

The
Scripture Standard

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

VOL. XI. No. 5.

MAY, 1945.

Conference at Kirkcaldy.

THE CAUSE GROWING AND PREVAILING

IF further evidence of the growth and strength of the Restoration Revival Movement was needed, it was supplied by the magnificent gathering at Kirkcaldy, on March 31st. It was grand to see so many from all parts of our land, and it says much for the interest in the cause, that in a time of such difficult travelling, so many came from far distant places.

Our Fife brethren and sisters had worked hard, and made excellent arrangements for conference meetings, temporal needs, and comfort of visitors.

The afternoon session, in Abbotsrood Church building, was ably presided over by Bro. G. Hudson (Birmingham) Bro. T. McDonald (Dewsbury) was appointed recording secretary. Bro. W. Dick, of Rose Street Church, in sincere and earnest words, gave a warm welcome to the conference. The chairman gave a brief, stirring address on words of our Master: 'My meat is to do the will of him that sent me, and to finish his work'; 'Lift up your eyes, and look on the fields, for they are white already to harvest'; 'Why stand ye here all the day idle?'

A tribute to the worth and work of our late Bro. George Hassell was spoken by Bro. W. Crosthwaite, the conference standing in approval.

Letters of greeting were read from Bren. C. Bailey, L. Coley, J. Holmes, and W. Jepson. The secretary was requested to send suitable replies; and also to send messages to others laid aside by illness.

Bro. L. Morgan read the committee's report, substance of which was:

Dear Brethren, I have pleasure in submitting our report. Bro. Albert Winstanley continues to serve as evangelist, and his work is much appreciated. We regret that it has not been possible to meet all applications, and we see no prospect of any change until after the end of the war. Bro. W. Crosthwaite is ready and willing as soon as possible to give personal training to young brethren. He has undertaken training by correspondence and will report on this.

At the Morley Conference (on April 8th, 1944) Bro. J. Kendrick's motion of

which notice had been given) 'that the evangelist committee be disbanded, and that the Church at Hindley be responsible for Bro. Winstanley's services' was discussed. It was resolved: 'That the matter be referred to the committee for discussion, and that they report to conference in twelve months' time.' The committee, after discussion, agree that it would be in the best interests of the cause if Churches did take over the evangelists, but not in the capacity of one man ministers. We believe this is the ideal to which all should work.

Bro. Winstanley concludes his period of service with Rose Street, Kirkcaldy, on Lord's Day, April 8th, and has been allocated to Ilkeston and Eastwood until the end of July.

It will be of interest to brethren to know that the Churches at Blackburn, East Ardsley, and Hindley have withdrawn from the Co-operation of Churches of Christ.

May God continue to bless our efforts for His glory and the extension of His kingdom.—L. MORGAN, Secretary.

In comments on this report emphasis was put on the idea of Churches engaging evangelists, not as stationed pastors, but to be sent out to preach the gospel.

Bro. R. McDonald submitted the treasurer's statement, showing a very substantial increase in contributions, and a balance of £315 9s. 2d. in hand

A brief report of correspondence with a number of brethren was given by Bro. Crosthwaite, who spoke of the high quality of work done, and of surprise at so much warm appreciation of the help he had been able to give. The conference expressed its thanks for this work; and also for correspondence work done by Bro. W. Steele.

Bro. Winstanley gave an interesting report of his work at Ilkeston, Eastwood, East Kirkby, and Kirkcaldy. We hope to publish this report. There was enthusiastic appreciation of Bro. Winstanley's work, especially from Kirkcaldy brethren.

The Nyasaland Mission report, presented by Bro. Steele, told of good work done in that field, and the financial statement showed a balance in hand of £189 9s. 5d.

It was evident from comments made that some still ask: 'Why a separate Nyasaland Fund?' A letter from our late Bro. Frederick N'Khonde was read. (Reprinted on another page)

A report of meetings at Manchester and Edinburgh, with representatives of the Co-operation, was given by Bro. Steele. As we issued a report as a supplement to the February 'Scripture Standard,' and have given further matter on this in our April issue, we need not repeat here. As the Co-operation representatives have decided not to have further conversations with us, and have refused an offer of space in the 'S.S.' to make good their insinuation of inaccuracies in our report, it was decided to take further steps to let the whole truth be known. Of this more will be heard (D.V.) later.

