

The Scripture Standard

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

VOL. X. No. 4.

APRIL, 1944.

Conference at Morley

FOR about twenty years, conferences of those desiring to remain loyal to the New Testament position and plea, have been held.

Speaking from the chair of the Edinburgh Conference, last September, Bro. Frith said of these Conferences: 'They have kept alive the protests against continual departure from our original position; encouraged those in the Churches who desire to be loyal; instituted evangelistic effort; emphasised the need for restoration.'

During the past twenty years, the cause for which we were compelled to take a definite stand has made remarkable progress. When we think of the forces against which we launched our campaign, their numbers, popularity, and financial resources; and of the few who were prepared to stand out, and the feeble means at our disposal, we say with full hearts: 'This is the Lord's doing, and it is marvellous in our eyes.' We have seen the 'little one become a thousand, and the small one a strong nation.' Doors once closed to us are now open on every hand.

There is a great and growing demand for preachers loyal to the Scriptures of Truth. Churches have had enough, more than enough, of preachers who undermine faith in the grand old Book; and in the Christ who endorsed it. We have the men and means, and when war conditions are off, we shall (D.V.) put more loyal evangelists into the field. Instead of worrying overdrafts, our treasurers have substantial balances in hand. The circulation of the 'Scripture Standard' steadily increases. The demand for our Scripture Reading List (compiled by Bro. Frith) has exceeded all our expectations; and is a sure indication that Churches are tired of having Anglo-Catholic festivals and feasts thrust upon them.

We well know what will be said of us for pointing out the above patent facts. Those who cannot gainsay your statements, generally find fault with your style. Thus they pay compliment to the impregnable position we hold. By attending the Conference to be held (D.V.) at Morley on April 9th (particulars will

be found in this issue) you have an opportunity of showing which side you are on, and of still further advancing the cause of truth.

EDITOR.

Paul's Hymn to Love.

THE first Corinthian letter contains one of the choice gems of scripture, which has been aptly described as 'Paul's Hymn to Love.'

It deals with 'the more excellent way' referred to in the last verse of chapter xii. It sets before us the way of love. We substitute the word 'love' for 'charity,' according to the revised rendering.

Volumes have been written in exposition of this thirteenth chapter. It is an It has a special and fundamental place in the Divine economy in relation to the lives and characters of disciples of Jesus inexhaustible mine of spiritual wealth. Christ, and from this point of view alone a lifetime would be too short to fully understand its meaning and value.

We can only hope, in a brief article, to catch a glimpse, and maybe just to note the direction which the chapter takes. If this helps even a little in our personal study of the sublime teaching, so important and imperative if we would live a full Christian life, we shall be grateful. It is necessary to bear in mind, that besides the disorders found in the Church at Corinth, there was also the danger of looking upon the various gifts bestowed by the Spirit, as ends in themselves, instead of means to an end. This thirteenth chapter was written to check that error, and to show that unless love be the motive behind their use the gifts become valueless.

The gifts have long ceased, but surely the same is equally true of all Christian service. Unless love impels and compels our service for Christ and His Church, our service is little worth. The Greeks have various words for love—*eros*, love of beauty, fed by passion and desire; *philia*, the love of a man for his friend, a more steady and less selfish love; *philadelphia*, having to do with kinship; and *philanthropia*, suggesting a kindly disposition towards mankind.

generally, and surely there is great need for that in these days.

None of these words are used by the Apostle, however. They are unequal to the Spirit's teaching. Their quality is too low, too coarse, even at the best. This New Testament word is not found in any of the heathen writings. Indeed, it is unknown in the heathen world. It is exclusive to the Christian religion. It belongs entirely to the spiritual realm. As expressed by one writer: 'It was born in the bosom of revealed religion,' and the only revealed religion is found in the pages of the Bible, being fully made known in the New Testament.

None of the world religions know anything of this unique, lofty, and pure word used by the Apostle. It is the Greek word *agape*.

A gulf may lie between two words. We know little of Greek tragedy, but the love of the Greeks known as *eros*, is a kind of madness, a destructive, and disastrous obsession, often leading to despair. As compared with the *agape* of the New Testament, a gulf does certainly lie between two words.

