

# The SCRIPTURE STANDARD

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

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## Talks on the Tabernacle.

### No. 8. The Day of Atonement.

IN that inspired commentary on the Old Covenant and its services, the Epistle to the Hebrews, we read: But into the second (the most holy place) went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people' (Hebrews 9:7). Thus he made 'an atonement for the children of Israel for all their sins once a year' (Lev. 16:34). On that great day, the high priest laid aside his robes for 'glory and beauty,' and wore only the linen garments of the ordinary priests. Our High Priest being 'originally in the form of God,' emptied Himself, 'stripped, divested himself of his divine glory, and took upon him the form of a servant, and was made in the likeness of men' (Phil. 2:6-7).

### Atonement and Remission

On the day of atonement, two goats were selected, one for a sin offering, the other was the scape-goat. One goat was slain, and its blood taken into the most holy place by the high priest, and sprinkled upon and before the mercy-seat. This act seemed to say: 'We ought to have died, our sins deserved death; but Thou hast appointed "blood to be an atonement for the soul": do Thou be pleased to accept the blood of this innocent victim as our substitute, in our stead.' According to His promise God appeared in shekinah glory, manifesting His presence and approval. 'There will I meet with the children of Israel, and the tabernacle shall be sanctified by my glory.'

When the high priest came out of the most holy place he laid his hands upon the head of the live goat, confessed 'all the iniquities of the children of Israel,' and the goat was sent by the hand of a fit (chosen) man into the wilderness. 'And the goat shall bear upon him all their iniquities into a land not inhabited, and he shall let go the goat in the wilderness' (Lev. 16:21-22). This was typical of the remission of sins, a sending away, letting go, into a land of forgetfulness to be remembered no more. Our High Priest, not 'by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.' 'For Christ is not entered into the holy place made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us' (Heb. 9:12-24). After the Lord's Ascension, He was seen in heaven as 'a lamb as it had been slain.'

The Lord commissioned His ambassadors to preach repentance and remission of sins in His name, 'beginning at Jerusalem.' At the first procla-



mation, on the day of Pentecost, anxious enquirers cried, 'Men and brethren. What shall we do? They were given heavens' terms of pardon, 'Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit.' Then, without any waiting, three thousand surrendered to King Jesus and received his free and gracious pardon' (Acts 2).

### **Our High Priest is in heaven now.**

Stephen, the martyr, said, 'I see the heavens opened and the Son of Man standing on the right hand of God.' Saul saw and heard Him when on the Damascus road. John, from the lonely isle of Patmos, to which he was banished for his loyalty to the Lord and His word, saw the risen glorified Christ, and our souls are thrilled by his description, telling of the Head once crowned with thorns now crowned with glory and honour.

### **He is the forerunner.**

The Christian hope is 'as an anchor of the soul both sure and stedfast, and which entereth into that within the veil, whither the forerunner is for us entered: even Jesus, made a high priest for ever after the order of Melchisedec' (Heb. 6:19-20). That means others are to follow Him, otherwise He would not be a forerunner. His presence in heaven is the pledge and earnest that He will bring many to share His glory. He prayed for His own disciples, 'Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me, for thou lovest me before the foundation of the world' (John 17:14). 'We shall be like him: for we shall see him as he is.' He said: 'I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also' (John 14:3).

### **We must prepare for that now.**

That is the object of discipleship. The plan of King Jesus, stated in His great commission is: 'All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptising them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world' (Matt. 28:18-20, R.V.).

The Lord was evidently thinking of the Church as the school where His disciples (scholars) were to be trained, prepared for fellowship with Him in the most holy place, heaven. If as scholars in His school we learn to observe what He has commanded: if as the Israelites waited for the high priest coming out of the Holiest of All, we wait, as those looking for our Lord, with loins girt and lamps burning, we shall be received into the eternal tabernacle, the everlasting habitation.

'Soon present shadows shall have fled,  
And Jesus we shall see;  
And in the Holiest of All,  
With Him shall ever be.'

EDITOR.



## The Drift towards War.

THIS danger grows every day. Thirty-six years ago, we were told the war was being fought to end war, and make the world safe for democracy. The bogey was the Kaiser; then Hitler came along, and now it's Stalin and the dangers of Communism. It seems convenient to forget capitalism, and its evils, which have played a large part in past wars.

I hold no brief for the Russian brand of Communism, nor for British policy in India and elsewhere in days gone by. The Communism of the second chapter of the Acts of the Apostles would solve the world's problems. Instead, power politics rule. A scramble for this, that, and the other, for men have not learned to live together and share what God has provided.

Now, five years after the second world war, another is upon the doorstep. The same arguments are being used as before; peace, freedom, security, the democratic way of life to be secured by war! Could anything be sillier? Will rulers and people in every country never learn?

War is evil, always evil, and therefore no good can come of it. One wonders if the so-called statesmen of the world are really sane as they call for more armaments, and talk about defence as if we were just emerging from the era of bows and arrows. What time the leading scientists of the world have said plainly that in any future war **there is no defence.**

The common man knows this, too, and everywhere there is deep-seated fear and nausea at the very thought of war. We ordinary folk have scarcely any say at all in these things, being just pawns in the war game—and it is a game. It is time the ordinary man and woman rose up and told the powers that be, both here and elsewhere, that the war game is over, and no support will be given to it.

