

The Scripture Standard

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

VOL. IX. No. 12.

DECEMBER, 1943.

The Editor's Thanks

WHEN Bro. David King strongly protested against a sketch of his life being published in the 1892 (Jubilee) Year Book, he was told that 'even kings cannot always have their own way.' Neither can editors, and we got a real shock when we read Bro. Frith's all too generous estimate of our worth and work.

We have received a large number of letters, cards, and telegrams, which we are doing our best to answer. If we fail to keep pace with, and to answer all, brethren and sisters must please accept our sincere thanks for their messages of appreciation and good wishes. With Paul we say: 'By the grace of God I am what I am.' To Him who has enabled us to carry on until now be all the praise and glory!

If it was possible to live all these years over again, we should fight as we have done for the old faith, only, if possible, more strenuously. When we cease to fight we must prepare to die. With the help of God, during the time that remains to us, we shall continue to contend for the Bible as the only and all-sufficient rule of faith and practice; for the Lordship and Diety of Jesus, the Divine Christ, who was neither ignorant nor mistaken; and against Anglo-Catholic ordination schemes, and practices.

'Now's the day, and now's the hour' to strike, and to strike hard, for the faith of the New Testament. We call upon all who desire to remain loyal to the Lord and His Word to join us in fighting 'the good fight of the faith.'

You can help, and show your appreciation of our work, by increasing the circulation of the 'Scripture Standard,' which we shall do our best to keep up to the Divine Standard. We know there are many, very many, Churches and individual members, who are in the Co-operation, but are not of it. Why not make a bold and open stand and show which side you are really on?

'Watch ye, stand fast in the faith, quit you like men, be strong.' EDITOR.

Too often men have an itch to make religion rather than to use the Christian religion as it is set forth in the New Testament.

The Faith and Practice of Churches of Christ.

MUCH Church of Christ property is secured by 'The Model Trust Deed.' At the 1935 Annual Conference, the following resolution was passed:—'That the time is now ripe for a reconsideration of the terms of the Model Trust Deed, and that the matter be submitted to the Central Council to examine objections and report to the annual conference in 1936.' (Year Book, 1935, p. 177.)

In 1936, the Central Council reported: 'Much time and thought was devoted to careful examination of every clause in the deed, both doctrinal and legal; and after lengthy discussion it was considered that the only amendment required was the addition of the following words to Clause Eight of the deed, which relates to the disposal of property where a Church has become defunct: "After discharge of all outstanding liabilities of the Church".'

This was endorsed by the conference. (Year Book, 1936, pp. 48 and 200.) So the doctrinal clauses stand as the official statement of the faith and practice of Churches of Christ. These are as follows:—

1. That the Scriptures of the Old and New Testaments contain the sole and sufficient rule of faith for the Church of Christ.

2. That there is one God and Father, the Creator, Maker and Preserver of all things.

3. That there is one Lord, even Jesus the Christ, the Son of the living God, the Word made Flesh, who was with God in the beginning, and who was God; by whom and for whom all things were made; and to whom the Church is under absolute allegiance, eschewing every practice and every distinctive name to the Church, and all honorary titles to individuals as Church officers, not found in the New Testament.

4. That there is one faith, that is to say one divine system of Christianity, historically presented in the New Testament.

5. That there is one baptism, that is to say, immersion in water into Christ, for the remission of sins, enjoined upon

everyone who believes that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures, and that by thus tasting death for every man He gave Himself a ransom for all, according to the will of God, who will have all men to be saved.

6. That there is one Body, called the Body of Christ, the Church, of which Body local Churches of Christ form parts, and that those only are scripturally eligible as members of Churches of Christ who believe, repent and are immersed.

7. That there is one Spirit, called the Spirit of God and of Christ, the Holy Spirit, who inspired the prophets and apostles, with whom Jesus was endowed without measure; and whom He sent after His glorification to convince the world of sin, of righteousness, and of judgment, and to be Advocate, Comforter and Helper of the Church by dwelling in it for ever; the Father, Son, and Holy Spirit being the one God into whose name believers are immersed.

8. That there is one Hope, the hope of eternal life in Christ Jesus.

9. That it is the duty of members of each Church to assemble together on the first day of the week to break the loaf and drink of the cup in remembrance of the Lord, and all other persons desiring to participate in the communion must be such as are walking worthily of the Christian profession, and must have been received into the Body of Christ by faith, repentance, and immersion.