There is nothing destructive about the word used in 1 Cor. xiii. It never knows despair, but quite the opposite. It excels all the emotions of the human breast. Its quality is pure, unalloyed and wholly spiritual. It is a builder, not a destroyer of character, and knows nothing of the mean and shameful things found in heathen writings, or even in much modern fiction.

The other words used for love can be defined without difficulty, but this cannot be defined. It is beyond definition. The New Testament never defines it, but does something infinitely better. It shows love in action; operating day by day in a sanctified life. One has expressed it thus: 'We are not asked to ponder love. If haply we may by-and-by think some clear thought about it. We are not asked to study love as an abstraction. We are asked to walk with love, a kingly, kindly presence; to hear how love says the thing that has to be said, day by day; to see how love does the thing that has to be done day by day; to see how love endures the thing that had to be endured day by day; to watch how love stoops low beneath a brother's burden, and keeps that silence which is more full and availing than speech.'

This is the word used by the Apostle. It is found elsewhere in the New Testament, but we may rightly consider 1 Cor. xiii. as the classic passage in relation to this heaven-born theme.

Look at the chapter: 'Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I give my body to be burned, and understand all mysteries and all knowledge; and though I have all faith so that I could remove mountains, and have not love, I am nothing. And though I

bestow all my goods to feed the poor, and though I have the gift of prophecy and have not love it profiteth me nothing.'

How like the Apostle to place himself in the path of criticism. We would turn the searchlight of truth upon others; but not so Paul.

He speaks of tongues, the gift of prophecy and mystery and knowledge, and of the faith that removes mountains. Why? These very gifts were present in the Corinthian Church; and the brethren who possessed them were prizing them too highly. They were forming false estimates concerning them, and Paul could have said quite justly: 'Though you speak with the tongues of men and of angels'; but he did not. He said: 'Though I speak.' Paul practised what he preached. Elsewhere he adopts the attitude of beseeching and pleading when he could have commanded with apostolic authority.

He would reach the hearts and minds of these people, and win them from error to truth and soberness, by identifying himself with them in the danger to which they were succumbing; and he shows that the possession of all the power of human speech and eloquence, so prized by men; and even the supernatural power of heavenly messengers becomes so much noise and confusion, suggested by the metaphors which he uses, if love (*agape*) is lacking. The gift of speech is often over estimated and even misused. The power to talk becomes so satisfying in itself, that the need of having something to say and some reason for saying it is often overlooked.

Paul gets deeper than that. He allows the gift at its highest and best, and teaches—or the Holy Spirit teaches, through him—that it is all no good if the possessor has not love in his heart.

One has well said: 'The power of expression is not determined by the length of a man's vocabulary but by the depth of his heart. The current that carries meaning from one life to another is not a flow of words, even such diction as might grace the lips of an angel, but a flow of sympathetic interest in another, and the spring from which that stream flows is the heart of Jesus Christ, the Lover of souls.'

Paul continues his plea for love as the deepest essential of life by vivid contrast. He shows us loveless knowledge; loveless faith; loveless service. One may possess the gift of prophecy, and may understand mystery and knowledge. One may have all faith, but without love he himself is nothing. One may be so charitable as to give all his possessions to help the poor and needy; he may even give his body to martyrdom; but if love does not prompt the giving it is all profitless and of no avail.

Another writer says: 'James and John asked the Master to rain fire from heaven upon the unfriendly Samaritan

village. They had faith to believe that He could do this, but alas for the love that should have taught them that He could not. If loveless faith addresses itself to the task of removing mountains, it often removes them from its own path only to set them down in its brother's path; yea, and if a few souls be crushed in the process of this great feat of faith, what matter? Faith may make a thing possible of accomplishment but only love can make it worth doing and well done.'

Is it any wonder that, at the close of the chapter, the Apostle says: 'And now abideth faith, hope, and love, but the greatest of these is love.'

There are both active and passive sides to this great theme. 'Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things; believeth all things; hopeth all things; endureth all things. Love never faileth.'

As we look at this list we can read between the lines of a world that we know only too well, where things are not so. The world has little patience or kindness. Henry Drummond asked long ago: 'How is it that we are not more kind to one another, when what the world so deeply needs is kindness.'

We know a world that envies, a malice-bearing world, a world that is greedy and lustful and uncharitable. A suffering world; yes, both grim and resentful in its suffering. The idea of getting one's own back becoming an obsession of the mind and the bitterness of the heart. Amidst all this, and in spite of it, Paul shows us something far different.

