

The SCRIPTURE STANDARD

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

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The Last Things.

THERE are some words which have dropped out of the modern preacher's vocabulary. Such words as Death, Judgment, Hell, Heaven are seldom, if ever, heard. People seem so engrossed in material interests and pursuits, so concerned with the here and now, that they cannot spare time to think of the hereafter. Yet it was of these things that the greatest of all Teachers, our Lord Jesus, constantly spoke.

We purpose, if God will, to devote editorials in remaining issues of this year to these themes.

Does Death end all ?

A question asked by Job, some 3,500 years ago, is still of supreme importance: 'If a man die, shall he live again?' Paul stated the logical outcome of a negative answer: 'Let us eat and drink: for to-morrow we die' (1 Cor. 15:22). Belief in a future life is almost universal; and that belief is strongest in the best people, and weakest in the worst. It is only those whose lives are wrong who wish to persuade themselves that death is the end of all. All religions, whether true or false, are based on belief in a future life.

We invite our readers to hear and heed the testimony of the following voices.

Conscience.

Conscience continually urges us to do, not what is right, but what we believe to be right. That is a distinction with a difference. A true conscience depends upon a true faith; what we believe governs our conscience.

Why does conscience so urge? Because we cannot shake off the conviction stated by a Scripture writer: 'It is appointed unto men once to die, but after this the Judgment.' (Hebrews 9:27). Conscience and Scripture agree that 'every one of us shall give account of himself to God.'

Science.

The oft-repeated statement that Science and Scripture do not agree is not true. Out of three hundred of the greatest ancient and modern scientists only five were anti-Christian materialists. Of course now, as in Paul's day, there is much science which is 'falsely so-called.' Even Darwin, whose book, the *Origin of Species* was labelled by Professor Haeckell,

'Anti-Genesis,' in that same book, says: 'There is a grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms, or into one' (R.P.A. Reprint, p. 463). Some of us can well remember when sceptical lecturers used to make fun of the Bible statement that man was formed 'of the dust of the ground'; but the modern chemical analyst assures us that there is not an element in the human body that cannot be found in the ground on which we tread. Further scientists declare that every particle of our bodies is changed every seven years; and yet life, personality, and memory survive these changes. In view of the above-named facts, 'Why should it be thought a thing incredible with you, that God should raise the dead?'

Scripture.

In a sublime passage, Job answers his own question: 'I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh (margin, 'yet out of my flesh') shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me' (Job 19:26-27). Solomon declares, 'Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it' (Ecclesiastes 12:6-7). Daniel predicted that 'many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt' (Daniel 12:2).

Our Lord Jesus Christ.

'Our Saviour, Jesus Christ, who hath abolished death and hath brought life and immortality to light, through the gospel' (2 Timothy 1:10). If the Lord Jesus brought these to light they must have been somewhat in the dark before He came. So those who from the Old Testament Scriptures try to prove that death is absolute cessation of being are about on a par with those who go back to those same Scripture to discover how to be saved. God's revelation of His word and will was given progressively. Jesus said, 'Fear not them which kill the body, but are not able to kill the soul: but rather fear him who is able to destroy body soul and body in hell' (Matthew 10:28). He here shows that the soul exists after the body is killed. Elsewhere the body is spoken of as the 'tabernacle' in which the real person dwells (2 Corinth. 5:1-4, 2 Peter 1:13-15).

In replying to the Sadducees, who denied the resurrection, Jesus quoted the words spoken to Moses at the burning bush: 'I am the God of Abraham, and the God of Isaac, and the God of Jacob,' and He added, 'God is not the God of the dead, but of the living' (Matthew 22:32). Ye sneerers at verbal inspiration please note that the Lord bases His argument not merely on a word, but on the tense of that word. 'God *is* not the God of the dead, but of the living.' He *is* the God of Abraham, Isaac, and Jacob. Therefore, these worthies had not ceased to be as the Sadducees believed. Jesus also said: 'Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life: and they that have done evil unto the resurrection of condemnation' (John 5:28).

But the Lord's own resurrection vindicated all His claims, and forever illuminated 'the valley of the shadow of death.' To deal adequately with that would require a few articles. A few simple facts must suffice here. Friend and foe agreed that Jesus died on Calvary, that He was buried; that the sepulchre was well guarded; and that on the third day the body was missing. Sceptics have contended that belief in our Lord's resurrection was due to fraud or fancy. Well, men require a motive, usually a pecuniary one, for committing a fraud. The Apostles of the Christ had

all to lose, even life itself, and nothing earthly to gain, by proclaiming the Lord's resurrection. As to fancy, when people fancy they see their dead friends the body is still in the grave; but in the case of Jesus the grave was empty. Besides, Paul states that He was seen after His resurrection by 'above five hundred brethren at once' (1 Corinth. 15:6). Truly, the miracles of unbelief are greater than those of faith. Dr. Robertson Nicoll well said of the above-named theories: 'As the Christian Church is not built upon rottenness, so it is not built on mist' (*The Church's One Foundation*, p. 63).

The Church, the Lord's Day, the presence and power of Christianity, all say: 'The Lord is risen indeed.'

We shall live again.

Death does not end all. The root meaning of death is separation. Life in its fullest, more abundant sense can only be enjoyed in communion with God through His Son Jesus Christ. The Apostle John wrote: 'This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life: and he that hath not the Son of God hath not life' (1 John 5:11-12). *In His Son, in Christ*, these tell of union, communion, and fellowship with Him. The inspired Paul wrote: 'Know ye not, that so many as were baptized were baptized into His death. Therefore we are buried with him by baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life' (Romans 6:4). That act of union must be preceded by faith, repentance, and confession of the Lord Jesus. If you have not taken these steps decide now to take them, so as to enjoy life in Christ here and hereafter; and what the doom is of those who obey not the Gospel may we by experience never know.

EDITOR.

Chameleons of the Church.

THE chameleon is the world's champion turncoat. He has no colour of his own but changes his colour in accordance with his surroundings. For example, if he is in a tree that is dead, he reflects the colour of the dead tree. If he is in a tree that is alive, he reflects the colour of the live tree. He moves very slowly and, due to his protective colouring, he is very hard to detect. The chameleon has double vision. His eyes work independently of each other so that he can watch an object in front of him with one eye, and at the same time, watch things behind him with the other eye. He has a long, sticky, fast-working tongue by which he takes his prey. The children of Israel were to mark the chameleon as being unclean (Lev. 11:30). They are often kept as pets.

