

# The SCRIPTURE STANDARD

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

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MAY, 1956.

## The Wigan Conference

ON March 31st, there took place in the meeting-house at Albert Street, Wigan, the conference which had been eagerly awaited as offering a right solution of the problems of evangelism in our day. It is disappointing to record that no such solution was reached. So far as regards those present the conference could well be forgotten, but we owe it to readers who were not at the conference to give them some idea of the discussions which took place. We shall attempt a merely factual account, without placing any constructions or advancing any views upon the matters discussed.

### Afternoon Session

The chairman was Brother Arthur Hood. After the opening hymn, 'All hail the power of Jesus' name,' Bro. F. Hardy offered prayer. Bro. Walter Smith welcomed the conference in the name of the church at Albert Street, and a letter of greeting was read from Bro. J. Holmes, of Goole. Bro. A. Gardiner read Ephesians 4, followed by the hymn, 'Praise to the Holiest in the height.'

Bro. F. Sugden was appointed minute secretary. It was resolved that a letter be sent to Sister E. Jepson, expressing the sympathy of the brethren at the death of her husband, Bro. Walter Jepson, and the loss to the churches generally of so faithful a brother.

Turning to the business in hand, the chairman read a letter from Cleveleys church. As a basis of discussion for the conference this letter made two propositions:

- (1) That the Evangelistic Committee be disbanded;
- (2) That the funds committed to it be transferred to the Trust Fund created by the late Bro. Sam Wood.

Arising from this letter, Bro. A. Winstanley moved a resolution that the first part be discussed, and proposed that the Committee be disbanded, on the grounds that:

- (1) The Committee is unscriptural, having no precedent or authority in the New Testament;
- (2) That it is sectarian. To begin with a Committee was to open the floodgates to the appointment of other such bodies, with the danger of going the same way as the Association of Churches of Christ and ending, like them, as a denomination among many others.
- (3) Existence of the Committee was a suggestion that God's organisation is deficient, and needs something extra to the church to do His work.

Bro. Job Fitton wished to know how funds could be co-ordinated without the existence of some committee. Bro. Baines asked why we had only now discovered, after so many years of evangelising through the Committee, that it is an unscriptural institution. He suggested that it was through American influence that we are now questioning the rightness of this method of evangelisation. Bro. R. McDonald strongly opposed the motion, urging that there is need for both churches and Committee to work together.

Bro. Frith outlined reasons for forming the Committee over twenty years ago. He said that the churches were going ahead with evangelism and that much excellent work had been done by evangelists supported through the Committee. Conferences had been well attended and inspiring experiences. He traced the decline in these conferences to American brethren who had been among us in the past ten years. Bro. Channing went back further than the appointment of our own Committee, and asserted that Churches of Christ erred with the appointment of the first Evangelistic Committee in 1842: from that grew the Co-operation of Churches of Christ. There is, he stated, no trace of any central organisation in the New Testament.

Bro. A. Marsden asked for guidance as to how individual churches could co-operate in evangelism. Bro. P. Partington said that the Committee is not representative of the churches and does not act with their authority. He appealed to local and groups of churches to get into the work of evangelising. Bro. Baines suggested that the Committee be judged by Christ's words, 'By their fruits ye shall know them.' In the light of the work done by and through the Committee it was evident that God's blessing was upon it. Bro. C. Limb sketched the history of the Old Paths movement and paid tribute to those early brethren who stood against the errors of the Co-operation of Churches of Christ. Through their stand, he claimed, we have to-day a movement for restoration of New Testament Christianity.

He suggested that the confusion existing in the churches as regards evangelism is due to the throwing over by evangelists of support through the Committee and the churches. He asked why the decisions arrived at in the 1949 meeting at Leeds—to leave the churches free to evangelise by both means—had not been honoured. Bro. Whitton expressed the opinion that to require Scripture for every work of the church would mean that we should, for instance, have no magazine such as the *Scripture Standard*, no hymn books, etc.

Bro. C. Melling pointed out that evangelism is a necessary work of the church, whilst to publish magazines and hymn books is incidental to its work. He deplored the references to loyal brethren, as inferring that they must inevitably be right and unquestionably followed.

Bro. Walter Smith asked how churches could co-operate without convening. He pointed out practical difficulties in the way of co-operating through churches only. We must remember the smaller, struggling and isolated assemblies, to whom conferences were an encouragement and inspiration. Bro. Naylor pleaded for 'calling Bible things by Bible names.'

Bro. Gardiner said we were confusing co-operation with organisation. Of the former there is abundant evidence in the New Testament, but of the latter none other than the church. The question is: 'Can we find New Testament authority for the Committee?' He repeated Bro. Milner's warning one hundred years ago against committees. Bro. R. Limb was impressed by the lack of Scripture advanced on either side of the discussion. Bro. L. Daniell spoke on behalf of an almost isolated church, to show that co-operation with other churches was virtually impossible, and must be through a centralised body. He asked for New Testament precedent for a church paying wages to an evangelist.

Bro. P. Jones said that evangelists should go out and do the work in faith, and they would find support forthcoming. He personally was willing to put this into practice. Bro. Channing showed that this had not been so in his own experience, and gave New Testament examples of the support of Paul by the churches at Ephesus and Philippi. Elders of churches should look out evangelists. Bro. G. Hudson showed ways in which, he said, American visitors to this country had exercised influence upon churches, and pointed out practices in American churches which were without Scripture authority.

This brought the afternoon discussion to a close, in the expectation that, after tea, it would be continued in hopes of reaching a decision. However, during the tea interval it was suggested that it would be improper to curtail the advertised preaching of the gospel in the evening meeting. Accordingly, with the consent of the whole gathering, Bro. Hood wound up the discussion without any decision having been reached.

### Evening Meeting

The meeting-house was almost filled with some two hundred brethren and friends for the preaching of the Word. It is significant that in actual evangelism we are one: disagreement and uncertainty arise when we discuss *methods*. May there not be the lesson in this that we are to rejoice in that the gospel is preached? Paul went much further than any of us dare when he wrote in Phil. 1:15-18: 'Some indeed preach Christ even of envy and strife: and some also of goodwill: the one do it of love, knowing that I am set for the defence of the gospel: but the other proclaim Christ of faction, not sincerely . . . What then? Only that in every way, whether in pretence or in truth, *Christ is proclaimed: and therein I rejoice and will rejoice.*'

The substance of the messages given by Bren. John Pritt and Albert Winstanley will be printed, God willing, in the *Scripture Standard*.

## Four Obligations of the Christian

(1 Peter, 1 and 2)

(Notes of an Address given at the Conference at Wigan, March 31st, 1956).

### (1) Hope

THE difference between the 'hope' in verse 3 and the 'hope' in verse 13 is that, in verse 3 it means the believer's standing before God, in Christ, whilst verse 13 means the experience and exhibition of it. 'Having been begotten again to a living hope' we are now to hope for it, with sobriety and fixed purpose of mind. This is an obligation laid upon the Christian. Such being the case, it follows that this hope will, or ought to, affect the Christian's character and conduct. No longer is his life on the former pattern of sinful desires, but it follows the pattern of the life of the Lord Jesus Christ. The Son of God gave His life that that life might be available to us. The greatest incentive of all is, as we are exhorted, 'Be ye holy, for God is holy.'