Quoting another: 'The singer shows in love a beautiful figure, sweet-faced, soft-spoken, tender in touch, a very poem of grace and fitness, come down from the Divine heights into the depths of human life. We see love passing through this world of ours, a living, holy presence, and waiting with winsome and heavenly grace on the threshold of each house of life. We see it in a world that is very impatient of affronts, of real or seeming wrong, and we wait for what it has to say amid the petulant complainings, diatribes and demonstrations; the vindictive outbursts, and the long, low mutterings of vengeance; and lo, it has nothing to say at all. Love, against which all the wrongs are done. Love, in whose heart all the sharp points of this world's cruelty meet; love that bows beneath the heaviest burden, has no comment to make, but that of a great silence. Love suffereth long and is kind.'

This is the love of 1 Cor. xiii., the *agape* of the New Testament, embodied as we well know, in the life and death of our Master. It knows no unkindness, no envy; never parades itself; knows no jealousy. It is never puffed up with

pride. It never behaves itself in unseemly fashion. It is always courteous. It never seeks its own things, but the things of others. There is no shade of selfishness about it. It is not easily provoked to wrath or anger. It refuses to think evil. You never fined it rejoicing when others go wrong. Its only rejoicing is in truth and right. It bears, it believes, it hopes, it endures, when everything else fails. Other gifts may fail or cease when their purpose is accomplished, but love never. It lives on and endures. 'Many waters cannot quench love, neither can the floods drown it.'

It is both passive and active. No matter how great the burden of responsibility or difficulty, love accepts it without protest or complaint. Love is the greatest thing in the world. It is strong and virile, suffering itself, yet it is the mightiest force in the universe against evil and wrong, let who will deny it.

There is one place above all others where we may truly learn the lesson of love. That place is Calvary. It is the way of the Cross; the more excellent way, because it is the way of the Christ, who Himself accepted this life of ours that He might lift it out of the sordidness of the world and give to it His own precious gift, His gift of love. 'A new commandment give I unto you that ye love one another, even as I have loved you.'

There is a place also when this precious thing which the New Testament calls *agape*, love, should be found in excellence; the Church of the Lord Jesus, 'See how these Christians love one another,' was said of the first disciples. Should it not still be so?

The ideal is high and lofty, so high, so far above us, it may seem that we dare hardly hope to attain, but by the grace of God we may aspire to it, we may reach up to it, often failing and blundering it may be, but as we see and watch love in the life and death of the Son of God, our Saviour; as we see this Divine quality exemplified in the One whom we love and serve, we shall in some measure learn the lesson that will make life richer for ourselves, and, overflowing, enrich other lives.

May this be our high calling in Christ Jesus, praying that day by day we may grow into His image of whom we so often sing:

What grace, O Lord, and beauty shone
Around Thy steps below.

What patient love was seen in all
Thy life and death of woe.

One with Thyself, may every eye
In us Thy brethren see
The gentleness and grace that spring
From union, Lord, with Thee.

J. HOLMES.

Memoirs of Slamannan District Churches.

THE General Evangelistic Committee had agreed to give a lengthened period of service to the Church in Belfast, James Anderson was chosen as one to go to Ireland, and if a suitable young man could be obtained, he was to go with him and assist in the work. It was arranged that Bro. John Straiton should go. It was in March, 1891, that these two arrived in Belfast to proceed with the work. James Anderson was relieved of his work in Slamannan district, and he did so on the understanding that an evangelist would be sent to carry on in his absence. Bro. Joseph Adam, who had laboured mostly in England, came to fill the gap. He was a hard worker and laboured with most of the Churches in the district. He only remained for a short period, when he had to remove to another field of labour.

Bro. John Straiton, who was a Slamannan man, was an efficient assistant to Bro. Anderson while in Belfast. He said of him that he was as good a helpmate as he could desire for Belfast. They knew each other well before going to Ireland, and that was an advantage. In his book, "The Outline of My Life," he relates how Bro. Straiton defended the truth with ability in his discussions with Christadelphians and others.