The point I want to make is that we have spiritual chameleons in the Church. They, too, are champion turncoats. They have no colour of their own but change in accordance with their surroundings. For example, when they are with the Sunday School people, they reflect their colour. When they are with the non-Sunday School brethren, they reflect their colour. They work very slowly and, due to their colouring, they are hard to detect. These chameleons have double vision too. With one eye they look forward and keep up with the worldly ideas of worship, and at the same time, with their other eye, they look back over their shoulders at the old paths behind them. They have long, sugar-coated tongues, and with good words and fair speeches deceive the hearts of the simple. So mark them, brethren. They are often kept as pastors and leaders.

Sermons in Stones.

UNQUESTIONABLY one of the main reasons for the marked decline in Bible reading during the past two generations has been the loss of conviction that the Bible really is a true book. A hundred years ago men read the Bible as a book reliable in all its details. When they read of Abraham, Moses, Gideon or Hezekiah, they read with the conviction that these narratives were true. Then came the onslaughts of the critics and the scientists. To-day in the mind of many an educated reader there is always the lurking doubt, the unanswered question : fact or folk-lore ? historic truth or Hebrew legend ? The findings of the archæologist have helped to keep many a ship of faith clear of the rocks of doubt.

Sir Leonard Woolley at Ur of the Chaldees and Sir Stephen Langdon at Kish both verified the occurrence of a tremendous flood at a time approximating very closely to the very period of the Bible story of Noah. Several feet of water-laid clay constitute a solid fact that is not to be gainsaid.

Professor Garstang, as he then was, made patient and systematic excavation of the ruins of the ancient city of Jericho. His findings established that the double wall of the city fell in, and the city itself was given over to destruction by fire in a manner that accords remarkably well with the narrative in the Book of Joshua. It is noteworthy that by means of pottery fragments this disaster could be dated with exceptional accuracy, and again the correspondence with the Bible chronology is surprising—that, is to any one who is not already a firm believer in the Bible. To him there is no surprise whatever attaching to these discoveries.

At one time German critics of the Old Testament even doubted whether the city of Babylon ever existed. To-day, thanks to the archæologist, almost as much is known about life in Babylon in the period of Nebuchadnezzar as is known about life in Britain at the time of William the Conqueror. The existence of the Belshazzar, the last king of Babylon, once confidently denied by critics of the Bible, is now strongly supported by good archæological evidence. And the very banqueting hall where the writing of a man's hand appeared on the wall (as described in Daniel chapter 5) is now identified.

The New Testament also has received abundant confirmation from the work of the archæologist. Of particular interest to people in the north-east of Scotland is the work of Sir William Ramsay of Aberdeen University, who was in his day one of the foremost classical scholars of the world. Ramsay, brought up to accept an extreme form of criticism of the New Testament, later did much excavation in and around Asia-Minor (modern Turkey) and was amazed to find how all the evidence yielded by inscriptions which he and others brought to light supported to a remarkable extent the detailed accuracy of St. Luke's narrative in the Book of Acts. Ramsay checked reference after reference made by Luke to the topography, government and social conditions of that part of the world and in each instance the accuracy of the Book of Acts was triumphantly vindicated. No longer could it be maintained that Acts was written many years after the events it describes by an author relying on secondhand information.

In like manner, the early date of the Gospel of John has been fully established by the finding of a papyrus fragment, now in the John Ryland Library, Manchester, which contains a portion of John's Gospel. In

consequence, this Gospel can be dated with every confidence as belonging to the first century A.D.

The day has gone when the hostile critic of the Bible could make sweeping assertions of the unreliability of the Bible text or the truth of the Bible narrative on the basis of his own theories. The hard facts of archæological discovery, whilst not proving the truth of every detail of the Bible, have at least swept into the waste-paper basket scores of gratuitous critical theories which deny the Bible's reliability.

'Tychicus' in *Buchan Observer*.

Hearing God in His Word.

THE seventh rule proposed by A. Campbell in his book, *The Christian System*, reads thus: 'For the salutary and sanctifying intelligence of the Oracles of God, the following rule is indispensable: *We must come within the understanding distance.*

There is a distance which is properly called the speaking distance, or the hearing distance; beyond which the voice reaches not, and the ears hear not. To hear another, we must come within that circle which the voice audibly fills. Now we may with propriety say, that as it respects God, there is an understanding distance. All beyond that distance cannot understand God; all within it can easily understand Him in all matters of piety and morality. God Himself is the centre of that circle, and humility is its circumference.

The wisdom of God is as evident in adapting the light of the Sun of Righteousness to our spiritual or moral vision, as in adjusting the light of day to our eyes, and if our eyes be sound, we enjoy the natural light of heaven. There is a sound eye in reference to spiritual light as well as in reference to material light. Now while the philological principles and rules of interpretation enable many men to be skilful in biblical criticism, and in the interpretation of words and sentences, who neither perceive nor admire the things represented by those words; the sound eye contemplates the things themselves, and is ravished with the moral scenes which the Bible unfolds.

The moral soundness of vision consists in having the eyes of the understanding fixed solely on God Himself, His approbation and complacent affection for us. It is sometimes called a single eye, because it looks for one thing supremely. Everyone, then, who opens the Book of God, with one aim, with one ardent desire—intent only to know the will of God—to such a person the knowledge of God is easy; for the Bible is framed to illuminate such, and only such, with the salutary knowledge of things celestial and divine.

Humility of mind, or what is in effect the same, contempt for all earth-born pre-eminence, prepared the mind for the reception of this light; or what is virtually the same, opens the ears to hear the voice of God. Amidst the din of all the arguments from the flesh, the world, and Satan, a person is so deaf that he cannot hear the still small voice of God's philanthropy. But receding from pride, covetousness, and false ambition; from the love of the world; and in coming within that circle, the circumference of which is unfeigned humility, and the centre of which is God Himself—the voice of God is distinctly heard and clearly understood. All within this circle are taught by God; all without it are under the influence of the wicked one. 'God resisteth the proud, but he giveth grace to the humble.'

He, then, that would interpret the Oracles of God to the salvation of his soul, must approach this volume with the humility and docility of a

child, and meditate upon it day and night. Like Mary, he must sit at the Master's feet, and listen to the words which fall from His lips. To such a one there is an assurance of understanding, a certainty of knowledge, to which the man of letters alone never attained, and which the mere critic never felt' (pp. 4-6).

A sincere application of these principles will guide the sincere soul through the dangerous rapids of that form of destructive criticism that has played havoc with the faith of so many men and women.

ANDREW GARDINER, JUNR.

Co-operation with Our American Brethren.