10. That it is the duty of members of the Church to contribute of their substance for the use of such as are in need; and for the support and spread of the cause of Christ; that no contributions for the furtherance of strictly Church purposes shall be knowingly received from the unimmersed, who may, however, contribute for purely philanthropic objects to funds kept separate from those of the Church.

11. That subject to the approval of elders, or pastors, or other oversight in the Church, there is fully recognised the liberty of teaching, exhortation, and admonition, on the part of brethren possessing ability to edify the Church thereby.

A careful reading of the above shows that those known as 'Old Pathers' are both loyal and orthodox; and fully justifies their stand against modern departures from what has been officially recognised as the original position of Churches of Christ.

EDITOR.

The Babel Builders.

Substance of Address Delivered at
Tranent, September 12th, 1943.

THERE was an Eden, when human life began in a perfect environment. There was a fall, man was tested and failed. A thing cannot fall upward. Man did not. There was a flood. The Book says so, spade confirms it. Sir Charles Marston, in the 'The Bible Comes Alive,' says: 'The evidence as a whole, makes one feel inclined to place the flood before 3200 B.C., and to regard it as a far wider catastrophe than present day authorities are in a frame of mind to accept.'

The ark drifted northward to Ararat, not, as might have been expected to the Persian Gulf. From the region of the Caucasus, spring three great races of mankind. (Gen. ix. 19.) These three (Shem, Ham, and Japheth) were the sons of Noah, and of these 'was the whole earth overspread.' Those who came from the east found a plain in the land of Shinar, which was Ur of the Chaldees, which was Babylonia, which was Mesopotamia, which is Irak.

In the land of Shinar an idea took hold of them: 'Let us build a city, a tower, let us make a name, lest we be scattered abroad upon the face of the whole earth.' (Gen. xi. 1-9.)

The ideas of *solidarity* and *security* are not new. These men were imbued with the same idea, a city, a tower, a name. Here there comes into human history the idea of nationality, and with it patriotism. Patriotism is after all one of the greatest curses in the world, and is but another name for selfishness.

How deep rooted it all is. The average Englishman thinks of Christ as one of his own race and colour, so does the Frenchman, the Italian, and the German. How inconsistent we are. I can never understand how it is that a performance of Handel's 'Messiah' should either begin or end with 'God save the King.' We have a majestic chorus: 'His Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.' And then, after the 'Amen' chorus, they sing 'Send him victorious.' The two things do not blend.

The divine ideal is 'and hath made of one blood all nations of men for to dwell on all the face of the earth.' Man built, God came down to view. Judgment was determined. The people which had been 'one' and 'one language' were confounded and scattered abroad. They left off building the city, and the name of it is called Babel.

Whenever man is put upon a new footing he seems to fail. Solidarity and security are sought by putting God aside. When will men realise that God is the only cohesive force. Any attempt to

THE way some Christians keep unspotted from the world is apparently to become so contaminated thereby as to leave no space for spots.

build without Him is foolishness. We hear a great deal in these days about a new world that is to be, and about the brotherhood of man, and the Fatherhood of God. What do men mean by these terms? Outside the Christian Church there is no brotherhood. Preachers talk, and writers write, as if man by birth and nature is already a child of God, and only needs education, culture, etc. Nothing is said about the enormity of sin, and the need for re-birth. It is not fashionable to talk about the blood of Christ; such preaching jars upon the susceptibilities and easy toleration of our times.

There is a difference between offspring and sonship. It is possible to be lineally akin, and spiritually alien. Even among men, the mere fact of physical parentage is but a small element in the relationship expressed by the words 'father and son.' The real meaning signifies a bond of affection and reverence, which is not of physical origin. So in the spiritual realm. Christ made it possible for men to become 'partakers of the divine nature,' and to become sons of God.

John says: 'He came unto his own and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.'

What has mankind to boast of even to-day? Sir Charles Marston, in the book already referred to says: 'Man's progress has not been one of steady consistent advance, else to-day we should neither have wars nor rumours of wars. Instead, human civilisation has been marked by progress and decay, repeated over and over and over again. How does our civilisation stand to-day,' he asks, 'if we define progress in terms of universal suffrage, aeroplanes, motor cars, radios, cinemas, gramophones, refrigerators, high explosives, machine-guns, poison gas, etc., then at present we are living on a very dangerous peak. If we define progress in terms of a balanced development of happiness, contentment, and peace, we seem to have lost more ground than we have ever gained by our inventions.'