When Bro. Anderson had to return home, Bro. Joshua Mortimer joined Bro. Straiton in the work. Both laboured together for some time until the former had to leave and Bro. J. Straiton had to carry on himself. After some years in Ireland, he removed to U.S.A. and was occupied in business that caused him to be away from home often. While attending to business on week days he always managed to meet with his brethren on Lord's Day. He was often the preacher at the morning and evening meetings. He was doing evangelistic work while attending also to his secular vocation. Reference was made of it being sixty years since he became a member of the Church at Slamannan. A paper published at Los Angeles congratulated him on his ability as a preacher, and his long connection with the Church. He is still engaged in the good work and conducts a junior Bible class each week. He is held in high esteem by many Churches in America and the United Kingdom. We wish him many years of health and loving service for the Lord whom he loves.

James Wardrop, of Armadale, was also engaged for a short period while James Anderson was away. On his return James Wardrop went to labour in the Fife district and the north, under the direction of the Scotch Evangelistic Com-

mittee. After a few years service in these districts, he returned to his former occupation, and continued to visit and assist the Churches as far as it was convenient.

When James Anderson had served the Churches as evangelist for twenty-five years it was arranged that Churches should express their feelings of admiration for what had been accomplished by him; and for the assistance of his wife, who had been a great help to him in his work. He was often away from home for weeks and sometimes for months. She bore the trial of her husband's absence bravely, because she was deeply interested in the work he was doing. Only a few might recognise the extent of self-sacrifice given voluntarily, for a long period, when her health was falling. Her fine spirit and devotion, so helpful to her husband, was not spectacular, but faithfully manifest in the privacy of her home.

A district social meeting was held in Fauldhouse in June, 1900. It was a large gathering, and all rejoiced that James Anderson had given such distinguished service to the Churches for such a long period. In the name of the Churches Bro. A. Murray, Slamannan, presented him with an illuminated address, a copy of which is here given:

PRESENTED TO BROTHER JAMES ANDERSON.

The Churches of Christ in the Slamannan District, and others in England, Ireland and Scotland, desire to express their admiration for our beloved brother, JAMES ANDERSON, on the occasion of his semi-jubilee as an evangelist, and offer our sincere congratulations to him and his beloved wife who has shared with him in the vicissitudes of such a long and varied period of labour among the Churches. Circumstances arose which led him to become an evangelist, just at a moment when the welfare of the Churches depended on the services of one qualified to preach the gospel and defend it in all fidelity.

"The increase of Churches, and their adherence to primitive Christianity, testifies to the success of his labours. His homely and unassuming manner marked him out prominently for the sphere in which his labours have been given. His conversation was charming, instructive, and often impressed the mind with ideas never to be forgotten. His clear, forcible, and logical style, which was peculiarly his own, specially fitted him for expounding the Scriptures and grounding believers in the truth.

"Enquirers after truth always found him gentle and painstaking, but those who would tamper with Divine things met with uncompromising faithfulness and straightforward opposition.

"His name will ever be associated with the Churches in the Slamannan District, though often labouring among other Churches in the United Kingdom, where

he was highly esteemed and his work much appreciated.

"The strength of his manhood has been spent in the cause of Christ, and we cannot measure the success of his devoted work for his Lord: but eternity alone will reveal all his labours have accomplished.

"With profound feelings of thankfulness to God we thank the great Head of the Church for the talents committed to our dear brother, and so freely laid on the altar of self-sacrifice and service to God. We pray that he and his beloved and faithful wife may long be spared to each other, that we may be blessed by their services, and that both may participate in the Master's "Well done, good and faithful servants."

Signed by Alexander Wait, John Williamson, and James Wardrop."

Dated June 6th, 1900.

(To be continued.)

Teaching in Song.

THE main thing in singing is to sing with the spirit and the understanding. Our songs should be spiritual, so when we teach in song, we can teach the truth.

Do we in any way fall short of our duty when we sing with the spirit and the understanding, without the use of instrumental music? Can we do all that the Lord demands of us, as far as the song service is concerned, without the aid of instrumental music? If so, then the use of it in the worship is not a part of the Lord's plan. Who will say that the use of instrumental music in the worship is commanded in the Word of God? No one can afford to make such contention.

Let us continue to teach and admonish in the song service, which can be done by singing spiritual songs.

