclaimed Jesus, that he is the Son of God.' For soul-winning there must be soul-winners.

The word 'winneth' is suggestive. In the kingdom of darkness there is a terrible amount of soul-winning. Theirs is soul-destroying work.

Our Lord said: 'Come ye after me, and I will make you fishers of men.' Fishermen face all weathers, risks, and dangers. Soul-winning is not an armchair, fireside occupation, it is not for those who desire a life of ease and pleasure. Our Lord's word, 'I will make you fishers of men,' is an assurance of success. 'Winneth'; the bridegroom wins his bride by love. Paul said: 'If I speak with the tongues of men and of angels, but have not love, I am becoming sounding brass, or a clanging cymbal.' Love wins where other methods fail.

'He that winneth souls is wise.' This is not a work for fools, nor for the worldly-wise. 'The world by wisdom knew not God, it pleased God by the foolishness of preaching to save them

that believe.' All the saved should be soul-winners; because God desires that none should perish. It would be utterly selfish of us who are saved never to help to save others. We can preach by deeds, as well as by words, and we can all support the preachers of the gospel.

Soul-winning is urgent. 'Time is short.' 'Now is the day of salvation,' the time God has given man to make his choice. If I am speaking to any not yet saved, let me point out that upon your decision depends your eternal state.

How grand it is to win souls. 'They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.' 'Even if I were utterly selfish,' said Spurgeon, 'and had no care for anything but my own happiness, I would choose, if I might, under God to be a soul-winner; for never did I know perfect, overflowing, unutterable happiness, of the purest, and most ennobling order, till I first heard of one who had sought and found the Saviour through my means.' Brethren, let us not be behind any in our deep ardent love for the salvation of souls.

G. M. BISHOP.

Substance of address at Blackburn Conference:

## *'Praying, Working, Striving Together.'*

PRAYING TOGETHER—One desire. 'Peter and John went up together into the temple at the hour of prayer.' (Acts iii. 1.) They had been with Jesus, and were His closest friends. Jesus often withdrew Himself awhile to commune with God in prayer. Surely these are examples for us. 'The effectual fervent prayer of a righteous man available much.' Some brethren say they are too busy, and have no time for prayer. This is a sad reflection on their spiritual life. We need strength to help us on life's way; so let us 'take it to the Lord in prayer.' 'They all continued with one accord in prayer and supplication.' (Acts i. 14.) They knew the power of prayer. Our witness would be more impressive, and more successful in winning souls, if we gave the same attention to prayer as these first disciples did. We cannot all be preachers of the gospel, or great orators, but every heart can pray earnestly, and petition the Throne of Grace.

'What a Friend we have in Jesus,  
All our sins and griefs to bear,  
What a privilege to carry  
Everything to God in prayer.'

WORKING TOGETHER—One Master. 'Go ye into all the world, and preach the gospel to every creature.' (Mark xvi., 16.) In the early days of Christianity men gave their all that the blood-stained banner of the Cross might be carried over land and sea. Now many no longer regard the Church as a spiritual household working together to spread Christ's kingdom. Our own country, supposed to be Christian, yet sin and vice of every kind is on the increase. This is due, not to the failure of Christ and His gospel, but of the Church. Cottage meetings, and open-air meetings, have been abandoned to our cost. Personal evangelism almost belongs to the past. Churches, reporting three to five hundred members think an attendance of eighty at a gospel meeting is good. The fields are white unto harvest, there is a yearning for the old paths, so while praying for a revival, let us work for it.

'Work for the night is coming!  
Work through the sunny noon:  
Fill the bright hours with labour:  
Rest comes sure and soon.  
Give to each flying minute  
Something to keep in store:  
Work for the night is coming,  
When man works no more.'

STRIVING TOGETHER—One Aim. 'I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.' (Eph. iv. 1.) Jesus came not only to give us life but to teach us how to live. The Sermon on the Mount is the greatest address ever delivered on how to live. 'Therefore let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.' With Paul, 'let us labour that, whether present or absent, we may be accepted of him.'

