

The SCRIPTURE STANDARD

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

VOL. 24. No. 5

MAY, 1958

Spring Conference at Blackburn

OVER seventy brethren from various parts of the country were present for the Spring Conference at Hamilton Street, Blackburn. Bro. J. Pritt gave the conference a welcome. The financial statement was presented by Bro. R. McDonald, showing a balance in hand of £3,128 4s. 4d.

Bro. McDonald spoke in appreciation of the manner in which Bro. F. Murphy, of Northern Rhodesia, had used the money sent to him by the committee. In a letter to the treasurer Bro. Murphy spoke of the good work being done by a brother and sister who had left Canada to evangelise in Northern Rhodesia, and had sacrificed much in their zeal and love for the Lord.

Bro. Hartle, although doing a good work in Capetown, was finding the work of the Master exceedingly difficult amongst the different races there. Your prayers would be gratefully appreciated for the work in this corner of Christ's Kingdom.

Great Yarmouth. Bro. Dougall, who does a great work amongst the fisher folks from the North of Scotland, has made an earnest appeal by letter for brethren who can go to Great Yarmouth during the herring season September-October. Their presence and help would be greatly appreciated, especially by the fishermen. Why not spend a long week-end there?

Training of Young Men

The conference unanimously agreed to accept the services of Bro. Arthur Hood as tutor for young men desirous of equipping themselves for greater service in the Lord's church. Expressions of thanks were made by various brethren for this offer by Bro. Hood, who hopes (D.V.) to commence this new sphere of service after his retirement in the early summer.

Particular emphasis was placed upon the need for young men to offer themselves for training, not only as evangelists, but as prospective elders in the churches. A suggestion was adopted that a circular to this effect be sent to various churches.

The retiring members of the Committee, C. Limb (Eastwood) and F. Hardy (Morley) were re-elected unanimously by the conference.

The Biblical Study Session, presided over very ably by Bro. R. Renshaw (Blackburn), comprised three ten-minute addresses from 2 Corinthians 13:14 on the themes, 'The grace of the Lord Jesus Christ', 'The love of God', and 'The communion of the Holy Spirit'.

In his address, H. Baines (Morley) emphasised the great importance of grace as unmerited favour in God's scheme of redemption, shown especially in Jesus Christ. God's grace adds colour and beauty to the Christian life.

The theme 'The love of God' was dealt with by A. Daniell. He said that one need not understand the immensity of God's love to enjoy the same. Without love salvation would not be possible. 'Beloved, if God so loved us, we ought also to love one another' (1 John 4:11).

A. L. Frith spoke on 'The Fellowship of the Holy Spirit'. 'What a different world this would be if all Christians, especially teachers, had the fulness of the indwelling Spirit,' he said. Points dealt with were: (1) The work of the Holy Spirit; (2) the witness of the Spirit in the Christian life; (3) the fruit of the Spirit.

These three brethren did well to deal with such vast and comprehensive subjects in so short a time. An interesting discussion followed, with the speakers answering questions put to them. Tea was supplied by the Blackburn church at the close of the Bible Study.

Evening Session

About one hundred and twenty gathered in this session. There was a sad note about this meeting, Bro. C. Limb (Eastwood) should have been one of the speakers but, owing to a sudden illness of Sis. Limb, he was unable to attend. At short notice his son, Ralph, took his place and based his address on 1 Peter 3:15, the main thought, 'Sanctification'. Bro. Limb expressed firmly the importance of sanctifying (setting apart) Jesus Christ in the heart. There were too many lords in the hearts of some Christians, whose authority had greater power than the Lord's. Sanctification also meant consecration to the Lord and the Lord only. As the sons of Aaron were set apart for a particular use, so the Lord intends that Christians should consecrate and dedicate their lives for His service (Rom. 12:1).

Bro. Crosthwaite followed with an address based on three 'isms': (1) **Criticism**. Some of us get too much criticism and little encouragement, but criticism by the Lord was searching and necessary. Higher criticism dared to criticise the Bible, but it is the Bible which examines man in the sight of God. (2) **Dogmatism**. Dogmatism is scoffed at, but dogmatism means being sure of one's position. The church needs people who are dogmatic. Too many sit on the fence and make no defence of truth. (3) **Evangelism**. We have lost the spirit of aggressive evangelism. The early Christians went everywhere preaching the Word. Bro. Crosthwaite closed by quoting the hymn—

'O make Thy Church, dear Saviour,
A lamp of burnished gold,
To bear before the nations
Thy true light as of old;

O teach Thy wandering pilgrims
By this their path to trace,
Till, clouds and darkness ended,
They see Thee face to face.'

This was a fitting note to bring the day's ministry of the Word to a close.

A. ALLAN.

Baptism: What others say

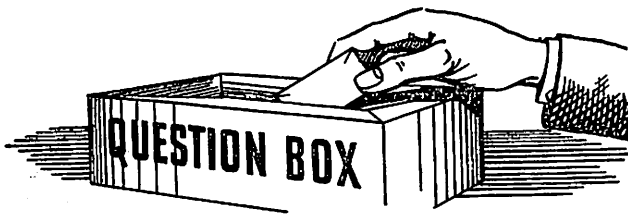
THROUGH baptism we have been incorporated into Christ. That means that we are henceforth not merely members in the great organism of humanity; we are members in 'the body of Christ'. 'By one Spirit we were all baptised into one body' (1 Cor. 12:13). Then that which is true of Him who is the head and the chief is true of us, when we have become part of that body. Christ's death is our death, and Christ's resurrection is our resurrection. It is of this fellowship of death and life with Christ, established through baptism, that Paul speaks, when he says, 'Do you not know that all of us who have been baptised into Christ Jesus were baptised into his death? We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life' (Rom. 6:3-4).