EVANGELIST FUND

WE gratefully acknowledge receipt of the following contributions for the above fund:—

Receipt No.	£	s.	d.
595	10	0	0
6	2	0	0
7	1	0	0
8	2	0	0
9	5	0	0
600	3	0	0
1	5	0	0
2	6	0	0
3	4	0	0
4	4	0	0
5	2	6	0
6	20	0	0
7	1	0	0
8	5	0	0
9	7	6	0
610	10	0	0
11	1	0	0

R. McDONALD, Treasurer.

Special Notice.

THE next Conference will be held (D.V.) at Morley, on Saturday, April 8th, 1944.

We have secured the use of the Temperance Hall, Fountain Street, for the occasion, and the tea and meeting will thus be held under one roof.

Afternoon business session will commence at 2.30 prompt. Chairman: Bro. Frank Murphy (Mapplewell).

Evening meeting will commence at six o'clock. Chairman: Bro. Slater Wilson (Blackburn). Speakers: Bro. E. Coley (Leicester) and Bro. Leonard Channing (Kentish Town).

It is imperative that brethren requiring week-end hospitality should communicate with Bro. H. Baines, 42 Garnett Street, Britannia Road, Morley, near Leeds, AT ONCE.

TRAVELLING ARRANGEMENTS

As it is nigh impossible to travel to Morley by train direct, brethren are advised to travel to one of the following places, each within seven miles of the town:—

Wakefield, Dewsbury, Bradford or Leeds, whichever is most convenient.

From Wakefield, take a Morley bus, from Wood Street to St. Paul's Church, Morley.

From Dewsbury, a Morley bus from the Bus Station to St. Paul's Church, Morley.

From Bradford, a Morley bus, from Union Road to Town-End, Morley.

From Leeds, a Morley bus, from the Corn Exchange to the Fountain Inn, Morley.

These three bus stops are all within One Minute of the Hall, which is in the centre of the town and easily found.

The place will be open from 9 a.m. onwards, and refreshments will be available for those arriving early.

Finally, it is respectfully requested that brethren bring their own rationed goods if they are staying over the week-end, owing to war-time catering difficulties.

Keep this Notice by you for your reference, and come and enjoy Yorkshire hospitality.

P.S.—Don't forget, write Bro. Baines Early.

Slamannan District.—New Treasurer, Bro. T. Nisbet, 8 Haldane Avenue, Haddington, East Lothian.

Good News.

TOPICALITY is the essence of news. Not that information need be up to date in order to claim a right to the name 'News,' but it must be fresh and different; in fact it must be new. That is how it gets its name. But a thing can still be fresh and new even though it may have been in store for a long time, and so information that is unknown or that is quite different is still News.

'There is nothing new under the sun' was once said truthfully, because whatever of nature is discovered or applied by man, was yet part of God's original creation and 'as old as the hills.' Though men spend their time, like the Athenians in Paul's day, 'in nothing else but either to tell or to hear some new thing,' they will never add one atom to the material content of the universe.

At the same time there is one theme which always (while human nature remains constant) will be worthy of the most renowned ministry of information; an item of which the greatest broadcasting system need not be ashamed; a story worthy of the most up-to-date newspress. It is old yet ever new, and will always remain news to those whom it enlightens. It is the good news of God's grace having been shown in human form, and sealed in the agreement known for all time as the New Covenant.

Do not lay down this paper in disappointment that what follows has been known to men for centuries! Some of the greatest investigators are only just discovering its implications. You may not have heard it in this way yourself, and the unexpectedness of news is the main joy of it. 'How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace,' is always true. We should be glad if we could report international peace at the present time. It gives us greater pleasure, however, that we can announce something even more important, because it transcends the temporal distractions of the world, and we ask you to consider it and allow it to influence you as much as news of world peace would affect you, because it can bring peace to your own soul which nothing else can either give or take away.

We admit that it has been placarded in doubtful colours on hundreds of sectarian hoardings for the last sixteen centuries or more, but such headlines have been deceptive and contradictory and therefore unreliable. We desire our readers to seek out the truth from the only authoritative agency. Stripped of human propaganda and prejudice we find in the lives and teachings of Jesus Christ and His apostles a fresh view of the gospel as it may be applied to our relations with God in this year of grace nineteen hundred and forty-four. The

writings of the New Testament are the source of our knowledge of Christ, believing which we may, by obedience, become children of the God of the universe. These are 'the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.'