### (2) Fear

Godly fear is meant; not the fear of a criminal before a judge, but that of an obedient child to a loving Father. Two reasons are given for this fear: one is the thought of judgment (verse 17), the other the cost of redemption (verse 18). This life is a sojourning, and as such is limited. During this sojourning we are to respect God as a Father and as a Judge. One of the standards of judgment is our works, so it matters how we live. Jesus,

making the application of His sermon on the mount, said: 'He that heareth these sayings of mine and doeth them, I will liken him to a wise man who built his house upon a rock.'

The second reason for exercising this godly fear is the cost of redemption (verse 18). Time and time again we are reminded in the Scriptures that we are redeemed by the blood of Christ. That redemption is precious, because every requirement of God's law and justice is found in Him. We cannot assess the value of such a redemption as this in terms of money. The greater the value we place upon that sacrifice, the greater our respect for God, the greater our fear, lest we offend Him in thought, word or deed.

### (3) Love

Believers have purified their souls, not in the absolute and experimental sense, but in the sense that they now occupy a right standing before God. This they have by obeying the truth of the Gospel, through the aid of the Holy Spirit. Being then in the position of being able to love the brethren, this is the obligation laid upon them.

The thought is extended in the next verse (23), where Peter reveals that Christians have been born again of one seed—the incorruptible word of God. Then in chapter 2 the writer shows how that which brought them into life will sustain them in it continually. He shows the things to be laid aside, and, as newborn babes, we are to long for the spiritual milk. If we do this we are able to 'love one another, with a pure heart, fervently.'

### (5) Praise

The Lord Jesus is referred to in verse 3 as 'a living stone.' His life is communicated to believers, making them also 'living stones.' Thus is formed a spiritual temple; believers constitute a spiritual priesthood, and as such are to offer spiritual sacrifices and to 'show forth the excellencies of him who called us out of darkness into his marvellous light.' That is an obligation laid upon us.

Here, then, are four obligations laid upon the believer: Hope, Fear, Love and Praise. Three of these—Hope, Fear and Praise—are due to God directly. The other—Love—is indeed due to God, but also applies to our brethren in the Lord. And so these four obligations embrace God and man. May we make these our aim, and say with the hymn-writer:

'Make this poor self grow less and less;

Be Thou my life and aim.

O make me daily, through Thy grace,

More meet to bear Thy name.'

—JOHN PRITT.

## Notes on my Life. XI

By WALTER CROSTHWAITE

### Standing as a Conscientious Objector

WHILE engaged as a whole-time evangelist I was exempted from military service, but when I resigned that position I soon received calling-up papers, and had to appear before the Tribunal in Leicester. I fully expected that, like many other loyal brethren who stood for what we had always held to be the New Testament attitude to war, I would have to spend a term in prison.

On July 30th, 1918, I appeared before the Tribunal when something like the following took place:

Chairman: 'From information received we gather that for many years you have been a whole-time preacher for the Churches of Christ. How is it that you are not so engaged now?' Answer: 'Because my views of the war did not please some of those by whom I was engaged, and I thought it best to part company.'

Chairman: 'I suppose in your preaching you do not go out of your way to speak against the war, or attack the Government?' Answer: 'I try to preach all that is in the New Testament, and if anything comes in the way of that I should not be held responsible.'

The Tribunal then had a long private consultation, then: Chairman: 'We notice that you have not been medically examined and graded, how is that?' Answer: 'Because I would not consider it consistent with the ground on which I am asking for exemption.'

Chairman: 'It would not do you any harm would it?' Answer: 'It might be an easy way out.' Chairman: 'Not necessarily so.'

After another private consultation: Chairman: 'What about domestic grounds for exemption?' Answer: 'I am not appealing on those grounds.'

Chairman: 'You are married I suppose? How many children have you, and is anyone else depending on you?' Answer: 'Three children, and my mother is living with us.'

After another consultation the chairman said: 'We will give you three months exemption.'

When I got official notice of decision it stated as grounds of exemption: 'Serious hardship and conscientious objection.' I heard no more about the matter and the disastrous war ended on November 11th, 1918.

### Ewangelism in the Midlands

During the period in Leicester I served Churches in Leicester and Nottingham districts, and often much further afield; I delivered one thousand addresses during that time, and of course accepted no pay for my services. Much time was given to Eastwood, Notts. On my first visit I was asked to give a lecture on Spiritualism. The meeting-house was packed. The report stated that 'the crowd was kept spellbound for about ninety minutes, with frequent outbursts of ovation. He (the writer) was then bombarded with numerous and varied questions, but his prompt and definite replies proved that he was master of the subject.'

That meeting was held on October 18th, 1919. I paid frequent visits to Eastwood after that. On one of these a lecture was given on 'Millennial Dawnism' (now known as Jehovah's Witnesses). There was a big crowd, and many questions were put and answered. Then some of these people came to the house where I was staying, and we discussed matters until 2.30 Sunday morning.

Many visits were paid to Nuncargate, Bulwell, Underwood, Mansfield, Ilkeston and Birmingham. On one of my visits to Nuncargate Bro. A. L. Frith was immersed. We did not think then that we should become so closely associated in work for the Lord, and that for twenty years he would render such efficient service to the *Scripture Standard*, and that on that magazine he would be my highly esteemed colleague.

### Debate on Instrumental Music

From May 19th to 22nd, 1919, a four nights' discussion between Bro. J. W. Black and myself took place in the Crafton Street meeting-house, Leicester. The proposition was: 'The use of instrumental music as an aid or support to singing is allowable in the Churches of Christ alike upon grounds of Scripture and expediency.' Bro. Black affirmed and I denied. Bro. F. S. Herne was chairman.

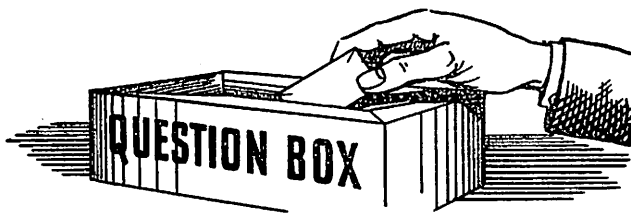


How the debate went may be judged from the following : on the third night Bro. Black said : ' I have so much matter to bring forward that we shall require another week.' I said, ' Very good. As long as Bro. Black comes, if it is at all possible, I shall be here to answer his arguments.' The next evening, he came into the ante-room and said : ' This debate must finish to-night.' The chairman said, ' I thought you were going to have another week of it.' Bro. Black replied, ' have been talking to some of my friends, and they have had quite enough of it.'

Before the debate, Bro. Black said he did not want any report of the debate to be published ; nor did he wish anything about it to appear in the magazine of the Churches. But on the last night of the debate he distributed papers containing the arguments he had advanced. This, though not commendable, was a compliment to the strength of my position, and evidence of how he felt the debate had gone.

