

Scripture Standard

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

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'Old Pathers

MANY dislike this designation, but can anyone suggest a better description of those who are still loyal to the old faith and practice of Churches of Christ?

The early Christians were spoken of as being of the 'way,' because they were walking in 'the way of the Lord,' the way He had marked out for them. The 'Old Fathers' of to-day are trying to do the same, to walk in the 'Old Paths,' the good way, to tread where the saints and faithful of old trod.

Bro. Laurie Grinstead told of hearing some American delegates to the Annual Conference 'most contemptuously described by leaders in the Co-operation as fundamentalists, as though that was one of the deadly sins of the flesh.' So the term, 'Old Pather' is contemptuously used by some, as though it was the last and worst thing they can say of their brethren. To us it means the 'more excellent way'; 'the old'—from every standpoint—is better than the new'; and we can and do glory in any contempt or shame it brings upon us.

One who was asked, 'Are you an Old Pather?' indignantly replied, I am not, and I am not a New Pather either; I'm an In-Between.' Not an enviable position. The crowd on Mount Carmel were In-Betweeners,' and Elijah cried to them: 'How long halt ye between two opinions. If the Lord be God, follow him, but if Baal, then follow him.' 'Halt,' means to limp, to go lame, to hobble, and implies pain, instability, uncertainty, liability to fall. They were waverers, wobbling between God and Baal. 'He that wavereth, wrote James, 'is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the lord. A double-minded man is unstable in all his ways.'

The Laodiceans were In-Betweeners'; and to them the Lord said: 'I know thy works, that thou are neither cold nor hot. I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.' The Lord was sick of -hem, and all who have the Spirit of the lord are sick of such folks too.

A woman who was asked what her husband was in politics, replied: 'It all depends on where he is. He can go to Conservative, Liberal, and Labour meetings,

and loudly applaud them all.' 'But,' said the enquirer, 'What is he when he is at home?' 'Oh,' she replied, 'he's just a nuisance.'

The time for all who claim to be on the Lord's side to declare themselves, and take real definite action is long overdue. The pioneers of the Restoration Movement determined to get back to Jerusalem, and begin again on New Testament ground. Does anyone doubt that the Church of those first days was according to the mind of the Lord? Church historians, of all parties, testify to the simplicity of the ordinances, worship, ministry, and methods of those first and best days.

Dr. Monro Gibson (Presbyterian) said: 'All is simple, natural, beautiful. There is no elaborate service, no gorgeous ritual, in this golden age of the Church's history. . . Heaven lay about her in her infancy. And we do not wonder that, with a message so clear and strong, with a worship so pure and simple, with a life so loving and joyous, the Lord added to them day by day those that were being saved.' ('People's Bible History,' p. 712).

To reproduce that Church was the task to which our pioneers set their hands; and so long as Churches of Christ kept to the good old paths, solid progress was made. But since they have departed therefrom (and this is freely admitted, and gloried in by some), there has been a rapid decline. Strange, but true, some actually quote official figures showing that from the year 1920 to the present there has been a serious decline in numbers, and they attribute this setback to the 'Old Pathers.' Why, that is the very period during which the 'New Pathers,' having captured the official machine, have had it nearly all their own way. The Restoration Movement has been badly wounded in the house of its professed friends, inasmuch that many can endorse the words of Bro. Laurie Grinstead: 'I have wondered how much of the plea remains, and if what remains is worth maintaining a separate community for.' ('Christian Advocate,' December 2nd, 1938, p. 759).

The history of Churches of Christ fully demonstrates that the greatest numerical progress has been made when loyal to the old standard and methods. But the numerical is not the best measure of success. Our purpose in referring to statistics is to show that the much

boomed, loudly applauded, and lavishly financed, new methods do not accomplish what is claimed for them. Loyalty to the old faith, and faithfulness as stewards, are the most important matters. If Paul had never won one soul for Christ his work was a magnificent success, in that he had kept (guarded) the faith, and handed it on pure and unadulterated.

So we plead with any who have been trying to remain in the impossible position of 'In-Betweeners' (to have a foot in both camps), to come out boldly and definitely for the Old Paths.

'Thus saith the Lord, stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.'

EDITOR.

Sixty Years' Service.

JOHN STRAITON was born June 26th, 1864, in Slamannan, Stirlingshire, Scotland. While at school he was drawn to become a Christian, but from lack of instruction, he did not do so. However, in September, 1882, he was buried with his Lord in baptism and has been a tireless worker in the vineyard for almost sixty years.'