1. General Impressions.

THE title I have selected is a provocative one, and it is for this reason that I have deliberately chosen it. As many of us will be aware, the question of co-operation with our American brethren is not a new problem, for it has been contemplated, discussed, and sometimes even hotly debated, almost from the very beginning of the Restoration Movement in this country. I would also like to make a contribution in this respect, and in a series of articles under the above title, discuss frankly, and in a spirit of love, some of the issues involved, not with the object of causing a partisan spirit over here, but that we might better understand the whole question. Such an approach is, I believe, the right way to deal with any problem which may arise in the Brotherhood, and such an approach has already been made by our Bro. Winstanley in his excellent series of articles on the subject. I make no apology for continuing the discussion, for I think that the more the issue can be brought before us, the better for all concerned.

The reason for the visit.

During the early part of this year I had the privilege of visiting the U.S.A., and for some three months toured among those who, for want of a better distinguishing term, are sometimes called the "College" brethren. Since the war I have had several offers to pay such a visit, but mainly out of consideration for the time that would be lost from the work in this country, I have always refused. However, I began to realise more and more that if the question of co-operation with our American brethren was to be solved, we had not only to appreciate some of the differences that lay between us, but go deeper and attempt to understand some of the reasons for those differences. There was no better way to do this than to personally visit our brethren, and see the situation there for myself. In fact, I have returned firmly convinced of this, that if in the past there had been more fellowship between the loyal brethren in each country, that the leading brethren on both sides, instead of firing wordy broadsides at each other across the Atlantic, had visited each other, talked and worked with each other, and seen for themselves many of the so-called problems in their right settings, then much of the suspicion which has arisen between us, which is due to misunderstanding and wrong conceptions, could have been avoided.

Details of the visit.

My visit to our brethren was both as intensive and extensive as three months would allow. In fact, I have never before travelled so many miles and met so many brethren as I did during that time. In all, I visited

thirteen States, and went over the border of the U.S. at El Paso, Texas, to get a glimpse of Old Mexico, and hear something of the work that the brethren are doing there in that country dominated by Roman Catholicism. I visited and served forty-three Churches of various sizes, varying from congregations of over fifteen hundred, down to those numbering only fifty or so. I made in all more than one hundred public speeches, which included preaching over the radio a number of times. I visited three Bible Colleges supported by the brethren, David Lipscomb College in Tennessee, Abilene Christian College in Texas, and Harding College in Arkansas. I had conversations with brethren from other Bible Colleges. I also visited four orphan homes, including two of the largest that our brethren support, Tipton Home, in Oklahoma, and Boles Home in Texas, each housing over two hundred children. But besides these, I was able to make a number of interesting contacts outside the immediate circle of our brethren. I visited a number of State schools, addressing students ranging from those of university standard down to those of a small village junior school. I was also asked to speak to a number of other organisations, such as local men's clubs. In fact one was asked to speak on everything, not only the Gospel and the British Churches, but also on the educational, social, political, and almost every other aspect of life in this country. Such wide contacts were valuable, for besides giving me first-hand knowledge of the brethren, which was my immediate purpose, they served to give me a deeper insight into the American way of life in general.

General impressions.

From among the many observations that I made and the many impressions that I gathered, I need only mention three at this stage, as having a direct bearing on the question of co-operation.

First of all, I was impressed by the friendliness of everyone. Perhaps 'friendliness' is too mild a term, for the welcome I received had to be enjoyed to be believed. When brethren from the States have visited us, I am glad to say that we also have entertained them to the best of our ability. However, there is this difference, that often our reception of them has been touched by a certain amount of reserve, which has been in part due to an uncertainty as to how far we should co-operate with these brethren. I found no such attitude from the brethren there. Their welcome was a spontaneous one, their generosity almost embarrassing. One felt that one was not merely a guest but an honoured guest.

A desire to know more of the British work.

Secondly, everywhere I travelled I found an eagerness to know about the British brethren and the work over here. The brethren who have visited us from the States have done a really fine work in this respect informing their brethren as widely as possible. In fact, they have gone back and said some very fine things about us, which has increased the desire of their brethren to learn more about the situation over here. On the other hand, in some areas, and on some issues there is a woeful lack of knowledge about the British Churches, which, as with us, has led to some misunderstandings. I am happy to say that during my talks on the situation over here: some of which, at the request of my hearers, were of considerable length, I was able to dispel a great deal of misunderstanding.

A desire to help.

In many places I visited the brethren were anxious to know how best they could help the work over here. As we already well know, this desire is a sincere one, and what is more in that land of super-abundance, there are the resources to put it into effect. At the same time, it was constantly

emphasised over and over again that the brethren have no desire to Americanise us, to force their customs, and so forth on us, for they fully realise this would not do.

On the other hand, our seemingly aloof and unco-operative attitude puzzles our brethren. Their feeling was well expressed by one brother with whom I was conversing on this subject. He said, 'After all, you of all people should be helped! Here we are, sending preachers all over the world, most of them having to learn a foreign language, and having to adapt themselves to foreign customs, yet in a land which is nearest and dearest to us, and among a people with whom we have so much in common, we allow a handful of British brethren to struggle along unaided!' In short then, the desire for co-operation is manifested more on the American side than on ours.

L. H. CHANNING.

CORRESPONDENCE

THE AMERICAN SCENE

Dear Bro. Crosthwaite,—

Bro. Winstanley, in his previous articles, is due an appreciation and credit for his most illuminating topics and the differences in use of certain phrases among American Churches, but in his latest article I think he is crossing the boundary into quite a different realm from which he might lose part of his good reputation as an evangelist and a preacher of the 'gospel.' Paul said 'Woe is me if I preach not the gospel.' I think that is an evangelist's primary duty and a full-time job.

When he says that 'Christians here and abroad can, and must, learn from one another,' he is being venturesome and speculative. The greater part of his article is a complete refutation of the Americans' (disciples') teaching and practice. How, then, can he advocate learning from one another? What could we learn from the 'Disciples' if they are wrong in teaching and practice but error? What could they learn from us but simply what we teach and practice from the New Testament? Therefore it is their duty to measure their teaching and practice by the light of the New Testament and not by entering into discussions with us over here. We know, to our regret, how futile such discussions have been with our home Churches who have followed the modern trend of things.

The Colleges in both countries and their leaders are quite confident that they are capable of putting everybody right, theologically and religiously, because of their knowledge of dead languages and past histories of the early centuries. Paul's advice to Timothy might not be amiss here: 'Keep that which is committed to thy trust, avoid profane and vain babblings and oppositions of science falsely so called, which

some professing have erred concerning the faith.'