In the regrettable absence of Bro. A. L. Frith, the 'Scripture Standard' report was given by Bro. Crosthwaite. This told of continued steady increase in circulation, and a balance in hand of £241 1s. 7½d. He told of the hard and efficient work done by Bro. Frith, and said he did not know anyone who could do the work so well.

It was decided to hold the next conference at Blackburn, on September 15th.

Our thanks to our Fife brethren was moved in very fitting terms by Bro. R. McDonald, and carried with acclamation. In the evening a very large and enthusiastic meeting was presided over by Br. B. Wishart, of Rose Street. Fine, rousing addresses were given by Bren. R. McDonald and L. Morgan.

Bro. McDonald, speaking on 'Other foundation can no man lay than that is laid, which is Jesus Christ,' showed clearly the meaning of this foundation truth, and the importance of giving earnest and strict heed to divine instructions.

Bro. Morgan spoke on 'Rightly dividing (handling aright) the Word of Truth,' and from popular publications gave specimens of misleading handling of the Word. A company of sisters very effectively sang, 'Out of the Ivory Palaces.' There was some hearty singing of the songs of Zion, led by Bro. W. Dick.

On Lord's Day morning a good company met at Rose Street for prayer. The Breaking of Bread meeting, at which a large company was present, was presided over by Bro. Wishart. Bro. L. Morgan spoke on 'Unsearchable Riches.' (Eph. iii. 8.) It was good to be there. We were in 'heavenly places in Christ Jesus.'

In the evening there was a baptismal service, when a young woman 'put on Christ.' Bro. Winstanley spoke on 'What mean ye by this service?' and clearly showed the Scriptural act, subject, and design of baptism. Following this meeting, we went to Abbotsrood Church building, where a large meeting was presided over by Bro. R. Roberts, and Bro. Crosthwaite spoke on 'The Church as the Pillar and Ground of the Truth.' (1 Tim. iii. 14-16.) A duet 'That Beautiful Land' was finely rendered by Bro. Dick and Sister Younger. The singing

of 'We're marching to Zion,' 'God be with you till we meet again,' and prayer, brought to a close a truly memorable week-end. Churches in the district were served by brethren. We hope to hear of these services later.

EVANGELIST'S REPORT

BROTHER Chairman and Brethren,—During September and October, 1944, I served the Church in Ilkeston, Derbyshire. Meetings held were as follows: Lord's Day—Morning prayer meeting, the Lord's Supper; the Lord's Day school; the Gospel meeting. On Mondays—A Bible study meeting. Tuesdays—'Sunshine Corner' for boys and girls. Wednesdays—A Gospel meeting. In addition, a number of open-air meetings were held; also a few cottage meetings, and two hospital meetings.

The Sunday morning prayer meeting is forthy of comment. It came into being for the definite purpose of regular and united intercession. We made the activities of the Church, particularly the preaching of the Gospel, the special burden of our prayers. This meeting was a source of blessing to the Church. It was an avenue of power for our mission. Every Church should have a prayer meeting. We are not praying enough. Prayer meetings have ceased to exist in most Churches of Christ.

Prior to our effort, average attendance at the Lord's Supper was twenty-three. With a few members of the oversight, I concentrated on regular visiting, giving special attention to those out of fellowship. As a result a number were restored to the fellowship of the Church, and the average attendance at the Lord's Supper rose to thirty-six. A number who had been away from the Church for years came back into fellowship.

In the Lord's Day school my time was divided between the junior school and the senior Bible class.

At our Bible study meeting we gave special attention to the following subjects: 'The Return of the Saviour'; 'The Inspiration of the Bible'; and 'Instrumental Music in the Worship of God.' Full opportunity was given for questions and discussion. The fundamentals of the faith were closely examined, and our belief confirmed.