The fact is man has not yet learnt how to live, and use the gifts God showers upon him. Much use is being made of the word 'international' to-day. Many are realising that nationalism in all its forms, tariff walls, buffer states, etc., only produces evil, and helps to produce war. Some think that if these things could be swept away the era of peace would dawn. It is not as easy as that. While there is sin there will be war. Peace can only come when men are ready to accept the Prince of Peace. Leagues of Nations turn out to be Leagues of Notions.

There is no hope in political parties, old or new. Their basis at best is material, and their aims also. Man works from the circumference to the centre. God works the other way. And so in the fulness of time there came into existence the Church of God. Pentecost was epoch making. The gospel of Christ was the instrument whereby men and women were changed, and the kingdom of God was established. Empires have come and gone, kings also, but the Church abides because it is a spiritual house, and is of divine origin.

When, in those far-off days, man began to build the city, they were one, and of one language. So it was at, and after Pentecost; for a long time there was one faith, one Lord, one baptism, and extreme simplicity. There was continual progress; by the 'foolishness of preaching' men were saved.

The builders in the land of Shinar had ambition—a city, and a tower, and a name. So in the process of time the pure stream of Christianity was polluted by men of worldly ambition, lust for power, pride and consequently spiritual decline, ending in the greatest apostasy, known as the papacy.

At Babel there came confusion of tongues. Their language was confounded, and so into the Church of God there came confusion also. Whilst we owe a great deal to the Reformation, and to the rise of Protestantism, with it there came greater confusion, some speaking one thing and some another, this and that aspect of truth was preached only. These reformers failed in not clearing the ground before they started to build, and so to-day we have some four hundred bodies in the sectarian world, where there is confusion worse confounded. Our work is not to reform but to restore that which was at the beginning, and such restoration would glorify God, and bring untold blessing to mankind.

A. L. FRITH.

Nyasaland.

WHEN asked by Brother W. M. Kempster to take over from him the care of the fund to assist the faithful in Nyasaland, I was reluctant to do so. My reluctance was brought about by several reasons, one being the writing of reports. My pen is over busy with other matters, so the brethren who appointed me to this office must excuse the absence of a monthly report. If, however, I receive important news from Brother Kaundo I will pass it on.

Since taking over I have no direct communication from Nyasaland, but some letters addressed to Brother Kempster have come to me.

Brother Wellem Kunde, Namiwawa Mission, Zomba, wrote asking if medicine could be procured in Britain for leprosy. He states that at the time of writing he had eighteen spots on his skin. I got in touch with the Mission to Lepers, through their Edinburgh office. Miss Barclay received me with great kindness, and through her good offices we have asked the Missionary Superintendent of the Church of Scotland Mission Hospital, Blantyre, to examine Brother Kunde and give us advice on his condition, and as to the best method of clearing up the symptoms. Meantime, brethren, pray that our Father may comfort His servant in his heavy affliction, and that His blessing may rest on the treatment and help for him.

Brother Ronald L. Kaundo, in his most recent letter to us, reports wonderful results in the gospel at Chiraozulo, where sixteen were baptised, and at Noheu North, where ten were baptised. 'Ye that are the Lord's remembrancers keep not silence.'

Brethren, when you appointed me to this work I asked for your fellowship. I have not been disappointed. From the far north of Scotland to the extreme south of England; from Ireland and from Wales, you have given concrete expression of your sympathy with the Lord's work in Nyasaland. I have been given an experience like that which Elijah had, for I have found that in places which hitherto had been mere names on a map, there were those to whom the kingdom of God was a reality. I have also found that there are those who are willing to 'pie' (Cockney for pay) as well as die for the cause.

On behalf of Nyasaland I thank you all. To some who have remained anonymous and to whom I could not write, I say, again, 'Many thanks.'

W. STEELE.

BALANCE SHEET OF NYASALAND MISSION FUND

Ending August 31st, 1943.