The war in Korea seems to me just a civil war backed up in the North by Russia, and in the South by the U.S.A. and anyone else who will join in. Ostensibly, in the South, it is supposed to be United Nations backing up the U.S.A. Before, we had the League of Nations, which turned out, as some of us said years before it broke down, that it was only a League of Nations. The same applies now, it is just an assembly, gambling with the lives of the people the world over. It is the easiest thing in the world for a body of men, mostly over military age, to give support to war, and call upon the young the world over to lay down their lives, when they can have no responsibility for the world as they have found it. It is wrong, wickedly wrong.

Almost overnight, it is decided to spend millions of pounds more upon armaments in the next three years than was in prospect. We cannot afford the eight hundred million pounds which was budgeted for, never mind the extra. This is a complete reversal of Labour policy in the past, and had these things been advocated, the present Government would never have come to power. It is selling the pass, and betraying the common people. It is now proposed to re-arm the people whom, a few years ago, we were bombing into unconditional surrender.

Let it be realised now, that should war come, there is no stopping place. The prospect is awful to think about. Far from securing freedom and security, it will be the end of civilisation. Dr. Soper is surely right in preferring Communism to another war, and is more surely right in wanting to bomb the needy with food and goods. Yet he was repudiated by the recent Methodist Conference, as was also 'Rev.' P. S. Carden regarding disarmament, whilst the Conference was apathetic about Conscription. One wonders if such an assembly has any right to the title, 'Christian.' Some may argue that disarmament is not a practical policy. Well, war certainly is not—so what? I hope every Church in the Brotherhood will protest to



the powers that be against any war or talk of war in high places. Also, as individuals, let us make our protest now. Should such come, I for one, intend to be uncompromising in opposition.

A. L. FRITH.

[After the first world war, Mr. Lloyd George said: 'If, in August, 1914, the Christian Churches had come to the Government and said "Stop! This murder shall not begin," no government would have dared to enter into war.' We know no better anti-war book than the New Testament. —Editor, S.S.]

## The American Scene (6).

'WE don't want to import American problems—we have enough of our own!' So said a good brother recently. He was right too. No one who has the cause of Christ at heart would wish to introduce American 'issues' as disruptive forces into the Churches here. We have problems enough already, problems which demand solution if we are to do a mighty work for God at this crucial time in history.

Whilst the above is obvious, it is equally true that we ought to know and understand the problems confronting our brethren overseas. It is necessary—vitally necessary—that Christians on either side of the Atlantic Ocean should know more about each other. It is essential because the Body of Christ is not a local fellowship, limited to one particular race or place. It is a worldwide brotherhood, transcending all national, cultural, colour and language barriers. As surely as Christianity broke down the partition between Jew and barbarian, bond and free—just as surely is it meant to make British and American Christians brethren in the family of God. That being so, there is a sense in which the problems of the Churches in America are our problems too.

Moreover, issues which have caused division in one country might just as easily emerge in another. It is folly to imagine that we can protect ourselves by shutting our eye—or, ostrich-like, burying our heads in the sand. 'Prevention is better than cure,' and, from this point of view alone, we must regard it as our solemn duty to be informed on these matters. We all sincerely regret the fact that these divisions exist. We pray that the day may come when they will be healed, and full membership restored among the disciples. Division among the brethren—whether 'here' or 'there'—must ever be a matter for deep sorrow and penitence to every faithful heart.

Again, it cannot be said too often that honest investigation is our solemn duty. Error shrinks from candid examination—but truth welcomes it. It has been well said that 'the spirit and soul of all reformation is free discussion.' Neither Britain nor America has a copyright on truth, and only the sectarian soul believes he has nothing more to learn. Christians here and abroad can—and must—learn from one another. Our attitude must ever be that of honest-minded, humble learners, who will 'prove all things, hold fast that which is good.'

### The various groups.

In our own country, a once united movement has become two distinct groups of people. What some call 'the official movement,' generally called 'the Co-operation,' has travelled far from the original plea of the Churches of Christ. The other group consists of those who have opposed departure and innovation, and have been compelled to withdraw from the digressive Co-operation. A division roughly similar to this occurred in the States many years ago. It came through the introduction of missionary societies



and instrumental music into the work and worship of the Churches. It produced two distinct bodies: the Christian Church, sometimes called the Disciples, and the Churches of Christ. The former is the body with which Co-operation officials here fraternize. It is extremely modernistic, its preachers are usually called 'Reverend,' it is allied to the sects in many ways, and some of its Churches not only admit the unimmersed to the Lord's Table, but will accept the unbaptised as members. This body is a denomination among the denominations. On the other hand, the Churches of Christ are opposed to instrumental music, to missionary societies and to co-operation with the sects; and they are united in insisting on the authority and inspiration of the Scriptures.

However, Churches of Christ are divided into different groups, each group working independently of the others. The largest of these is often referred to as the 'Bible College group' and consists of those Churches and brethren who maintain Bible Colleges and Orphan Homes. Another is sometimes called the 'anti-College group,' and consists of those brethren who oppose Bible Colleges and Orphan Homes. There are also groups which oppose teaching the Bible in classes; those, too, who insist on the use of only one container at the Lord's Supper; and those who believe in a literal reign of the Lord upon the earth. My experience was that these different sections of the brotherhood, whilst recognising each other as Christians, did not work together. I cannot speak particularly of each group, but wish to introduce here one of the outstanding issues, and let a leading brother from either side state his own position.