Investigation is in its right place when we are dealing with sinners who are seeking to know the way of truth, but, as Bro. Winstanley says, 'Error shrinks from candid examination.' What use is it discussing with those who have known the truth and rejected it? They are in that category of those 'who were once enlightened and have tasted of the heavenly gift and were made partakers of the Holy Spirit . . . and are crucifying to themselves the Son of God afresh and putting him to an open shame.' The use of the word 'Christian' becomes vague and meaningless when applied to all the worldly religious and irreligious societies whether they are framing or following human organisations, and the quotations from both your opponents of opposite camps admit that human organisations are estrangements from God's revelation and are therefore sinful. Paul says 'Mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them.'

'Avoid them!' No need for discussion—a waste of words and precious time. Paul says 'Their good words and fair speeches deceive the hearts of the simple.'

Let us not imagine for a moment that by discussing the questions of organs, ministers and individual cups that all the problems will be solved for there will crop up a greater number of problems, and, as often happens, chaos and confusion, instead of a unified Church.

The Romanist doctrine is that all who have left her fold must return without any form of compromise and that is relevantly the order of the true Church of Christ. The Church is a spiritual edifice, built upon a solid rock and not a debating society for all deserters and dissenters. From some of the American literature which has reached me, I sense that their differences have been going on for many years and that there is even now a growing bitterness and

of treating some with scorn and contempt. I trust that Bro. Winstanley will give scant attention to those people and their modern ideas of theological teaching and devote his energies to the spread of truth among the various communities where his work lies. We all require to read and study the Word of God more closely and thereby grow in grace and in the knowledge of Jesus Christ and find peace and unity with all those who sincerely practice New Testament Christianity.

WM. FERGUSON

HOW FAR SHOULD WOMEN BE SILENT IN THE CHURCH?

Dear Editor,—

It seems to me that the answers to Bro. Frith's query miss the point, and an important one, namely that Bro. Frith is in agreement that 1 Cor. 14:34 and 1 Tim. 2:11-12 absolutely prohibits women from speaking in the Church, and I think it is clear that this refers to the occasion when the Church is met together to worship God. It is also clear from the context that both men and women members had to be present, in order that the commandment might be operating and further that the commandment was not of Paul but of the Lord (see 1 Cor. 37).

What Bro. Frith seeks an answer to then is, firstly, the exception where only women are present. Well, the answer seems to be quite simple, in view of what has been said above, namely, that they are under no such commandment. The reason for this is fairly obvious and exists in the operative clause which is the whole basis of the commandment, namely that women are not to usurp the authority of men but 'to be under obedience, as also saith the law' (1 Cor. 14:34) which law is explained in 1 Tim. 2:12-14, and surely this requires men to be present for the law to be operative.

Now if this is logical and true, which I believe it is, then the answer to Bro. Frith's second query of what one must do when only one brother is present becomes immediately apparent; and the answer is that the commandment of silence must be observed. It is not sufficient to suppose that, because the brother allows or asks any of the sisters present to speak, the authority of man is not usurped. In doing so, man becomes a law unto himself and usurps the authority of God. In such a case, man should carefully reflect that he is under the authority of God who permits no violation of His divine fiat, and surely it is better to obey God rather than men.

Such a conclusion, of course, completely negatives Bro. Frith's fear of a one-man ministry. I would say that this

is the only example of one-man ministry allowed by the Scriptures. The one-man ministry which is a violation of Scriptures is surely that which operates when there is more than one man present.

Regarding hymn-singing, Eph. 5 is clearly addressed to both men and women members. Since 'singing' is enjoined in verse 19, it cannot be synonymous with 'speaking' for which, indeed, the Greek word is quite different, and the silence commanded by the Lord refers, of course, to speaking only.

1 Cor. 11:5 seems to be a contradiction of all that has been said, but again we must be careful to examine the context of the passages concerned. 1 Cor. 14:23 pre-supposes a gathering together of both men and women, since the whole Church is referred to and both sexes are mentioned in Paul's exhortation. The whole Church is not specifically mentioned in 1 Cor 11:1-16 and can therefore only be a general instruction, verse 5 applying to women only, praying or prophesying in the absence of men. Indeed, this covers Bro. Frith's query as to what may be done when only sisters are present.

I humbly trust the foregoing has been of some help to Bro. Frith in his search for the truth, and that it is indeed the truth.

W. BROWN

Dear Editor,—

For practical purposes we can rule out the difficult position of Fleetwood and other small Churches who are deeply interested in this correspondence. Bro. Barker refers to the 'die-hard' attitude of Bro. Jepson, and rightly describes him. Bro. Jepson also does me an injustice in saying that I advocate sisters being 'asked to announce a hymn, read the lesson, etc,' when brethren are present. Not as a general rule, Brother. Even so, Bro. Jepson cannot find anything against it in the N.T. There is no prohibition whatever, except against sisters addressing the Church, and usurping authority over men. And Bro. Jepson knows quite well that in practice, in our Churches, not one sister in a hundred would wish to take part when men are present. Bro. Barker and Bourne have made it abundantly clear that Paul did **not** enjoin absolute silence. I am told that at the Church with which Bro. Jepson was associated in his early days a sister prayed regularly, and her prayers were a benediction. In our early days here, an aged sister used to give thanks at the feast when asked, and this also was always helpful and inspiring.

Bro. Barker refers to my mention of Bro. Brown's pamphlet. What I intended to make clear was that after his detailed examination he did not, because he could not, from the N.T., prove absolute silence. Has Bro. Jepson considered

the following passages? Acts 2:17, Peter, on the Day of Pentecost, quoted Joel: 'And your sons and your daughters shall prophecy. Yea, and on my servants (bondmen) and on my handmaidens (bondmaidens) will I pour forth of my spirit, and they shall prophecy.' Also Acts 21:8-9—a reference to Philip the evangelist—'Now this man had four daughters, virgins, which did prophesy.' No silence here, and this would be in the Church, or among the saints for edification and instruction.

That women did pray and prophesy in the Church is clear, but not uncovered.

A number of sound and loyal brethren have spoken to me upon this matter, not one of whom has adopted the die-hard attitude of Bro. Jepson. I must confess I have been somewhat surprised, but there it is. One aged brother, past fourscore years, whose soundness is beyond question, but who did not feel he could intervene directly, writes me thus: 'I largely agree with your implied understanding of the N.T. on the matters mentioned. The context of the prohibition of sisters in 1 Cor. 14 shows that the Apostle was referring to addresses by women, and not to absolute silence. As to sisters' praying in the Church assembly, I think it is clear in 1 Cor. 11 that women did pray audibly when men were present, and so presumably the Apostle does not forbid them doing so in the assembly.'

