

The Scripture Standard

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

VOL. XI. No. i.

JANUARY, 1945.

*We wish all our Readers
a Real,
Happy New Year.*

May it be, for us all,

*Another year of service,
Of witness for Thy love;
Another year of training
For holier work above.*



The God of our Fathers.

THE sum of Solomon's prayer, at the dedication of the temple, was: 'The Lord our God be with us, as he was with our fathers, let him not leave us, nor forsake us.' (1 Kings viii. 57.) He well knew that elaborate buildings, wealth, and wisdom, could not secure real prosperity; and that unjess the God of their fathers was with them all their efforts were in vain..

God's presence has been assured to His faithful servants in all generations. To Moses, the leader of Israel's hosts, God said: 'My presence shall go with thee, and I will give thee rest.' To Joshua, his successor, the Lord said: 'As I was with Moses, so I will be with thee, I will not fail thee, nor forsake thee.' The last word of our Leader and Commander, before ascending to the throne of heaven, was: 'Lo, I am with you alway (day by day), even unto the end of the world.'

To those Hebrew Christians who had suffered much for their faith, it was written: 'He hath said, I will never leave thee nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me.'

We sing: 'God of our fathers, be the God of, their succeeding race.'

God Was a Reality to Our Fathers

They could say with David: 'I have set the Lord always before me; because he

is at my right hand, I shall not be moved.' They lived, spoke, and acted, as in the presence, of One who was ever near. No currents, however strong, moved them from the Lord and His Word. If we would repeat their glorious triumphs we must reproduce their faith, loyalty, and zeal.

'Remember your former leaders—it was they who brought you "God's message. Bear in mind how they ended their lives, and imitate their faith. Jesus Christ is the same yesterday and to-day—Yes, and to the ages to come; do not be drawn aside by all sorts of strange teachings.' (Hebrews xiii. 7-9, Weymouth.)

Many to-day know little of the things for which our fathers sacrificed so much. Churches once composed of those who had purchased freedom from sectarianism at great cost, who knew where they stood and why, are now largely composed of those who can give no intelligible reason for being there; and to whom one religious body is just as good as another. Such are a source of weakness, and an easy prey for false teachers who 'beguile with enticing words,' and 'with their plausible and pious talk deceive the hearts of the innocent.'

Our Fathers were Men of Great Courage

They were not 'reeds shaken with the wind,' but 'walls of brass,' standing firm against the surging tide of apostacy, scepticism, and sectarianism. The crowd might be against them, earthly powers might threaten and persecute, friends might forsake and frown, but like 'men who saw the King invisible, they never flinched.'

Many of our fathers had tempting offers; they could have trodden a much easier path, held, high positions with financial advantages, if only they would have compromised a little. But compromise was not in their vocabulary.

Our Fathers were Men of the Book

They might not be 'educated,' as some count education, though many of them far surpassed some who now parade their 'scholarship'; but they knew the Scriptures. To them, the Bible was the Word of God. They knew how to handle the 'sword of the Spirit,' and with it they conquered. We need to learn this

lesson, that it is not human wisdom or eloquence, but the Word of God which converts the soul, equips for service, and fits for the life that now is, and for that to come.

They had no sympathy with those who sought to undermine the authority of the Scriptures. They would not publish or push books in which the inspiration and accuracy of the Scriptures were questioned; well knowing that acceptance of such views would lead to shipwreck of faith and of a good conscience. Jesus endorsed the Old Testament Scriptures, and the logical result of doubting them is to doubt and deny His Deity.

Our Fathers made Real Progress

Loyalty to the Lord and His Word, plain, preaching and teaching, and strict discipline, built up strong Churches, whose witness to the truth spread far, and influenced other religious bodies. They compelled people to take notice, if only to oppose; and many a fight for the faith was waged and won. Official statistics show that if our father's rate of numerical progress had been maintained, Churches of Christ in Britain, instead of a membership of twelve thousand seven hundred and sixty-four, should at least number forty-five thousand.

It is significant, that in a recent official publication, in giving a table of growth, the writer stops at the year 1934. Is there not a cause? Those who know the history of the past twenty years will know the cause, whether they admit it or not.

Our fathers not only built up strong Churches in Britain, through which many of the most excellent of the earth passed; but many went to distant lands and there unfurled the Restoration banner, around which many thousands have rallied.