Many years ago one of our evangelists said : ' If ever an organ is introduced into any Church of Christ it will be the first step back to sectarianism.' This has been abundantly demonstrated. As I emphasised in the debate, to please human, not Divine, ears, an organ is introduced ; then a college-trained preacher must be obtained ; and a more elaborate building erected to meet in : and so the journey is begun towards Rome. The ' Association of Churches of Christ ' has become a sect among sects, and was described by the chairman of the 1955 Conference as ' tragically small, and pitifully weak . . . incompetent and ill-equipped ' (*Christian Advocate*, August 12th, 1955. p. 533).

(To be continued)



CONDUCTED BY  
L. CHANNING

Send your questions  
direct to L. Channing,  
9 Ripon Street,  
Aylesbury, Bucks.

**Q. What Scripture is there which would justify building a doctrine or set of doctrines around the phrase, 'THE Second Coming,' a phrase nowhere found in the Bible ?**

**A.** This question is an excellent one, and the point it makes needs to be emphasised. Too many, slipping into loose denominational thinking, talk of 'THE Second Coming of Christ,' a phrase which, as the questioner rightly points out, does not occur in the Scriptures. The question can be answered in two parts.

(1) Concerning the phrase 'The Second Coming.' In the Old Testament outpourings of divine power were often referred to as 'comings' of the Lord. See 2 Sam 22:10-12; Isa. 19:1; Jer. 50:31 as examples. It was natural, therefore, for the writers of the New Testament, and the Lord Himself, to use the same Hebrew idiom in connection with the outpourings of divine power in their day. Hence, we find a number of 'comings' of the Lord spoken of in the New Testament. Failure to distinguish between them often leads to much confusion. Our Lord's incarnation was a 'coming' (2 Tim. 1:10; Heb. 9:26). The Lord spoke of the outpouring of the Holy Spirit as His 'coming' (John 14:18). The establishment of His kingdom was a 'coming' (Mark 9:1). The destruction of Jerusalem was a 'coming' (Zech. 14; Mal. 4; Matt. 3:10-12; 24:1-34; Acts 2:19-20; Phil. 4:5). Then

there is the Lord's Final Coming (1 Thes. 4:16-18). The figurative language used to describe the destruction of Jerusalem is so much like that describing the final coming of the Lord that many confuse the two. The one is the type of the other.

When the New Testament writers spoke of the Lord's final coming they did not use the phrase 'THE Second Coming,' but, more often than not, the word 'appearing,' (see 1 Tim. 6:14; 2 Tim. 4:1 and 8; Tit. 2:13; Heb. 9:28; 1 Pet. 1-7); or expressions that denoted *visible* presence (see Phil. 3:20), as used in connection with the first coming (see John 1:14; 2 Tim. 1:10; Heb. 9:26). It is in harmony with scripture therefore, to speak of the *final* return, appearance, or coming of the Lord, but not of 'THE Second Coming.'

(2) Doctrines based on the phrase. Having used an unscriptural phrase which fails to take note of the several 'comings' of the Lord in the New Testament, many completely confuse the various 'comings,' and proceed to build up a whole system of 'signs' preceding the Lord's final return. But the Lord distinctly warns us that, in contrast to His coming in the destruction of Jerusalem (see Matt. 24:32-33), His final return will be completely unheralded (see Matt. 24:36 to 25:30); 1 Thes. 5:1-11). The only doctrines we can base upon the final return of the Lord (other than the general exhortation to live as in daily expectancy of that return) are those the Scriptures plainly indicate, concerning the events that are to take place at His coming. These are the resurrection (1 Cor. 15:22-23; 1 Thes. 4:16); the changing of the living (1 Cor. 16:51-52; 1 Thes. 4:17); the judgment (John 5:28-29; Acts 17:31; Rom. 2:16); and the final destruction of the heavens and the earth (2 Pet. 3:7-13).

**Q. What scriptural grounds are there for the statement that the early Christians were mistaken in expecting an early return of the Lord from heaven?**

A. The simple answer to the question is that the early Christians did not expect the final return of the Lord at that time, neither were they taught to expect it. The Thessalonians misunderstood Paul's first letter to them. The 'early return' theory, rests on a misuse and misunderstanding of certain passages in the New Testament. For instance, 1 Thes. 4:17 is appealed to, because Paul used the expression 'we' in this verse. It is therefore argued that Paul thought that the Lord would finally return in his lifetime. But the word 'we' used here, is merely a rhetorical expression.

James 5:7-9 is another passage used to support the theory. But here again the various 'comings' of the Lord are confused. This refers not to the final coming of the Lord, but to His coming in judgment (see verse 6): namely, the destruction of Jerusalem, the time of which was certainly very near when James wrote. 1 John 2:18 is another passage appealed to. But this is by no means conclusive, for it is mainly based on an assumption that the epistle was written about A.D. 90. However, the evidence for this is vague, and mostly tradition, and is rejected by many eminent authorities. It is much more likely that the epistle was written about A.D. 68-69 and that this passage refers again to the destruction of Jerusalem. This is confirmed by comparing the verse with Matt. 24:11-13, 23-25.

The issue is not simply that in view of the fact that the Lord said that no man would know the hour or the day of His final return, the early Christians did not know, but that *inspired Apostles taught error*, misleading the church into an expectation of an early final return of the Lord. In actual fact just the reverse is the case. Paul's Second Epistle to the Thessalonians was written with the express purpose of correcting the mistaken impression his first letter had made, and to show that the final return of the Lord was *not imminent* (see 2 Thes. 2:1-6; and note chapter 3:5, R.V.).

## Q. What should be a Christian's attitude towards trade unionism ?

A. Since the Christian is in the world he cannot help associating to some degree in his daily affairs with those that are of the world (see 1 Cor. 5 : 9-10). However, he should never enter alliances that are going to prevent or hinder his duty to Christ (see 2 Cor. 6 : 14-18). His duty to Christ, as far as serving his employer is concerned, is 'With good will doing service, as to the Lord, and not to men' (Eph. 6 : 7). (Read Eph. 6 : 5-9 and Col. 3 : 22-25) and note that these words were written to slaves.

The original Greek word for 'servants' is *doulos*, meaning, 'a bond-slave.' Surely the lot of slaves in Paul's day was more than sufficient to merit 'collective action' according to the modern way of thinking! Yet Paul exhorted them to '... obey in all things your masters according to the flesh; not with eyeservice as menpleasers; ... and whatsoever ye do, do it heartily, as to the Lord, and not unto men.' (Col. 3 : 22-23). The only time a Christian employee should refuse service to his employer is when he is called upon to do something that is incompatible with his service to Christ (and he should clearly state this reason for his refusal to his employer), and not when he thinks it incompatible with justice to himself. Note what John the Baptist told the soldiers who came to him (Matt. 3 : 14).

No one will deny that the meeting of representatives from two opposing sides in industry, in order to discuss their differences, can be a good thing. But so often trade unionism means more than this. When discussion fails it means coercion, in the form of 'working to rule,' thus contravening the exhortation to work 'heartily.' Often, too, this principle is broken in normal working by forcing men to work only at the pace of the slower worker. Strike action is another answer, which God's word forbids (see Exodus 23 : 2; Lev. 25 : 14). This often leads to the withholding of essential supplies, again against God's word (see Prov. 11 : 26-27). Note also an example of 'collective action' against God (Gen. 11 : 6), and a 'trade union' action, of employers this time, against the truth (Acts 19 : 23-41)!