Brother Straiton began making talks soon after becoming a Christian. Where he preached was not the question, but what he preached; therefore, with the Bible as his guide he held up the way of Life to groups on street corners, public parks, wherever he could obtain an audience. He was married May 18th, 1888.

Having established a church in Hamilton, Scotland, in 1889, he sees the fruit of his labour there especially in Robert Halliday, who went from this congregation to Burma as a missionary. While there, Brother Halliday translated the Bible into the Talain language.

At the request of his brethren (1891) Brother Straiton resigned his position as manager of a growing business in order to go to Belfast, Ireland, as an evangelist. As a result of this effort the work was established in Belfast, Ballymena (which is not far from where Alexander Campbell was born) and other places. On one occasion, Brother John told me that he rode his bicycle over 300 miles to baptise some people at Kinsale, near Cork, Ireland.

The State of Texas has been blessed in many ways, but in no way greater, so far as the Lord is concerned, than in the coming of this great man in 1906, and he has lived there ever since—2212 Huntington Lane, Fort Worth. For many years he has travelled over much of Texas, Oklahoma, and New Mexico as a business man, but rarely a Lord's day but he was found in the pulpit preaching Christ. In 1936 he retired from business

due to a bus accident, and at this time is doing local work for the church at Burleson, near Fort Worth.

There are few persons, great and small, who know this humble Christian man, who do not consider him among the most learned Bible students among us. For many years he has been a frequent writer for the Christian Leader, Firm Foundation, Gospel Advocate, Gospel Herald, and other publications. Fortunate the piper that could add him to the staff today, for his knowledge is great and his thinking straight.

Brother John, we honour the mother who bore you, the girl who became your bride—yes, the ship that brought you to our shore. Your life has been an honour to our Lord and the light from your Texas home has been as one set on a hill. John Strait—on to the home of the living is certainly yours to be. We do lift our hats in humbleness before you.

—'West Coast Christian,' U.S.A.

Many of our readers will join in congratulations to Bro. Straiton on the sixtieth anniversary of his new birth; and in the above tribute to his worth and work.—Ed., 'S.S.'

Towards Rome.

'I was phased to see in a recent 'Christian Standard' an account of a new Church building in Columbus, modern in its design. The dominant note is that of the proclamation of a *revealed faith*, which in this building is proclaimed, taught, memorialized, symbolised and expressed in praise. This is nobly asserted, first of all, in the uniquely illuminated cross. By a hidden window the east light is thrown upon the huge cross, speaking to the fact that the resurrection glorifies the cross. This, in turn, illuminates the beautiful, but simple, baptistery below and the noble and yet simple Communion Table made central to the whole building.' In one of our Churches here, by structural alteration, a similar effect has been achieved. Surely every place of Christian worship ought to visibly express the Christian Faith, and this can be done in the smallest as well as in the largest, if care and thought are taken.—Editor of 'Christian Advocate,' July 8th, 1942, p. 228.

Beer and Tobacco.

SIR Kingsley Wood, Chancellor of the Exchequer, in a written Parliamentary reply, states in the year ended September, 1941, £300,000,000 was spent on beer, £25,000,000 on wines, £90,000,000 on spirits, and £300,000,000 on tobacco.

Relative or Absolute?

WHAT a furore an innocent word has raised, for your correspondents write as though I had committed the sin of Uzzah. As one of them wonders that a professed Christian can write as I have written, I am entitled to a word of explanation.

Is there not in the New Testament a relative teaching, or is it an absolute ethic from beginning to end? The counsel to wash one another's feet, the commands to greet one another with a holy kiss, to go the second mile, to give one's cloke to him who would take away one's coat, and to sell all one has and give to the poor—are these absolute, or are they related to particular times, places, persons and circumstances? If they are so related, then they contain a relative teaching.

And how is Absolute Standard to march in step with Private Interpretation? Standards are not subject to interpretation, they are things we apply. The linear yard and the pound avoirdupois are standards. We don't interpret them, we apply them. If the Bible, in its totality, is an absolute standard, then how can we have either private interpretation or any other sort of interpretation? Private interpretation presupposes the possibility and the legitimacy of different interpretations, and therefore rules out the notion of an absolute standard. To talk about the private interpretation of a standard is self-contradictory.