Liabilities

	£	s.	d.
African Church of Christ (Nyasaland)	30	0	0
British Money Orders		12	9
Telegraph Charges	1	8	9
Postages and Stationery	1	2	7
Balance in Bank	48	2	8
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	81	6	9

Assets

Balance from Bro Kempster ..	35	8	9
Contributions from Churches	32	5	0
Contributions from Individuals	11	13	0
Contributions from Schools (Medical Supplies)	2	0	0
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	81	6	9

From the Treasurer

Subscriptions: Will agents and individuals please let me have subscriptions as early in DECEMBER as possible. Any alteration in quantities, etc., at the same time please, if possible.

Alteration in Price: Beginning 1944 (D.V.), the 'S.S.' will be reduced to 2d. Rates as follows:—Home: One copy, 3s.; two copies, 5s.; three copies, 7s. Abroad: one copy, 2s. 6d.; two copies, 4s. 6d.; three copies, 6s. 6d. All post free. Agents' parcels are all post free.

Reading Lists: These are now to hand and will be sent in due course to those who have applied. Stamped addressed envelope please, and say how many required.

Will our agents, subscribers, and those who have helped in despatch please accept very warm thanks for services rendered. Let us all try to increase the circulation during 1944 (D.V.).



Young Folk's Corner.

CONDUCTED BY UNCLE BERT

MONTH'S MOTTO:

'EVER follow that which is good.' (1 Thessalonians v. 15.)

WHO IS MY MOTHER?

ONE day, the Saviour was in a house, and a large crowd had gathered to listen to His teaching. People crowded into the house until the Lord Jesus and His disciples 'could not even eat.' But the Saviour did not mind that. He just went on teaching the people. As he was speaking, there was a stir outside. Mary, His mother, with His brothers and sisters, had come to see Him, but they could not get to Him because of the crowd. So they sent someone to Him, who said: 'See! your mother, brothers, and sisters are outside, and they want to speak to you.' But He pointed to His disciples and said: 'See! my mother, my brothers, and my sisters!'

Does that seem unusual to you? Why did the Saviour say that? Was He being rude to His mother, brothers, and sisters? Surely not. He said what He

meant in the next words He spoke: 'For whoever will do the will of my Father in heaven, he is my brother, and sister, and mother.' Our mothers, brothers, and sisters are near and dear to us. They are the people who love us. He was trying to teach the people that those who really loved Him were those who did what would please Him.

So He says to us to-day: 'You are my friends if you do what I tell you.' He will know that we love Him, and we shall be near and dear to Him, if we obey His teachings. He said: 'If you love me, you will keep my commandments.' Let us ever obey Him, then He will love us as He loved His mother, His brothers, His sisters. He is ever near to those who lovingly obey Him.

'Trust and obey,
For there's no over way
To be happy in Jesus
But to trust and obey.'

Answer to last month's puzzle verse: Jonah. Read Matthew xii. 40, 41; Jonah i. and ii.

DO YOU KNOW?

1. Which prophet of God was called 'Baldhead'? (2 Kings.)
2. Which king used a ferry-boat to cross the River Jordan? (2 Samuel.)
3. Who set his neighbour's field of barley on fire? (2 Samuel.)
4. Who mistook Jesus for a gardener? (John.)
5. Which Psalm of David is not in the Book of Psalms? (1 Chronicles.)

To help you, the book is given in which the answer can be found. Ask mother or father to help you.

COMING EVENTS

Morley, Yorks're.—Jubilee Reunion. Saturday, January 1st. Tea and evening meeting. Old members and interested friends please communicate with—H. Baines, 42 Garnett Street, Morley, near Leeds.

Slamannan District.—New Year's Social will be held (D.V.) in the Meeting House, Slamannan, on Saturday, January 1st, 1944, to commence at 1 p.m. Chairman: Bro. W. Hunter (Slamannan). Speakers: Bren. John Richardson (Fauldhouse), Leonard Morgan (Hindley), and W. Crosthwaite. A warm welcome to all.—D. Stewart, District Secretary.

WANTED.—'Conversion to God,' by Alexander Brown; 'New Testament Christianity,' by Lancelot Oliver.

The Sabbath.

THE Hebrew code of law was such an irksome yoke that Hebrews found it unbearable. One enactment in this code was the Sabbath law. No kind of work was permitted, either for men, women, children, slaves or cattle, in their enclosed towns. Foreigners residing among them were subject to this law. A breach of the law entailed death by stoning for the individual, and banishment was the national penalty.