It is for each Christian to apply these principles according to his own particular circumstances. As far as this writer is concerned, he could never join a trade union, either as an employer or as an employee, which restricted or contravened his duty to Christ, believing that in all things his will should be governed by Christ, and not by the majority vote of a trade union (see Rom. 12 : 1-2).

## IMPORTANT NOTICE

Bro. Paul Jones, 122 Heathfield Road, Handsworth, Birmingham, 19, has been appointed Secretary-Treasurer for the 'Scripture Standard' in succession to Bro. Philip Partington. From May 1st, 1956, all matters relating to distribution, changes of address, and all payments should be sent to Bro. Jones. Articles, news, etc., to the Editor, Bro. C. Melling, as before.

[We feel we are voicing the feelings of the readers of the magazine in expressing our deep appreciation of Bro. Partington's services as Secretary-Treasurer over the past two years. He has carried out the heavy work with effi-

ciency and orderliness, and has sacrificed much time to his task. Our warmest thanks to our faithful brother.—EDITOR].

## Tunbridge Wells Building Fund.

The following anonymous contributions have been received from brethren: 'A member of the church in Bedminster,' 10/-; from London, postmark Plaistow, E.13, 5th April, £1 10s.; 'a brother in the Lord' (Wigan postmark), £5; 'a sister in Christ' (Wigan postmark) £2.

We thank these disciples, and praise God for this evidence of their love for his kingdom.

KENNETH J. L. SPENCER  
A. E. WINSTANLEY.



# SCRIPTURE READINGS

- May 6—1 Samuel 28:3-25; Acts 16:11-40.  
 „ 13—Jeremiah 1; Acts 17:1-15.  
 „ 20—Jeremiah 10:1-16; Acts 17:16-34.  
 „ 27—Isaiah 2; Acts 18:1-23.

## PHILIPPI

(1) 'Whose heart the Lord opened.'

Philippi was a Roman colony, that is a miniature Rome in a foreign country—a garrison town. It would be 'first' in the sense of administration rather than trade. Here, however, came Lydia the business woman, selling purple, either purple cloth, or the dyestuff for which Thyatira was famed. It seems she was a proselyte to the Jewish faith, a worshipper of the one true God, so on the Sabbath day (and we assume at other times) she prayed. She resorted to a place outside the city boundary by a river side where by custom such worshippers gathered for this sacred purpose. So she did not let her absence from home make her any less faithful to God and her convictions. What would be the substance of the prayers they offered?

The Jewish nation, where the true God was worshipped at a central shrine of divine appointment (John 4:22), was under the yoke of the heathen. When would their God send His deliverer to alter this shameful condition? It was surely the prayer of all true worshippers that God would hasten the day on which deliverance would come by His Messiah. The promise had been given so long ago; had God forgotten it? The faithful knew otherwise and pleaded with Him, 'How long, O Lord, how long?' So among the prayers offered earnestly and humbly at the river side, there was surely this one. The beneficent spread of true religion would be another, besides those things for which we continually thank God, and ask for.

Meanwhile Paul approaches Troas from which easy access to Europe is possible, and by divine guidance he is brought there, being forbidden access to those districts he intended to enter. Then comes the vision, a man of Macedonia calling for help. This reminds of other incidents—like the eunuch sitting in his chariot and reading Isaiah 53 and Cornelius praying. Here too we meet Luke for the first time in his history—16:8 'they': 16:10 'we'—and the party is Paul, Silas, Timothy and Luke. And how useful Luke would be after the 'beating with rods' (16:22). They were not disobedient to the heavenly vision, but went over the sea, and came to Philippi.

'Certain days' may perhaps be part of a week (16:12), and gave opportunity to discover something of the nature of the city and the people, including the

fact of a place of prayer. This is by some supposed to indicate a form of building, but more likely was indication of a particular spot by the river, and outside the precincts of a heathen town.

Lydia heard the Word of the Lord to such effect that she was baptised. Like Cornelius she was already both a believer in God and a repentant sinner. As Paul explained the way of the Lord after proving that Jesus was the Christ and had been raised from the dead, she was satisfied and so God opened her heart. The alternative to supposing that her household were likewise led to obedience by these divine revelations, is that they were baptised without belief or repentance—which would seem foolish in view of 'faith comes by hearing, and hearing by the Word of God,' and 'with the heart man believeth,' and so many other plain scriptures.

(2) 'These men are servants of the Most High God' . . . the Demon.

What a wonderful advertisement for preachers of the gospel! The demon-possessed slave girl must have been famous in the city, having been the means of her owners' livelihood for some time. Her supposed divine inspiration would have power over the minds of so many superstitious heathen that surely the gospel would spread rapidly with this backing. Why then was Paul so deeply grieved—'thoroughly worn out with annoyance'—that is how the priests and Sadducees felt about the Apostles (4:2)? Jesus adopted the same course as His servant now adopts. He silenced the demons' testimony to truth. I think Bro. McGarvey puts the case so well that I copy: 'to permit the demons to testify for the truth would have convinced the people that there was an alliance between them and the preachers . . . This supposed alliance would have caused all the good repute . . . to reflect upon the demons, and all the evil repute of the demons to reflect upon the preachers.'

So Paul finally, after bearing the trial some days and perhaps held back from pity for the condition of the slave, and consequences upon her (masters had absolute power then), demonstrated the supreme authority of the Lord Jesus by exorcising the demon in that sacred name. The testimony of the Devil was refused, the slave owners lost their wicked gains, the slave was released from a bondage worse than death and the populace had a popular attraction removed from their midst. Paul became more unpopular with the Philippians than His Master had with the Gadarenes. Violence is the resort of the wicked and in this case as in the case of Pilate justice was abandoned in favour of mob rule.

We can hardly conceive of the pitiable plight of these two good men after be-

ing 'beaten with rods,' nor can we easily realise what is meant by being cast into the inner prison and made fast in the stocks. It is torture, not imprisonment, yet it was the normal thing for malefactors. Note the accusations by which the magistrates were persuaded and the mob incited: (1) Jews, (2) Disturbers of the peace, (3) Teachers of illegal customs. But God was with His servants and upheld them, so that they both prayed and sang in the prison. Neither the prisoners nor the jailor had heard such things before.

(3) 'What must I do to be saved?'

A violent storm on the sea must be an awe-inspiring experience. 'They that go down to the sea in ships see the works of the Lord and His wonders in the deep.' But when the very earth shakes to what can man in his littleness and puny powers turn for safety? Only those who put their trust in God have safety, a safety not dependent on material things. The jailor's first thought was of his disgrace and condemnation for the escape of prisoners, and only Paul's calm assurance saved him from death at his own hands—a hopeless death. Whether he had any previous knowledge of the gospel preached by them we do not know but we can suppose him to have recognised in the behaviour of the prisoners something quite different from his normal charges. His house seems to have been close to if not part of the prison buildings, so it is likely he had heard the songs.