It is immediately evident that in these words Paul makes reference to the external form of the rite of baptism. When he who is baptised is immersed in the water, the act signifies burial "with Christ"; and when he again comes up out of the water, that signifies resurrection "with Christ". But it would be an utter misinterpretation if, for that reason, once were to characterise Paul's view of baptism as "symbolical", in the sense in which that word is generally used. For according to Paul, we have to do with realities, not merely with symbolical representations. That which baptism symbolises also actually happens, and precisely through baptism. For the very purpose of pointing out this real fact in baptism,

Paul uses the forceful words "we have been united" with Christ, "in a death like his and . . . a resurrection like his" (vs. 5). The verb is chosen with the thought that we were not formerly members in Christ's body; but we became such through baptism and henceforth belong inseparably with the Head. . . .

"We died to sin," says Paul (vs. 2). When and how did that take place? It happened in and through baptism, according to the apostle. Therein the Christian died with Christ, and was buried with Him; and furthermore, he therein also arose with Him. . . . Since the Christian shares in the death and resurrection of Christ, all of this is also true of him: he has been delivered from the dominion of darkness and transferred to the kingdom of Christ (Col. 1:13).'

(ANDERS NYGREN, Lutheran Bishop of Lund, in *Commentary on Romans*.)



CONDUCTED BY
L. CHANNING

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Q. To what extent can the departed anticipate heaven or hell before the judgement?

A. The answer to this question lies in understanding what the Bible teaches concerning the intermediate state of the dead, that is, their state between departure from this life and the judgement. From the scriptures we learn the following:—

(a) That at physical death a man does not cease to exist. In Matthew 22:31-32 the Lord proves this fact to the Sadducees, who denied existence after death. He shows that the scriptures speak of the patriarchs as still living, and adds, 'God is not the God of the dead, but of the living.' 2 Corinthians 5:1-8 teaches that a man no more ceases to exist when he puts off his body, than he disappears when he puts off his clothes. Philipians 1:23; Hebrews 9:27 and many other scriptures are equally explicit.

(b) That existence after death is a conscious existence. The clearest teaching in regard to this is given in Luke 16:19-31. Here the rich man is seen as fully conscious, not only of his state, but of his position in relation to the former beggar Lazarus. Also he is able to be reminded of, and remembers, the circumstances of his former life.

Those who believe that the soul sleeps between death and the resurrection seek to bring a number of objections against this passage, but examination of these shows that they are not valid. It is objected that this is only a parable. But the Lord does not say so, and we have no right to assume that it is. Again, a parable is based on an analogy, and this is absent from the passage. The nature of the example shows that it is an actual incident, and that the Lord was therefore lifting the corner of the veil hiding things beyond the grave. Even if a parable, it must still be founded on fact.

But if there is no consciousness between death and the resurrection, it means that the Lord was founding the parable on that which was directly contrary to the truth.

It is also asserted that the Lord was not primarily dealing with the state after death, but was teaching against covetousness. That is true, but as part of that teaching He shows the end to which covetousness leads. Some even go so far as to assert that the Lord adopted for His purpose a current tradition of His day. On the contrary, the Lord knew the impression His words would make, and He could not be more explicit. Yet we are asked to believe that He who so vehemently rejected the traditions of the Pharisees, not only used such a tradition, but used it knowing it to be untrue, in order to get the better of an argument with those very

Pharisees. Such an assertion is near blasphemy. J. B. Rotherham, who in his later days believed in "conditional immortality", had to admit that '... no ingenuity of exposition can silence the testimony of Luke 16:23-25 to conscious comfort of separate souls in Abraham's bosom'. But if we admit one part of this incident, we admit the whole.

Do not be misled either by death being called sleep in the scriptures. This figure is used only in relation to the bodily state, for sleep is not a cessation of activity.

(c) That the soul of man goes to a place of departed spirits. The name for this in the Old Testament is the Hebrew word *Sheol*. This does not mean a burial-place. Other words are used for this, such as *shah-gath*, translated 'pit' (Job 32:18, 24); 'grave' (Job 32:22); or 'corruption' (Psalms 16:10; 49:9; Jonah 2:6). The word *kehver* is also used (Gen. 50:5; Isa. 53:9). The New Testament equivalent of *Sheol* is the Greek word *Hades*. Again, this does not mean a grave or a tomb, for the words for these are *mneme*, *mnemeion* and *taphos* (see Matt. 8:28; Mark 5:2-5; Luke 8:27; Matt. 23:29). Both *Sheol* and *Hades* mean 'an unseen place'.

One of the clearest indications that *Sheol* and *Hades* have the same meaning, and yet do not speak of the grave, is found in Psalm 16:10, when compared with Peter's quotation of the passage in regard to Christ, in Acts 2:26, 27, 31. Here it is stated that Christ's body went into the tomb, but not to corrupt, while His soul went to Hades, but not to remain there. The preface to the Revised Version also makes the distinction clear. The Revisers say, '... the Hebrew *Sheol* signifies the abode of departed spirits, and corresponds to the Greek *Hades*, or the under world ... it does not signify "the place of burial".' However, in spite of this they did not translate the terms uniformly, and the American Revisers had to make further corrections. Even worse is the Authorised Version, which indiscriminately translates the words, *Sheol*, *Hades*, *Tartarus* and *Gehenna*, by the same word 'hell'.