Here is an example of how it works out. As you know, this discussion arose out of a correspondence on the Ministry of Women. Well, this is a quotation from an old 'Bible Advocate.' It is the summing-up of a fair and exhaustive enquiry into the New Testament teaching on this subject: 'In conclusion, we have searched the Scriptures, we have endeavoured to learn what the Word teachqs upon this subject. What, then, are the results gathered from this investigation of the Divine record? Briefly these: (1) Women are forbidden to teach, give a set address, or in any way usurp the authority of man in the meetings of the Church; (2) women should teach and address meetings of their own sex and, privately, should instruct men also in the truths of the Gospel; (3) Seeing there is no prohibition in the Word, either by command or example, direct or indirect, of public proclamation of the Gospel by women, we have no authority to forbid, or seek to restrain any God-fearing, earnest-minded, *able* woman of sound knowledge of the Scriptures, from publicly preaching the truth, and seeing also that—though considerable indirect evidence from the Word indicates the strong probability that women preached in apostolic times with the approval of the. Apostle—there is no

direct command or example in the Word, assuring us of this, it is not for us to press or urge this upon the women of the Churches as an imperative duty.' ('Bible Advocate,' vol. 7, 1896, page 124).

These words were written by Bro. Chas. Bailey, and he is about the last man you would accuse of disloyalty to New Testament principles. However, I have quoted them, not to express either agreement or disagreement, but" to point out that two men, equally loyal to Christ, and both taking their stand on the verbal inspiration and inerrancy of the-New Testament, may come to totally different conclusions on what your correspondents regard as vital matters. And however distasteful the truth may be, we cannot square that fact with your view of an absolute standard. That the New Testament contains a Divine Standard I readily recognise and gladly proclaim.

E. W. JEPSON.

If the brethren referred to in above letter desire to reply, will they please do so as briefly as possible.—Ed., 'S.S.'

The Third Epistle of Peter.

CHAPTER III. THE PERFORMANCE OF PREACHING.

When you go to the Church to preach, go not by the retired way, where go those who would shun the crowd, but go in the highway where go the multitude, and see that you have on the robes of black, and take heed that your pace be measured well, and that your march be stately.

Then shall your 'hearts be lifted up,' even as the hearts of mighty men shall be lifted up. And you shall be gazed upon .by .the multitude, and they shall honour you; and the men shall praise you, and the *womm* shall glorify you, even by the women shall you be glorified.

And when you go in, go not as the ordained, prepared *only* with a soul to God, and with a heart to men, and a spirit filled with the Holy Ghost; but go with your pockets full of papers, and full of divine words, even in your pockets shall your divinity be.

And let your sermon be full of 'the enticing words of man's wisdom,' and let it be beautiful with just divisions, with tropes, and with metaphors, and with hyperbole, and apostrophe, and with interrogation, and with acclamation, and with syllogisms, and with sophisms, and throughout let declamation be.

And take good heed to your attitudes, and your gestures, knowing when to bend ond when to' erect, when to lift your right hand and when to lift your left, **and** let your motions be graceful, even

in your attitudes and in your gestures let your *grace* be. Thus shall you be pleasing in the eyes of the people, and *graceful* in their sight.

Let your voices at times be smooth as the stream of the valley, and soft as the breeze that waves not the bough on its bank; and at times let it swell like the waves of the ocean, or like the whirlwind on the mountain top.

Then shall you charm the ears of your hearers, and their hearts shall be softened, and their minds shall be astounded, and the men shall incline to you, and likewise the women, yea, to your sayings and to your persons shall they be inclined.

And be ye mindful not to offend the people; rebuke you, not their sins; but when you rebuke sin, rebuke it at a *distance*; and let no man apply your own sayings to his own case; so shall he not be offended.

If a brother shall raise up the banner of war against brother, and Christians against Christians, rebuke them not; but be some of you on the one side, and some on the other; and tell the one host that God is on their side, and the other host that he is on their side; so make them bold to kill. And even among swords and lancelets let your black robes be seen.

Preach you not 'Peace on earth and goodwill to men,' but preach you glory to the victor, and victory to the brave.

Teach them to believe that you have the care of their souls, and that the saving mysteries are for your explaining; and when you explain your *mysteries*, encompass them round about with words as with a bright veil, so bright that through it no man can see.