He who had without mercy 'thrust them into the inner prison' now lies at the feet of his prisoners recognising their authority and ability to save. The slave girl had declared that these men show the way of salvation, and it may well be that this prompted his appeal. God's intervention had brought this man to his knees both spiritually and physically and so he and his household were ready to listen to the message and to give ready obedience. How wonderful the light of the gospel must have been to them, the release from heathen superstition, unbelief and sin. We observe that gratitude for the grace brought to him resulted first in giving what physical relief was possible; and after obedience unto remission of sins, they rejoiced.

Careful attention to this incident confirms all that churches of Christ have pleaded for in relation to the way of salvation.

(4) 'Let those men go'—the magistrates.

Christians must not avenge themselves, but it is wise to let the authorities know when they are wrong, especially when it might well save injustice to others in like case. Here we see Paul wisely making clear to the magistrates their wrong-doing, and compelling them to acquit himself and Silas as publicly

as they had allowed them to be wrongly punished. The fact of his citizenship of Rome made this possible.

The letter to the Philippian Christians is a noble sequel to this story of the church's beginning there.

R. B. SCOTT.

## CORRESPONDENCE

### Bro Walter Booth Jepson An Appreciation

The falling asleep of Bro. Jepson has broken a friendship of over forty years. His birthplace and mine were only two miles apart. His father, Bro. W. W. Jepson, was the 'father' of the church at Selston, Notts. In the Nottingham district, the name Jepson stood for loyalty to God, His Word, and His Church.

As a boy, Bro. Jepson was not robust. He was away from school a good deal, and his education suffered as a result. This was a handicap for life, but he triumphed wonderfully, and could write a fine letter. Reared as he was in a deeply spiritual atmosphere, it was not surprising that thirty-two years ago he took the lead in withdrawing from the church at Nuncargate, Notts., which resulted in the cause at Beulah Road, East Kirkby, being formed. But for him, this church would not have been formed; others were willing to withdraw, but a leader was needed, and was found in Bro. Jepson.

Transparent in character, kind in disposition, humble in mind and spirit, but ever faithful to his convictions concerning the 'faith once for all delivered,' he went bravely on against all opposition in church or family. He was often hurt, wounded in spirit, misunderstood, and misrepresented. It is true to say that by some he was looked upon almost as a renegade. These could not see as far as he did.

Two things stand out in mind. At Blackpool, in the 1920's, when he was being ill-spoken of, two of my brethren were critical of his withdrawing from the Co-operation; they felt he was wrong, and doing wrong. I took his part and defended his action, and when our discussion ended one brother said: 'Well, I only wish someone would stick up for me, and defend me as well as you have, Bro. Jepson.' This brother came to see how right Walter Jepson had been. Also at Blackpool, a leading brother in the Co-operation was attending the Annual Meeting of the Free Church Council. He was asked to address a weeknight meeting at Gadsby Street. I met him, and as we walked down I mentioned that my home town was East Kirkby. At once, he said, 'That is where Walter Jepson is, the brother who has come out of the

Co-operation.' I said, 'Yes, he is a close personal friend, and brother.' The silence which followed was painful. This brother and others seemed to think that the Co-operation and the Kingdom of God were one and the same thing. There is reason to believe that he too lived to see how right Bro. Jepsn and others had been.

I look back to 1914-18 with deep gratitude to Bro. Jepsn and his first wife (who died in 1924), and the brethren at Nuncargate for the help they were to me. The religious world had gone mad. We who felt that the war and all wars were wrong had little sympathy anywhere. Only at Nuncargate, in our district, did sanity prevail. The brethren there realised what a tragedy was taking place, the effects of which are with us to this day.

Bro. and Sister Jepsn came to the Conference at Fleetwood in 1954, and it was a resumption of happy fellowship after many years. In 1955, Bro. Jepsn and his brother Sam came to Cleveleys Conference and helped and cheered us by their presence; it was a week-end to be remembered.

To Sister Jepsn and members of the family, our deep sympathy is extended. We pray they may have all needed strength and grace in this trial.

A. L. FRITH.

We feel we must add our personal tribute to our beloved Bro. W. B. Jepsn. Our first meeting was at the Hindley Conference in November, 1941. We were then deeply impressed by his gentlemanly manner. This first impression grew in later years when we had closer fellowship, and realised his gentleness, humility and cheerfulness. These qualities were combined with a steadfast loyalty to the truth of God as revealed in His Scriptures. Indeed, all these spiritual graces arose from an unswerving trust in the living God and a close daily walk with the Saviour.

In the church at East Kirkby and in the churches generally he was a pillar of strength and a means of encouragement. He gave forth the written word of God with a quiet power which came from his firmness of conviction; and with it all he spoke the truth in love. He was a wise leader and counsellor in the church, through his deep knowledge and devoted application of the Bible.

In that hardest of all tests of character—in the home—Bro. Jepsn showed himself a true man of God. We have been privileged many times to enjoy in their home the fellowship of our late brother and his wife. These were spiritual experiences which brought us close to God and to each other. As we read the Word together and knelt whilst Bro. Jepsn in prayer gave thanks to the 'Giver of every good and of every perfect gift,' and committed us to the loving

Father, we experienced the truth that Christ was 'in the midst.' This was the constant atmosphere of his home and his presence.

Many more can speak of the cheer and inspiration he has brought into lives which were otherwise cheerless and drab, in visiting the sick and sorrowing and those in distress. This service he did in the spirit of the Master he served so faithfully.

In the passing of such a life sorrow is tempered not merely with hope but with certainty—the certainty that 'because I live, ye shall live also.' Because he walked with Christ on earth he shall walk with Him in heaven (Rev. 3:4). Because he showed the likeness of Christ and adorned the doctrine of our Saviour on earth, he could truly say 'I shall be satisfied, when I awake, with thy likeness' (Ps. 17:15).

EDITOR.

Sister E. Jepsn is deeply grateful for the many letters of sympathy she has received on the death of her husband, Walter B. Jepsn. These are too numerous to answer individually, but she asks that this message of thanks be accepted by all who have written. The letters have been a comfort and strength to her in her loss.

## The Dixon Family Appeal

The final total is £223 4s. 0d. The purpose and response have stirred many hearts. Margaret has long wanted a typewriter. Her mailing list has some 350 names, including some in the U.S.A., Canada, India, Germany and Australia. Two young friends visit Margaret nearly every Monday evening to write letters at her dictation. It has been delightful to see how her young friends have helped in so many ways.

Letters typed are much easier to read, so I rang up a firm I know to see what could be done. The mechanic answered and said, 'Right, I am rebuilding one, and if it's for Margaret I'll make a special job of it, and she can have it for ten pounds.' When it arrived she was delighted. I saw Dorothy, one of the typists, and asked: 'How is the machine doing?' 'Fine,' she said, 'I look forward to seeing Margaret each Monday night, she always cheers me up.'

A. L. FRITH.

## Bro. Tom Sharpe

Brother Tom Sharpe, of Wallacestone, who is serving six months' imprisonment for conscience sake, would like the brethren to know that he appreciates their prayers and letters more than words can tell. He is allowed to write so few letters that he cannot answer all, but he wants us to know that he will be released on Saturday, May 12th, so no more letters after that date please.

His address is: Prisoner T. Sharpe, 51/56, H.M. Prison, Saughton, Edinburgh.