### **The Bible College question.**

This particular question revolves around a principle to which both sides assent. It is: that the Church is the sole institution ordained of God to accomplish His purpose in the world; and that man sins when he seeks to add human organisations to the divine arrangement. This principle is advocated by both the 'College' and 'anti-College' groups. The former maintain that they do not violate the principle by organising and maintaining Bible Colleges. The latter insist that the Colleges are a violation of the principle. Most of us here are familiar enough with American literature to know what the Colleges are like. They are educational institutions which teach as wide a range of subjects as other schools, but which give a special place to teaching the Bible. Most of the full time preachers among the 'College brethren' have graduated in these Colleges. With few exceptions it appears to be the accepted thing for young men to spend some years studying the Bible therein before they become 'fully-fledged' evangelists.

I now give a statement from brethren on each side of this issue. John Allen Hudson has visited and is known among the Churches here. W. Carl Ketcherside is equally well known on this side of the ocean. They are qualified to state with clarity the 'pros and cons' of this controversy. I here give

### **Brother Hudson's statement.**

'Herewith is a brief statement of my attitude on Colleges. I do not believe that the area covered in general education, that is, education outside of the strict province of the Church as such, prescribes any kind of method for the teaching of the truth. The Church has its province; it is not all-inclusive. There is an area beyond it. Nor do I believe that the educational process is wholly a matter of the State. God has not specifically legislated here. He has required Christian parents to bring up their children in the nurture and admonition of the Lord. The work of the Church as such must not ever be infringed by an educational process, but there is an area devolving upon Christian parents that is beyond the area of the Church. Into this area men have moved out of a sense of



expediency to supply what they regarded as certain needs through the origination of Colleges, manned by Christian men and women. They have the conviction that they can safeguard children committed to them from the infidelity found in State schools and Universities. So long as such institutions do not infringe the work and worship of the Church they are within their right and no living man has a right to object in this field where God has not legislated, but where expediency alone dictates. The trouble with the anti-College view is that it is not broadly analytical and understanding. It is restricted by hard-bound and set opinionism. On the other hand, no one is freer than I to admit that such institutions operating in the realm of expediency are open to abuse. They must constantly be watched. The Church must be kept supreme and inviolate. If one objects to Colleges in this realm because of their abuses he is quite unreasonable, for the Church itself has been abused by men of all ages. If a thing cannot operate because abuses are perpetrated, then the Church itself would have to go out of business.'

#### Brother Ketcherside's statement.

'We believe that every human organisation established by Christians to do the work of the Church, or any part thereof, is unscriptural in its existence and functions. The Bible Colleges in the United States are human organisations, not divine institutions. They were established by brethren to do at least a part of the work of the Church. Therefore, we believe that they are unscriptural, and without heavenly warrant to exist or function. We believe in education. We believe that Christians have a right to teach. We believe they have a right to teach the Bible. We even believe that they have a right to teach it in schools. But we do not believe that they have a right to organise another organisation through which to teach the Word of God, any more than they have a right to organise another institution through which to preach the Word of God. The same reasoning which will condemn the missionary society to preach the gospel will condemn the educational society to teach the gospel. It is argued that these are individually owned organisations, but this is not the case. The very fact that the brotherhood speaks of them as "our" schools, and that every brother who wants to be a preacher is urged to go to such a school as a preliminary requisite to his declaration of the gospel, shows that they are parochial schools and theological institutions. It is undeniable that the feeling exists among our "College brethren" that the Church could not exist without these organisations to prepare a trained ministry.

'We oppose them because they have foisted a "one-man ministry" idea upon the Churches; because they have been responsible for the modernism and rationalism now eating at the heart of the gospel; because they rob the Church of the glory which is its rightful heritage. But our primary objection to them is because the Church is *the* pillar and ground of the truth, capable of doing all that God wants done in educating the saints spiritually and developing Christian workers, and these other organisations have stemmed from man's prideful thought that he can improve upon God's plan!'

Those are the statements, from two men eminently fitted to make them. Each made his statement independently of the other. Neither is aware of what the other has written. Discussions with preachers and teachers on both sides has convinced me that what these two have written is truly representative. Let us study what they have written and measure their words against the yard-stick of the Word of God.

Many questions have been put to me about 'the minister' and 'mutual ministry.' The College and anti-College brethren are opposed on this issue



too, and I hope to discuss that in a future article. I hope, too, that I may be able to submit statements from both sides. Let us examine carefully everything submitted to us. Honest investigation, guided by sincere love of truth, and guarded by genuine affection for the whole Israel of God, will solve all our problems and hasten the Christian unity for which our Saviour prayed.

A. E. WINSTANLEY.

## Congregational Co-operation.

THE New Testament is clear that the congregations of Christ are to be autonomous—independent of one another in government. The elders of one congregation have no authority over the members of another congregation.

On the other hand, the New Testament is equally clear that congregations are not to ignore one another in fellowship and even in certain matters of co-operation in doing their work. There may be co-operation without any interference to congregational autonomy. (See Acts 11:19-26 for example; also Acts 11:27-30, 12:25.)

Romans 16:25-28; 1 Cor. 16:1-4; and 2 Cor. 8, 9 refer to another example of mutual congregational interest and help. As Paul travelled among the Churches he exhorted them to help the poor saints in Jerusalem, which they did. Congregations were closely bound in heart and even in communication with one another. Paul refers (2 Cor. 8:18) to 'the brother whose praise in the gospel is spread through all the Churches.'