Do you believe it? or what is more important, are you acting up to it?

R.A.H.

Scripture Readings.

Dear Editor,—Re New Testament reading on the 'Scripture Standard' reading card for Lord's Day, April 16th, may I say that this is not a mistake in drafting the readings. I went back to the twentieth verse, so as not to break up this important passage. A. FRITH.



Young Folk's Corner.

MONTH'S MOTTO:

'PRESERVE me, O God: for in thee do I put my trust.' (Psalm xvi. 1.)

COME

ONE day, a mother took her two little girls out walking. After a while, she sat down to rest whilst her children picked wild flowers. Before letting them go she made them promise that they would come back to her the moment she called 'Come!' She said: 'I will not call you a minute before I want you, but you must come at once when I do call.'

Seeing a lovely butterfly, the younger girl said: 'Oh, I'll catch you, Mr. Butterfly.' But he did not seem anxious to be caught—he just flitted about above her head. So she took off her hat and chased him. More than once she nearly caught him, but he always managed to escape. On and on ran the little girl—determined to capture him.

Her sister saw that she was running nearer and nearer to the edge of the cliff, and the older girl ran at once to her mother, before whom she stood, white and trembling. Jumping to her feet, the mother saw her little girl in danger and cried out loudly the one word, 'Come!' At once the child turned round and ran to her mother. 'Oh, mother,' she said, 'I nearly caught such a lovely butterfly. If you had not called so soon I should have had him, but I knew I must come at once when you called.'

Taking her to the edge of the cliff, the mother said: 'If you had not come at once when I cried 'Come!' you might have been dashed to pieces on the rocks below. The child's trustful obedience had saved her life.

There is One who calls to every one of us, saying, 'Come!' Yes, Jesus the Saviour who died on Calvary's Cross to save us all. To men and women, boys and girls He calls, 'Come unto me . . . I will give you rest.' If we obey His call, giving our lives into His keeping, He will save us. He will keep us through this life and eternity.

ANSWERS

1. False (Matthew v. 16) .
2. True (Matthew v. 21).
3. False (Matthew v. 42).
4. False (Matthew vi. 3).
5. False (Matthew vi. 19).
6. True (Matthew vii. 1).

WHO SAID?

1. 'My punishment is greater than I can bear.'

2. 'Let there be no strife I pray thee, between me and thee, and between my herdmen and thy herdmen, for we be brethren.'

3. 'Feed me, I pray thee, with that same red pottage, for I am faint.'

4. 'The days of the years of my pilgrimage are a hundred and thirty years: few and evil have the days of the years of my life been.'

All answers in the book **SENEGIS**—letters mixed.

News.

Belfast.—A large gathering of members and interested friends from the Berlin Street and Bloomfield Avenue Churches met in the latter meeting-house on the afternoon of Sunday, February 20th, 1944, to witness Robert Hendren 'putting on Christ' by passing through the waters of baptism.

Robert is the son of a Berlin Street member and is just entering his 'teens. We have faith that his example will be followed by others in the near future.

The service was conducted by Bro. A. M. Forrest (Inspector of Schools), assisted by several brethren from the Berlin Street Church. These were Bro. Joe Hamilton, who carried out the immersion; Bro. George Miller, who received the new member into fellowship; and Bro. William Hendren, who gave the exhortation.

A most happy feature of the occasion was the presence of four members of the U.S. Forces, and of Cpl. Arthur White (R.A.M.C.), a member of one of the English Churches. The four American brethren were: George Fender, of the

Christian Church of Bellefontaine, Ohio; Clarence Grover, of Hartford, Illinois; John Lancaster, of Fulton, Kentucky; and Mason Pepper, of Athens, Alabama; the three last named are from Churches of Christ. The enthusiasm of these brethren can best be judged when it is known that all of them travelled well over twenty miles (one indeed travelled about a hundred miles) to join us in worship. Truly a memorable occasion!

Fife.—A training course for Fife District was started on Saturday, March 4th, 1944.

Its meetings are held each Saturday night in the hall of the Rose Street meeting-house. It is designed to help brethren who desire better to fit themselves for service in every activity of the Church. Speaking, reading, presiding, etc., are given special attention.