Back then to the God and faith of our fathers. He will not fail us, if, like our fathers, we work on God's lines as laid down in His Word.

Throughout this New Year, 1945, may all be conscious of the presence and power of the God of our fathers. 'This God is our God for ever and ever: he will be our guide even unto death.'

- 'May the shadow of Thy presence around our camp be spread;

Endue us with the courage with which Thou blessed our dead;

O keep us in the pathway their saintly feet have trod,

For the might of Thine arm we bless Thee, our God; our father's God.'

EDITOR.

CHANGE OF ADDRESS

BRO. W. STEELE, Atholl Dene, Longniddry, East Lothian.

The Restoration Movement.

(By Carlton Melling)

General Survey of the Restoration

WHY Restoration and not Reformation? It is true that the leaders in the movement sometimes called themselves and were called by others 'Reformers,' and their work was spoken of as a 'Reformation.' But when we speak of the Reformation we usually mean that of the sixteenth century, by which the tyrannical power of the Church of Rome was broken and Protestantism established. A comparison of that great movement with the one whose history is to be sketched in this and the following articles will show why it is correct to speak of the former as a Reformation and of the latter as a Restoration.

In the first place the Reformation was not purely a religious movement, but the outcome of forces—intellectual, political, social, and religious. The movement was led, guided, or supported by kings, princes, nobles, and burghers. In some countries the support of the secular powers was obtained, and even war resorted to, to advance or defend the Reformation. Union was entered into between Church and State; to Luther the State was sacred, and its head should also be head of the Church. In contrast, the attempt in the first quarter of the nineteenth century to restore Christianity as it was at the beginning was a purely spiritual movement. The men leading it were of little or no standing in worldly circles, though in some cases they were men of great intellectual power. They resorted to no earthly means for the propagation of their teachings, and allied themselves with no influential secular or religious powers. But, more than these, they were 'mighty in the Scriptures,' and, by their burning zeal in teaching and preaching the Word of God, cleared away much rubbish which had been piled upon the foundation of Christ's Church, and, instead of the traditions of men, gave authority for the things they did with a 'thus saith the Lord.'

Again, the Reformation was to reform existing abuses in the Church of Rome. When the Roman Church refused to tolerate such reforms the reformers left that Church. Though we realise what a tremendous upheaval was brought about especially when we consider the times and circumstances in which the Protestant Reformation took place, yet the reformers did not go deep enough. Most of them were ready to accept and submit to the Church of Rome if she corrected certain abuses. They failed to see that those abuses were the logical results of the Roman Catholic Church's teach-

ing. Even reformation of doctrine was not enough: the roots of the evils lay deeper—in departure from the Word of God. And the reformers never fully returned to that standard.

This the Restoration leaders did. They required a 'thus saith the Lord' or 'approved Scripture precedent' for every teaching and practice. They rejected tenets of however ancient antiquity if no support was found for such in the Bible. They appealed to the Scriptures as a rational whole, Interpreting Scripture by Scripture, and not by whatever the Churches said was its meaning; and they refused to adopt the mystical theological jargon through which the meaning of the Bible was hidden, speaking of Bible things by Bible names.

In the third place the Protestant Reformation resulted in the formation of many sects, each having its own 'confession of faith.' Every Church stated the terms of its own communion, thus sanctioning sectarianism. Whilst most of the Roman 'sacraments' were rejected, equally unscriptural forms of admission to the various communions were enforced. Moreover, in theory, and sometimes in practice, the various sects were almost as intolerant as the Romanists—witness Luther's obstinate insistence on 'consubstantiation' in opposition to Zwingle, and the fearful persecution of the Anabaptists.

The Restoration of New Testament Christianity meant the rejection of all sects as equally without the authority of Jesus Christ, the Head of the Church. In the New Testament was no Baptist, Presbyterian, Episcopalian, or Methodist Church, but only the Church of Jesus Christ. Thomas Campbell in his "Declaration and Address," 1809, stated that: "The Church of Christ on earth is one; consisting of all that profess faith in Christ and obedience according to the Scriptures. There ought to be no schisms or divisions. They ought all to walk by the same rule, to mind and speak the same thing, and to be perfectly joined in the same mind and judgment."