'Sunshine Corner' quickly grew, both in interest and attendance. One aim of this activity is to contact children who are not members of a Lord's Day school. This aim was realised, and a number of new scholars were gained through 'Sunshine Corner.' This meeting is still in existence, and is very much alive.

Attendance at the Wednesday Gospel meeting was not so good as at our Lord's Day meeting. But a few people came along from sectarian bodies, and we were glad of the opportunity to make known

to them the distinctive witness of the Church of Christ.

There was marked progress in attendance at our Lord's Day Gospel meetings. Attendance at the first meeting was thirty-three. At our final meeting it was seventy-eight. Many non-members, a number from various religious bodies, came along regularly.

It was our very great joy to witness the baptisms of six people: two married women, three young women, and one young man. We humbly thank God for all His blessings.

During my period of service with Ilkeston I served the Church in East Kirkby each Saturday night at a Gospel meeting. I also served the Church in Eastwood for Gospel meetings.

Rose Street, Kirkcaldy

I returned to Rose Street for the first Lord's Day in November. My period of service with this Church concludes on April 8th. Here, too, we have a prayer meeting each Lord's Day morning. Although attendance is often small, the meeting has been a source of blessing to those who regularly attend it. Each Monday night I have been permitted to speak to the sisters in their meeting.

Wednesday night is 'Sunshine Corner' night. A few brethren maintained this meeting during my stay in Ilkeston. It has more than justified the amount of effort given to it. Attendance of children varies from forty to fifty. We make a point of trying to contact all children who do not attend the Lord's Day school. The chief aim of the meeting is to make the children as familiar as possible with the Bible. We have followed the example of other Churches (such as Hindley, Slamannan, and Birmingham) in starting our own little monthly sheet for the children.

Our Bible study meeting is also on Wednesday night. I have given a series of talks on the following subjects: 'Spiritism and the Bible'; 'Instrumental Music in the Worship of God'; and 'The Lord's Supper.' Questions and discussion are always asked for—and usually supplied—at this meeting.

The men's training class is held each Saturday night. Its members come from various Churches in Fife. The name of this meeting explains its purpose. It is a class which aims to help young men (and older ones who are willing) for any service in the work of the Church. This meeting has helped brethren in their work as preachers. Every activity of the meeting—presiding, reading, and speaking—is subjected to scrutiny and criticism. Not even evangelists are exempt. Criticism is constructive, and the whole purpose of the criticism is to help members toward more efficient service. We have been assisted by Bro. A. H. Odd (Glasgow) and Bro. W. Steele (Tranent).

Attendances at the Lord's Table have been good. Last Lord's Day fifty-seven

members broke the loaf. Considering the actual membership of the Church, and the number unable to be present because of war conditions, this attendance is extremely good.

In the Lord's Day school, I have taken the senior Bible class every other Lord's Day. Subjects dealt with have been those related to the teaching of Churches of Christ. Special consideration has been given to the way of salvation. Twelve to fifteen young people are members of this class. Sound and Scriptural teaching is given by the leader, Sister Hughes.

Gospel meetings in Rose Street have been well attended. Last Lord's Day the number present was fifty-nine. A number of non-members are attending regularly. A few weeks ago, we rejoiced to witness the baptisms of two young people, man and wife. God willing, a young woman will 'put on Christ' at tomorrow's Gospel meeting. We are hopeful that others may soon decide to give their lives to Jesus.

Churches in this and other districts have been served for occasional meetings. A party of us (by request) visited the 'Baptist' Church in Cowdenbeath. My subject was 'The Church of Christ.' We were not asked to go back again.

Particular attention has been given to the work of visiting here in Kirkcaldy.

Observations

1. Each Church should have one meeting devoted wholly to prayer. Our lack of progress may often be measured according to our neglect of prayer.

2. No district should be without a training class, where young men may prepare themselves for service, and study together the New Testament teaching. Bible study is among our greatest needs.

3. Regular and extensive visiting of members is an important part of the work of the oversight. It was one of the chief factors of the success of our effort in Ilkeston.

4. Lord's Day school work is far more effective when supported by a weeknight meeting for children. One hour per week is not enough if we mean to win the children for Jesus.