In the next verse there is a statement that possibly has not been observed as carefully as it ought to be. It concerns this very brother mentioned in verse 18. Paul had sent him to Corinth, together with Titus and perhaps others, to minister in the collecting of funds for the poor saints in Jerusalem. However, Paul himself had not 'appointed' this brother to this work among the Churches. Neither had one Church only appointed this brother. He had been appointed 'by the churches' as a messenger (verse 23) 'of the churches.' Let us read (American Standard Version): 'And not only so, but who was also appointed by the churches to travel with us in the matter of this grace, which is ministered by us to the glory of the Lord.'

New Testament Churches were autonomous, but here is clear example that 'the churches' co-operated or acted together in the appointment of this one man to travel with the apostle Paul to help 'in the matter of this grace.'

We can get extreme ideas as to autonomy and being one under eldership. It is clear that Paul approved this joint action in appointing this brother. Did 'the churches' making this appointment constitute a 'convention' in so doing? Did they become a benevolent 'society'? Did they lose their autonomy? If several congregations to-day appointed some one brother to go among the Churches to do the same work in company with others (duplicating the example referred to), would some brother protest that here is a one-man benevolent society, a representative of a 'convention' of Churches?

The author has one purpose in writing this article: to help us all to make decision in harmony with God's Word. He is writing neither for nor against any group of brethren or gospel paper. Let God's truth prevail, regardless of who is right and who is wrong.—*Gospel Advocate*.



## Meditations.—No. 6.

'I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.' So writes Paul to Timothy (2 Tim. iv. 1).

There are those who deny that the Kingdom of God, spoken of by Daniel the prophet (Dan. ii. 44) has been set up, and refer to the above passage by Paul to Timothy as teaching that when Jesus comes again it will be to set up the Kingdom of Dan. ii. 44.

If this be true, then there is something wrong with the teaching of John the Baptist, Jesus and His Apostles. To this we cannot agree; 'Let God be true and every man a liar.' Both John the Baptist and Jesus, during their earthly ministry, taught the Kingdom of God at hand, viz.: 'Repent ye; for the kingdom of heaven is at hand' (John's testimony, Matt. iii. 2). 'The time is fulfilled, and the kingdom of God is at hand' (Testimony of Jesus in Mark i. 15).

From Pentecost onward, inspired men went about preaching of its existence and the mode of entry. There were Jews and Gentiles who heard and accepted the testimony of these men. The Apostle Paul, writing later to some of these, wrote 'giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light; who delivered us out of the power of darkness and translated us into the kingdom of the Son of his love' (Col. i. 12, 13). Can persons be translated into that which does not exist? The same writer, in another letter to converts, affirms, 'wherefore, we receiving a kingdom which cannot be moved . . . ' (Heb. xii. 28). If a kingdom cannot be moved, it stands for ever, and it is worse than useless to look for another to take its place. Daniel prophesied that the Kingdom God would set up would never be destroyed: 'In the days of these kings, shall the God of heaven set up a kingdom which shall never be destroyed' (Dan. ii. 44). An unmovable Kingdom is also an indestructible one. Anyone except an insentient individual will see that if such a Kingdom has been set and exists with persons in it, then the prophesy has been fulfilled.

In the light of Heb. xii. 28, we are prepared to affirm that Daniel ii. 44 has been fulfilled, and that whatever Tim. iv. 1 teaches, it is not that God or Jesus will set up a Kingdom of any description.

According to the Revisers, we should read 2 Tim. iv. 1 thus: 'I charge thee, in the sight of God and of Jesus Christ, who shall judge the quick and the dead, and by his appearing and kingdom,' and a literal rendering of the Greek Text now before us reads: 'who is about to judge living and dead according to his appearing and kingdom.'

From these, we learn two things: first, that Jesus will judge quick and dead; second, that the standard of judgment is according to His appearing and Kingdom. Jesus has appeared on earth and died to put away sin, 'but now at the end of the ages hath he been manifested to put away sin by the sacrifice of himself' (Heb. ix. 26); to reveal God's love to all mankind: 'For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life' (John iii. 16); to provide salvation and bring back to God all who will obey Him. 'He became the author of eternal salvation unto all them that obey him' (Heb. v. 9): to set up a Kingdom and rule over willing subjects 'Thy people shall be willing in the day of thy power' (Psalm cx. 3), 'For he must reign till he hath put all enemies under his feet' (1 Cor. xv. 25), 'He [Jesus] made us to be a kingdom, to be priests [a priestly kingdom] unto his God and Father' (Rev. i. 6, R.V.).



Such is God's arrangement, and in 2 Tim. iv. 1, Paul is appealing to this as the only ground of judgment for him and all whom he teaches. On another occasion, he testified to pagan philosophers and idolaters: 'He hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained' (Acts vii. 31).

It will not be a question of the setting up of a Kingdom, but whether this arrangement of God for man's salvation—effected through Jesus when on earth, His exaltation to a ruler over a kingdom thrown open to mankind—has been accepted and loving obedience rendered, or cast aside and rejected.

A. JACKSON.

## Are you a 'Reverend' ?

1. DO you wear such a title because you desire the chief seat in the synagogue? Remember, ambitious vanity was condemned by our Lord (Matt. 23:6-7). Inflated religious egotists of Jesus' day piously coveted such titles as 'Rabbi.' Greetings in the market place distinguished them from the 'common herd.' Watch them strut around the streets of Jerusalem with an air of sanctimonious snobbishness, condescending just enough to recognise the servile salutations given them! But they had nothing that modern 'Reverends' do not possess. It is the old story of pious inflation.