Our aim is to gain the crown of righteousness, which the Lord, the righteous Judge shall give—"unto all them that love His appearing.'

'Jesus calls us o'er the tumult,  
Of our life's wild restless sea;  
Day by day His calm voice soundeth,  
Saying, "Christian, follow Me."

'Therefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord.'

A. GARDINER (Glasgow).

Notes of address at Blackburn Conference, September 19th.

READING CARDS FOR 1943.—Please write to Bro. A. L. Frith, 12 Poulton Street, Fleetwood, Lanes., stating number required. Please enclose addressed envelope, and stamps to cover postage, at least.

## 'the Triumph of the Church.

JESUS said, 'Upon this rock I will build my church; and the gates of hell shall not prevail against it.'

Is the present 'time oi trouble, such as was not since men were upon the earth,' a portent that powerful forces coming over the horizon are going to sweep the Church away for ever; or that her long night of trial and suffering is drawing to a close? Do we stand at the dawn of a new and better day, when the age of triumph and eternal joy will be ushered in, and the faithful will receive their reward? When Jesus said: "The gates of hell shall not prevail against it," the implication was that they would try. He visualised a long, bitter, sanguinary struggle, fought with all the forces evil could command, but that the Church would triumph because she is founded upon the rock: 'Thou art the Christ, the Son of the living God.'

Changing the metaphor from the house, which the prophets said would be established, and all nations would flow into it. He now says: "I will give unto thee the keys of the kingdom." The two ideas are complementary. The King Himself proclaimed, 'the Kingdom of God is at hand'; and that Peter was to open that Kingdom. The twelve had Visions of going to Jerusalem to set up the Kingdom, of their reception by rulers and the people, of forcing the Romans to leave their country, the elevation and supremacy of their nation, and of their reigning with their Lord in peace and righteousness.

Jesus soon disillusioned them, and told of His rejection, death and rising again. It was a thunderbolt. It was too much, especially for Peter, and he expressed his feelings: 'Lord, this shall not be unto Thee.' The idea was diametrically antagonistic to his thoughts. Jesus replied: 'Thou savourest not the things that be of God, but those that be of men'; and further astonished them by speaking of crosses to be borne, and lives to be lost for His sake. To reassure them He said: "There be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom.'

The gates of hell opened their offensive against the King Himself. The Jewish leaders were willing votaries. The disciples fled. Jesus suffered and died; and it seemed that all was over.' But God has resources men do not reckon on. It was expedient that Jesus should die for the sins of men. His kingdom was to be one of grace, not force. It was His to suffer and bleed. It was for God to vindicate Him by raising Him from the dead.

After forty days giving infallible proofs

of His resurrection, He ascended to Heaven, and angels assured the disciples that He would come again. A few days later, Jerusalem was agog. A strange power rested upon the disciples; and they spake as they were moved by the Holy Spirit. A vast concourse from all over the Empire heard and marvelled. Peter explained that the Lord was in Heaven; the promise to David that 'He would raise up Christ to sit on his throne was fulfilled, in that 'God hath made that same Jesus . . . both Lord and Christ.' The Kingdom was now set up. Three thousand obeyed the command, 'Repent and be baptised (immersed) everyone of you in the name of Jesus Christ for the remission of sins,' and became subjects of the Kingdom.

Soon the Apostles were arrested: the gates of hell were busy again. James was killed, Stephen was stoned to death. Saul breathed out threatenings and slaughter, hailed men -and women to prison and death. For forty years, Jewish rulers continued unrelenting opposition. It was not for the Church to fight with their weapons. 'Vengeance is mine, I will repay, saith the Lord.' God is not oblivious of the persecutors of His people. Jerusalem was destroyed in 70 A.D. and that put an end to Jewish opposition. But a more powerful opponent had been revealed. Rome had taken a hand in the diabolical business. Paul had been martyred; and hundreds of Christians had been cruelly murdered by Nero. For three hundred years, Rome kept up her antagonism. The most bitter and determined attempt to blot out the Church was made by Diocletian, early in the fourth century. Many suffered horrible deaths, others fled to mountains and caves. They built the catacombs. It seemed that the gates of hell would prevail; but within twenty years the Emperor of Rome was a nominal Christian. Constantine abolished the pagan religion, and a period of toleration ensued. The over-ruling providence of God again vindicated the faithful. If the Church had remained faithful, a different history would have been written. But the great apostacy foretold by Paul developed, and by the end of the century the apostate Church was worshipping saints and dead men's bones. When the Roman Empire fell in the latter part of the fifth century, the Church—now a vast worldly organisation, with the Bishop of Rome assuming the primacy—rose from its ruins, and exercised almost universal domination. It was a remarkable phenomenon. Faithfulness to the true Christian ideology was not permitted. All who would not conform were ruthlessly crushed. Once mere the gates of hell had found a powerful ally. The Church became pagan in organisation, worship, ministry, spirit, and purpose. It was the greatest travesty of all time. It employed every device to