Regarding sisters helping in the reading of the Scriptures at the Breaking of Bread, I see no usurpation of authority over men if they do so. As far as I can comprehend N.T. teaching on the matter there is no prohibition expressly stated or implied of women doing this. There is no N.T. record of sisters assisting thus at the Church service. **There is no record pointedly stating that men members read the Scriptures at the worship meeting, though obviously they did so.** Frankly however, I do not encourage the sisters to undertake these duties, lest it might be taken as an indirect encouragement towards unscriptural innovations. I am quite aware of this danger, but even this should not hinder us going as far as the N.T. allows, and especially where male ministry is limited, and where it is a more or less enforced one-man ministry.

A. L. FRITH

PRAYER AND PRAISE AT GOSPEL MEETINGS.

Dear Bro. Crosthwaite,—

In his sur-rejoinder, Bro. Chaffer places the emphasis of his objection on the "opening" of a gospel service with singing and prayer. He argues that because there is no example of the apostles ever doing so, it is unscriptural for the Church, as such, to open its

gospel services with singing and prayer. I grant that there is no recorded example of the apostles opening a gospel service with singing and prayer. But I deny that it follows from that premise alone that it is unscriptural for the Church, when it is assembled to preach the gospel to aliens, to open its services with singing and prayer. Does the brother know of a Scripture, which the apostles or any inspired man came together with the Church as such, to preach the gospel to aliens, that reveals the "how" of the opening of the service? If he does not know of such a Scripture, and I do not believe that he does, then his objection has no Scriptural foundation. And if he does not know of such Scriptures, then, if he is fair with God's Word, he will be forced to conclude that the method of opening a gospel service is left to the best judgment of the preacher and the Church.

It seems to have never occurred to Bro. Chaffer that the burden is his to prove, not just assume and assert, that the recorded instances of the apostles' procedure in preaching, in the Jewish temple and synagogues, before the Jew's Council, in a carriage on the highway, in private homes, in jails, on a river bank, in the market place, in idol temples, and in Roman courts, furnishes us with an example, amounting to a divine rule of procedure, which must always, in every case, be followed exactly by the Church when it assembles to preach the gospel to friendly aliens. This, his major premise, is not axiomatic. He must prove it before his conclusion can follow from the premises. I believe that when he undertakes to prove his major premise, he will conclude that circumstances, conditions, and expediency, and not law, governed their manner of opening a gospel service.

Just here I wish for Bro. Chaffer that he may feel the barb of his objection to 1 Cor. 14:23-24. I turn it against him: 'Let it be remembered that the recorded instances of the apostles' preaching in Acts are not descriptive of a gospel service by the Church as such, but of travelling gospel preachers preaching in the places mentioned above, and under the circumstances and conditions that attended their preaching. Therefore Bro. Chaffer does not have a ghost of a right to use them for a rule of procedure for the Churches as such.'

Bro. Chaffer dies hard on 1 Cor. 23:25—but die he must. He accuses me of not paying proper regard to the context. And he asserts that 'Propheying is for a sign, not to the unbelieving, but to them that believe,' (v. 22) defines the 'unbelieving' of verses 23 and 24 as unbelieving believers (Christians). The unbelieving in verse 22 understands the tongues (languages). But in verses 23 and 24 he does not understand the tongues (languages). In verse 22 tongues

are to attract the attention of the unbeliever. But in verses 23 and 24 the unbeliever's attention has already been attracted. He comes into the assembly, and hears plain practical gospel truths in a tongue (language) that he understands. So the 'them that believe' (v. 22) does not define the 'unbelieving' (v. 24) as Christians. Tongues are for a sign to the unbeliever, only when he can understand them (Acts 2: 6, 11, 13). In like manner, they are also a sign to Christians, if they understand what is said (Acts 10:46). And prophesying (teaching plain gospel truths) may be a sign to an unbeliever; cause him to fall down and worship God, if the prophesying is done in a language which he understands. It is a matter of fact that many aliens have been converted to Christ by hearing the plain practical gospel truths on Christian living.

In his desperation and confusion, Bro. Chaffer misrepresents Weymouth—unintentionally, of course. He says, 'But if we regard the "unbeliever" as Weymouth renders it, "ungifted," then the whole passage is easily understood.' To expose his misrepresentation, I quote the clause as Weymouth renders it, with the Greek words translated: 'If, on the other hand, every one is prophesying, and an unbeliever (*apistos*) or one who lacks the gift (*idiotes*) comes in.' So he does not render 'unbelieving' (*apistos*) by 'ungifted' (*idiotes*). It is easily seen that Weymouth's translation pictures either of two classes as coming into the assembly. He may be an unbeliever (a non-Christian), or he may be ungifted (a Christian who does not understand the languages spoken. The Greek word, *idiotes* (a private person, ungifted, unlearned, an outsider) is never used in the N.T. of a non-Christian (see Mayer, also Trench). The word always derives its meaning from the word with which it is contrasted, and it alone. Here it is contrasted with 'the whole Church.' Probably it would be better to translate it 'an outsider.' Then the passage would mean, 'An unbeliever (a non-Christian, or, as Macnight, a heathen) or a Christian from another congregation.' In my other article I quoted Thayer, the greatest Greek lexicographer in the world, as authority for the rendering 'non-Christian.' I now add to his testimony that of such scholars as Meyer, Macknight, Gould, Lipscomb and Shepherd. All of these men, being scholars, surely considered the context in defining the meaning of the word to be 'non-Christian.'

Bro. Chaffer says, 'If we regard the "unbeliever" as Weymouth renders it, "ungifted," then the whole passage is easily understood.' But in his last paragraph he accuses me of relying upon 'one of the most obscure' passages in the New Testament. But how can a passage, in the same place and at the same time,

be 'easily understood,' and yet be the 'most difficult' in the N.T. to understand?

If the brother will read Acts 7, he will find where an inspired man turned his own trial into a gospel service (vv. 37, 38, 52, 56). And he closed that service with a prayer, and his death. He prayed in the presence of, and for, a congregation of unbelievers; a mob of murderers. In Acts 16:25, he will find Paul and Silas in jail, 'praying and singing hymns unto God, and the prisoners were listening unto them.' I suppose Bro. Chaffer will assert that these passages are descriptive of praying and singing at lynching party, and in jail, therefore no one has a ghost of a right to conclude that our Father would approve of the same acts in a gospel service, by the Church, to convert those same unbelievers to Christ. But the truth is: inspiration approves of singing and prayer by Christians in the presence of unbelievers; and praying for them.