5. We are not doing enough advertising. Tract and handbill distribution should be a regular feature of the work of every Church.

I wish to bear record to the loyal support given to my work in Ilkeston and Rose Street. It is a joy to work with Churches where loyalty to the New Testament is welcomed and supported. No preacher could wish for better support—or warmer fellowship—than I have experienced in these Churches.

We give thanks to God for His many blessings. He has promised that His

Word will accomplish the purpose for which He sent it forth. He is faithful. We believe His promises and press on.

A. E. WINSTANLEY.

Dear Editor,—I feel I cannot let the opportunity pass without sending through the columns of the 'Scripture Standard,' our very best thanks to all those who worked so strenuously to make our conference a huge success.

Many of us were amazed at the amount of care taken on behalf of the brethren, to may our stay happy and enjoyable.

The conferences seem to go better each time we meet, and the brethren in Fife have set up a good example for future occasions.

Many, many thanks for services rendered, it was 'awfully good' of you!

L. MORGAN.

CONFERENCE, MARCH 31st, 1945

I AM pleased to report that, thanks to the generous collection at the conference tea table, plus some donations from enthusiastic brethren, the conference expenses have all been met. I would like to thank all the brethren for their great kindness given in so many ways, and can assure them that the visit of the conference has been a source of great encouragement and inspiration to the Church at Rose Street.

D. MELLIS.

APPRECIATION OF BRO. WINSTANLEY'S SERVICES

Dear Bro. Crosthwaite,—Allow us, through the 'S.S.', to express, on behalf of the men's training class in Fife, our appreciation of Bro. Winstanley's services. Albert, as he is affectionately known to most of us, has set a standard of ability, enthusiasm, and steadfastness to the truth once for all delivered to the saints, that makes contact with him a joy of inspiring fellowship and instruction.

He leaves absolutely no doubt in the mind as to the necessity for a bold, uncompromising defence of our position and plea, and leaves a memory in the district that will never die.

Our prayers and good wishes go with our brother, and to the Churches to which he goes we would say: 'Grasp this heaven-sent opportunity of getting the best of fellowship, strengthened faith, inspiration, and zeal for the truth that it has ever been our privilege to meet.'

J. MOYES, Chairman,
A. ROBERTS, Secretary.

Nyasaland Mission.

AS an answer to those who ask: 'Why a separate Nyasaland Mission and fund?' and others who deny that Open Communion was permitted in that field, the following letter was read at the Kirkcaldy Conference:—

Church of Christ Mission,
Namiwawa,
Zomba P.O., Nyasaland,
May, 16th, 1930.

Mr. G. H. Hollis.

Dear Sir,—This is to let you know that the new teacher, Mr. Gray, has reached Gowa. He sent for me to explain his new regulation, which is quite different to that which you brought us from God at the beginning. He requested me to consent to Breaking Bread with members of the Church of Scotland and Dutch Reformed Mission. He urged me, but I refused. He also requested me to consult the other brethren and see if they would agree. I therefore requested them all, but they refused.

On May 27th, we meet to discuss this matter, but you know we cannot agree to this. When you came to us you taught us that they were heathen being unimmersed, and now comes another and tells us such are Christians. To this we cannot consent. We shall in future carry on the work ourselves. Mr. Gray and Miss Bannister will work together at Gowa. But I remind you that the work is really yours, and it is for you to help us now, for we see that we shall receive no further help from them. We are placing the work in the hands of God that He may have His will. Tell the folks overseas that we shall not work in conjunction with Mr. Gray, seeing it is his wish that we should have communion with the heathen (the unbaptised).

Further, I would inform you that when I was with Miss Bannister I told her that Mr. Kempster sends me the 'B.A.' She was very angry upon hearing this, and said: 'Why do you agree to receiving "B.A.s" from an evil man such as that? I shall write and tell him to discontinue doing so.' It is because Mr. Kempster told me you had written him concerning me. Should he receive a letter from Miss Bannister to that effect he must in no wise desist, as I wish to receive the 'B.A.' and any other book or literature, to help on the work of God. He is to continue sending to me in spite of Miss Bannister's anger shown against Mr.