2. Do you wear the title of 'Reverend' because you want to be the greatest in the kingdom? (Mark 9:33-37). Then remember that Jesus taught it was sincerity and service, not superiority and swagger, that make men great.

3. Do you wear the title 'Reverend' because you desire to lord it over God's heritage? The idea of the Church having straw bosses in it is entirely too much like the chaff which the wind driveth away and which fire unquenchable will some day burn.

4. Do you wear the title 'Reverend' because you want a mark of distinction that separates you from the rest of the congregation? Is the pulpit more holy than the pew? Are you measured by intrinsic worth of character or conduct more deserving of appreciation and approbation than some good mother or wife or sister, who has given her life to unselfish and unflinching sacrifice? Do you think young Timothy would have been more deserving of such a title than would Eunice or Lois? (Tim. 1:5).

5. Do you wear the title because it is customary among 'men of the cloth?' Remember it was customary in Jesus' day for scribes, Pharisees, priests to do a lot of things which made fools out of men, falsehood out of truth. Custom is only the surface polish. Better dig a little deeper.

6. Do you wear this title because you have never really investigated the source of the practice? Had you thought it scriptural, but had never taken the time nor given the effort to really investigate? Did God ever call any man by this title? Did Jesus ever so apply it? Did Peter or Paul ever wear it? Did the inspired apostles of Christ ever bestow it upon Timothy, Titus, Philemon, or Philip? They did not speak the modern 'Reverend' language, did they? They never signed their names with such an ambitious handle, did they? And you should not do it, either, should you?

7. Do you wear it because you find the word 'Reverend' once in the Bible, though applied exclusively to God? (Ps. 111:9).

Better leave it right where God put it, and never again be guilty of such vanity. The idea of wearing such religious titles came from Catholicism. Why claim to be a 'Protestant' if your protest has been proselyted?—*Gospel Digest*, U.S.A.



## CORRESPONDENCE

### A BACKWARD LOOK.

Dear Bro. Crosthwaite. — Various features of August issue of 'The Scripture Standard,' which have stirred in my breast happy and sacred memories, lead me to record my deep appreciation of the excellency, under your editorship, of this silent, though faithful witness to 'the truth as it is in Jesus.' Your own valuable contributions, 'Talks on the Tabernacle,' give me much pleasure; and even at my age of seventy years, have proved profitable indeed. I suggest to my younger brethren that they would do well to store these helpful talks in their minds. Perhaps, better still, to cut them out and paste them in their scrapbooks.

Going back more than fifty years. I still treasure in my memory the privilege, shared with others, of hearing lectures on 'The Tabernacle,' with the aid of the blackboard, by the late esteemed Bro. Wm Hurte. These lectures were invaluable to those who, like myself, desired to be of service in the grand work of proclaiming New Testament Christianity.

Bro. Bailey's obituary notice of Willie Knight's passing reminds me of many happy times of fellowship and service with the Church at Huddersfield, which, to my great sorrow, no longer exists. The brethren named and others, from whom I received much help and encouragement as a young preacher, will always be remembered with gratitude. I hope I may be pardoned if I refer to one occasion, special to me, and certainly very personal. It happened that on this visit all the preaching brethren,—including Bro. Thomas Wallis, the son of pioneer James Wallis—were 'at home' and present at the morning service. When I stood on the platform and looked at the audience I was impressed with a sense of unworthiness, which led me to say, 'I feel that I must apologise for my standing here to address you, when so many esteemed brethren are present, at whose feet I would much rather sit.' At the close of the service, however, Bro. Wallis very kindly conversed with my wife and myself, and gave us both much encouragement. That occasion is one of the happiest treasures in my memory.

The obituary notice of Sybil Cartwright also brings to mind many happy experiences of past days. It was my privilege to officiate at the wedding of Clifford and Sybil, at Gledhow Road, Leeds. Their friendship was very precious to me, and the rich fellowship enjoyed with them and many others at Hill Top Street, Leeds, and also with Wortley brethren, still remains as a fragrant memory. It was a great loss when the Cartwright family emigrated

to Canada. Certainly our loss was Canada's gain. It is grand to know that members of Sybil's family have, since her death, given their lives to the Lord.

Much more could be written, but I must close this letter with the remark that it is more than sixty years since, as a lad under ten years, I obeyed the Lord. As I look back, I am deeply grateful that my life has been influenced by many loyal brethren standing for 'the ancient Faith.'

I am convinced that nothing but a complete return to the simple, though profound teaching of the New Testament Scriptures can bring about the union of Christians for which we so much long. It is sad indeed that so many have swerved from this impregnable position, so tenaciously held in the past, and are wandering in the by-paths of sectarianism. On the other hand, it is good to learn from reports in the 'S.S.' that so many still adhere to New Testament principles. May God continue to bless the labours of the loyal brethren everywhere, to His glory, and to the extension of His Kingdom.

J. HOLMES

[Many will join us in heartiest congratulations to Bro. Holmes on his attainment of 'three score years and ten' and on completing sixty years' membership in the Church of Christ. We, too, had much helpful fellowship with those named in above letter, and very close fellowship in stirring gospel campaigns with Bro. James Holmes. May God abundantly bless Bro. and Sis. Holmes and grant them some restoration to health and strength. We are sure that many are praying for them.—Editor.]