Our Brother Sharpe (18 years old) has been in prison since January 12th and I am allowed to visit him on behalf of the brethren for twenty minutes each Monday afternoon. He is wonderfully well and strong and his faith is stronger than ever. Praise be to God for his shining example. JOE NISBET.

## Fellowship and Co-operation

Dear Bro. Editor,

The Conference just held has left one thing uppermost in our minds: that on the need for Evangelism we are agreed. We must, if the Lord's work is to prosper 'evangelise or fossilise.' We were, however, of two opinions as to how this should be done, and it would be nothing short of a tragedy if the cause of the Churches of Christ had to founder because of this.

The two views put before the Conference were whether to evangelise through the appointed committee or through the churches. In the writer's humble judgment we should do both. Let the churches who can put their own evangelists in the field by all means, but as most churches cannot, let them evangelise through the Committee.

The Conference closed on rather a negative note, and one feels the Committee should lose no time in convening another meeting, preferably without a public evening meeting. We should go into the whole question fully and not finish on a stalemate. It is to be hoped we have not to wait another year for all this to be gone over again.

It would perhaps be wise for the Committee to seek the views of the churches on this matter, and to invite them to:

(a) send delegates to the meeting with power to vote;

(b) send their considered views by letter and the Committee act accordingly.

In any case something should be done and that quickly. The Committee would feel more confident of their position in the Brotherhood if they knew just who and how many they had behind them.

It is the view of many of us that the Committee could do with a change in personnel, and this is no reflection on the brethren who have served so long and so faithfully on it. One has to bear in mind that the choice of suitable brethren is limited. We need brethren who could be at liberty to serve, not hindered too much by their daily toil.

In any case some members of the Committee must be due for re-election, and if a vote were taken at the next meeting the Committee, whoever they were, could go about their work with greater confidence.

One would like to think that difference of opinion in regard to the Committee

and its work does not necessarily mean rank opposition.

Surely it should not be beyond the capacity of God-fearing men to examine both methods of Evangelism, and see what can be done, rather than partaking in open conflict that can do good to no one.

In conclusion, whether conferences are Scriptural or unscriptural, anti-Scriptural or non-Scriptural, we enjoyed the fellowship, and the thanks of all of us are due to the Albert Street brothers and sisters for their kindness and hospitality in entertaining us in typical Lancashire fashion, worthy of the best traditions of the county. The Lord bless you, brethren. HAROLD BAINES.

The Church is comprised of all the true and faithful followers of Christ everywhere, and of the local assemblies of that one Church and body of our Lord. If every local assembly formed part of this one Church and body of Christ in New Testament days, there must necessarily have been fellowship and co-operation amongst them in the spread of the Gospel. Both then and now each assembly must participate in evangelistic zeal and enterprise. This is evident in the New Testament. We read of Paul and Barnabas being given 'the right hand of fellowship' by James, Peter and John of the Jerusalem Church, that they (Paul and Barnabas) should go to the Gentiles as the others had gone to the Jews—a general mission to both Jews and Gentiles for the spread of the Gospel (Gal. 2:9). Paul praised God for the Thessalonian Church because from them 'sounded out the Word of the Lord not only in Macedonia and Achaia (their own district), but also in every place their faith . . . is spread abroad.' (1 Thess. 1:8). He praised the Philippian Church 'for their fellowship in the Gospel.' (Phil. 1:5). He also exhorts them to 'stand in one spirit, with one mind, striving together for the faith of the Gospel.' (Phil. 1:27).

On a tour of the Churches (Acts 15:41), Paul and Silas established them in the faith and they increased in number daily (Acts 16:5). As a result of the evangelistic zeal of members in the Jerusalem Church, there were Churches 'throughout all Judea, Galilee and Samaria.' (Acts 9:31). In their financial needs, Paul speaks of the 'grace of God bestowed on the Churches of Macedonia' (2 Cor. 8:1-5), in giving for the needs of their brethren in Judaea. Also he makes grateful reference to the financial help he received from the Church at Philippi (Phil. 4:15-17).

Paul wrote to the Church at Corinth, 'The Churches of Asia salute you' (1 Cor. 16:19). Is it not therefore evident that there was fellowship and co-operation amongst the many assemblies of the one Church in the Gospel of Christ? Brethren, may it be so to-day, by adopting the

best means we can to that end, without violating any New Testament principle or teaching? Let us be careful lest we create warring 'sects and parties' in the Lord's Church through a refusal to co-operate in the furtherance of the Gospel because we cannot agree on ways and means.

Surely we can co-operate without setting up an unscriptural 'Co-operation,' from which we have separated.

S. JEPSON.

## Change of Address

Dear Brethren,—We are sailing on May 23rd from Glasgow, in the 'Captain Cook,' for Nelson, New Zealand.

All correspondence after May 1st should be addressed: Private: W. J. Cole, c/o Mr. D. Hammond, Ranui, Richmond, Nelson, New Zealand. For the Aylesbury Church: L. H. Channing, 9 Ripon Street, Aylesbury, Bucks.

Bro. Len. Channing is a faithful preacher and teacher, and it has been a real joy to have worked with him since the beginning of the Lord's work in this town; also with Bro. C. Tweedie. The three of us have given oversight service in the small growing church.

My wife, Joyce, myself, and our two girls, Marian (aged 15 years) and Pauline (aged 12 years), expect to be found of some use in the service of Christ in our new home. We trust that we shall hear from our brethren often, and we will try to convey to all the knowledge of the progress that we hope (D.V.) to make. (1 Cor. 15:58).

W. J. COLE.

## NEWS FROM THE CHURCHES

**Aylesbury.**—We are glad to report the addition to our number of Bro. John Rogers, from Newport, who has taken up residence in this town. Bro. Rogers is a most capable and spiritually-minded brother, and is already proving himself to be a great asset to the work here.

L. CHANNING.

**Belfast.**—It was my privilege to act as moderator for Bro. Hugh Tinsley, in his recent debate in Belfast, with Dr. Ian Paisley, a leader of the Free Presbyterian Church in Northern Ireland. Mr. Bell, a leading citizen of Belfast, and a member of the Brethren, was chairman. Mr. H. Aitchison, a Presbyterian college professor, acted as moderator for Mr. Paisley. The debate occupied four nights, March 12th-13th, and March 26th-27th. The first two nights were given over to the discussion of the proposition, 'That Bap-

tism is not essential to salvation,' with Dr. Paisley affirming, and Bro. Tinsley denying. On the second two nights the proposition was discussed, 'That a child of God can so sin that he can go to Hell,' with Bro. Tinsley affirming, and Dr. Paisley denying. The debate was held in the Ulster Hall, one of the largest halls in Belfast, and attendances were extremely good, about 1,000 being present each night.

Bro. Tinsley was up against an experienced opponent, who did not hesitate to employ as many platform tricks as he could, including misrepresenting Bro. Tinsley as teaching 'Popery,' and whipping up the emotions of a large number of his followers in the audience. Mr. Paisley's position for the first debate was, to say the least, unusual, in that he had consented to affirm a negative proposition. In taking the 'faith alone' position a great deal of his arguments were irrelevant. Against this, Bro. Tinsley, with the aid of charts, brought the scriptural position before his hearers. During this first debate, also, the chairman was not as impartial as he might have been, and on two occasions this writer, as moderator for Bro. Tinsley, had to take exception to his rulings. Many in the audience were definitely hostile, hurling remarks at Bro. Tinsley, behaviour that should not have been allowed. Fortunately these matters were cleared up before the next debate, and everything from then on, went smoothly.