Apparently this Sabbath law was first promulgated in the wilderness in the second month from Egypt. It was not given to the people direct from God, but through the medium of Moses. (Exodus xvi.) This fact needs stressing to-day, and reference to this passage shows clearly that the law was merely national law, affecting Israel. In the third month from Egypt, the 'ten commandments,' so-called, were pronounced by God. These commenced: 'I am the Lord your God who brought you out of the land of Egypt, out of the house of bondage,' etc. This statement limits these ten laws, including the Sabbath to Israel. The laws for Hebrews were given to restrain transgression. 'Shylocks,' if they existed before the birth of Christ, were hindered from extorting their 'pound of flesh.' Weary slaves could claim a little leisure; tired wives might rest for a time and enjoy the singing and laughter of their children. Many found the Sabbath a trial. Cold, say, in Bethlehem and the hilly districts must be endured, for no fires could be lighted upon the Sabbath. In its general effect, the law was beneficent as its author intended. It was made for man under Moses' administration.

We have met people who attempt to compel Christians to keep Moses' laws. They imitate those referred to in Acts xv. The Holy Spirit and Christ's apostles thought it not good for disciples of Christ to observe the Sabbath. (See verses 28 and 29.) It is, of course, clear to all my readers, that the Sabbath is the seventh day of the week, commonly named 'Saturday' by the British.

Have Christians a 'rest'? Most certainly, and one which no Hebrew could obtain before the birth of the Christ. We have the substance of which the Sabbath was the type: the rest in Jesus; 'Come to me all ye that labour and are heavy laden and I will give you rest.'

Christians celebrate the birthday of Christ from the grave. What need for compulsion when life, joy, and peace are found in our Saviour?

'Sabbath' became a day of celebration for Christ-killers and their leader, Satan. They had silenced and killed the Prince of Life. No more would His loving sympathy and touch, heal, restore and save, they thought. But on the first day, the day of resurrection, He arose, and be-

cause of His arising we, too, shall arise. Can we forbear to offer to our Saviour, a continuous remembrance of His life, death, resurrection, ascension, and deity, in His appointed way?

Those who would force the Sabbath law on Christians, not only do not observe the law themselves, but appear to be ignorant of the truth, that it did not and could not apply universally.

W. H. CUMMINS.

We were Pilgrims.

NO more we'll walk and talk as we were wont,

On country road or through the shady glen,

Nor listen to the murmur of the stream,
As we discoursed on nature and on men.

Strong the ties that bound us to each other,

How sweet and beautiful our fellowship of love,

One faith, one hope, the future all unknown,

Our trust in God, who reigns in Heaven above.

How young, how beautiful thou wert, my son,

Thy face revealed the grace of inward joy;

How gracious and how beautiful thy love,

So free from self, so free from all alloy.

No more we'll walk and talk, for thou art gone

Where struggling faith gives place to glorious sight:

Thy wrestling over, thy victory won,
Earth's mysteries fade in the Eternal Light.

Glory to Thee, O Christ, our Saviour,
Who to Thy saints above, on earth below,

Grantest the comfort of Thy wondrous love,

That, e'en in sorrow, we Thy praise may know.

T. MILLER.

[Bro. Miller's son, Bro. T. W. Miller, a brilliant and promising young man, went down with his ship on November 16th, 1942.]

and Evangelist A. E. Winstanley served us well with fine stirring messages. About one hundred members stayed to have tea with us afterwards. On Lord's Day, Brother Steele exhorted the Church in the morning, spoke to the children in the school, and later preached the gospel for us to audiences that taxed the capacity of our 'lodgings.' We were much helped and encouraged, and by God's grace will continue to contend earnestly for the faith once for all delivered to the saints. We were glad to have with us three of our sisters who have held unbroken connection with the Church for seventy, sixty-six, and sixty-four years respectively.

FRED C. DAY.

Capetown, Woodstock.—Our esteemed Bro. and Sister Britnell, of Livingstone, N. Rhodesia, who had been spending a few months' vacation at the Cape, due to health reasons, left again for N. Rhodesia on Lord's day evening, July 11th, 1943.

Their stay and fellowship among the brethren here, was indeed appreciated, especially the talks and exhortations extended by Bro. Britnell. His departing address was based on Acts xx. We bid them Godspeed, and trust that the blessing of the Lord might be their continual portion in their labours for the Master in the mission field.