And lo! you shall bind the judgments of men (and more especially of women) as with a band of iron; and you shall make them blind in the midst of light, even as the owl is blind in the noonday sun; and behold you shall lead them captive to your reverend wills.

CHAPTER IV.

THE CLERGY'S REWARD.

'In all your gettings' get money! Now therefore when you go forth on your ministerial journey, go where there is silver and gold, and where each man will pay according to his measure. For verily I say you must get your reward,

Go not forth as those that have been sent, 'without two coats, without gold or silver, or brass in their purses; without script for the journey, or shoes, or staves'; but go you forth in the good things of this world.

And when you hear of a Church that is vacant, and has no one to preach therein, then be that a *call* to you, and be you mindful of the *call*, and take you charge of the flock thereof, and of the fleece thereof, even of the *golden* fleece.

And when you shall have fleeced your flock, and shall know of another *call* and if the flock be greater, or rather if the fleece be greater, then greater be also to you the call. Then shall you leave your old flock, and of the new flock shall you take the charge.

Those who have 'freely received' let them 'freely give,' and let not men have your words 'without money nor without price,' but bargain you for hundreds, and bargain for thousands, even for thousands of silver and gold shall you bargain.

And now and above the price for which you have sold your service, take you also gifts, and be ye mindful to refuse not, saying, 'Lo! I have enough' but receive gifts from them that go in chariots, and from them that feed flocks, and from them that earn their morsel with the sweat of their brow.

Yea, take you gifts of all, and take them in gold and in silver, and in bread, in wine, and in oil; in raiment and in fine linen.

And the more that the people give you, the more will they honour you; for they shall believe that 'in giving to you they are giving to the Lord,' for behold their sight shall be taken from them, and they shall be as blind as bats, and 'shall not know what they do.'

And you shall wax richer and richer and grow greater and greater, and you shall be lifted up in your own sight, and exalted in the eyes of the multitude; and lucre shall be no more filthy in your sight. And verily you shall have your reward.

In doing these things you shall never fail. And may abundance of gold, and silver, and banknotes, and corn, and wool, and flax, and spirits, and wine, and land, be multiplied to you, both now and hereafter. Amen.

Rags of Sacerdotalism.

I WISH all the ministers of the Free Churches would abandon the shreds and rags of sacerdotalism that still cling even to them: that they would give up ordination services and the title 'Reverend.' and that their sacraments should be frequently administered by those who are (absurdly enough) called 'laymen.'

—Augustine Birrell, K.C., M.P.

Strange that some in Churches of Christ cling to these 'shreds and rags of sacerdotalism.' Ordination services win soon create a distinction between 'ministers/ and 'laymen,'—Ed., 'S.S.'



Young Folk's Corner.

CONDUCTED BY UNCLE BERT

Motto: 'God is Love.'

Love.

Dear Boys and Girls,

Do you know of any passage of Scripture describing love and telling us just what it is? You might search your Bible a long time without finding it. But very quickly you would make this surprising discovery. God does not define love; He tells us what love is by what love does!

Paul, writing to the Corinthians, tells them what happens when we allow love to take full possession of our lives. Real love makes us patient, kind, true and humble—and only by allowing love to direct our lives can we be like our Saviour.

Jesus, too, tells us what love is by what it does. He says: 'Greater love hath no man than this, that a man lay down his life for his friends.' If we are truly possessed by the love of God we shall be willing to give all—even life itself—for the good of others.

Greatest of all, the Bible shows us what God's love is, by what it did. John says: 'In this was manifested the love of God towards us . . . that God sent his only begotten Son into the world that we might live through him.' The Apostle tells us that God's love has been made known, shewn forth, by Jesus coming to earth as Saviour. It is easy to profess love for others, but real love is always proved by what it does. The death of Jesus on the Cross proved for all time that the love of God reaches down to all humanity. Jesus is the eternal proof of God's love for us all. 'God so loved the world, that He gave his Son.' God gave because He loved, and, giving, proved He loves us. If we open our hearts to the Saviour, and allow His love to dominate each thought, word, and deed, then shall we be like Him; then others will 'take knowledge of us that we have been with Jesus.'

'Love, wonderful love, the love of God to me,

Love, wonderful love, so full, so rich, so free,

Wide, wide as the ocean,

Deep, deep, as the sea,

High, high as the heavens above,

His love, to me.'

ANSWERS TO LAST MONTH'S COMPETITION

- (1) Samuel; (2) Hannah; (3) Elijah;
(4) Martha—Shem.