Kempster. He must not listen to a jealous person but continue to help us in every way convenient to him. We rejoice greatly in the truth of God, much more than in the foolishness of people such as Miss Bannister and Mr. Gray.

I am your friendless younger brother,
FREDERICK S. N'KHONDE.

In response to an appeal from Bro. Hollis, our late Bro. Kempster undertook to raise funds for support of those faithful and loyal native brethren. At the Annual Conference of Churches of Christ, held at Barrow-in-Furness, in 1933, the following resolution was passed: 'The Foreign Missions Committee of Churches of Christ in Great Britain and Ireland have heard with deep regret from their colleague, Mr. H. Langton, on his return from Africa, that certain members of the Namiwawa and District Churches, led by Frederick, George, and Ronald, have intimated their decision to separate themselves from our fellowship, and have established themselves as a separate body, known as the "African Church of Christ." In consequence, we regret to have to announce to members of Churches of Christ in Nyasaland, and the Nyasaland Government, that the said "African Church of Christ" is excommunicated from our fellowship.' (Year Book, 1933, p. 67.)

We have thought it well to publish the foregoing that it may be known why there is a separate Nyasaland Fund.

SECOND COMING OF CHRIST

Dear Bro. Editor,—Reading over Bro. Winstanley's reply, I am constrained to think he is simply evading the issue, seeking refuge in the meaning of words. He simply repeats himself, leaving my argument alone. Seeming very sure of himself, he charges me with 'assuming—quite wrongly,' and 'attempting the impossible.'

Out of all his wanderings he makes this clear statement, viz.: 'Consistent interpretation excludes any meaning other than that of a sign in heaven (sky).'

I don't intend he shall escape this time. Will Bro. Winstanley tell us, or describe the 'sign' that shall be seen in the 'sky'? Let him answer or hold his peace.

What man or angel can recognise a 'sign' unless it be described before hand?

ALFRED JACKSON.

[Unless Bro. Winstanley wishes to reply to this query, this correspondence is closed.]

THANKS

FOR copy of Campbell-Purcell Debate. No name of sender. But many thanks.—Editor.

Scripture Readings.

John's Gospel, Chapters vii. and viii.

THE chronology of the incidents cannot be certainly decided, but it is generally thought that the Passover Feast mentioned in vi. 4 (which apparently Jesus did not attend) took place one year before the Crucifixion. Thus the Feast of Tabernacles would be six months before that same event. Hatred of Christ had been gathering impetus among the religious leaders—Chief Priests and Pharisees. His work had stirred up the people in Judaea, and was captivating the simpler folk of Galilee. On a later occasion, the Pharisees said to one another, almost in despair of their own proud position of eminence in the nation: 'The world is gone after him.' (xii. 19.)

Jesus then 'walked in Galilee,' because His 'time' had not yet come. Note how the crowds in Jerusalem, with contradictory ideas, were on tiptoe of expectation for Him.

'Going to the feast' would mean attending it in the full sense, involving liv-
booths or tents for eight days, and joining in the varied ceremonies and rejoicings. Jesus did not attend it in this sense. He went up to teach in the Temple Courts—a more hazardous and difficult task indeed. Note the hostility which was manifested by both rulers and people, culminating in the attempted arrest, and taking up stones to stone Him.

The brothers of Jesus may have been elder brothers by an earlier marriage of Joseph. Or they may have been His own younger brothers. Any other theory is un-Scriptural. They did not believe on Him, yet seemed anxious that He should proceed to court publicity at Jerusalem, where His claims would be tested. It would be straining the language to impute hostility to the brothers, though, of course, they may have been moved by jealousy. The words of Jesus to them indicate they had no sympathy with His spirit or actions.

What was the astonishment of the people when the Man who was untutored in the Law came into the Temple ('suddenly come to his temple,' Malachi iii. 1), and taught as one having authority. No degrees had been granted by the Rabbis, yet He eclipsed them all. His claims were such as could not be neglected. The Rulers seemed helpless. Had they then after all approved His claims? Three times within the compass of these chapters, attempts are made unsuccessfully to attack him—they sought to arrest Him; the Chief Priests and Pharisees sent officers to arrest Him; some wanted to arrest Him. But His time had not yet come!