(d) That there appear to be two places in *Hades*, one for the righteous, the other for the wicked. In Luke 16:22 the place for the righteous is called 'Abraham's bosom'. This seems to be the equivalent of *Paradise*, a word primarily meaning 'a garden', but denoting any place of beauty (see 2 Cor. 12:4; Rev. 2:7). This is where the Lord Himself went after His death (Luke 23:43). In some way not revealed the righteous are '... with Christ' (Phil. 1:23; 2 Cor. 5:8). The place for the wicked is that to which the rich man went (Luke 16:26); and appears to be the equivalent of *Tartarus*, a word used only once in the New Testament, in 2 Peter 2:4 (see Jude 6).

Now the question may be asked: In view of the separation of the righteous from the wicked in the intermediate state, with the blessing of the former, and the torment of the latter, is not the final judgement anticipated to some degree? The answer is, that final judgement is no more anticipated in that state than it is in this life, or for instance when God allows certain physical results to follow certain sins. The fate of a man is not decided in *Hades*, but on earth, in this life.

Three points must be borne in mind in this connection.

(a) We must not attach to God's judgement the limitations of man's judgement. From man's point of view, judgement consists of weighing evidence in order to elicit truth, and acting in accordance with the opinions formed. But God does not need a day of judgement in order to decide the fate of those before Him. He knows the end from the beginning. The final judgement day is for man's benefit, in order that he might understand that his destiny is decided in accordance with the absolute justice and righteousness of God. This is made clear by such scriptures as Matthew 25:31-46, where those before the judgement seat are not only told where they are going, but why. (See also Rom. 2:16; 1 Cor. 4:5; 2 Cor. 5:10.)

(b) Although the righteous in the intermediate state are said to be '... with Christ' they are not in the final state of blessedness. Their souls are in a disembodied state (2 Cor. 5:1-8); only to be complete in the new spiritual body at the resurrection (1 Cor. 15:35-58).

(c) Most of the descriptive details of life beyond the grave must of necessity be in figurative language, seeing that they relate to circumstances which are beyond

earthly experience. This applies to the description of torment, both in regard to Hades, the intermediate state of the unrighteous dead, and Gehenna, the final state. Thus the torment of the rich man in Luke 16:24, 28 is of a spiritual nature, perhaps remorse. But Gehenna, the final state of the wicked, appears to be much worse. The one passage in the New Testament that does not speak of this in figurative language is 2 Thessalonians 1:8-9. Here three things are stated to be absent: God's presence, His glory, and therefore enlightenment, and His power, or authority. Gehenna then, is a state of absence from God, where consequently all love, light, and law are absent, and where every kind of spiritual wickedness is therefore rampant. In short, to those who have consistently shown a desire to live without God in this life, God will grant that desire, namely to live without Him for eternity. This is perfect justice.

From a Christian's Diary

By Berean

Amen. At a time when some of our 'broad-minded' brethren were doing their utmost to convince sectarian friends that the forms of worship in 'Churches of Christ' were quite orthodox, several innovations became popular. One, of course, was the musical instrument. Another idea was the 'vesper' after the closing prayer. The singing 'Amen' after each hymn was another bit of ecclesiastical imitation, often introduced by the organist for the sake of a musical climax.

It is worth noting, therefore, that a special commissioner of the Royal School of Church Music has announced that the proper use of 'Amen' was not after a hymn of praise but at the end of a prayer spoken by a minister on behalf of a congregation. If the members of the congregation agreed with what had been said they should signify it by saying 'Amen'. In the case of a hymn sung by all the congregation an 'Amen' was superfluous, he said.

This is certainly in accordance with the meaning of the word. In the Scriptures, whether in Hebrew or Greek, the meaning 'so be it' or 'so it is' carries the thought of steadfast endorsement as in such passages as Nehemiah 5:13 and 8:6 and 1 Corinthians 14:16. Revelation 3:14 speaks of 'the Amen, the faithful and true witness'.

Incidentally the same authority on 'church music' adds a further point against sung 'Amen'. It appears that on musical grounds alone the singing of 'Amen', especially after a strong tune, spoiled the climax usually achieved in the final verse. Perhaps that is why studio services on the B.B.C. do not conclude hymns with this superfluous appendage. Come to think of it, the singing is unaccompanied, too, so perhaps I'm not so 'narrow-minded' after all.

* * *

Christian Education. It has been remarked that this is the only dispensation when the people of God have been satisfied to sit back and allow their children to be educated by aliens who have no interest in the Christian faith. The Jews would certainly not have allowed a non-Jew to teach their children in the synagogues. This applied not only to religious instruction but also to other subjects. Expressed in this manner, education might appear to be a matter of passing one's children to a school and giving that school a free hand in what is taught. This is not a pleasant thought, considering the agnosticism and scepticism abounding in educational establishments. But is this quite a fair picture of the matter or is it not a fact that parents can talk to their children and warn them what to expect and how to counter it? This may suggest something in favour of the children of Christians being exposed to the arguments of atheists, agnostics, modernists and religious sceptics, so long as the pupils are strong enough in faith to resist infidelity.