Fourthly, the greatness of the Protestant Reformation lies not only in what was actually done, but what was made possible. What was accomplished was that the colossal power of the Church of Rome was overthrown, no longer to hold the nations in fear and subjection; men were taught that they could know God for themselves without the intervention of usurping priests; the great doctrine of justification by faith was brought to the front (though in the reaction from justification by works, the other extreme of justification "by faith only, not taught in the Scriptures, was insisted on).

But in spite of these great accomplishments, the Reformation was never completed. Men spoiled the still more glorious results which might have followed by their ambition, quarrelling, and bigotry. Unauthorised teachings

and practices were retained, resulting in divisions and multiplication of sects. And the same can be said of the noble Restoration Movement. Man, when acting apart from God spoils whatever he sets his hands upon. Especially in religious matters is this so. When man acts on his own authority and apart from the Word of God, the work of God is marred. The history of all noble movements has its lessons for us. As with the Reformation so the Restoration has never been completed; the pioneering days are not ended, for there is still need for the simple original gospel to be made known, still much error to expose; and indeed there is need for the restoration of New Testament Christianity within the Churches of Christ themselves.

'It is required in stewards that a man be found faithful.' This is our first and greatest duty—to keep faithful to God as He has revealed himself in His Word; to Jesus Christ, the Faithful the True One; and to the noble army of men who, through good report and ill, contended 'for the faith once delivered unto the saints.'

Second coming

Dear Brother Editor, — Knowing, Brother Jackson's familiarity with the New Testament, I am surprised that he should write, in the December issue of the 'S.S.': 'I have not yet discovered New Testament evidence that the second coming will be visible to mortal sight.' A simple examination, of Matthew xxiv. 30, 31, will show that the 'New Testament evidence' does exist, though undiscovered by my friend and brother. Jesus indicates: (1) the appearing of the 'sign of the Son of Man in heaven'; (2) universal lamentation, 'then shall all the tribes of the earth mourn'; (3) the appearing of the Son of Man to be seen universally, 'and they (all tribes of the earth) shall see the Son of Man coming in the clouds of heaven'; (4) the completeness of the returning Saviour's power, 'coming with power and great glory'; (5) a universal gathering of God's people to their Saviour, 'He shall send his angels and they shall gather together his elect from one end of heaven to the other.'

If, as Brother Jackson suggests, 'the coming of the Son of Man in the gospels has to do with the judgment upon the Christ-rejecting Jewish nation,' we are required to believe that at the destruction of Jerusalem:

(a) The sign of the Son of Man appeared in heaven.

(b) There was universal lamentation.

(c) All the tribes of the earth saw the returning Saviour.

(d) He came with power and great glory.

(e) He gathered His chosen ones unto Himself—out of the whole earth.

All this did not happen in 70 A.D. It will happen when 'He cometh with clouds, and every eye shall see him.'

A. E. WINSTANLEY.

Scripture Readings.

PAUL'S SECOND LETTER TO THE THESSALONIAN CHRISTIANS

THIS is probably the second letter written by the Apostle Paul and preserved to us. The first would be the earlier one to the same Church, probably written some months before. We ought to use what knowledge we have of the circumstances to help in our understanding of the letter.

In the Authorised Version we have a subscription to the effect that Paul wrote the letter at Athens, but its contents and the recorded history in Acts chapters xvii. and xviii., point to its being written from Corinth. The same remarks apply also to the first letter.

The train of events would be:—

1. Paul, Silas, and Timothy work at Thessalonica, where considerable success attends their efforts. (Acts xvii. 6, and 7.)

2. The growing opposition of the Jews culminates in the attack on Jason's house. The preachers escape to Berea. (Acts xvii. 5 to 10.)

3. Here they have a better reception, but their enemies at Thessalonica follow them. (Acts xvii. 11 to 13.)

4. Paul is sent away to Athens, there to await the coming of Silas and Timothy. (Acts xvii. 14 and 15.)

5. Timothy pays a brief visit to Athens, being sent back immediately to Thessaionica to "encourage the infant Church (1 Thess. iii. 1 to 3); and to bring back news to Paul.

6. Silas and Timothy rejoin Paul at Corinth (Acts xviii. 5), and Paul writes his first letter.

7. Paul being fully occupied with the work at Corinth, sends messengers or receives news of the Church at Thessaionica, and writes a second letter.