inflict suffering on the faithful. It is the blackest page in human annals.

After more than a thousand years came the Reformation. The Bible, kept from the people by Rome, was now translated into popular languages; and light began to dawn.

The struggle to reform the Church stopped short of the New Testament pattern, and resulted in the creation of many sects. But the power of Rome had been defied and broken.

Later, in Britain and America, came the grand Restoration Movement, with its Apostolic plea: 'Where the Scriptures speak we speak; where the Scriptures are silent we are silent.' With this movement we proudly identify ourselves. But the sects have continued to resist the full application of the Apostle's teaching as the standard of worship and service. These have, more or less, retained the spirit and practices of Rome, so that the attempt to restore the New Testament Church in Britain has been limited in numbers and scope. In America, millions professed to accept the Restoration plea; and it took root in Australia and New Zealand. In Southern and Eastern Europe, little progress has been made, the people are enslaved in body and mind. Rome continues to hold them down. Other movements, social and political, have arisen. The French Revolution of one hundred and fifty years ago, was the most violent of any, and shook the temporal power of Rome.

Now, at last, Rome's inevitable doom draws near. In the present world conflict God's over-ruling providence has supplied the means. From the last great war there emerged a power—Communism—which as immensely troubled the Vatican. As Russia has grown strong and successful, Rome has become more and more alarmed. A simpleton can see Rome's part in the present struggle, but she will go down never to rise again: the third, and greatest, enemy of Christ will go the way of her predecessors. This is the dawn of the Church's wonderful triumph. 'Lift up your heads, for your redemption draweth nigh.'

The apostasy in the Restoration Movement is too late. There will not be another man of sin to take Rome's place. If when this struggle is ended Russia takes control of parts of Europe, and Japan, Britain and others take up an antagonistic attitude towards her, we shall witness what is depicted in Revelation xx. 7-10, which means that the Millennium is past, and clear evidence that Ezekiel xxxviii. and xxxix is about to be fulfilled, and that the end is near.

'Millennials,' 'Christadelphians,' 'Jehovah's Witnesses,' and British Israelites, will have to start all over again. Leaders of Churches of Christ who trail after the Archbishop of Canterbury and other ecclesiastical dignitaries, had better take notice. God's judgment will be

**manifest against the Papist spirit wherever found.**

(Summary of address, given at Hamilton Street, Blackburn, by Bro. J. B. Kendrick.)



## Young Folk's Corner.

CONDUCTED BY UNCLE BERT

Motto: '

'THE Lord is my shepherd; I shall not want;' (Psalm xxiii. 1.)

### RATIONS

'Have you brought your coupons?' How often this question is asked reminding us of a war-time measure which affects our whole life—the greatest rationing scheme ever known. We used to say, when buying anything: 'How much money do I need?' Now we say: 'How many coupons?' Food, clothes, shoes, as most all the things necessary for this life, are supplied in limited quantities.

Why is this? Well, because of the war, supplies are limited—so there has to be a rationing scheme to assure a fair share for all.