### HOW FAR SHOULD WOMEN BE SILENT IN THE CHURCH?

Dear Editor.—With Bro. Frith, I also am surprised that no one has attempted to deal with questions raised in his letter of some months back, under the above heading, especially in view of your note inviting readers' comments.

Perhaps it was unfortunate that the question was conditioned by Bro. Frith's reference to circumstances of the Fleetwood Church. Ought we not to expect that the divine economy would have sufficient elasticity to meet every circumstance, through all time, within which any Church might find itself? I submit that the question is best considered apart from special conditions. It is one worth considering and re-considering.

A curious thing is revealed in correspondence in references by Bren. Jepson, and Frith to Bro. Alexander Brown's pamphlet. Bro. Jepson says it is 'conclusive' on the subject, and Bro. Frith agrees—yet repeats his question.



Knowing Bro. Frith, one gathers from that that Bro. Brown is conclusive so far, but does not fully meet the case.

As for Bro. Jepson, I suggest it would have been better if he had tried to answer the question raised, instead of the somewhat 'die-hard' attitude he takes. That the question of the silence of women in the Church is not settled is shown by this correspondence. It ought to be possible to have a reasonable answer which will find favour with all those who wish to abide by the Word, and only by free discussion can truth be made known to all.

The terms of reference in Bro. Frith's first letter were wide, but not too wide. How far should women be silent in the Church? Bro. Jepson will allow women to sing—and gives his authority, but we are taught that when singing with the understanding—we may teach and admonish one another. When women thus sing, they take part in audible teaching within the Church.

The silence of women in the Church is not to be absolute—it is modified by the permission to sing (not by 'command,' note, but by inference). Is there no modification of the forbidding to 'speak'? Is there any Scripture which would forbid a woman choosing and announcing—at the right time and place—what shall collectively be taught in song? If a woman prays in the assembly she is not silent, but does she 'speak' in the sense that Paul uses the word?

There are those meetings of the Church we call 'Church meetings.' If there is a time in Church life when Paul's remark applies about a woman asking the man when she gets home, it is—or ought to be—to Church meetings. With a kindred spirit so often manifested to that which animated 'the mother of Zebedee's children,' the silence of many women in Church meetings would be an untold blessing. And what Paul says is 'Ask, not tell their husbands! Lest I be misunderstood, let me say that I have known judicious remarks by women which have been a 'comfort' in these gatherings. But, 'How far should women be silent in the Church?'

A lot could be written about Church secretaries and their ways. R. K. France once did write in rather scathing terms of those who look upon the office as one of authority. Strictly, a secretary is the pen of the Church and no more. A woman could very well be the best man for the job—and why not? Women served as deacons in the early Church, and one must suppose that in the exercise of that office they shared with men in collective responsibility, and they could not very well do that and be silent.

It will be observed that I line myself alongside Bro. Frith in asking questions, hoping that someone with sufficient

knowledge will show us the right answer—that we may 'all speak the same thing.'  
W. BARKER

Dear Bro. Editor,

This subject frequently comes up for discussion in the Churches and does not seem to come nearer to a solution. We are dealing with the Word of God which is given for our understanding and obedience, and although the answer does not lie on the surface to read as we run, it should be possible to come to a better knowledge of what is intended than the Churches seem to have at present.

It cannot be doubted that the Corinthian Church understood Paul's letter to them and that Timothy had no doubt as to the meaning of the one he received. Can we put ourselves in their places? Can we reconstruct in our minds the Church of the New Testament? Can we avoid confusing the N.T. Church with the traditions of the Church as we see it to-day all around us? If we can, we can have more hope of understanding the directions given to us in the Scriptures.

The injunction given in 1 Cor. 14:34, that women are to keep silent in the Churches, cannot be taken in the absolute sense, because 1 Tim. 11:5-6 tells us that a woman is not to pray or prophesy with the head uncovered, clearly implying that, with head covered, it is in order for a woman to pray and prophesy. Therefore, the silence enjoined cannot be absolute.

Turning to 1 Tim. 2:12-14, we find that women are to learn in silence and be in subjection to men. Conversely, it is stated that women are not to exercise authority over men or to teach them. We then have two reasons, that Adam was first formed, and that Eve was deceived. Apparently silence is imposed on account of some fundamental difference in the sexes.

1 Cor. 14:35 tells how a woman is to learn. She is to ask her husband at home. This seems to indicate that the silence is in not asking questions in the Church.

As far as we have gone, we find that a woman may pray and prophesy with her head covered. She is to learn in silence, and not to teach men. She is to learn from her husband at home.

Let us approach the question from another angle, the meaning of the word, silence. From the concordance we find that there are four Greek words translated 'silence.' The first one *phimoo*, is derived from the meaning to muzzle, and is so translated in 1 Cor. 9:9 and 1 Tim. 5:18. This word is not used in the passages concerning women.

The next, *sigee*, is only used twice and not in connection with women speaking.

The third, *sigao*, is the word used in 1 Cor. 14:28 and 34. There is no reason



to suppose that this word means anything less than absolute silence. It seems certain that absolute silence is indicated, and the only question is. In what circumstances? We have to except prayer and prophesy, are there others?