Also on July 25th, 1943, we were again able to rejoice in witnessing a woman confessing the Lord Jesus and being united with Him in baptism. The service was well attended, this being due to the efforts of the brethren of the Claremont assembly.

We trust that by the grace of God, and through His Word that many more may turn to the Lord in these perilous days

Our Bible school and other meetings connected with the assembly here are fairly well attended. Our esteemed Bro. Hartle, who is called away certain week-ends, due to business reasons, has started a little mission work at a village called Soldanha, about one hundred miles from Capetown. Each Lord's day a Bible school is conducted at 3 p.m., and a gospel service at 4 p.m. We pray and hope that our labours will be richly blessed to the praise and glory of God. Let us strive with one mind and spirit for the furtherance of the gospel; and without compromise endeavour to 'keep the unity of the Spirit in the bond of peace.'

Bristol, Bedminster.—The Church was privileged in having a six days' visit from our Brother L. Morgan, of Hindley, Saturday, October 2nd, to Thursday, October 7th. It was most certainly a week never to be forgotten by the brethren here. The week previous was a very industrious one, hundreds of tracts being distributed each evening, and a banner displayed through the streets. We are glad to report that all meetings, with

News.

Birmingham, Summer Lane.—Very helpful and inspiring times were enjoyed at the meetings held in connection with our 78th anniversary, on November 6th and 7th. As last year, Ormond Street Mission Hall, kindly lent for the occasion, was used on Saturday, and all the Birmingham Churches were represented. Brother W. Steele, from Prestonpans,

the exception of one, were very well attended, the majority of the congregation being non-members. One young man who came under our brother's ministry is seeking the way of the Lord more perfectly, and we are awaiting further results.

We thank our brother for his very strenuous efforts; it was most certainly 'six days on the mount with God.'

E. M. WILLS.

Bristol, Thrissell Street.—On October 17th, we had the pleasure of hearing the good confession and witnessing the immersion of Grace Barnes, who has attended our Sunday school for many years.

Again on November 7th, we rejoiced over the baptism of two more scholars, Rona Miller and Barbara Higgins. We pray that they may long remain faithful to their Lord and Saviour.

A. L. DANIELL.

Dennyloanhead, Stirlingshire.—We are glad to report that two have been added to our number, Janet Cooper and Mrs. Davidson. They made the good confession and were baptised into the ever blessed Name on October 17th, and received into fellowship on October 24th. We also thank Slamannan brethren for coming along and helping in the service.

T. M. COOPER.

East Fife.—A number of brethren, feeling the great need for gospel work to be done in the East Fife district, formed themselves into a group in order to evangelise. We selected Pittenweem as our first target, and some of the group had to travel seventeen miles on a Lord's day to reach their destination. Others had from twelve to fifteen miles to cover. This was done during the month of October, and two Lord's days of the month were very stormy. We planned our mission so that each brother was prepared for the task which lay before him. The brethren of the Pittenweem Church received us with the utmost kindness, providing for our temporal necessities. The Church here is in full agreement, and their is no disruptive element in it. This was a great point in our favour. They also were helpful and enthusiastic. We held open-air meetings on three Sundays, when the weather permitted, and the results were most gratifying. Some people of the town followed us from place to place to hear the Word spoken, and many standing round listened attentively to the gospel. Two of us did the speaking outside and one was selected to preach inside. We roused much interest and greatly heartened the Church. We are glad to announce that one or two are to be immersed into the name of our Lord Jesus. From Pittenweem we now go on to Coaltown of Balgonie, where we shall continue the grand work.

JOHN MCLAREN.

East Kirkby, Beulah Road.—The Church here for some time has been overshadowed by a cloud. We are, however, thankful to experience some clearing. For two months, beginning September 19th and ending November 7th, we have been favoured with a visit from our esteemed Brother A. E. Winstanley. The time for a special mission might have been regarded as inopportune and unsuitable. In fact, to the writer, the mere suggestion savoured much of that command to Simon: 'Launch out into the deep, and let down your nets for a draught,' and like Peter we exclaimed (under our breath): 'Master we have toiled all night and have taken nothing.' Nevertheless, at Thy word we let down the net. We cannot report a multitude of souls garnered into the Master's kingdom, but our faith has resulted in a period of real helpfulness and blessing. Some, we believe, are not far from the kingdom, and we know that lasting impressions have been made. It is felt that the seed so faithfully sown will yet bring forth fruit.