There lies the risk. Is it wise to expose young Christians to such dangers, giving them the opportunity to fall away from the faith? Would it not be a real case of 'causing a weaker brother to stumble'? One of our brethren asserts that it is a Christian's duty to see that his children are taught by Christians among Christians. 'Whether in the elementary school,' he writes, 'or college, it is highly

important that we provide a laboratory of learning how to live the way that Jesus taught. Thus companions who are from homes of Christians provide the best kind of influence on the playing fields and in other recreation.' My own memories of school days underline this. Great strength of will is often needed to combat evil influences.

* * *

Christian Teachers. We often hear remarks about the lack of teachers in loyal congregations and about how closely this is related to the lack of qualified elders. One is agreeably surprised, therefore, to find that there is a gradually increasing number of young Christians who are making teaching their daily vocation. Whether in primary, secondary, further education or special schools, with or without university degrees, it is a good thing that Christians are thus entering careers in which they can influence profoundly for good those young lives committed to their charge.

Is it too much to expect that the teaching experience thus obtained will contribute also to the ability of these young brethren to qualify as teachers and elders in the church of the Lord? In the case of young sisters a sound foundation may thus be laid for teaching in the home. The need for teachers is no less than the need for preachers and evangelists. It is our responsibility 'to hand on', in Paul's words to Timothy, all that we have been taught 'to trusty men who shall themselves, in turn, be competent to instruct others also' (2 Tim. 2:2, Weymouth).

The Upper Room

While gathered in the upper room with Christ the Lord that day,
They heard His sweet and gentle voice in tender accents say
'Eat this my flesh and drink my blood,
Thus oft remember me thy Lord.'

How blest were they who lived with Him and daily heard His voice,
Who saw His kind and mighty deeds and greatly could rejoice.
But e'en today some humble home
May be a blessed upper room.

We too may eat the Bread of Life, we too may drink the wine,
May hear and heed His words today, obey His voice divine:
For where His own meet in His name
They may His peace and blessing claim.

For though He is so great and high, and we of low degree,
He says, 'I will come in and sup with him, and he with Me.'
O, what a bounteous heavenly feast,
With Christ our Master as our guest!

God grant that when He shall appear in glory in the skies
We all in robes of spotless white transfigured may arise;
With glad rejoicing may we come
To dwell in Thy blest upper room.

Lord, make me an instrument of Thy peace.
Where there is hatred, let me sow love;
Where there is injury, let me sow pardon;
Where there is doubt, let me sow faith;
Where there is despair, let me sow hope;
Where there is darkness, let me sow light;
Where there is sadness, let me sow joy.
Lord make me an instrument of Thy peace.

'Freely Give'

'Giving is living', the angels said,
To feed the hungry sweet charity's bread.
'And must I keep giving and giving again?'
My selfish and querulous question ran.
'Ah, no,' said the angel, piercing me through,
'Just give till the Master stops giving to you.'

Where can I find this tune ?

Common metres (8.6.8.6)

Times selected		1	2	3	4	5
9	Abridge	22	15	278	531	72
1	All Hallows	357	—	—	—	—
2	Arnold's	23	—	610	—	101
3	Beatitudo	—	—	—	—	790
6	Belmont	25	—	663	—	704
1	Binchester (Songs of Praise 509)	—	—	—	—	—
4	Bishophthorpe	—	16	—	—	49
1	Byzantium (Baptist Hymnal) 159	—	—	—	—	—
7	Claremont	28	—	106	52	79
2	Contemplation .. Ancient and Modern 517	—	—	—	—	—
2	Crimond	—	18	—	—	99
1	Diadem	—	—	203	482	2
5	Dublin	29	—	272	—	728
5	Dundee	30	19	—	609	108
3	Eagley	361	—	—	297	531
2	Edgeware Source unknown	—	—	—	—	—
4	Evan	31	—	327	—	706
2	Farrant	32	20	188	573	—
1	Gerontius	—	—	—	451	28
3	Horsley	806	22	333	158	168
3	Irish	—	23	—	—	107
3	Jazer	368	—	—	—	155
2	Jerusalem	—	—	—	—	124
1	Kilmarnock (Methodist 86).	—	—	—	—	—
3	Lloyd	—	24	—	—	497
1	Lydia	—	—	—	—	13
2	Lyngham	—	26	—	—	8
2	Martyrdom	36	27	—	—	179
1	Miles Lane	37	28	203	482	2
1	Mylon	38	—	—	—	—
2	Nativity	—	29	—	484	479
3	Richmond	—	30	—	—	326
1	Rome	40	—	—	—	—
2	St. Agnes	374	—	60	151	89
3	St. Ann	45	31	513	406	104
1	St. Bernard	47	32	—	194	695
1	St. Columba	—	—	—	—	59
3	St. Flavian	—	33	502	—	—
5	St. Fulbert	375	34	1010	293	120
3	St. Magnus	50	35	141	73	21
5	St. Peter	52	36	112	275	263
2	St. Saviour	377	37	—	123	145
1	St. Stephen	53	—	—	—	196
2	Salzburg	—	—	—	—	447
5	Sawley	808	—	1143	53	668
5	Stracathro	—	38	—	—	111
2	Tiverton	56	—	—	—	—
1	Tottenham	57	—	326	338	—
2	University	—	40	—	—	—
2	Westminster	379	—	—	301	32
4	Wiltshire	—	41	562	408	65
2	Winchester Old	53	42	33	401	131
1	Zerah	—	—	34	197	—

[In March S.S. the S.M. tune, "Southport," is marked as "not yet found." A correspondent informs us that the tune is in the Methodist Hymn Book, 1933 edition, No. 732. Will those interested please correct their tune-lists accordingly?]