TRUST

YES, in the maddening maze of things,
And tossed by storm and flood,
To one fixed trust my spirit clings—
I know that God is God.

T am the Lord, I change not.'

WHO SAID?

- (1) 'Can the Ethiopian change his skin,
or the leopard his spots?'
(2) 'Hitherto shalt thou come, but no
further.'
(3) 'Am I a dog, that thou earnest to
me with staves?'
(4) 'God shall smite thee, thou whited
wall.'
(5) 'For every tree is known by his
own fruit.'
(6) 'Swear not at all.'

Query and Reply.

WHAT is the law of the Lord as applicable where two brethren maintain a spirit of variance and strife towards each other?

The law in such a case is stated in Gal. v. 14-26. In verses 20 and 21, hatred, variance, wrath and strife are put in the midst of the worst crimes—sins which unfit a man for the Kingdom of God.

These brethren should be admonished to give heed to the law as thus stated, and that they escape its application to them, be exhorted to walk in the Spirit, whose fruit is love, joy, peace, long-suffering gentleness. The law is stated further in Ephes. iv. 30-32, and Col. iii. 5-13. If one or both of the brethren refuse submission on the first and second admonition, rejection is the course prescribed (Tit. iii. 10"). The old leaven is to be cast out, must be, that the Church may be a new lump (1 Cor. v. 6, 7).

Wanted.

CHURCHES of Christ Hymn Books, as used until 1938. Anyone having quantities to dispose of please write Editor of S.S., stating number and price of same.

'HISTORY of the Plymouth Brethren,' by W. B. Neatby. If anyone has a copy, or can give information where one can be got, please write Editor, S.S. Also 'Vision of the Ages,' by Johnson, Price, etc., to Editor, S.S.

Special Invitation to a Conference.

Of members of Churches of Christ pleading for a complete return, in all matters of faith and practice, to Christianity as it was at the beginning, to be held in the chapel,

HAMILTON STREET, BLACKBURN,
LANCS.,

On SATURDAY, SEPT. 19th, 1942.

Afternoon Session, 2.15 p.m. (Members only)

Chairman: Bro. Albert Winstanley.

Evening, 5.30 p.m.! Great Public Meeting

President: Bro. Albert Winstanley.

Speakers: Brethren Frank Worgan (Wigan), Ed. Jess (Pennyvenie), Andrew Gardener (Glasgow), and G. E. Bishop (Tunbridge Wells).

Tea will be served in the interval. Hospitality given to all those finding it impossible or inconvenient to return home the same evening. Please apply at once to H. Wilson, 2 Hollin Bridge Street, Blackburn, Lanes. Brethren coming from a distance are asked to assemble at the Chapel, where light refreshments will be served between the hours of 10.30 a.m. and 1.30 p.m.

Route—Take 1d. Tram Car ride from Blackburn Station to the Royal Infirmary, and then walk to the bottom of Lower Hollin Bank Street.

N.B. — Unforeseen circumstances may compel us to alter preaching list.

WE APPEAL TO ALL interested to make a sacrifice. Be present yourselves, and try to interest others to attend.

The need is urgent. The invitation is sincere. The call is from God. The responsibility is yours.

COME! You may be sure of a most uplifting, inspiring, soul-saving time!

We expect to see YOU!

Nyasaland.

WRITING on June 12th (letter received on July 20th), Bro. Ronald reported that on April 30th he and Bro. Tabbu left Zomba on "a visit to the brethren at N'cheu North. After a few days there, they returned to prepare for 'our general meeting on June 26th and 27th.'

On April 24th, Bro. Hetherwick visited

Nkhonyeni, Chole district, and on May 3rd, Brethren Jackson and Burnett visited Mlanje Church.

On May 24th, we had a nice meeting, and much rejoicing of brethren and sisters from every direction when we gathered for the opening of our beautiful small prayer-house at Kukhanga Village, Zomba district. There were some who wished to be baptised, so we went with the multitude to the pond of waters in the valley near the village. Bro. James B. Katunga spoke on Naaman being told by Elisha to 'Go and wash in the Jordan seven times.' Afterwards, fifteen persons confessed the Lord and were buried with their Saviour in the water. We then went to the prayer-house with an increasing number of people, among whom were evangelists from the Seventh-Day Adventists, the Watch-Tower people, and many members of the Church of Scotland. Our house was too small to hold that number of people (about 420), so we held the meeting outside. I conducted the service and the breaking of the bread. About 2.30 p.m., the multitude scattered abroad" with much commendation to the care of the Lord, after refreshment.