We cannot fail to see the wondrous skill exercised by the Saviour in meeting all the varied arguments and accusations

made against Him. Note how He handles the question of the Sabbath and deals with the attempt of the Pharisees to trap Him with regard to the woman taken in adultery. His position dogmatically is summarised in the statements in vii. 17: His teaching is God's; the man who wants to do God's will will recognise it. To bring home to the mind the fact of its sinfulness and opposition to God's will, should be the greatest service to the individual. If the works He does and the teaching He gives do not convict and convince, nothing will.

I understand that on 'that great day of the feast' it was the custom to fill a golden pitcher with water at the pool of Siloam, to bring it with much ceremony into the temple, and to pour the water mixed with wine over the sacrifice on the altar. This being symbolical of the blessing of rain for harvest seems to throw a light upon the declamation made by Jesus at the time.

Division of opinion and belief produced by the presence and teachings of Jesus are again very obvious. Even in the Sanhedrin, the voice of Nicodemus is raised in protest against condemnation without hearing. From time to time some express conviction, and some wish to take action against Jesus. Those Jews who had believed Him seem soon to go into opposition against Him.

There is some very plain speaking in these chapters. Jesus did not fear to arouse hostility by naming the sins of those He was dealing with. Their foolish trust in being descendants of Abraham after the flesh are shown up for a sham. Their further claim to be God's children is falsified by their opposing His Son.

Three times in chapter viii. the Saviour applies the Divine Name to Himself. The fact is somewhat obscured by our version. The revised marginal note makes it plain, however. Compare these with Exodus iii. 14, and see what effect the last declaration had upon the listeners. They took the action required by the law for blasphemers, 'but Jesus hid himself' (R.V.), being able to mix with the crowd, partially sympathetic with Him. It is indeed plain from these passages that Jesus claimed equality with God. Never Man So Spake! R. B. SCOTT.

EVANGELISTS AND COMMITTEES.

Dear Brother Crosthwaite,—I would like to ask the following questions through the 'Scripture Standard':—

Is there any mention in the Scriptures of committees being appointed to employ evangelists? If so, please quote passages of Scripture. If not, does expedience justify the existence of such committees?

I would be pleased if some brother or brethren, would answer these questions.

PHILIP PARTINGTON.

What is Good Friday?

From the 'Fleetwood Chronicle.'

Sir,—In your last issue was an article by Fr. W. Raftery, headed 'Greatest Drama in History'. He says: 'Good Friday sees the Church in her deepest mourning...the day of her Lord's death.'

I shall be accused of rank heresy if I say that Jesus was not crucified on a Friday at all, and that there is not the slightest New Testament evidence to support such a claim; rather is the evidence against it. In the religious world tradition and not truth is the order of the day, dating from the early apostasy.

Jesus himself said that He would be 'three days and three nights in the heart of the earth,' meaning, of course, the tomb. This could not have been fulfilled if He was put to death on a Friday. In the New Testament record, three days are mentioned: 'preparation day,' 'Sabbath day,' 'first day.'

'Preparation day' was the day before the Sabbath. (Mark xv. 42.) The Sabbath referred to was a 'high day.' (John xix. 31.) This Sabbath was the Passover Sabbath, which preceded the weekly Sabbath, which began at sunset on Friday. The Passover Sabbath began Thursday at sunset. The time before that was 'preparation day,' from Wednesday sunset to Thursday sunset. Late that afternoon, or early evening, the body of Jesus was laid away by Joseph of Arimethea and Nicodemus, somewhat hurriedly, because 'the Sabbath drew on.' (Luke xxiii. 54.) It is not generally realised that while every seventh day was a Sabbath, every Sabbath was not a seventh day one—the Passover Sabbath. The Jews were concerned that the body 'should not remain on the cross on the Sabbath day.' (John xix. 31.) So the body was laid away as stated, and Jesus's own words were fulfilled, that He should be 'three days and three nights in the heart of the earth.'