The first report by Timothy brought joy and comfort to his heart (1 Thess. iii. 6 to 8), so that his urgent longing and fixed intention (1 Thess. ii. 17 and 18) to go back to encourage the Thessaionians and remove misunderstandings or calumnies, no longer filled his heart. Further news, however, did make it

advisable to correct certain errors, which were creeping into the Church, and this consideration led to the writing of the second letter. Paul stayed eighteen months at Corinth, and we conclude the first letter would be written when Silas and Timothy arrived early in the stay (Acts xviii. 5), and the second some months afterwards. During this period the Church had been experiencing severe persecution, but had wonderfully borne it all with patience-and love and hope. The main temptations to the membership seem to have been impurity of life, and a disposition to undue excitement, and consequent failure to continue working for daily bread. The same things are obviously in view when the first letter was penned.

Uncleanness would be a very common thing, hardly taken account of in such a heathen city, and would become a distinguishing mark in the Christian society by its absence. It was and is most essential that this should be so. Seeing that persecution was severe, the expectation of the Lord's return would buoy up the sufferers, enabling them to bear, as it should us also, without resentment, all that was put upon them. All Christians should be behaving as though, any minute of life may be the last. But that does not mean we are to cease earning our bread, and just wait, living meanwhile on the bread of others. It may have been a false interpretation of 1 Thess. iv. 13 to 17, and v. 1 and 2, which led to the 'shaking in mind' or 'trouble.' (2 Thess. li. 2.) But the causes mentioned are 'spirit,' 'word' or 'letter as from us.' The twentieth century translation gives 'by any revelation, or by any message, or by any letter, purporting to come from us.'

A more exact interpretation of 2Thess. ii. 2 will perhaps illustrate the conditions existing at Thessalonica. 'Be not quickly shaken from your mind' (R.V.) is more literally 'not to be shaken out of your wits' or 'not to lose your balance of mind under any sudden shock.' The phrase, 'be troubled,' would indicate 'be kept in alarm.' (Refer to Matt. xxiv. 6 and Mark xiii. 7 for the same thought. We need this perhaps in relation to today's wars.)

We must bear in mind the wonder, the jealousy and the opposition, which would be aroused at Thessalonica by the growth of the church. Every effort would-be made to discourage, deceive or tempt the members to give up their new-found faith. The Jews, particularly, who rejected the gospel, would seek to undermine the influence, of the Apostle. He found it necessary to defend himself from certain accusations in the first letter (li. 3 to 11), and to refer to his example again in the second (iii. 7 to 9). The expectation of immediate release from persecution by the return of Christ, would lead, to disappointment and

failure to continue—and opponents would not fail to mock.

The twin evils of immorality and unbelief are with us to-day in increasing measure. - Never was it more needful to have the one hope, nor to keep oneself unspotted from the world. We do not have the persecution in this country at present, but we need as much to be watching and waiting for the great day.

'So then, brethren, stand fast, and hold the traditions which ye were taught, whether by word or by epistle of ours.' 'But ye, brethren, be not weary in well-doing.'

R. B. SCOTT.

[Bro. R. B. Scott has kindly consented to write notes on Scripture Readings.]

QUERY

IS there any authority in the New Testament for senior deacons in the Church? - Enquirer.

Perhaps some brother will answer this; and also give authority for 'senior elders.—Editor.

Never man spake like this Man.

(John vii. 46)

THE testimony of the centuries confirms the verdict of the officers who were sent to arrest Jesus, and who returned to their masters without a prisoner, but with the statement upon their lips: 'Never man spake like this man.'

The statement of the officers is either true or false. It can be tested. It can be proved or disproved. Comparison betwixt the words spoken by the world's greatest men, and the words of 'this man' is a genuine and sure test.

Prophets, preachers, teachers, philosophers, scientists, politicians, have all contributed to the world's greatest sayings. None have spoken like Jesus Christ.

Even Moses, the great leader of God's ancient people, likewise a prophet, must say, 'Thus saith the Lord.' Jesus exclaimed on many occasions, 'I say unto you' with Divine authority.

Moses, speaking to his people, said: 'The Lord your God shall raise up a prophet from among you like unto me, him shall ye hear in all things. Whosoever shall not hear the words of that prophet shall be cut off from among his people.'

Upon another occasion, Jehovah, through Moses, said concerning the Coming One: 'I will put my words into his mouth.'

Did Jesus speak the words of God?

Is He the one of whom the writer to the Hebrews testifies in the opening chapter of the epistle: 'God who at sundry times and in divers! manner-spake unto the fathers by "the prophets, hath in these last days spoken unto us by his Son'? 'This question is of the utmost importance and significance, so much depends upon the answer.