(1) Inspiration approves of singing and prayer in the presence of alien unbelievers; (2) Paul approves of the presence, and conversion, of unbelievers in the regular worship service. Which, according to Pliny (A.D. 108), Justin Martyr (A.D. 160), and Tertullian (A.D. 190), was opened with singing and prayer. (Note: Pliny lived and testified during the life of those who lived contemporary with some of the apostles.) And (3) because there is no divine law, or example, given for the purpose of regulating the 'how' of the opening of either a gospel service or the worship service of the Churches, it follows as a consequence that it is not unscriptural for the Church to open its gospel service with singing and prayer. Circumstances, conditions, expediency, and the wisdom of the congregation will determine whether or not a gospel service shall be opened with singing and prayer.

M. S. WHITEHEAD

[This correspondence must now cease. It is too difficult to carry on a discussion with one brother in Australia and the other in America.—Editor]

The following letter has been received by Bro. F. W. Wills, of the Bedminster Church:—

Dear Bro. Wills,—

It will be rather a surprise to hear from me after so many years, but seeing the invitation to the Rally in the 'Standard,' and wishing I had been able to join you, I thought a message of encouragement might help you to carry on with the good work. There will be few who remember me, though at times there are names like your own that bring me back to the Albert Hall and to the hall close by.

There is very great need to-day that we stand square on the Word. It is our only hope of getting a message over to those who need help; to Christ as Saviour, and to those seeking for union with one another. I do not think we shall get very far unless it is backwards by seeking Church union, but by seeking Christian union, or the union of Christians individually, we shall indeed be getting forward. To that end, the man in the street needs a very simply-told message and one that he can understand. As one of our American chaplains put it: 'He needs to read it in the Book for himself.'

I believe with the coming years there will be a big change for the good and if only we can be faithful in life, in teaching and in patience, keeping ever before the folk the great and fundamental teachings of our Lord and His Apostles, we shall reap all right.

Give my very kindest regards to those that remember me and to all you meet in your conference.

Having nearly reached seventy-nine, I cannot do a great deal, but I manage to give service to a small country Church and take my share here with others, and fill also the place of Temperance secretary as an honorary worker, so my hands are full. Mrs. Grinstead has not been well for many years but keeps about the house.

HERBERT GRINSTEAD

[Bro. Grinstead's father, James Grinstead, was doing evangelistic work in Bristol sixty years ago. Some of us knew him, and also his son, Bro. Herbert Grinstead. We pray that 'the blessing of the Lord that maketh rich' may be granted in full measure to Bro. and Sis. Herbert and theirs.—Editor, 'S.S.']

BRO. WALTER JEPSON

AS known to many of our readers, Bro. Walter Jepson came to a Convalescent Home at Aldingham, near Ulverston, on August 2nd. While there he was taken seriously ill, and was removed to the North Lonsdale Hospital, Barrow-in-Furness, where he underwent a critical operation. He made good progress and was taken home in an ambulance on September 6th. He is still making good progress, and we believe will soon be completely restored.

He wishes warmly to thank all the brethren and sisters who sent messages of sympathy and good wishes. He says: 'The fellowship in suffering has been wonderful; and the many prayers on our behalf have prevailed. We are deeply touched by the kindness shown to us. We thank God with all our hearts for His restoring grace and wonderful mercy. Well over one hundred letters and cards have been received, and still they come. We feel overwhelmed. As it is impossible

to reply to all these, will brethren and sisters please accept this expression of our heartfelt gratitude.'

We are sure that many will join us in thanks to God for bringing Bro Jepson through his very trying experience; and in prayers that he may be long spared to work, and fight, as he has so long done, 'for the faith once for all delivered unto the saints.'

EDITOR

BRO. A. A. BAILEY

It is reported in 'Leicester Mercury' that Bro. Arthur Archibald Bailey died in Bulawayo, South Africa, on September 4th, at the age of seventy-three.

Bro. Bailey, who for many years was a member of the Church at South Wigston, Leicester, went to South Africa in 1939. Many will join us in sympathy for his wife, Sis. Bailey, and their family, and in prayers for their welfare.

FROM BRO. L. CHANNING

IN order to keep our American brethren well informed of the activities of the British Churches, I have been asked by Bro. Goodpasture, editor of the 'Gospel Advocate' to contribute regular news items to that paper. I should therefore be grateful to receive from time to time any items of local Church news which may be of interest to our brethren overseas. Address all communications to L. Channing, 64A Maitland Park Road, Hampstead, London, N.W. 3.

LIFE'S GREATEST JOY

HAVE you ever helped another?
Ever earned a grateful smile?
Ever asked a weary brother
In to ride with you a mile?

Have you ever given freely
Of your riches and your worth?
If you haven't, then you've really
Missed the greatest joy on earth.

Has a thrill of pride possessed you?
Have you felt your pulses run
As a weaker brother blessed you
For some good that you have done?

Have you seen eyes start to glisten
That were sad before you came?
If you haven't, stop and listen,
You have missed life's finest game.

CONVENTION

As one who was privileged to be there, I wish to express my best thanks to the Bedminster brethren for their fine hospitality. Young and old must have worked like Trojans. The week-end was a real success. Well done, Bedminster!

R. McDONALD

SCRIPTURE READINGS

October 1st: Acts 21:17-36; Numbers 6:1-12.

October 8th: Acts 21:37 to 22:23; Isaiah 6.

October 15th: Acts 22:22 to 23:10; Psalm 17.

October 22nd: Acts 23:11-35; Psalm 10.

October 29th: Acts 24:1-23; Luke 24:36-53.

Paul's Reception at Jerusalem.—We note that Luke himself is in the company. The reception was "mixed." Some rejoiced and gave warm welcome to the travellers, but there was a large body of very Jewish converts in the Jerusalem Church and the leaders were accordingly apprehensive that so zealous and wholehearted an evangelist as Paul would be opposed by such. The elders themselves glorified God for the triumphs of the gospel as detailed by Paul. Their suggestion agreed to by him was designed to remove some of the prejudices by showing that he was not hostile to Jewish customs. Undoubtedly he had been the subject of both wilful and genuine misunderstanding. The fact that he had taken Timothy and circumcised him at least proved one accusation wrong (verse 21). His observance of a Mosaic rule in relation to a vow should provide a public contradiction of another. We observe Paul did not regard this as inconsistent with faith in Christ (see 18:18). Vows of this kind were rather a matter of custom, with a religious basis, of course, and were undertaken quite as a matter of course when some striking divine providence was experienced, or a special effort made to do God service.