The fourth word, *heesuchia*, which is used in 1 Tim. 2:11-12, gives a slightly different meaning. In 2 Thess. 3:12 the word given is quietness. When we come to the adjective form of the word we get in 1 Tim. 2:2, 'a quiet and peaceable life' and in 1 Pet. 3:4 we get 'a meek and quiet spirit.' The words peaceable and quiet are the same root as silence in 1 Tim. 2:11-12. It seems here to indicate a retiring, calm, quiet spirit, not entering into discussions and arguments, a spirit which is naturally in keeping with the nature of women.

This enjoined silence or quietness is no doubt acceptable to most of our sisters and it should relieve them of any sense of duty in the teaching of men. To be told to do something we like doing is no hardship. We may remember that Priscilla had a share in teaching Apollos the way of the Lord.

These things are suggestive and every local Church is responsible for itself. No outside dictation should be permitted, each is to strive towards complete conformity to the Faith delivered to the saints.

J. BOURNE

Palmwoods, Queensland,  
Australia.

## SCRIPTURE READINGS

Sept. 3rd—Acts 19:21-41; Isaiah 40:12-31.  
Sept. 10th—Acts 20:1-16; Exodus 12:1-7.  
Sept. 17th—Acts 20: 13-38; 1 Peter 5.  
Sept. 24th—Acts 21:1-16; Luke 9: 43-62.

**Paul's Plans.**—These few verses are of particular interest as showing Paul's intention to visit Rome years before he got there. Indeed, the letter to the Romans shows that too (Rom. 1:8-13). Little did he then think in what way his plans would be ordered under divine providence. Yet he never grumbled nor repined, for he had learned a lesson we all must learn, in whatsoever condition he was therein to be content. His work in the province of Asia (with headquarters in the capital, Ephesus) had been so productive that he further delayed his going, sending on Timothy and Erastus, so that he could himself continue to follow up openings, and further instruct the Churches.

**The Riot at Ephesus.**—Already the influence of the gospel had led to the destruction of thousands of pounds

worth of magic books and charms, so we need not be surprised at its effect on the idol and charm-making trade. It looks as though Demetrius held the profit end of the silversmiths' trade, employing workers in silver refining, etc., and putting the final finish on the shrines himself. This would account for his enthusiasm in a bad cause and his influence. There are some things in a community which are bound to be adversely affected by true religion, and we should not shrink from bearing persecution in such cases. Paul's courage did not fail him. God gave him strength to face the angry mob but he was saved from the ordeal, and possibly death, through influential friends (Asiarchs—'chiefs of Asia'). It is an indication of their respect that they should so use their power, and we wonder whether the Town Clerk himself did not have some sympathy with the Christians. His tactful handling of the difficult situation shows great wisdom. The Jews object to idol-worship, and their effort to disassociate themselves from the Christians appears to be cowardly.

### Macedonia and Greece Visited.

Philippi, Thessalonica and Berea are Churches we know in Macedonia; Corinth, Athens, Cenchrea are in Greece. But there is no doubt many other assemblies had sprung up as the result of Paul's work and that of his companions, of Apollos, and the original members. Philippi would not be the only town Lydia visited in the course of her trade, for instance.) Paul was three months in Greece, and five days getting back from Philippi to Troas. We have no other time notices, and would suppose many months passed while he visited and revisited Macedonia. We are left to picture the loving welcome, the generous hospitality, the reluctant farewells, with which he met. How glad the Macedonian Churches would be to have a second visit—that plot had a purpose to fulfil which was not intended by the originators (and so it must always be 'to them that love God').

**Eutyclus.**—From the fact that the best texts say 'broken the bread' in verse 11, and that an ordinary meal is indicated by the further word 'eaten,' we are safe in concluding that the Lord's Supper was taken after midnight on the Lord's Day. The purpose of Paul's staying seven days at Troas (verse 6) was obviously to have the opportunity of speaking to the Church when assembled for the sacred purpose (verse 7). This might well be the only time when the disciples could so assemble. We feel it is a pity to argue about the exact time. The purpose of the gathering was to obey the Lord in the ordinance, and the exact hour of its fulfilment is comparatively of no importance. The Table was spread, the saints were



mightily encouraged and edified. Even the accident to Eutyclus increased their sense of God's nearness and the authority of His apostle. Let us not be critical of the young man. Even the most mature and zealous have to sleep and his accident may indeed have been due to honest work, well-done, and not to any inattention.

#### Paul's Address to the Ephesian Elders.

—Paul's haste to get to Jerusalem at Pentecost may not have been anything to do with that feast as such. The time would be one most likely to give the widest opportunity for Gospel work, and we remember Paul thought he could most effectively do that at Jerusalem. God had to correct him on that point. Howbeit the urgent message to the elders remains one of the most instructive and touching in the Book. It provides not only a record of Paul's own earnest labours, his trials and his love, but makes the duties and dangers of an elder's work very clear. The saying of Jesus, 'It is more blessed to give than to receive' is not recorded elsewhere, yet it accords with His character so beautifully. The Christ-like service of Paul urgently needs translation into our lives—so to labour as to support the weak, to warn with tears of the dangers of falling away, to work unremittently without the slightest consideration of how others treat us—or the Lord. How greatly this interview must have influenced that oversight and Church—to hold back the digression of later years and inspire to unselfish service! His parting from them is a pattern for us, too—with prayer and sincerely affectionate farewells.

**Tyre.**—Here the unloading of the ship gave opportunity. Paul found disciples—we ought to do that if possible wherever we go. He stayed seven days at Troas. The Holy Spirit again testified to future suffering, and the true affection of the disciples was manifested in a most touching farewell scene on the shore. How deeply the disciples would be moved—how much the world would scoff to see it.