Mr. Paisley ridiculed Bro. Tinsley's charts in the first debate, but he was evidently so disturbed by them, that in the second debate he produced two of his own. These were ineffective, and one was completely mistimed. Bro. Tinsley, having got the measure of his opponent, presented some powerful arguments. The chairman in his closing remarks, referred to Bro. Tinsley as an experienced debater, but, in fact it was his first debate. To be plunged into such a public arena on his first debate was a real test, and Bro. Hugh came out of it very well.

A great deal of good will certainly come of it, for at the close several Presbyterians expressed their disappointment at their leader's conduct. Many others, of various denominations, assured us that they were going to study the Bible more, concerning the things debated. The debate was recorded by both tape recorder and by stenographers, and it is understood, that it will be published in book form.

Bro. Hugh Tinsley came back with his family last October, to work in Northern Ireland after six years of training in the U.S. He is doing a fine work in Belfast. In the short period since his return, he has been instrumental in baptising sixteen persons. Your prayers are needed, brethren, for the great opportunity that is being so well used in Northern Ireland.

L. CHANNING.

**Blackburn.**—With great pleasure we record another addition to the church—Roger Holden, a scholar from the Lord's Day school. Pray with us, brethren, that Roger will become, like Timothy, a young soldier of Jesus Christ. Roger was immersed on Lord's Day, April 8th. n.w.

**Brighton.**—On the 66th anniversary of the opening of its present meeting place, the Church at Brighton had the services of Brethren R. B. Scott, of Kentish Town, London, and Wilfred Cole, of Aylesbury, at the meeting held on Saturday, 21st March. The latter gave addresses at the morning and evening meetings on Lord's Day, 1st April. Practically every member of the Church, apart from those absent through age and/or sickness, was present at the Tea Meeting on the Saturday, and were much encouraged by the addresses in the evening and again the following day. The presence and services of our visiting brethren were much appreciated, and we are encouraged to go forward into another year of service for the Master, mindful of all the help received from Him in the years now past.

E. T. THORPE.

**South Africa: Woodstock, Cape Town.**—On 26th February we witnessed a man confess the Lord Jesus Christ and united with Him in baptism. Hereunder he gives his personal testimony: 'I, Edward Hans, had sought the Lord and His true church during a period of fully thirty years, having been a member of the English Church for 34 years, and tried the Roman Catholic Church for seventeen years. I tried many others such as the Wesleyan, Methodist Episcopal, Dutch Reformed and Christian Science, but all to no purpose, being fully convicted these were not the true church. In November, 1955 I went to the City of Kimberley, with the full intention of making my home there; but considered unless I found the true church it would be hopeless settling anywhere. I made up my mind to return to Cape Town, and passing through Bloemfontein, I enquired about lodgings for the night. There I met a Mr. Brierley. He expounded to me the doctrine of the Church of Christ. A great joy filled my heart, that at last I had now found the true church. I hurried back to Cape Town, contacted the Church of Christ at Woodstock, to which I was recommended, and was baptised, being now fully determined by God's grace to carry on the work of Christ, begun in Bloemfontein.'

We are continuing to labour, with many new doors being opened to us, who give us such good receptions that it encourages us to strive harder by the grace of God to extend the Gospel to the unsaved, amid much religious confusion

and opposition. Pray for us, as we pray for you, that much fruit to the glory of God might be ours to share in lands near and far.

T. W. HARTLE.

**Fort Jameson, N. Rhodesia,** (13th March, 1956). Dear Bro. Melling. 'Galatians 1:3'. I am sorry to be a bit long in sending my last month's church report to you. There has been a lot of work of late.

I received a letter from Embangweni, Church of Christ, with a number of eight baptisms and two here, all this comes 10.

There are seventeen congregations here with no white missionary nearby who could be helping African evangelists. We have one who also lives nearly four hundred miles away. We are in much contact with him by correspondence. The church work is improving very much and members do have discussions every evening with many denominational members in their homes. Tell the saints that I pray for them and that they should also pray for us here.

May the Lord bless you. Your fellow worker in the Gospel,

CLAYTON NYANJAGHA.

**Hindley.** With joy we record two more added to the Church. A young husband and wife declared their faith in Jesus as the Son of God and were baptized. Raymond Aspinall was a member of the Bible School some years ago, but seemed eventually lost to us. However we are happy to have him back in a fuller sense as a brother in Jesus Christ. His wife is a sincere Bible student and for some time had been having talks with Jehovah's Witnesses. It was a triumph for the Gospel to see her obeying the commands of the Lord.

**Ince (Wigan).**—Rejoice with us, brethren, and give glory to God, in that two young people have obeyed the Gospel. Barbara Larkin made her decision on Saturday, 7th April, and was baptised on Lord's Day, 8th April, 1956. Neville Smith expressed his desire to obey his Saviour on Tuesday, 10th April, and was baptised the following day. Br. Andrew Gardiner is labouring with us during April. Meetings are being held every Lord's Day, Tuesday, Thursday, and Saturday. Attendances and interest have been good thus far. Continue praying for us.

**Kentish Town.** We have again cause for rejoicing in witnessing the good confession and immersion of Alma Humphrey, daughter of Bro. and Sis. Humphrey, on Wednesday, March 14th.

**Tranent.**—The Church rejoices in the word being faithfully preached and bearing fruit once again. It is with happy hearts that we report the addition to



the Church of two young Sunday school scholars, Nan King and Ann Wilson, on Sunday, 26th February. We thank God for this further proof of the power of the Gospel. We pray that our young sisters may be faithful and be used to His honour and glory.

D. SCOTT.

**Ulverston.**—On March 19th, 1876, the late Joseph Crosthwaite, and a few of like mind, formed a Church of Christ in Ulverston. Churches of Christ were formed to protest against the deplorable divisions in Christendom, and to plead for unity by a return to the ground on which the Church stood in its first and best days. On March 17th and 18th, meetings were held, arranged by the Church now meeting in Burlington Street, Ulverston, to celebrate the 80th anniversary of the formation of the Church of Christ in Ulverston. Speakers were Messrs. P. Partington (Hindley, Wigan), A. L. Frith (Fleetwood), L. Morgan (Hindley), and D. Dougall (Scotland). Mr. W. Crosthwaite, son of Joseph Crosthwaite, presided. Tea was provided by the sisters of the Church. On Sunday, Mr. Dougall was the speaker and preacher.

Items were left out of the above report sent to the local paper, among them the following: On the Saturday our meeting room was filled to its utmost capacity. We had inspiring messages from the speakers, and the hearty singing of the songs of Zion would have silenced most of the organs which have been thrust into the Churches. Our sisters provided an excellent tea which was partaken of by about 150. We are very grateful to the speakers, to the large number of brethren and sisters who came by bus, car and van from Blackburn, Hindley and Wigan, and to all who helped to make our anniversary such an outstanding success. Above all we thank our Father in Heaven for what He enabled all to do.