At Last,

With fixed disquiet and unrest
 My days were filled. Nor love nor wealth
 Could ease my soul's unquietness.
 But now, serene and calm indeed,
 Tranquility steals over me with peace—
 I found that faith in God is what I need. L.S.

SCRIPTURE READINGS

4—Micah 4:1-12.	John 18:28-40.
11—Leviticus 24:10-23.	" 19:1-16a.
18—Psalm 22.	" 19:16b-30.
25—Psalm 34.	" 19:31-42.

'Lest they should be defiled' (Jn. 18:28)

Our readings this month take us through the agonising scenes of the trial and crucifixion of the Son of God. No greater crime can have been recorded. No greater injustice has ever been inflicted. The one perfect man was treated as the vilest of men. If it could ever be said that a nation, a council or a governor was defiled, this is the occasion. Truly the Saviour said it is not that which entereth the man that defiles him but that which comes out of his heart.

'It is an unlawful thing for . . . a Jew' (Acts 10:28) to go into the house of a Gentile, especially if it is Passover time and there be leaven in the house. This was for a good reason, namely that keeping company with the heathen soon leads to weakness in maintaining loyalty to God. It is easier to be defiled by bad company than to clean up the company. You cannot touch pitch without being blackened. Jews have no dealings with Samaritans (John 4:9), although they practised circumcision, and respected the Pentateuch. The fraternisation of the Jews originally with the heathen they failed to destroy on their entry into the promised land, was certainly one of the main causes of their finally so defiling the land with the abominable practices of the heathen. The call of the prophets speaking in the name of the Lord was 'Come out from among them and be ye separate, and touch not the unclean thing' (2 Cor. 6:17). So the nation had defiled itself and the land so much that God cast them out.

Thus we find that the religious authorities of Christ's day had gone to extremes with ceremonial defilement. He had cause to rebuke them for the fault. They had received from their elders an elaborate system of washing going far beyond anything required by the law of Moses. He had indeed given regulations in relation to many uncleannesses, which would certainly have barred the priests and scribes from partaking of the Passover if they had touched some things in the Judgement Hall. They would have had to wash themselves and remain unclean until the evening.

Any wishing to study the subject in detail—and it would repay by some enlightenment as to the holiness ('set-apart-edness') required of God's people—should read the numerous passages in Leviticus dealing with the matter. There is not a passage which says 'cleanliness

is next to godliness', but the law of Moses being God's law proves the very close connection between the physical and spiritual cleanliness. The trouble was—and so often is—that the outward actions had become a cloak for inward unfaithfulness. So Jesus had to say, 'Laying aside the commandments of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do' (Mark 7:8).

It was the Pharisees who were so particular on these points, but now we have the Sadducees being very particular on a point of law. They had the authority in the Temple itself, being the chief priests appointed, or at least allowed, by Roman rule. It was their authority which Jesus had so bravely defied on two separate occasions in driving out the money-changers and traders from the courts. They were there by permission. It seems that the meticulous observances of religious ceremonial can go hand in hand with a most terrible condition of depravity of soul. We cannot imagine anyone failing to see in Jesus the noblest characteristics ever manifested by man.

These men and their spies had been observing Him critically for years, and all the members of the Council (the Sanhedrin) were aware of His works of mercy and His words of righteousness and love. Their attitudes had varied from curiosity, veiled hostility and open opposition, to a deep and bitter envy (Matt. 27:18—Pilate was not mistaken). We see how low man can sink as in the case of Judas, but these men had sunk lower still if that were possible—surely Satan had entered into them (John 13:27).

Nothing is clearer in the law of Moses than the absolute honesty and truthfulness that God's people should exercise towards one another. The second greatest commandment would be recognised by them to apply with complete fulness to one of their own nation—'love thy neighbour as thyself.' But here we view the highest representatives of that law, the guardians of its central place of worship, observing with unnecessary strictness its letter, while fundamentally defying its principles in an act of the most degrading wickedness. 'Well did Isaiah say, This people honoureth me with their lips, but their heart is far from me' (see Mark 7:6).

Defilement of the body is a bad thing; indeed, most disease comes from dirt (observe God's arrangements through Moses). But how much worse is the defilement of the whole nature by the cherishing of evil thoughts, issuing always in evil words and evil actions. We need not suppose that the Spirit who worked in the hearts of the enemies of our Lord is any less active today. We can trace his work in all history. Any one of us might well be defiled inwardly apart from the power of God to cleanse us. Contrition and repentance are pre-

requisites to forgiveness and cleansing. Our need of them remains throughout our pilgrimage. A consistent Christian life renders the glad outward obedience because of the deep inward consciousness and obligation of love. The fearful consequences of the rejection of the Son of God upon God's nation came by reason of the defilement of its leaders.

How serious is our call—'Dearly beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God' (2 Cor. 7:1).