"On May 31st, I was at Likangala Church, where some desired baptism. Bro. Josamo Chinomba conducted the service, speaking on 'God is love.' Six confessed their faith in Jesus and were baptised with Him in the stream, before many people. Afterwards, we went to the House where Bro. Pitches Jana conducted the service, speaking from Amos vii. 7, where the Lord stood upon a wall with a plumbline in His hand. Then followed the Breaking of the Bread."

Such results of the work in Nyasaland are very encouraging and inspiring to our readers and contributors. We wait with confidence the report of their June general meeting. W. M. KEMPSTER.

I gladly acknowledge receipt of the following contributions:—

June 6th — 'Anonymous,' Heckmondwike, £2.

July 1st—'A Friend,' Glasgow, 10/-.

News.

Fleetwood, — The holiday season brings visitors to Fleetwood, and we were delighted to have Bro. and Sister Winstanley, of Hindley, and our young evangelist, Bro. Albert Winstanley, with us on Lord's Day, August 9th. This small assembly is much helped when visiting brethren come along, and our fellowship around the Lord's Table was a rich

experience. The ministry was mutual, and Bro. Winstanley served us splendidly as speaker both morning and evening, every member was present at the breaking of bread, and our feelings were expressed by a sister who said to me on leaving, 'It's been a grand meeting.' This remark was made by our sister Alice Windle, now in her 84th year.
A. L. FRITH.

LONDON, KENTISH TOWN. — Hope Chapel was opened in October, 1871, and prior to the present war the Church celebrated the occasion each year on a Wednesday evening. Black-out and other conditions seemed to make a continuation of this arrangement nearly impossible, so that a meeting has been held the following summer since war began. Thus it comes about that the 70th anniversary was held on August 8th.

At the afternoon session, at 3 o'clock, Bro. Scott presided. He gave brief details of the earlier days of the cause in London, including a project to build a meeting-house in 1846, and notices of the first meetings in the present chapel, when Bro. David King was the preacher. The same plea as was then advocated is now being maintained, but the Church has passed through crises, and is greatly reduced in numbers. However, by the mercy of God and surely in answer to our earnest prayers, help has come, and several young brethren and sisters, firmly determined to continue in the old paths, have come along. The circumstances of the war have brought this about, and an effort is now being made to bring the gospel to the notice of our immediate neighbours first, and we trust to continue it as our normal routine.

Bro. Ogden, of Knaphill, spoke of his first association with New Testament Christianity, and deplored the divisions which have unhappily ruined the work, which then seemed so successful. He based his remarks on 1 Cor. xvi. 13, pointing to the necessity for watchfulness and strength, and warning that love is not manifested by sentimentality, but by sincere concern for good of others, which really depends on their adherence to the truth.

A short address was given by Bro. Channing, who pleaded for a more wholehearted effort to propagate the pure truths of New Testament Christianity, as a means to avoid continuance of the much regretted failure indicated by our present condition in comparison with 1842.

Tea was a happy interlude, and our expectations were exceeded, so that a fifth table ought to have been provided to seat everyone comfortably. It was a great pleasure to meet several of our members separated from us by the war, and to see brethren from Bristol, East Kirkby, Mapplewell, and Nottingham, as well as representatives of practically all the London churches.

We were favoured with the presence of Bro. F. C. Day, from Summer Lane, Bir-

mingham, and he gave one of his illuminating and helpful addresses at the evening meeting. His text was, 'Ye shall know the truth and the truth shall make you free,' and he dwelt on the possibilities of illusion, to which we are all subject, and which so grievously hinders the truth. We must make every effort to see that we are not being deceived, especially in the matter of our salvation, and that of others. Our own responsibility, knowing the truth, is not to fail to declare it, and for ourselves to base our faith on the sure Word of God, not on any cunningly devised fables, which might blind us and others.

Our Brother had to leave us immediately after his address to return home, and to be ready for another busy day of service the following day at Derby. We felt deeply indebted to him for coming, and pray for continued strength for so able a preacher of the truth and blessing on his work.