Well we have a spiritual nature, too. Like the physical life, our spiritual life must be fed. Will our ration-books get this food for us? No! But there is provision made. Paul tells us about it when he says: 'My God shall supply all your need.' Here we are told three things:

1. The source of our spiritual food—we can only get it from God.

2. The certainty of the supply. There isn't any doubt about it. 'God shall supply.'

3. The sufficiency of that supply.

God can meet 'all our need.' God's storehouses of spiritual food are ever full—we cannot exhaust them. He will give us strength, grace, hope, courage, comfort—all we need, to live for Him. Let us go to Him daily for our spiritual food—drawing on Him continually for our Divine Rations.

### ANSWERS

1. Abraham (Genesis xxii. 3).
2. Jacob (Genesis xxviii. 11).
3. Joseph (Genesis xli. 14).
4. Jonah (Jonah i. 3).
5. Mary (Luke x. 39).
6. Prison keeper at Philippi (Acts xvi. 33).
7. Martha (Lukex. 40).

## WHO SAID?

1. 'Where is he that is born King of the Jews?'
2. Rejoice, because your names are written in heaven.'
3. 'Thou art the Christ, the Son of the living God.'
4. 'Lord, now lettest thou thy servant depart in peace.'
5. 'Rabbi, thou art the Son of God.'
6. 'Though I should die with thee, yet will I not deny thee.'
7. 'See, here is water, what doth hinder me to be baptized?'
8. 'Your blood be upon, your own heads; I am clean.'

## SATISFACTION

All that I need is in Jesus,  
 He satisfies, joy He supplies;  
 Life would be worthless without Him,  
 All things in Jesus I And.

'Hitherto, or Our Journey to Jerusalem,' by Stephen Cheek. The account of a Journey from 'Brethrenism' to New Testament Christianity. Copies Id. each. Six, or more, post free. From Bro. A. L. Frith, 12 Poulton Street, Fleetwood, Lanes.

## Predestination,

CONCERNING foreknowledge and predestination some of the fiercest battles have been fought. Calvinist and Arminian have engaged in long and wordy strife. Volume after volume have appeared, many of them darkening counsel with words without knowledge, and as the poet said, they have:

'Reasoned high of providence, foreknowledge, will, and fate;  
 Fixed fate,, free will, foreknowledge absolute  
 Have found no end, in wandering mazes lost.'

I will confine myself to reference in the Scriptures:—Ephesians i. 5, 'Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.'

Ephesians i. 11, 'In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.'

Paul was writing to 'the faithful in Christ Jesus,' who had trusted in Him, after hearing the word of truth, and after belief being sealed with the Holy Spirit of promise. Such are said to have obtained the inheritance which had been predestinated in God's purpose (*prothesis*).

Romans viii. 28-30, 'We know that all

things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.'

Those who love God are the called according to His purpose (*iprothesis*). They are called by the gospel. 'Faith cometh by hearing.' In His pre-view (*protkesis*), God saw those who would obey Him. These He predestinated to be conformed to the image of His Son.

2 Thessalonians ii. 13-14, 'We are bound to give thanks always to God for you, brethren beloved of the Lord, because God ha.3 from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.'

The Thessalonians had obeyed the call by Paul's preaching of the gospel, believed the truth, were sanctified by the Spirit, and were thus chosen to salvation.

Our difficulty is that we are creatures governed by dimensions and time. God is omnipotent, omniscient, He was before time. The future has already happened in God's mind, because He is eternal. God's foreknowledge does not interfere with man's free will. Because of His foreknowledge of man's actions He predestinated a plan as an antidote. All God's covenants offer blessings for the obedient, and curses for the disobedient.

The Greek word *fro thesis*, translated 'purpose,' conveys the idea of a 'passing before,' 'a parade'; so all had already passed before God's eye. Sin, redemption, and glorification, were accomplished facts. The eternal Son was the Lamb, 'foreordained before the foundation of the world' (1 Peter i. 19-20), to be slain that they who would obey the truth would have their souls purified. This predestinated plan was revealed unto the Apostles and Prophets by the Spirit.