R. B. SCOTT.

CORRESPONDENCE

Dear Editor,—'Where the Bible speaks, we speak; where the Bible is silent, we are silent.'

If this tattered ill-used and oft-abused banner of the Restoration movement has a meaning, it must be what it says. And yet, how often is the banner raised over an assembly merely to be desecrated by human theory and incursion, and by unwilling desire to face facts? We in Christ have learned the diabolical results ensuing from deviation from the Word of God.

It is therefore saddening to read the reply given to the question as to whether or not bread and wine ought to be taken to the sick. On the surface the reply is plausible; on inspection it is neither consistent nor correct. Examine a few of the statements in the light of their context and in their given sequence:

1. '... the Lord's Supper is presented to us in the scriptures as a corporate act.'
2. '... the general principle still holds good, that we ought to "... tarry one for another".'
3. '... whenever it is convenient for most of the congregation to meet together, ... and the rest do everything in their power to be there.'
4. '... with a sick person the case is different ... there may be a desire to meet with the congregation, but a genuine inability to do so ...'
5. '... there do not seem sufficient Scriptural reason to forbid it ...'
6. 'Great caution ... is needed.'
7. '... no other way ...'

[Italics mine.]

In the above quotation we have an admission that the breaking of bread is a corporate act; that this act of remembrance should take place whenever it is convenient for most of the congregation to be there; those who cannot attend must do everything in their power to be there. Such admissions, in the writer's view, are fair and correct rendition of the scriptural teaching on the subject. Consequently, the reply, to be correct, must come for consistency's sake, from within that framework. Therefore, no

person with a genuine inability to break bread has anything to fear.

The rest of the article is practically in the realms of supposition. To say that the sick 'may have a desire' to attend, is to preclude 'a desire' in other cases, e.g., a Christian who is unavoidably absent attending to the sick. Surely if it is to be done in one case it is to be done in every case. Further, to be so strictly opposed to a second assembly for breaking bread, and to be so liberal in the case of the sick is surely inconsistent.

The desire to remember the Lord is obviously potent in both cases, otherwise why meet at all? In addition, does the statement 'there do not seem sufficient scriptural reasons to forbid it' not then infer that there is scriptural reason for forbidding it? Does the amount matter?

On the basis of my brother's reply, such action as taking around the bread and wine should not be pursued. Indeed, the fact that 'great caution' must be taken is indicative of the peril such unscriptural liberality invites.

JAMES MALTMAN.

A TRIBUTE

The following tribute to our well-known and well-loved Brother, William Wintersgill, appeared in the *Morley News*, Saturday, January 18th, 1958: "Local Personalities," by Peter Hinchliffe.

"If you write an article about me, please don't try and make out that I am anything exceptional."

That remark is very typical of Mr. William Wintersgill, of 73 Main Street, East Ardsley, who celebrated his 88th birthday this week and who, throughout his life, has fought shy of publicity. Yet to say that Mr. Wintersgill is an exceptional man would be an understatement. Perhaps he has not made a tremendous success of his life, if you weigh success in terms of money. But although he may not be rich in £ s. d., he can look back with pride on a lifetime of hard work, a lifetime in which two widely differing interests have predominated—cricket and the Church.

Mr. Wintersgill, who was born in Leeds, came to live in East Ardsley in 1893, only to embark on a job which was to take him frequently far from his newly-adopted village. He became a railway fireman, a job which he held for 15 years before graduating to every school-boy's dream—an engine driver. During his career he piloted many main line expresses to all parts of the country. After 30 years as a driver and 47 years' railway service, he retired in 1935.

At the age of 12, Mr. Wintersgill began to play for a local cricket team. He was to remain an active cricketer up to the age of 70! At that age he played for East Ardsley Second Eleven and put up a

creditable performance. He made quite a reputation both as a batter and a bowler with such teams as Thorpe, Ardsley Loco and East Ardsley. During summer months, even now, there is not a Saturday afternoon when you will not find him watching the East Ardsley XI in action.

I asked Mr. Wintersgill if he had ever taken up umpiring. He admitted that, after retiring as a player, he did once umpire a game, for, despite the fact that he was past 70, he was still keen to take an active part in the game. Forgetting that he was umpire he very obligingly caught the ball when a batsman lobbed a catch towards him! Incidentally, Mr. Wintersgill's three sons have all been active local cricketers. (He has also a married daughter, at whose home he now lives [Sister Elsie Worth, wife of Bro. Ernest Worth—Editor]. His eldest son, Fred, has been a professional with a number of clubs and is still a keen player at the age of 63!

Mr. Wintersgill has been a member of the Church of Christ for 70 years, and a local preacher for 67 years. He helped to form a church in Thorpe in 1894. When this church closed he became closely connected with the Wakefield Church. Then in 1915 he was one of the leaders in forming the church in East Ardsley. The church moved to its present premises in 1939, and Mr. Wintersgill is now one of its four elders. He still helps regularly to conduct services there.

Mr. Wintersgill is still as active as a man 30 years younger than himself. He is caretaker of the Veterans' Shelter at East Ardsley and does as many good deeds as a whole troop of Boy Scouts. For example, he fetches pensions for his neighbours who are unable to go themselves to the Post Office.

He regularly visits people throughout East Ardsley who are in need of a little cheering up. He thinks nothing of going for five-mile walks, or spending long hours in preparing his Sunday address. With deep sincerity he says, 'All I live for is to try to help other people.'