Easter is a relic of paganism, dating fifteen hundred years before Christ. It is of Chaldean origin, and refers to Astarte, one of the titles of Beltis, queen of heaven. The forty days' abstinence of Lent was directly borrowed from the worshippers of the Babylonian goddess. Such a Lent of forty days is still observed, in the spring of the year, by the pagan devil-worshippers of Kurdistan, who inherited it from their early masters, the Babylonians.

When will the religious world shake off the paganism of 'Easter' and 'Christmas,' and be satisfied with simple New Testament Christianity, learning not to go beyond what is written?

ARTHUR L. FRITH.

MARRIAGE.—On April 7th, Bro. A. Jackson, of East Kirkby, to Sister W. E. Hill, of Tunbridge Wells,

NOTICE.

WILL Church Secretaries please let us have news items not later than 15th of each month, and please write on one side of the paper only.

COMING EVENT.

Slamannan District—The half-yearly conference of Sunday School workers in the Slamannan District will be held (D.V.) at 5 p.m., on Saturday, June 2nd, at Loch Side Chapel, Tranent. It is hoped that a large number of brethren and sisters interested in the work will be present.

The Conference will be presided over by Bro. A. Haldane, Newtongrange, and the address given by Bro. W. Allan, Newtongrange, on 'How best to retain our elder scholars.' J. NEILSON.

 News.

Birmingham, Summer Lane.—After years in lodgings since our chapel was destroyed, it was with feelings of joy and relief that we opened our own temporary wooden structure on the old site, on Saturday evening, 7th April. Brethren W. G. Griffin and R. D. Reid gave well-thought out messages of exhortation, and altogether it was an uplifting time. It is a small but compact building complete with baptistry. A small room, well filled, has so far been our happy experience. On Saturday, some had to stand at the back. On Lord's Day, morning and evening, we were well-filled, while at the Bible school we enrolled fifty-nine new scholars and were hard pressed to know what to do with them all. We are confidently expecting great things in the freedom from irksome restraint under which we have had to labour for four-and-half years. FRED. C. DAY.

Capetown, Woodstock.—On December 27th, 1944, at Grassy Park, a fine and encouraging fellowship meeting, which included a song service was held. This meeting was arranged by our esteemed Bro. and Sister G. Scott, formerly of Northern Rhodesia, but now settled in the Cape, with hope and intention, God willing, to assist in the work at Grassy Park.

The assemblies which shared in the meeting were Capetown, Woodstock, Claremont, and Grassy Park. We had also with us Bro. Merritt and family from Northern Rhodesia. Everyone went home rejoicing, feeling it had been good to have been there; also we were able to witness and rejoice with the brethren of the Claremont assembly, in that, due to their efforts, a woman confessed the Lord Jesus, and was united with Him in baptism on February 4th, 1945. This meeting was conducted by our Bro. Coe, of the Claremont assembly, and an ad-

dress was delivered by our Bro. H. W. Machan, of the Woodstock assembly. The meeting was well attended by both brethren and visitors, which almost left standing room only. Thus we could rejoice and praise the Lord for this shower of blessing.

May God grant us grace to labour steadfast for the extension of God's kingdom, and with patience await for the Master, who will then reward us.

T. HARTLE.

Glasgow.—Since January 16th, a meeting has been held in Hospital Street meeting-room, on Tuesday evenings, to help brethren to become more proficient as preachers and teachers of the truth. Under the able guidance of Bro. A. H. Odd, the 'Scripture Standard' reading lessons have been considered, and from these the appointed speaker has taken his subject. Brethren who had never previously spoken in public have sounded forth the Word. A library is being formed, and we would be glad to receive any helpful books, especially those by our pioneers which are now out of print. Any sent on to address below will be used in the Master's service.—Thanking you in anticipation, Andrew Gardiner, junior, 36 Gatehouse Street, Shettleston, Glasgow, E.2.