Peter, on the Day of Pentecost, following the ascension of the triumphant King, speaking by the Spirit, declared that God had, according to His predestinated plan, given His Son to the Jews, knowing that they would give Him over to the Romans to be crucified. (Acts ii. 23.) All this was seen in *prothesis*, and was foretold by the prophets hundreds of years before the time appointed. God predestinated to send His Son to the Jews, they of their own free will chose that Jesus should be crucified, and Barabbas released. God further predestinated that His Son should rise from the dead; and thus become the 'first-born among many brethren.'

We should carefully note that it was the plan of salvation which was predeter-

mined, because of God's foreknowledge of our needs. When men speak of the mess the world is in to-day, and would blame God for it, let us tell them that the mess has been made by men; and that God in His great love have provided a remedy for all man's woe. The gospel is still the power of God unto salvation to everyone that believeth.

Because the future is revealed in God's Word, we can look beyond time to the glorious future, when the Lord of lords and King of kings shall have with Him those who are 'called, and chosen, and faithful.' (Revelation xvii. 14.)

'Brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall.' (2 Peter i. 10.)

(Substance of address at Bathgate Class.)  
W. STEELE.

## *Propaganda.*

'Try the Spirits whether they are of God.'

Propaganda is not new. The word has been brought to our notice recently on account of the efforts by Press, cinema, and radio to belittle the efforts of enemies and exalt the patriotic prowess of a nation; but the idea, is as old as Adam.

When the Evil One sneered, 'Hath God said?' he was using exactly the same tactics. First, belittling truth, he cast doubt on God's ability to fulfil His promises, and then continuing his strategy he made a false promise, 'Ye shall be as gods.' So doubt-casting is followed by the boastful assertion that existing conditions can be improved and often it is not until too late that the deception is discovered.

To us, to-day, who can review those early victims of the Devil in the light of the real good news, the Truth as it is in Jesus, it is apparent that God can amply fulfil His promises and His willing obligations to us; that He can bruise the Serpent's head; and that while He can surely complete the promise of death to the soul that sins, He can just as surely provide redemption through faith in Jesus.

So the propaganda that is eventually effective is that which is founded on truth. Indeed, it must be the truth, no more and no less. 'He is the best propagandist who does not indulge in propaganda,' has been truly said. Christian propaganda, too, must be truth-preaching for the Truth's sake, not the mere presentations of our organisations or an attempt to uphold the prestige of our movement whether for 'Restoration' or not, but the preaching of Christ. And preaching 'Jesus Christ and him crucified,' we must leave our hearers to decide for themselves whether He is a 'stone of stumbling' or in truth the 'chief corner stone.'

This, then, is our best strategy in dealing with any form of propaganda: present the Word, the standard of Truth, by which alone we can prove the work whether it be of God. R.A.H.

## *Nyasaland.*

DO you remember the request in the report in November 'Scripture Standard'?

Since the report was sent to the Blackburn Conference, the £5, a few times multiplied, have come back to me, and I thank the brethren very warmly for support and approval of the purchase of Bibles for Nyasaland. 'Faith cometh by hearing, and hearing by the word of God.' It is hoped to obtain more Bibles in Nyasaland.

On October 14th, Bra. Ronald's letter of September 9th arrived. He said: 'Thanguzi Church, Mlanje District, asked us at the June Conference to send an evangelist to work amongst them. On August 21st, Bro. Ronald, with three Elders (Bren. Katunga, Benson and Burnet), left Namiwawa for Mlanje to answer this call. It was arranged that Bro. Katunga should work there, and Bro. Burnett at Mikongoni Church, as there was a similar need there.

'August 22nd was spent visiting several Elders. On Sunday, August 23rd, we had a good meeting with the brethren. The following Wednesday, Bro. Ronald took the two evangelists to the District Commissioner of Mlanje.

'On Saturday afternoon, they left Thangunzi for Mbizah Village, where a new prayer-house had been built, which was ready for opening on August 30th. That night, about 8 o'clock, we had a meeting with about sixty present. After the meeting, the people were singing all through the night until the dawn broke.

'About 9 a.m. that Sunday, we went to the big river Tuchia, when six candidates confessed their Lord and were baptised into His name. Bro Benson conducted the service.

'At 11.30, we had the second largest meeting, under the big tree of Muula, where Bro. Ronald conducted the service and broke the bread.