Without doubt, Mr. Wintersgill is one of the best known and most popular men in East Ardsley. I asked him if he would give a message to young men just starting out in life. 'I would tell all young people to ask themselves what their purpose is in life.' He says: 'From my own experience the answer is that they should be guided through their lives by the word of God.'

If ever a man has lived up to his own maxims it is William Wintersgill.

All readers of the *Scripture Standard* and all in the churches who know our beloved Bro. Wintersgill will join wholeheartedly in sending warmest greetings

NEWS FROM THE CHURCHES

Tranent—On Lord's Day, Mar. 23, Robert Buchan was baptised into Christ. We rejoice in this further proof of the power of the gospel to salvation, and pray that the Word shall be his guide unto life eternal.

D. SCOTT.

Ulverston.—The eighty-second birthday of the original Church of Christ now meeting in Burlington Street, Ulverston, was celebrated by meetings on Saturday and Lord's Day, March 15th and 16th. A large number of brethren and sisters from Blackburn, Wigan District, Scotland and Yorkshire, were with us and we much appreciated their fellowship and help. On Saturday afternoon, Bro. W. Crosthwaite presided and addresses were given by Brethren G. Lodge and A. L. Frith. In the evening, Bro. Levi Clark was in the chair, and addresses were given by Brethren D. Dougall and L. Morgan. We were much helped and encouraged by the messages given. Singing by a company of brethren from Scotland was much appreciated and enjoyed. Between the meetings on the Saturday an excellent tea was provided by our sisters, and much gratitude and praise is due to them for all the work they put in. On Lord's Day, Bro. D. Dougall spoke to the school in the morning. In the afternoon, Bro. W. Black (Dalmellington) exhorted the Church, and in the evening, Bro. D. Dougall preached the Gospel to a good company. All the meetings caused us to thank God and take courage for the future.

The Church is very grateful to those who travelled such long distances to be with us, and to the speakers and singers who served us so well.

W. CROSTHWAITE.

Wigan: Scholes.—Again we rejoice in another soul answering the gospel call. On Lord's Day, March 30th, Joseph Calderbank came forward after the preaching of Bro. Marc Mountford, and was immersed on Tuesday, April 1st. Bro. Calderbank joins his wife in the church: she was immersed about twelve months ago.

Woodstock, Cape Town.—On Saturday, 22nd March, a special meeting was convened to give thanks for the work started there two years ago by Bro. A. Lotters. In that time fifteen souls have been baptised and the Church has now a membership of twenty-six. The various churches in the Peninsula were represented. There were about 60 present.

Messages of encouragement were given by a representative of each assembly, on the theme, "Lifting up our eyes, and

looking on the fields that are white to harvest." There should be a determined desire to work together as assemblies for the extending of the gospel. We were privileged to have with us also Bro. and Sister Orville Brittell, from Sinte Mission, Livingstone, N.R., having already visited the churches at Durban, East London and Port Elizabeth. On 23rd March, Bro. Brittell gave fine messages, in the morning and evening, at Woodstock.

A farewell gathering was arranged for the Brittells, at the home of our Brother and Sister Gray, on 24th March. It was again an evening of rich spiritual blessing. The Brittells left Cape Town via Johannesburg for Northern Rhodesia on 26th March. We pray God's richest blessing upon them, that their untiring labours on the Mission might bring many souls to Christ.

The open-air gospel meetings held by our young people with the assistance of a few of the elder brethren, have averaged about 40 in attendance.

On 27th March, we witnessed a man baptized into Christ, whose wife was baptized on 2nd February. We pray and hope that the children of this family shall in due time also give heed to the gospel. So with the various activities by the brethren and churches here we look forward to a real soul-winning revival. This has already started: Bro. Lotters and his family, of Simonstown, have made contact with people at Riversdale. Three elderly women were baptized on 30th March. We praise the Lord that a Church of Christ has started at Riversdale.

I am in contact with a few people who have expressed their desire to follow Christ the Bible way, but who are searching the Scriptures to make sure about the matter of salvation. Thank God that there are still people who are eager for the things of God. Let us then labour faithfully, my brethren, knowing that "God is not unrighteous to forget your work and labour of love," and that Jesus is coming soon to reward us.

T. W. HARTLE.

OBITUARY

Blackburn.—With deep sorrow we record the passing of Sister Housley at the age of 84 years. She was a lesson and example to us all for consistency: come joy or sorrow, health or sickness, she was always to be found around the Lord's Table and at most other services of the church. To her two daughters and other members of the family, we tender our loving respects and sympathy.

H. WILSON.

Devonport.—It is with great sorrow that we record the passing of our beloved sister in Christ, Mary Mallett, on Friday, March 15th, at the age of 69 years. Baptised 6th November, 1932, she remained faithful to our Lord until the time of her calling home. "Blessed are the dead which die in the Lord."

W. LAKEMAN.

Dewsbury.—The church regrets the passing of Sister Mrs. Jessop, on March 27th. She was 74 years of age and had had a lifelong connection with the Churches of Christ at Liversedge and Dewsbury. She was very faithful in her attendance at the Lord's table, and will be sadly missed at Dewsbury. R. MCO.

East Ardsley.—The church has lost the services of Bro. Frank Wright, who was called to his rest on Thursday, March 13th, in his 78th year. He was a faithful and devoted servant of the Lord. Bro. Wright became a member of the church when we had a meeting-place in Thorpe, and when we closed down he was transferred to the Wakefield Church. In 1915 he was one of seven members of the church formed in East Ardsley.