If Jesus was the Son of God. If He came to give God's message, and to speak the words of God, surely His words will testify to the fact. And if His claim is proved, it is our highest wisdom to listen to Him, and to prove for ourselves His power and His grace, and to make Him the sole authority in all matters of faith and practice. To believe and to accept the testimony of Jesus Christ will clear away many difficulties and settle a host of problems.

Jesus frequently appealed to His works as proof that the Father had sent Him. He did so, when John the Baptist sent messengers with the question: 'Art thou he that should come, or must we look for another?' To the Jews, upon another occasion, He said: 'The works that I do in my Father's name, they bear witness of me, but ye believe not.' The works of Jesus still bear their testimony, as they did when Nicodemus said: 'No man could do the miracles that thou doest except God be with him.'

But as it was in the days of Jesus, so now. Unbelievers can shirk the testimony of the works. They often make no impression upon their mind. They cannot deny, however, the testimony of the words, unless they are extremely foolish. Why? Simply because the gospel writers were utterly incapable of inventing the words that they put into the mouth of Jesus. From the world's standard, they were ignorant and illiterate, not men of the schools. Whereas men of highest education and learning could not possibly form the conceptions found in the teaching of Jesus Christ. Are they not contrary to all human imagination?

Jesus Himself said: 'The words that I speak unto you, they are spirit and they are life.' Men do not speak 'living words,' they begin to die as soon as they are spoken. The words spoken by Jesus are living words to-day, and are charged with the Spirit of God. They never grow old, never become obsolete. They are applicable for all time and for all people. This cannot be claimed for the sayings of men, however wise they may be.

Let us, therefore, consider some of the sayings of Jesus, and see how He spake of Himself in relation to mankind.

In the seventh chapter of John He says: 'If any man, thirst, let him come unto me and drink; he that believeth in me, out of his inner man shall flow rivers of living water.' None of the great men of history ever used words like these, nor could they. We cannot think of Moses,

Abraham, Davil, Paul, or Peter nor any of the apostles uttering such words. And Certainly none other evedid, notwithstanding the often bbaustfulness of man. But coming from **the** lips of Jesus they fall quite naturally upon our ears, and we never doubt their power and efficacy.

Jesus here claims to be able to meet and satisfy man's deepest needs and cravings; the deep need of soul and spirit. And we see nothing incongruous about it. Moreover, these words of Jesus imply that they who drink of this living fountain which He supplies, become themselves reservoirs of blessing to other thirsty, needy, souls. And so it is, and so It has always been. Men have believed in Jesus as the Christ, the Son of God, and have surrendered their lives to Him, and from these, as channels of communication, He has saved and blessed other souls. We speak of this as a miracle of grace.

Again in the sixth chapter of John, the writer gives the account of the feeding of the multitude with five loaves and two fishes. After satisfying the physical needs of the people, Jesus said: 'I am the bread of life: he that cometh to me shall never hunger, and he that believeth in me shall never thirpt.' In the same chapter, we find that deeply significant statement: 'Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.' Surely never man spake words like these, either before or since. Put such language into the mouth of Moses or Paul, and how impossible they become. We should at once detect imposition. They make so stupendous a claim that if a mere man, though he be inspired, spake them, we should recognise the falsity of his position. But from Jesus they come quite naturally, and we know that there is life, and power, and grace in them; and that they bear the hallmark of truth. These words bring before us the fact that union with Jesus Christ results in eternal life, while separation from Him, just as inevitably, results in eternal death. This is as true to-day as it was when the words were spoken.

In the eighth chapter of John, we find these familiar words of Jesus: 'I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life.' In the midst of a world's darkness, brought about by human sin and transgression, Jesus claims to be the Light of the world.

This is true of every age, and those who dwell or abide in Him; those who are united to Him by faith and obedience, dwell, or abide in, the light of life, while darkness surrounds them in a world that has departed from Him. And following His leading,—they journey on to that home from which darkness and death are for ever expelled, and where in the presence of God and of the Lamb, there are joys for ever more. So, in these few

chapters of John's record, we view the claims of Jesus as 'the bread of life,' 'the water of life' and 'the light of life'; three great essentials of the spiritual life, as bread, water, and light, are the essentials of physical life, and we know that these claims are true, and that Jesus Christ is able to fulfil every claim he makes. No man could possibly occupy these vital relationships with his fellow-man. It is utterly inconceivable that any, however good, moral, or holy, could make such claims. And yet we have no doubts about Jesus being able to justify every word He speaks, and millions can testify to the truthfulness of His message.