The Riot.—In the providence of God, however, the very thing which was designed to avoid disunity and strife in the Church brought about an attack from quite outside the body. Wherever Paul had gone in the course of his work opposition had been aroused, and Jews from foreign parts would be at the Feast, would recognise their "enemy," and seize opportunity to destroy him. They had seen him with a heathen, and "supposed" for their own purposes that he had taken him into the sacred precincts. Such a cry and accusation before the crowding worshippers (zealous of the Law) was enough to endanger Paul's life immediately. It may be, too, that by raising the cry among the people they might manage to maim or kill him without being identified—in the confusion following. Riots in the Temple and the City during the Feasts in particular were not uncommon, and the Romans had

barracks and a fort just beside the Temple Courts. Doubtless the priests had closed the doors of the Inner Court to avoid bloodshed there, but the Romans were on the watch, and fortunately for Paul took immediate action. He was thus saved from violent death.

The Arrest.—We understand bands of robbers infested Judea, and an Egyptian claiming to be a prophet had been a leader of such, and was probably being sought at this time. This would explain the Captain's "two chains" to secure so desperate a character, and his subsequent question. He was surprised that Paul should speak Greek—a sign of culture. Tarsus was world famous for its culture. We may picture the scene as the soldiers carrying Paul and those covering the retreat from the mob, slowly ascended the stairs leading from the Court into the Castle. There would be a pause on the stairs, and the prisoner and the Captain had brief contact. Here was an opportunity to make explanation and to proclaim Christ.

Paul's Speech to the Crowd.—The manner and the matter of this speech would make effective appeal to the hearers. Many of them would probably not even have heard the accusations made against Paul. They were just involved in the riot because they happened to be there, and concluded it was justified by some sacrilegious act on Paul's part. Thus curiosity helped to maintain the quiet as well as interest in a most interesting story begun with much sympathy and understanding of the hearers' minds. But it had to move to its climax, and to the fatal word "Gentiles." Alas! that God should consider the Gentiles was an abhorrent thought to the zealous Jew. Had he even forgotten that there was a Court of the Gentiles in his own Temple?

Paul Reveals His Roman Citizenship.—The fury of the mob and their demand for his death indicates to the Captain that Paul must be a very serious criminal, and this is presumably why he commands "examination" by scourging. This terrible and brutal practice was common. There was absolutely no justification for it in this case—and surely never was at all—and Paul's claim merely secured to him an elementary right of any human being. His question brought fear to his captors, as it had on an earlier occasion to the magistrates at Philippi, and saved him from torture. It also brought him face to face with his accusers before the Court of his nation. We may well assume the scene would recall another, and the knowledge of what befell his Master at these hands would be upon his heart. Then there was also Stephen, whom he had just mentioned.

Paul before the Court.—This was a full gathering of the Sanhedrin. The Chief Captain naturally wished to know Paul's crime, and so far he had not had any evidence about it. Surely the High Court of the Jews would provide this. He had to account for the arrest before the Governor Felix. This was a difficult province to rule, and every cause of trouble was carefully examined. Knowing some of the High Priests of that time, we wonder what this one knew of conscience. The term "whited wall" reminds of our Saviour's description of the scribes and Pharisees, and it was a "justified comment," looking merely at the facts. However Paul apologised. He may either have failed to see who spoke (being probably short-sighted) or not realised that this was the man who held the office. His further words may have been spoken on account of the hopelessness of even stating his case in such a meeting. He must have needed that wondrous vision and promise at this time (verse 11). Were his hopes of seeing his brethren at Rome fading in the discouragement?

The Plot and the Escape.—It is striking evidence of the effectiveness of the apostle's work and influence that so great an effort was made to murder him. He must have been regarded as the great enemy of the Jewish faith. We are glad to know of the action of his nephew. He had relatives as well as many faithful brethren in that City, and they evidently had access to him—though probably limited by prison regulations. The wicked vow undertaken by more than forty men indicates the low moral standard to which the Jewish nation had fallen, doomed to fall still further by its rejection of the Messiah and His Gospel, to a final climax. We cannot but admire the prompt action of Claudius Lysias, while we note also his claim to credit he had not earned (verse 27).

Paul before Felix.—It seems that the Jews felt the weakness of their case and therefore employed an orator, hoping thereby to get the favour of the Governor. Had Paul been in fact guilty on the first two counts, that would have made his subject to punishment—a man of wicked life, and an instigator of rebellion—but Roman law would hardly be concerned in Jewish sects. Profanation of the Temple might have been punishable seeing it might lead to rioting. But on the whole it seems a poor case. Paul's case on the contrary is logical, dealing with all the points conclusively, and explaining the actual

happenings with clarity. Paul seems to have misgivings regarding the 'apple of discord' he had cast into the council (compare 23:6 with 24:21). It was the only cause of strife of which he could justly be accused. We notice that for lack of proof the 'supposition' that Paul had taken a Gentile into the Temple is not part of the charge. Evidently he had not done so. It is not surprising that Felix had more exact knowledge of The Way. That is why he made the imprisonment as easy as he could. He was particularly harsh with insurrection but he knew Christianity was not accountable for any of that. He had, alas, another motive, as we shall learn—not so much to his credit.

R. B. SCOTT

Forthcoming Events.

Aylesbury.—Second Anniversary, Saturday, October 7th. Meetings at 2.30 p.m. and 5.30 p.m. Bro. R. B. Scott is expected to be chairman, with Bren. F. C. Day and A. Winstanley as speakers.

East Ardsley.—The Church of Christ meeting in Main Street, East Ardsley, will hold their Church Anniversary meetings (D.V.) on October 28th. Speakers: Bren. F. C. Day and R. Cross. Tea, 4, meeting 6 p.m. We give a hearty welcome to all.

East Grinstead.—Anniversary on Saturday, October 21st (God permitting). Tea, 4.30. Evening meeting, 6. Speakers, Bren. A. E. Winstanley and Eric McDonald. All visitors heartily welcome.

Newtongrange.—Special Mission during October, November and December. Preacher: Bro. David Allan, of Pontias, U.S.A. We desire the prayers of all our brethren.

The annual social meeting will be held (D.V.) on October 7th, commencing at 5 p.m. A hearty invitation to all our brethren.

W. H. ALLEN

Wigan, Albert Street, Newtown.—Saturday, October 17th, Tea at 4.30 p.m. Meeting at 6.30. Chairman: Bro. Walter Smith. Speakers: Bren Eric McDonald (London) and John Pritt (Blackburn).

Lord's Day, 10.30 a.m., School 2.15; Gospel Meeting 6 p.m. Preacher: Bro. Eric McDonald. A warm invitation is given to all.

BIRTH

On August 8th, to Len and Joy Channing, the gift of a son, Jeffrey Paul,

GOD'S UNCHANGING WORD

FOR feelings come and feelings go,
And feelings are deceiving;
My warrant is the Word of God,
Naught else is worth believing.

Though all my heart should feel con-
demned

For want of some sweet token,
There is one greater than my heart
Whose Word cannot be broken.