W. CROSTHWAITE.

**Wallacestone.**—We thank God for yet another decision for Christ. James Beattie, a man of middle age, has been a regular and interested visitor at our gospel meetings for some weeks, and having learned the way of the Lord more fully, he expressed a desire to obey Him, and follow his Lord through the waters of baptism. We thank God for this increase. The brethren here are pressing on with renewed courage and spiritual strength for the extension of our Lord's kingdom, preaching a pure gospel, and holding fast to the faith that was 'delivered unto the saints.'

A. BROWN.

**Wigan (Albert Street).**—With joy and gratitude we report another addition to our numbers, Mildred Jones, daughter of our Bro. and Sister Jones. Mildred has suffered from ill health for some time, but is cheerful and of great cour-

age. We trust the Lord will bless her and that she will be kept faithful. To God be the glory.

W. SMITH.

## OBITUARY

**Buckie.**—On Saturday, 7th April, our Sister Maggie Anderson fell asleep in Jesus, and we paid our last respects to her on Wednesday, the 11th, as we laid her to rest in Hillhead Cemetery, Portknockie. Brothers George Reid and Sam Hunter conducted the service at the house, and Bro. Peter Innes at the cemetery. Baptised many years ago, Sister Anderson was a noble soul, and her witness was such that all who knew her knew what she believed and why. Truly we can say she held fast to 'the faith once delivered to the saints.'

Her home had always been an open door for the saints, and she was ever ready to succour those whom she knew to be in need. The younger brethren in the Church will miss her wise words of counsel. We commend her daughter and two sons to the God of all consolation and comfort, that He will be with them in their sorrow. 'Blessed are the dead which die in the Lord from henceforth; yea saith the Spirit, that they may rest from their labours; and their works do follow them.' (Rev. 14:13).

JOHN GEDDES.

**Beulah Road, Kirkby-in-Ashfield.**—The Church here mourns the passing of Bro. Walter B. Jepson, on Tuesday, March 27th, aged seventy years, after patiently suffering an illness of about ten weeks. Our brother was revered and beloved for his devout Christian life and character. By his example and service for the Master and the Church he was a source of help and encouragement to all. A Christian from his youth up, for well over fifty years, our brother first met with the Christians at Selston, and then, about forty years ago with the Church at Nuncargate, East Kirkby. From there he went out with other brethren to form the Church at East Kirkby, meeting at first in his own home and later in the present meeting-house in Beulah Road. For over thirty years he served in this church as elder and as church secretary until shortly before his death, a life of willing and unstinted service. His passing will leave a gap in our ranks hard to be filled; but most of all, our hearts go out in the deepest sympathy and feeling to our Sister Jepson in her loss. Yet we 'sorrow not as those without hope,' but look to that day when we meet in the presence of the Lord.

Our brother was laid to rest on Saturday, March 31st, in the New Cemetery at East Kirkby, the service at the meeting-house and at the committal being conducted by Bro. Leonard Morgan,

## BOOKS WANTED

Copies of 'The Fundamentals,' published in 12 paper volumes by Testimony Publishing Company of Chicago. Any volumes, but particularly No. 7, required. Spare copy of Sidney Collett's 'The Scripture of Truth' available.—R. A. Hill, 31 Mossley Hill Road, Liverpool, 18.

## BIRTHS

On March 6th, 1956, to Brother and Sister Joe Nisbel, 23 Forester's View, Tranent, a son.

On March 10th, to Bro. and Sister D. Colgan, Park Road, Tranent, a son.

On April 5th, to Bro. and Sister Allan Ashurst, 75 Great Acre, Wigan, a son, Stephen.

## MARRIAGE

STRACHAN—STEVENSON. — At Tranent, on March 31st, 1956, Brother Alexander Strachan, son of Brother and Sister Alex. Strachan, Peterhead, to Moyra, younger daughter of Sister Beatrice Stevenson and the late Brother Archibald Stevenson, Tranent.

## PUBLICATIONS

"What was the First Century Church Like?" An excellent four-page tract, clearly printed, with space for the individual church's stamp. Very clearly and briefly sets out the main features of the N.T. church, and invites inquiries. Obtainable from A. E. Winstanley, 43A Church Road, Tunbridge Wells, Kent. Price 2/6 per 100, post free.

## 'Italian War Resister Sentenced Again.

—On February 28th, Giovanni Taddei, a member of the Church of Christ, was tried by a Turin (Italy) Court for a second time for a refusal to do military service, and sentenced to eight months' imprisonment. Taddei spent nine months in prison last year for the same offence. . . .—'Peace News,' March 30th, 1956.

## COMING EVENTS

**Slamannan District.**—The half-yearly conference of Sunday School teachers in the Slamannan District will be held (D.V.) in the meeting-place at Slamannan on Saturday, 12th May, 1956, at 4 p.m. The Chairman is Bro. W. Black (Dalmellington), and Bro. W. Steele (Tranent) will speak on "The Christian at Home." A very hearty invitation is given to all who are interested in the work amongst the young.

**Kentish Town.** By the kindness of Scottish brethren David Dougall and Andrew Gardiner will be coming from the Hindley Bible School to London for a special Gospel effort beginning May 27th, and ending June 17th, inclusive. Meetings, on Tuesdays, Wednesdays and Thursdays as well as Lord's Days. Rally on Saturday, June 9th, 3 p.m. and 6.30 p.m., tea at 5 p.m. Support in the effort will be greatly appreciated.

## HINDLEY BIBLE SCHOOL.

Saturday May 19th to Thursday May 24th 1956 (God willing). Early Morning Prayer Meetings; Lectures on The Holy Spirit; Forums on The Qualifications and Work of Elders and Deacons, and their Selection and Appointment for Office. "Questions Answered"; Discussions on Forums; Open Air Services; Gospel Services. Mountain Top Experiences. Happy Fellowship. Write for hospitality to Tom Kemp, 52 Argyle Street, Hindley, Lancs. Further particulars from L. Morgan, "Glen-Iris", 44 Lord

## FRANKFURT (GERMANY) LECTURESHIP

Will any desiring to take part in a trip to the Continent this year for the above event please communicate with Ralph Limb, 36 Percy Street, Eastwood, Notts., as soon as possible.

This year the trip will be for two weeks and will include a visit to as many European congregations as possible.

**THE SCRIPTURE STANDARD** is published monthly. Prices: Home, one copy 7/6; two copies 13/6; three copies 19/6, post free. U.S.A., one dollar per copy. Canada, Africa, Australia, New Zealand: One copy 7/-; two 13/-; three 19/6. All orders and payments to the Treasurer: PAUL JONES, 122 Heathfield Road, Birmingham 19.

All matter for insertion must be sent before the 10th of the month (news items the 15th) to the Editor: C. MELLING, 76 Tickhill Street, Denaby Main, nr. Doncaster.

**EVANGELIST FUND:** Contributions to R. McDONALD, Lumley House, 4 Clarke Street, Westboro, Dewsbury, Yorks.

Secretary of Conference Committee: A. HOOD, 45 Park Road, Hindley, Nr. Wigan.

**NYASALAND MISSION.** Contributions to W. STEELE, Atholl Dene, Longniddry, East Lothian.

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