'The brethren were anxious to keep Bro. Ronald and the visitors, but fixed appointments for other work at Namiwawa and Chiradzulo were due, so we bade farewell to all, promising, God willing, to come again. So we left them in peace and gladness, arriving at Namiwawa on August 31st.

'On September 3rd and 4th, we had a meeting and arranged for a long journey to the Northern Province, as discussed at the Conference.

'Bro. Hetherwick baptised three candidates at Chikala Church.

'With very sincere Christian love and greeting to you and yours, and all the be-

loved in the Lord's service.—R. L. Kaundo.'

The reports glow with the enthusiasm of the Churches in Nyasaland, where the workers are greatly encouraged by the evident blessing of God upon their work. Here in Britain, brethren are responding to the success there, and by prayers and remittances show their appreciation of the glorious work being done.

How splendid it reads!

W. M. KEMPSTER.

### COMING EVENTS

Glamannan District.—The Annual Social will be held (D.V.) in the Blackridge Church Meeting House, on Friday, January 1st, 1943, to commence at 12 o'clock (noon). Chairman, Bro. George Allan, Newtowngrange; Speakers: Brethren A. E. Winstanley, A. J. Haldane (Newtowngrange), and W. Crosthwaite. Church hymn books will be used. A hearty welcome to all. Come and help to make this meeting one of happy fellowship and encouragement.

D. M. STEWART,  
District Secretary.

## News.

ON the evening of Saturday, 7th November, an Old Paths Rally was held in Rose Street Meeting Place, Kirkcaldy, permission to use the building having been kindly granted us by the Elders of the Church. The speakers, as had been advertised, were two of our well-known brethren, W. Crosthwaite and L. Morgan. Bro. F. Worgan presided.

The attendance was very pleasing indeed. The Fife District Churches were well represented, there being present brethren from Coaltown, Buckhaven, Pittenweem, Cowdenbeath, Dunfermline, Cardenden, and, of course, Rose Street. There were also brethren from farther afield still. Taking into consideration the fact that most of these Churches are a good distance from Kirkcaldy, and travelling in these days is not easy, this was very encouraging.

As we all expected, the addresses were excellent. Brother Crosthwaite, who is no stranger to our brethren in Fife, spoke first. He outlined some of the principles for which the true Churches of Christ stand, and showed in no uncertain manner that whilst, in theory, the official Churches of Christ accept these principles, their practice belies them, many of our Church members, he stated,

do not seem to realise this, and it is time for them to take stock of their position, and make a stand accordingly, it was a truly challenging address.

Brother Morgan then gave a most appropriate address on 'Losing to Find,'

making a much-needed call to re-consecration to God's service. He pointed out that as in the material realm it is necessary for men to lose in time, ease, and possessions, that they might find honour, power, and fame, so also is it necessary in the spiritual realm. We must lose, for Christ's sake, those things which the world counts dear, that we might gain a crown in the world to come. Our giving is our getting; our losing is our finding.

These addresses, along with the hearty singing of old and favourite hymns, inspired and uplifted us, and sent us homeward feeling that it had been good to meet together.

Yes! The Rally was a success.

FRANK WORGAN.

Birmingham (Summer Lane).—Meetings held in connection with our 77th Anniversary were of a high-toned spiritual nature. On Saturday afternoon, 7th November, we assembled in the Ormond Street Mission Hall, kindly lent us for the occasion. Members from all the local Churches came to share with us a 'season of refreshing from the presence of the Lord,' for which we had prayed, and which we most assuredly experienced. We were exhorted by messages from Bro. W. B. Ainsworth and Bro. C. W. Robinson (of Ilford). The former, speaking on 'Begotten in my bonds,' reminded us of some of the wonders the Apostle Paul was able to accomplish under conditions calculated to dishearten the most courageous, and bade us take heart, even though we were meeting under very unhelpful circumstances since the destruction of our chapel. The latter's subject was that same grand Apostle's 'Daily anxiety for all the Churches.' After that meeting, about 120 stayed to have tea with us. Bro. C. W. Robinson served us on the Lord's Day, morning, afternoon, and evening, and gave us of his best. It was a day of great helpfulness: we were greatly cheered. The meetings were well attended, our room being taxed to capacity. The world has no joy to offer comparable to that fellowship of kindred minds.