It would have been out of place had we not had a brother from Ilford on the platform. Bro. C. W. Robinson gave us a stirring exhortation on 'Love, Joy and Peace,' urging us to see that these fruits of the Spirit should be manifest in our lives in more abundant measure.

Bro. F. Murphy, of Mapplewell, well known to us through his stay in London in the past, concluded the meeting over which he had presided, by drawing our attention to the necessity of striving for perfection. The Scriptures make it very plain that we ought to be doing this always, and never be satisfied with our spiritual attainments.

The interest and prayers given by brethren all over the country for this Church are warmly appreciated, and our determination to press on in the Lord's service increased by the manifestation of this in the attendance at the meeting and the messages received from several unable to be present. It is good to meet together thus 'and to build one another up.'
R. B. SCOTT.

M or ley.—The Church has just concluded a most successful four months' mission. It began in April, as previously reported, under Bro. A. McMillan (evangelist) and resulted, in this first effort, in six conversions.

During the months of May and Jr we continued with evangelistic spirit, and were favoured with the able assistance on alternate Monday nights of Bro. A. E. Winstanley, who was then labouring with the Church at Liversedge. Visiting speakers were also invited to co-operate by giving evangelistic addresses on Lord's Days. Not a small amount of our success is due to prayer, the brethren being constant at the Throne of grace.

During the month of July, we sought the co-operation of the Ardsiey Brethren and joining with them and Bro. Winstanley we entered into the final phase

of our effort. It was a great success. Although we can report no converts, we can testify to able messages and much interest, and what is most important, the increased spiritual life of the Church. This has definitely taken on a much higher tone and, again, prayer has played a great part.

One notable feature of the mission is the starting of a "Scripture Reading Class." This is held, every week in the houses of the brethren, and has grown from less than a dozen members, to close on thirty, and is increasing every week. Our aim is eventually to get every member of the Church interested.

The work is going on, and plans are already well in hand for the coming winter, and we confidently look to our Heavenly Father for further rich blessings, if we but remain faithful to "that He has committed to our charge."

We take this opportunity to thank all the brethren who assisted us, and particularly the Ardsley Brethren for their support in the open-air meetings in the Market Place here on Sunday evenings.

In addition to the above six converts, three have been added by transfer. To God be the glory. HAROLD BAINES.

Obituary.

Brighton.—Sixteen (or was it seventeen) years ago, the late R. H. Francis looked up from his correspondence at the breakfast table at my home with the remark: 'It looks as though James Murray, of Edinburgh, may be coming to Brighton as he is enquiring about a business here. If so, he ought to be able to render the Brighton Church good service.'

How true that has proved to be is appreciated by the members of the Church here, and we feel it now more keenly as he has passed from us to higher service. In the years since 1926, he served the Church in the capacities of president, teacher, and preacher of the Gospel of which he was not ashamed, and the principles of which he practised in his business relations—winning there-

by the respect and esteem of all with whom he came in contact. Ever jealous for the 'old paths,' he was earnest in his contention for the Faith once for all delivered to the saints, and ready, as opportunity offered, to serve and be used in the interests of that to which he held so firmly unto the end which came in the early morning of 13th July, after having been laid aside from business for a relatively short time. It had been evident, for some time, that he was losing strength and vitality, notwithstanding his determined efforts to carry on. A short service was held at his home in Hove on Wednesday, 15th July, and his remains were interred at Edinburgh on the following day in the presence of his two sons, his brother-in-law, and several well-known members of the Scottish Churches, amongst whom he had spent his earlier years.

He will be much missed at Brighton, where he has proved such a pillar as to make it difficult to see how he can be replaced, but he will always be remembered for his work's sake, as well as for his personality. We commend his family, and especially his Sister wife, to the comfort and consolation of Him in whom our brother had such firm confidence, and pray for that grace that will enable us to emulate him in all his following of the Saviour. E. T. THORPE.

Many in Scotland, especially in Edinburgh and Slamannan districts, will join with our Brighton brethren in this tribute to a loyal comrade in the good fight of the faith. The pages of the magazines over a long period of years witness to his zeal in protesting against all innovations and departures from New Testament faith and practice. He was a generous supporter of all work that was on New Testament lines. In our work for the 'Scripture Standard,' we received many messages of encouragement from him. We join, and are sure many of our readers will, in sympathy for the bereaved; and in prayers that others will be raised up to carry on the work, the welfare of which Bro. Murray so diligently sought.—Ed., 'S.S.'

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