J. HOLMES.

(To be continued.)

A CHILD'S PRAYER

LORD JESUS, Thou didst die for me,
To wash away my sin,
That by Thy mighty power I may
A good new life begin.

Help me to read Thy Holy Word,
To sing to Thee and pray,
And give me grace to do my best
To please Thee every day.

Lord Jesus, bless and help my friends.
My parents kind and dear;
Bless all In danger; give them faith
And take away all fear.

Help me to tell my playmates, Lord;
Of Thy redeeming love,
And fit us all to live with Thee
In Thy blest Home above.

—M. E. Palmer.

News

NYASALANP MISSION

RECEIPT No. 244—'A Christian,' £3 3s.; warmest thanks.—W. Steele.

East Kirkby.—Dear Editor—Kindly permit me to express our deep appreciation of the many widespread expressions of sympathy my wife and I have received since my recent accident. Such fellowship in suffering, and brotherly **interest** have proved most helpful.

Through the kind mercy of our heavenly Father I am happy to be able to say that satisfactory progress is being maintained.—Yours in Christian bonds,

WALTER B. JEPSON.

Bristol, Bedminster.—We rejoice in the baptism of two senior Sunday ^school scholars. They were both immersed and received into fellowship by the Superintendent, Bro. L. Daniell. We pray that they may be kept and used mightily in the service of Christ and His Church.

S. W. COLLINS.

Ilkeston.—We rejoice in the success of a four months' effort to revive our spiritual life as a Church and the winning of souls for the Master. First, we tender our grateful thanks to the Summer Lane Church, Birmingham, and their six good preachers who helped us much during July and August—Bren. M. M. Mountford (four Lord's Days), H. Smith, Senior, F. C. Day, A. Eccles, R. Reid, and G. Hudson. These brethren proved themselves good harbingers of Bro. A. E. Winstanley, evangelist, who has given of his best in his service with us during September and October. Now, at the conclusion of his ministry, we can rejoice together in the success, by God's blessing, which has been achieved: six baptisms (three senior girls and one senior boy from the school, and the wives of two brethren). Attendance at the Breaking of Bread more than doubled; spiritual life of the Church improved beyond expectation; revival of interest and several new scholars in the school, and "Sunshine Corner" for the children in mid-week well established. Public interest in the Mission aroused by efficient, earnest, and faithful preaching, with extensive advertising and Press reports; gospel meetings well attended, reaching about eighty on the last occasion; visitation of members and friends, house-to-house distribution of handbills and tracts, which produced many tangible results. The Church was edified by many earnest exhortations and sound Scripture teaching on Lord's Day mornings and week evening Bible study. Praise God for His rich blessing on the labours of His faithful servants! Our grateful thanks go to the Committee for granting us this period of service by our worthy evangelist; also for their kindness in arranging for the good services of our Birmingham brethren. Brethren, pray for us, that the good work and good results may continue.

S. JEPSON.

[Regret this report was mislaid.—
Editor.]

Morley.—One of the pre-war features of Church life at Morley was our rallies, usually held in November. War conditions compelled the suspension of these efforts. However, this being our jubilee year, the brethren decided to have a special week-end—November 25th and 26th.—Accordingly, the Yorkshire Churches were circularised, and as a result a goodly number, representative of

many Churches, sat down to tea, provided' by the sisters on Saturday November 25th.

Our Bro. Harold Baines, chairman at the evening meeting, gave a brief resume of Church activity during the year, and spoke fittingly upon the qualities needed for Church building.

Bro. E. W. Jepson, of Doncaster, in his own inimitable style, soon had the gathering intently with him as he spoke from Malachi iii. 3. He dealt very comprehensively with the subject of refining and; purifying silver, and concluded with a spirited appeal for a closer association with our divine pattern.

Bro. W. Hoyle recalled the early history of the Churches of Christ meeting, in Yorkshire; the arduous and unremitting labours of the founders of the Morley Church, and the unselfish efforts of brethren from Churches far and near to ensure that New Testament Christianity was fairly launched in the town. These combined labours and prayers of all brethren in Yorkshire co-ordinating for the causa of New Testament Christianity as it was at the beginning, were, our brother pointed out, successful, as this jubilee rally gave evidence. He pleaded for a revival of such evangelistic favour that the Church, meeting in Morley and in Yorkshire as a whole might prosper.