FRED, C. DAY.

Blackburn (Hamilton Street). — The Church was amply compensated for convening the Old Path Conference held here on September 19th. Some travelled 250 miles. They surely believed the journey was necessary. We saw and heard how these conferences are growing from strength to strength. The old gospel truths were ably expressed by the five promising young brethren who occupied the platform at the public meeting on Saturday evening. With so many able brethren present, and some whose absence we regretted, we can rest assured that the truth of the Scriptures will be held without **Jear of compromise.**

On Lord's Day morning we had real rich fellowship— with many brethren who stayed over the week-end.

We were ably served by Bro. A. Hood (Liverpool) in the morning; and Bro. G. M.. Bishop (Tunbridge Wells), in the evening, Bro. J. T. Fretwell (Cresswell) presiding. It was a time long to be remembered. We express our appreciation and thanks to the brethren and sisters who so willingly gave help, provisions, and hospitality. We thank God for, this lift heavenward, and pray that grace may be given to all to continue the glorious work.

u. WILSON.

Cape Town.—We are glad once again to sound forth the glorious news that on August 9th, one of our young male scholars confessed the Lord Jesus, and was united to Him in baptism. He has remembered his Creator in the days of his youth. The service was conducted by Bro. Kannemeyer.

T. HAUTM..

Nelson (Lancashire).—Another Anniversary has come—and gone. This was the twenty-fourth. As was pointed out, an anniversary is a time of celebrating the advent of another year's work in the Master's service. At the same time, it is a period when we look back over the year just gone and view with justifiable gladness some of the fine accomplishments, and with a tinge of sadness some of the work left undone.

If anniversaries serve any useful purpose, and they most certainly do, one is to enable us to determine to do greater and more useful work for Him who made these celebrations possible. So it is with a deep sense of gratitude that we record yet another milestone reached.

A grand tea was served on Saturday, November 14th, to more than - eighty visitors. Then, at 6.30, a splendid :social evening commenced, under the chairmanship of Bro. J. S. Edmondson. Every item was one of upliftment. Vocal, instrumental, and poetical items were all received with spontaneous acclamation. Brother A. L. Brown, of Manchester, was our guest speaker for the week-end, and he gave of his best, and that was very

good indeed. The Sunday meetings were well attended, especially the Gospel Meeting. The School, too, enjoyed two fine sessions—Primary and Junior, more than sixty scholars attending.

The Anniversary has gone into the past, and now we are ready to put our best endeavours into the work of the Lord during the new Church year, so that when we meet next year, God willing, on the occasion of the Church's twenty-fifth year of service, we shall be able to look back with infinitely greater gladness upon a year which closes a quarter of a century's grand and glorious work.

i. SYKES.

## Obituary.

Doncaster.—With deep regret, we report that Sister Mrs. Myers, fell asleep in Jesus on Thursday, October 22nd, aged sixty-eight years'. Although Sister Myers had been in poor health and had suffered greatly for sometime, her last illness was of short duration, and she only took to her bed a few days before her death. Mrs. Myers belonged to the Furness district, and came into South Yorkshire about twenty-five years ago. For the past few years, she has been in association with the Doncaster Church, and has proved a very worthy and honourable member. Of a quiet, retiring disposition, she has lived a consistent Christlike life, and her love for her Saviour and loyalty to Christian principles has been very real and marked.

Although she has suffered a great deal, she has been wonderfully patient, and has not murmured nor complained. Her passing was peaceful, and she was laid to rest in Bolton-on-Dearne Cemetery, on Monday, October 26th. We feel poorer in the loss of such a saintly, devoted Sister, and yet we rejoice in having had her in our fellowship, in recent years. Our deepest Christian sympathy is extended to Sister Hetty Myers (daughter) and other relatives in their time of sorrow and bereavement.

J. GARNETT.

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