By Bible study and the method of mutual improvement, we aim at a thorough grounding of all members in the fundamentals of New Testament Christianity; the principles, plea and position of the Restoration Movement.

Your prayers and support will be appreciated by some eighteen keenly-interested brethren who are participating in the class.

Concordances and Bible dictionaries are urgently needed. If you have any to sell or offer, communicate at once with the writer at 50 Victoria Road, Kirkcaldy, Fife.

A. E. WINSTANLEY.

Rose Street, Kirkcaldy.—On February 26th, Rose Street brethren held their annual social. A very enjoyable time was had by all.

Brethren A. E. Winstanley and A. H. Odd (Glasgow) were the speakers, and their pleas for a firm hold to New Testament doctrine were much appreciated. Brother Odd outlined the Christian's voyage through life, and Brother Winstanley the new world order as laid down by Christ. Both stressed that the gospel alone is the divine power unto salvation.

Visiting brothers and sisters contributed to a very enjoyable programme, at which over one hundred and forty people were present.

[A personal comment.]

A. ROBERTS.

Morley, Yorks.—The Church has just concluded a great time of spiritual rejoicing. In celebration of its fifty years' existence, we had the services of Bro. Walter Crosthwaite (evangelist) for the week-end, and a real time of blessing was enjoyed by all. After tea, attended by nearly one hundred brethren from our own and surrounding Churches, a public meeting was held on Saturday, February 26th.

Bro. W. Gray, of Birstal, took the chair, and straight away went into the great days of the past at Morley, telling

many interesting stories and incidents of those by-gone days, following up with an exhortation from Genesis: 'They came and dwelt in the land of their fathers,' and spoke of the great heritage that was ours to-day.

He was followed by Bro. Crosthwaite, and among many stories and anecdotes, referred to Morley as being the first Church with which he laboured as a full-time evangelist. He told of one anniversary in 1901, when there were EIGHT speakers and a chairman, now it took us all our time to listen to one. He was the last to speak that night, and followed such redoubtable men as Bartley Ellis, John Crockatt, etc. He was the only one now left alive of that band. Our brother also addressed fine meetings with fine addresses on the Sunday and Monday.

Another speaker on Saturday was Bro. G. H. Hudson, of Birmingham. He, along with the chairman, were old Sunday school scholars, and he, too, told us of the great days of the past, telling of his father's conversion, and of the difference in his home by the introduction of Christianity.

The following week-end, March 4th and 5th, we continued our celebrations, and a great time we had. Bro. W. Wintersgill, of East Ardsley, an esteemed brother, who has faithfully served the Church as a preacher throughout its fifty years, spoke of the old Church at Thorpe, near Ardsley, and of the great work done there. Alas that Church had only a short life. Bro. R. McDonald, of Liversedge, also spoke, and urged us, while remembering the past, not to forget the future. He referred in glowing terms to the twenty-five years he has been in association with the Church, and emphasised our glorious heritage, and inquired, what of the future?—pointing out that that was in safe keeping, if we but remained faithful to our calling.

On Sunday, March 5th, Bro. Frank Murphy was the speaker. He comes from a well-respected and much-loved family among the Yorkshire Churches. Addressing well-attended congregations, in the afternoon he spoke on the great work of 'The Holy Spirit,' pointing out that all great and worthwhile work for God had been wrought by men who were filled with the Spirit.

In the evening, his gospel address was entitled: 'Wrong Decisions,' and he told in telling fashion of the consequences of taking wrong decisions, urging his hearers to make the right decision for God.

The meetings throughout have been well attended; and it has been a time of real spiritual refreshing from God's presence. The brethren can now get down to the business of arranging the forthcoming Conference, at which we trust a still greater time of rich fellowship and blessing will be enjoyed.

HAROLD BAINES.

Obituary.

Hindley.—The Church has sustained a loss by the death of Sister B. L. Bond, aged fifty-four years, after a long period of sickness.

Our sister accepted Christ as her Saviour during Bro. Walter Crosthwaite's 1938 Mission with the Hindley Church, and was immersed on September 7th, and has been a loyal member since. She suffered much, but bore it with fortitude, and was prepared for the end.

We thank God for her life, and commend her two sons to our heavenly Father, who alone can sustain and strengthen in these periods of parting.

The funeral service was conducted by the writer, on Saturday, March 4th.

L. MORGAN.

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