Our brother has sought to help on the work of the Church in every possible way. Meetings have been held each week for Bible study and prayer; and the children, who all love 'Uncle Bert,' have had special attention. A discussion has taken place between Jehovah's Witnesses (so called) and ourselves upon the subject of 'The Lord's Supper.' If conditions can be arranged a further discussion, or debate, upon matters of doctrine is fixed for November 29th, a further notice of which may appear in 'S.S.' Our brother has won his way into all our hearts, and leaves us to take up work in other fields of labour. We unite together in every good wish and prayers for the success of the work of the Lord committed into his hands.

W. B. JEPSON.

East Kirkby, Beulah Road.—A rally of those pleading for the faith and order of the early Church was held on Saturday October 30th. The venture proved a great success, a time of rich fellowship and blessing. Over sixty partook of tea, giving an opportunity for social intercourse, which was enjoyed to the full. A collection realised the sum of £4 17s., which was given to help the circulation of the 'Scripture Standard.' Later in the evening, our meeting-house was well filled. Expectations ran high and were fully realised. Bro. A. E. Winstanley ably presided over the meeting, and led the way by stressing the need of conforming all things to the divine pattern. Brother Leslie Coley, of Leicester, reminded us that Christians are necessarily 'revolutionist.' We were advised to consider the matter seriously, with due reverence our witness is needed for the sake of the Church, for the saving of the world, and is obligatory to the Lord himself. In very earnest tones, we were

reminded that as 'revolutionaries,' we were restorationists, and our plea is for the old faith, the old Church, the old motives and purposes. Brother A. L. Frith opened out by assuring us that the 'restoration movement' had a glorious future. He led us to the sublime teaching of the Apostle in his letter to the Ephesians, and in a very characteristic way we were told, 'that by nature we were not the "children of God";' emphasising the need for a more marked distinction, and exhorted us all to a closer walk with God.

The three very fine, soul-stirring addresses, interspersed with most hearty singing, and ending with three fervent prayers, will not readily be forgotten. All agreed that it had been a mountain-top experience, for which we thank God and take courage.

W. B. JEPSON.

Obituary.

Birmingham, Summer Lane.—It is with sorrow that we record the passing of our brother, Clarence Elisha Griffiths, on Wednesday, November 10th, after many weeks' illness borne with patience and cheerfulness. Early last year, he had to undergo a serious operation, which, while it afforded a measure of relief, was no cure for his ailment. As a youth of sixteen, he was baptised thirty-three years ago, and he came of a family associated with this Church since its inception in 1865, his grandfather being one of our earliest elders. By profession he was a qualified solicitor, and for years served the Church as treasurer. As recently as last April, he was ordained a deacon, and all who knew him will testify he was all you would expect of a Christian gentleman. We pray for consolation to be granted his partner in life, three sons and two daughters, and to his aged

mother (his father died when he was quite a boy), who has held unbroken connection with the Church upwards of sixty-four years.

FRED. C. DAY.

Merewether, N.S. Australia.—Bro. Joseph Fraser was an active member of the Church in Armadale over sixty years ago. He and his family went to Australia over fifty years ago. There was no Church of N.T. faith and order in Merewether where he resided. He and his brother, with a few friends, had meetings in his own house and made such progress that a meeting-house had to be built in a few years. He had the tact of getting into conversation with people, and succeeded in getting some to come to the gospel meetings. Some who are members of the Churches here were induced by him to decide for Christ. It was on New Year's Day, 1884, that I (the writer) and two others were immersed by him in a running stream. That was the common practice then. He was known to many in the district, and was highly esteemed in the Church he had helped to plant and build. He died on July 14th, and on the following Lord's day a memorial service was held in the meeting-house, when reference was made to him as a pioneer of the Church. The service was very impressive, and the hymns selected were most appropriate. One of the members gave his 'testimony and appreciation' of the worth and work of Bro. Fraser's long and untiring labours in the Church. The evangelist, R. M. Wilson, addressed the Church, taking as his theme 'The Pilgrimage of the Patriarch.' (Gen. xlvii. 9.) He was loved by his brethren and having fought the good fight of faith has laid hold on eternal life.

'Here we suffer grief and pain,
Here we meet to part again;
In heaven we'll part no more.'

JAS. WARDROP.

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