Bro. Wright was quiet and unassuming, but did a great work behind the scenes. It can truly be said of him that he did what he could. For nearly sixty years he was a faithful and trusted servant of the Lord.

Bro. L. Murphy, of Dewsbury, conducted the funeral service.

[We add our own tribute to that written above of Bro. Wright. From fellowship with him in the church and in his home we learned to love his gentle, quiet, Christlike character. He shed around love and cheerfulness wherever he moved. The world is sweeter for such Christian souls.—EDITOR.]

Rosyth, Dunfermline.—The church suffers a sad loss in the passing of Sister Banks, on 12th April, at the age of 80 years. Sister Banks was a faithful attendant at the Lord's Table until January, 1957, since when she has been confined to her home. Our visits were always welcome, and it was her constant regret that she was unable to be present at the Lord's Table. Our sympathy goes out to our Bro. Banks, aged 83, in his bereavement, and to her family. She was laid to rest on 15th April, the service being conducted by the writer and Bro. Wood.

W. BROWN.

COMING EVENTS

Hindley Bible School—May 24th to May 29th (inclusive). Saturday: Afternoon, 3 o'clock, Devotional and Singing; Evening, 7 o'clock, speakers, 10 a.m. McDonald, David Dougall. Early morning Prayer Meetings, 8 o'clock. Lectures, 10 a.m. to 11 a.m.: Training for Service (Hebrews 1:1 to 3). Forums, 11.30 - 12.30: Worship. Questions answered: 2.30-3.15 p.m. Discipleship (Open Forum), 3.15 - 4 p.m. Open-air Services. Gospel Meetings, 7.30 p.m. Preacher, F. C. Day.
Book now. Write Tom Kemp, 52 Argyle Street, Hindley, Lancs.

Wigan, Scholes—Gospel Campaign, June 7th to 22nd. Sundays, Tuesdays, Thursdays, Saturdays, 7.30 p.m.

Saturday, June 14th: Tea 4.45 p.m.; Gospel meeting 6.30 p.m.

Preacher at all meetings: A. E. Winstanley. Please support us by your prayers and presence.

CHANGE OF ADDRESS

The address of the secretary of Wallacestone Church is now: James Grant, Lawyett, Wallacestone, Brigh-ton, Falkirk, Stirlingshire.

TRAINING FOR SERVICE

We are pleased to announce that Bro. Arthur Hood is willing to help anyone desirous of equipping themselves for work in the churches. Will any wishing to avail themselves of this kind offer please write to Bro. Hood, at 45 Park Road, Hindley, Wigan, Lancs.?

Bro. Hood is retiring from teaching, and is well qualified to help those desirous of studying the Scriptures and gaining more knowledge of the plea and teaching of Churches of Christ.

We strongly commend this offer to any interested in this work.

R. McDONALD
(on behalf of the Evangelistic Committee).

ACKNOWLEDGMENTS

The Church at Ince-in-Makerfield gratefully acknowledges a gift of ten shillings from a brother in Christ, (postmark "Fishponds - Bristol").

No. 30/57/58, 8th March, 1958. Reading, Berks postmark. Five pounds contribution to Nyasaland Fellowship.

—WILLIAM STEELE.

"SCRIPTURE STANDARD" ACCOUNT
Year ending March 31st, 1958

INCOME

	£	s.	d.
To Balance in hand	39	14	8
Credit at Bank	131	0	0
Subscriptions, Sales, etc...	304	0	10
Gifts	412	2	10
Credited by Bank		6	5
Total	£887	4	9

EXPENDITURE

	£	s.	d.
By Printing S.S.	394	2	0
Postages	44	13	9
Bound Volumes	15	10	0
Reading Cards	4	5	0
Messrs. Hudson (Duplicating paper) ..	2	14	0
5,000 wrappers	4	12	6
Sundries	4	0	1
Messrs. Griffin Interleaf paper	3	8	0
Bro. F. Hardy 50 hymn book sets ..	4	11	0
Credit to Bro. A. L. Daniell		16	0
Cash in hand	48	15	4
Credit at Bank	359	17	1
Total	£887	4	9

THE SCRIPTURE STANDARD is published monthly. Prices: Home, one copy for one year, 8/-; two copies 15/6; three copies 22/-, post free. Canada and U.S.A.: one copy, one dollar; Africa, Australia, New Zealand: One copy, 7/6; two 14/-; three 20/6. All orders and payments to the 'S.S.' Agent and Treasurer: PAUL JONES, 41 Pendragon Road, Birmingham 22B.

All matter for insertion must be sent before the 10th of the month (news items the 15th) to the Editor: C. MELLING, c/o 2 Pyke Street, Wigan, Lancs.

Forthcoming events and personal notices: 3/- for three lines minimum; 8d. per line over three lines.

EVANGELIST FUND: Contributions to R. McDONALD, "Aldersyde," 10 Mardale Road, Bennett Lane, Dewsbury, Yorks.

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

NYASALAND MISSION. Contributions to W. STEELE, 31 Niddrie Road, Portobello, Edinburgh, Mid Lothian.

THE SCRIPTURE STANDARD is printed for the publishers by
Walter Barker (Printers) Ltd., Langley Mill, Nottm.