Our Lord's Day speaker was Bro. Fred Wintersgill, from Darton. In the afternoon, he spoke on 'Growing lovely, growing old,' and in the evening he gave a powerful gospel address.

A most refreshing and joyous time was experienced by all, and we are very grateful to the speaking brethren for the excellent way they served us.

Such was the spirit present, that, after tea in the schoolroom on the Lord's Day, there was spontaneous singing of the songs of Zion until time for the evening meeting. Indeed, as a visitor remarked, the singing alone made the visit worth while.

We are grateful to our God for His mercies shown us from time to time, and feel that nothing but good can come of such week-ends. Therefore, we are determined that henceforth these rallies shall again become a regular feature of our winter programme.

FRED SUGDEN.

Pitltonweethn, Fife.—The annual social was held on Saturday, November 25th, 1944. About one hundred and forty partook of an excellent tea.

The chairman, Bro. R. S. Roberts, of Rose Street Church, Kirkcaldy, spoke of the steadfastness with which the brethren held to the position of those old stalwarts, Brethren Thomas and James Hughes, whose passing had, been a great loss to the Church. Removals, due to marriage and employment, had further depleted the number of members; and the Church was to be commended for

the stand taken. The attendance at this social was an inspiration, and an indication of the esteem in which the Church was held.

Bren. W. Steels (Tranent) and A. L. Frith (Fleetwood) gave inspiring addresses, emphasising the sentiments of the chairman, and congratulating the Church on its loyal stand for the old faith.

Bro. J. Woo'd, who was home from the South, and members from the following Churches:—Coaltown, Glasgow, Kirkcaldy (Rose Street), Newtongrange, and Peterhead, took part in the programme.

The whole-hearted singing of hymns was uplifting and memorable.

The Church was further blessed on Lord's Day with the services of Brethren Steele and Frith, and the presence of other visiting members.

Bro. Frith presided at the morning meetings, and Bro. Steele gave an instructive address on 'Fundamentals,' based on Matthew xvi. 13.

At the evening gospel meeting, Bro. J. Graham (Buckhaven) presided, and Bro. Frith gave an inspiring message based on Luke xv.

Bro. W. Strachan (Peterhead) was the

A. ROBERTS.

Wigan, Scholes.—The Church at Scholes celebrated its sixty-second anniversary on Saturday, November 11th, and Lord's Day, November 12th. We were privileged to have with us Bro. F. Day, of Birmingham. On Saturday the sisters provided tea, of which one hundred and twenty partook. Following tea, Bro. Day addressing a large gathering at which almost every Church in the district was represented. After the address, the Church received greetings from each Church represented. The meeting was inspiring and uplifting.

On the Lord's Day, Bro. Day addressed the Church, and also the school in the afternoon. We feel greatly benefited by

having had Bro. Day, with us, and we go on working and praying for the extension of God's kingdom in the years that lie ahead.—Secretary.

Obituary

East Ardsley.—It is with sorrow that we have to record the death of our Bro. S. Aveyard, at the age of seventy-nine. Our brother was esteemed and loved by the brethren, and his passing takes from us one whose steadfast faith and quiet witness has been a source of strength to the Church,

Bro. J. Holmes officiated at the funeral, and made the following reference to Bro. Aveyard:

'He was a man of simple, though steadfast faith, who looked upon Jesus as his Lord and King. He believed in the veracity of the Scriptures, and was always ready to stand by the Word as final in all matters of faith and practice.

'In the year, 1916, Bro. W. Crosthwaite was speaking at an Open-air meeting in East Ardsley at which Bro. S. Aveyard, then a sincere Methodist, was an interested listener. The hearer became an urgent seeker after truth. A few days later, while on the way home from work, Bro. Aveyard called at the home of one of the Church members and said that he wished to be baptised, and asked that there should be no delay. His wife, and eventually members of his family also jointed the true Church. There are many who will give thanks to God for that open-air meeting.'

On Lord's Day, November 12th, our brother passed away. To those of his family who are left to mourn his passing we extend our sympathy, and pray that the God of all consolation will be their comfort.

L. W. MURPHY.

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