I'll trust in God's unchanging Word
Till soul and body sever;
For tho' all things shall pass away,
His Word shall stand forever.

MARTIN LUTHER

NEWS FROM THE CHURCHES

Bristol, Bedminster.—Our hearts were made glad when at the conclusion of the gospel service, on August 13th, our two sisters, the Misses L. and F. Goold, expressed a wish to identify themselves with the Church of Jesus Christ. They have been meeting with us regularly for the last two years and, as they were already immersed believers, it was our joy to receive them into fellowship the following Lord's Day, August 20th. We pray they may find much spiritual strength and joy in fellowship with us.

It is also our desire to thank all who served us and met with us during the Convention. It was a spiritual tonic to all and a time of happy intercourse with brethren from other Churches, which has considerably heartened us in the work which, at the moment, is proving very healthy. We ask for the prayers of all on behalf of Bro. Allan, who is labouring with the Church at the present time that his earnest sowing of the Word may be fruitful and bear an abundant harvest to the glory of God.

F. W. WILLS

Cape Town.—On August 20th, through the labour of the young members of the Assembly, a young man was added to the Church by baptism. We trust his young life will be used to the service of his Master. The service was conducted by our Bro. Kannemeyer, who stressed the importance of making known to others the truth as it is in Christ Jesus.

The young members have been engaged in an intensive campaign amongst their friends, and their labours have been richly rewarded. In one month, eight young women and three young men confessed the Lord and were baptised, also the mother of two of these young folk. These results have been a great inspiration to our young people

and also to us. We pray God's blessing upon our further efforts.

We are having good attendances at all our meetings, and are praying that these might increase. We appreciate the serious days in which we are living and how necessary it is for us to hold fast to the things which we have learned of our Lord Jesus Christ and to bring others to the knowledge of His saving grace. Pray for us, as we pray for you all.

T. HARTLE

Hereford, Breinton Avenue.—We rejoice to have to report the baptising, on Lord's Day, September 3rd, of Eric Melville Blundell, formerly leader of a small Pentecostal meeting in this city, and his mother, Francis May Blundell. Through the kindness of the brethren, the immersions took place at Summer Lane, Birmingham. The decisions were made after careful study of the Word, and we trust our brother and sister may be kept faithful to the coming of the Lord, and be the means of bringing others to a knowledge of the saving power of His Name.

D. W. SHARPLES

Meetings for Breaking of Bread will in future be held at 6 Breinton Avenue, Hereford, at 3 p.m., on Lord's Days. Members of Churches visiting Hereford will be most welcome.

Hindley.—We have pleasure to report yet another added to the Lord's Church. June Ramsdale confessed Christ, and was immersed on Tuesday, August 22nd. We believe June will be a valiant soldier for Christ, and look forward to others following her example.

Bro. Frank Worgan continues to preach the gospel faithfully, and we thank all those who have a prayerful interest in our work.

Once more we thank God for this decision, and press on greatly encouraged.

L. MORGAN

Ilkeston.—On Saturday, August 19th, 1950, the Church met on a very unique and joyous occasion. In spirit, and with their representatives—Bro. and Sis. A. E. Winstanley—we were assembled with the Churches of Christ at St. Louis, Missouri, U.S.A. Our good brethren across the seas had sent over parcels of food that we should meet as their guests to enjoy a meal with their representatives. It should also be said that the 'young' people of the aforesaid Churches were chiefly responsible for this very fine gesture of Christian fellowship. We all felt it was a fine expression of the fellowship we have in the Gospel of Christ—labouring together to save the souls of men by the propagation of the same teaching of the Word, seeking to build up the Church of the New Testament pattern.

We commenced our after-tea programme singing several of the 'Songs of Zion'—making melody in our hearts

to the Lord, and in prayer for the Lord's work there and here. Several brethren expressed their hearty appreciation of the good fellowship which had been shown by our brethren overseas in so practical a manner. One or two delightful solos and elocutionary items from the sisters followed and were much enjoyed. Perhaps the best wine (not literal) came last when Bro. Winstanley gave a talk on his experiences during his busy tour of the U.S.A. Churches, which was not short of good humour or wit. As he spoke of the fine hospitality and good fellowship he had enjoyed with our American brethren, we really felt that we were sharing this with him on this unique occasion. Our very grateful thanks are due to our brethren of like faith and practice for this expression of their interest in our work and witness for Christ and His Church. That God would bless and prosper their work and witness too was the prayer of all our hearts.

S. JEPSON

Pennyvenie, Ayrshire.—We are very pleased to record that we had our esteemed Bro. Geo. Alan, from Newtongrange, in fellowship for six Lord's Days, while spending a holiday here. Our brother, although in his 81st year, was able to exhort the Church and thus prove to us again, as he has done in the past, his great ability to build up the Church in her most holy faith. On Lord's Day morning, before he went away, he urged us, with all sincerity, to present our bodies as living sacrifices, holy and acceptable unto God, and our brother's life being an example of these things, stimulates and encourages us to press forward to the high calling in Jesus Christ.

WM. BLACK

Every generation needs regeneration.
—Spurgeon.

The greatest of all faults is to be conscious of none.—Carlyle.

OBITUARY

Scholes, Wigan.—Our brother, Arthur Cunliffe, died on August 9th, suddenly and unexpectedly, although he had been confined to bed by rheumatoid arthritis since February, 1944. He was only twenty-four years of age. All through his illness, Arthur had endured his suffering and confinement patiently, though he sometimes expressed his longing to enjoy again the beauty of the open air, the scent of the flowers and the trees, the singing of the birds, the freedom and freshness of nature which he was denied so young. Yet he did not bemoan his state, but kept his mind fresh by reading and meditation and by lively conversation with those who visited him. Especially did he love to talk on such topics as Christianity and its attitude to evolution and other scientific teachings. Some months ago the 'Scripture Standard' published a letter from Bro. Cunliffe to Bro. Arthur von Loesch renouncing belief in evolution, largely as a result of reading R. E. D. Clark's 'Darwin: Before and After,' presented to him by the Church at Scholes.

Our young brother gave promise of a brilliant scholastic career, matriculating at the age of fourteen. His considerable abilities were beginning to be used in the service of the Church when what proved to be his fatal illness seized him.

During his long illness his widowed mother attended to his every need with unflinching patience and faithfulness. We ask the prayers of God's people for her and for the only son now left to her, who will feel so keenly his brother's death. We earnestly pray that they may both be drawn closer to the source of all love and comfort in their great suffering.

C. MELLING

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Secretary of Conference Committee: A. HOOD, 8 Torquay Avenue, Owton Manor, West Hartlepool, Co. Durham.

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