Hindley.—On Saturday, March 17th, the Church at Hindley met to discuss the following motion: 'Because doubts have been cast on the reliability and authority of our Lord and His Word, and because of the modernistic teaching given by evangelists and others, the Church at Hindley withdraw from the Co-operation of Churches of Christ.' After a free and frank discussion the motion was carried.

Kirkcaldy, Rose Street.—On Lord's Day, 1st April, we again had the pleasure of hearing the good confession when Helen Dick, a young member of our Bible Class was immersed into the ever Blessed Name. The chapel was filled on this occasion—152 being present—which included many conference brethren. Our young sister was received into the fellowship of the Church on Lord's Day, 8th April.

A 'farewell' social was held in the hall here on Saturday, 7th April, to bid God-speed to our Brother Winstanley, who finished his period with the Church here on 8th April. Bro. W. Dick was in charge of the meeting and during the evening he called upon Bro. Wishart, Bro. Moyes, and Bro. Davidson, who spoke in glowing terms of Bro. Winstanley's services to Rose Street and the Fife Churches. A very happy time of fellowship was spent although we were all sorry to part with one who had served us so faithfully and so well. D. MELLIS.

Loughborough.—We have great joy in announcing two more additions to our

numbers: Beryl Marsh and Lesley Pickard, who have been attending the Lord's Day school for a number of years. They made the good confession and were baptised during the Gospel service on Lord's Day, March 25th, Bro. S. Ward conducting the service. A number of visitors were present, including young people, who were very interested. We thank God for this time of rejoicing and pray that He will richly bless both of our young friends, and that they may indeed grow in His grace. S. WARD.

Motherwell.—A social meeting was held on Saturday, March 17th, when there was a large attendance. Bro. J. Anderson was chairman, and gave an outline of the history of the Motherwell Church since it began in 1900. The speakers were Bro. J. Richardson, D. Dougall, and W. Crosthwaite, who all delivered fine addresses.

The musical part of the programme was carried out by the choir in solos, duets, and choir pieces, interspersed with recitations. That the social was a success was evident from the comments of the many people present. L. PURCELL.

Newtongrange—Brethren rejoice with us. On Saturday, 14th April, the Church rejoiced to witness the confession and baptism of Iris Kirkwood and Francis Dudgeon. We commend them to the Lord of Glory, and trust that they may be kept faithful to the end.

Bro. Frank Worgan spoke on Acts ii. to an appreciative audience of fifty, of which a good number were non-members.

Our brother and sister were received into fellowship on Lord's Day, April 15th, which was one of the great days in the Church here. Bro. Worgan spoke in the morning on 'Looking unto Jesus' Heb. xii. In the evening, Bro. Worgan spoke on

'Jesus the King.' The effect of the meeting the previous night was manifest by a company of more than sixty people being present. Bro. Worgan took full advantage of the opportunity and spoke with great power. We hope and trust many hearts may have been stirred by his address.

W. H. ALLAN.

Obituary.

Doncaster.—We regret to report the death of our aged and esteemed Sister Mrs. Stubbs (widow of the late Bro. W. G. Stubbs), who passed to her rest on Friday, March 30th. Brother and Sister Stubbs lived in Doncaster many years ago, and were faithful and loyal members of the Church for some years. Later, they removed to Thorne and Darlington, and at the latter place both Brother and Sister Stubbs have died.

Sister Stubbs was a splendid Christian woman, refined, and of a gentle and gracious disposition; a true saint of God, reflecting many of the virtues and graces of the Saviour she served so well.

She was a devoted helpmate to Brother Stubbs, who was practically deaf and almost blind. Throughout their married life she devoted herself to him with loving care and unstinted devotion.

J. GARRETT.

ENQUIRIES INVITED

SUPPLIES of gummed labels for sticking on letters or envelopes. Fourteen different messages. Share in the work of spreading these. Supplied free. State quantity desired to: Bro. L. Morgan, Glen Iris, Lord Street, Hindley, Wigan.

EVANGELIST WANTED

For Slamannan District. Applications, stating age and salary desired, to the new Secretary, Bro. S. Riley, jun., 7 Blackburn Hall, Blackburn, West Lothian.

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