**Final Stages of the Journey.**—It was a very short stay at Ptolemais, but the visit to the brethren was again the first thought. At Caesarea, there is an open house, and a house where God is loved and the Holy Spirit dwells in special measure. 'Your sons and your daughters shall prophesy' is here fulfilled. Here the hearts of all were made sore by the divine assurance that Paul was to suffer at Jerusalem. Paul was sure he was doing the Lord's will, and therefore neither bonds nor imprisonment daunted him at all. However, he had to rebuke some who sought to persuade him to take an easier course. Then they ceased to worry and left it with the Lord—and

Paul. Paul's lodging at Jerusalem was here arranged for by the kindness of 'an old disciple,' possibly an associate of both Paul and Barnabas in earlier times.

R. B. SCOTT

### IMPORTANT

## September Convention.

The Church at St. John's Lane,  
Bedminster, Bristol,  
cordially invite you to join them on

September 9th

Afternoon Session, 2.30 p.m.

Theme:

'THE CHURCH'

- (a) ITS AIM (b) ITS GREATNESS  
(c) ITS STRENGTH

Speakers:

A. E. WINSTANLEY

ERIC McDONALD

FRED C. DAY

Tea Interval, 4.15 p.m.

Evening Session, 5.45 p.m.

GOSPEL PROCLAMATION

Speakers:

W. STEELE

ANDREW GARDINER

Tea or Coffee provided for Brethren  
bringing their lunch

Enquiries for Hospitality to Sister  
Mrs. L. Daniell, 59 Enfield Road,  
Fishponds, Bristol

Are you coming? If you are, write  
early

Take Bus No. 20 to Bedminster,  
from bottom of Railway Approach  
and alight in St. John's Lane,  
opposite Meeting Place. Fare 2d.

Secretary:

F. W. Wells, 46 Daventry Road,  
Knowle, Bristol 4.

AUTOMOBILES do not run down as many people as gossip does.

Gossips are people who put two and two together and usually get twenty-one.

Running people down is bad business either by motorists or gossips.

The difference in a gossip and a dose of poison is that the poison can do its deadly work but once.

Take a tip from nature. Man's ears aren't made to shut. His mouth is,



## THE ORGAN

The following is from Editorial Notes in 'The Christian Advocate,' of August 11th, 1950.

'Recently the Baptist Times has been carrying correspondence on organ music at the Communion Service. It reveals what may happen when the organ is allowed any place at all in this service. The custom has grown up in many Churches of having "soft" music played whilst the elements are being distributed. In U.S.A., I even heard background music of this kind played during all prayers! It would seem that some people are afraid of silent worship altogether. Personally, I think that nothing is more impressive than a deep corporate silence, and in the solemn moment of receiving the Bread and Wine I can think of little more disturbing to quiet meditation on the Cross than background music.'

Does not the above 'reveal what may happen when the organ is allowed any place' in any service?

Beware of the first step. Letting the organ in, it may, and does, lead to all the rest.—Editor 'S.S.'

## THERE ALWAYS WILL BE GOD

They cannot shell His temple,  
Nor dynamite His throne,  
They cannot bomb His city,  
Nor rob Him of His own: ;  
They cannot take Him captive,  
Nor strike Him deaf or blind,  
Nor starve Him to surrender,  
Nor make Him change His mind.  
They cannot cause Him panic,  
Nor cut off His supplies,  
They cannot take His kingdom,  
Nor hurt Him with their lies:  
Though all the world be shattered  
His truth remains the same,  
His righteous laws still potent,  
And Father still His Name.  
Tho' we face war and struggle,  
And feel their goad and rod,  
We know above confusion  
There always will be God.

—Dr. Murray.

Sent by Bro. Harold Baines.

## NEWS FROM THE CHURCHES

**Bristol, Bedminster.**—It is with much joy we record the baptism on July 23rd of our young sister, Margaret Ackerman, before a good congregation. We pray that her decision may influence others to follow her example in faith and obedience to her Lord. She, along with her mother, Mrs. Ackerman, who was already an immersed believer, was re-

ceived into the fellowship of the Church on Lord's Day, July 30th. We trust they will find much joy in the fellowship of the Lord's Church and find avenues of usefulness in His service. F. W. WELLS

**Capetown, Woodstock.**—We are glad to make it known that Sisters Ann Burns and Marjorie Sewell (the former a qualified teacher and the latter a qualified doctor) arrived from the Church of Christ, Dallas, Texas, U.S.A., in Capetown, on Friday, July 21st, 1950, on their way to either Southern or Northern Rhodesia.

We were privileged to have them present at our gospel service on the evening of the 23rd July, 1950, and although we were only able to have them with us a few days, we admire their zeal, faith and desire to do service for Christ, and devote their lives both physically and spiritually to souls in need, God willing. We pray God's richest blessing on them that they might see the fruit of 'their labours, as God is not unrighteous to forget.' They brought with them a 1950 Ford van-truck, which would take them up with their luggage to Rhodesia, via Johannesburg. Being entire strangers, both to the road and country, they were, however blessed of God in that the writer, being on a week's vacation, was able and offered to drive these two sisters as far as Johannesburg. We left Capetown on Tuesday morning, at 8.15 a.m., July 25th, 1950, and by the grace and guidance of God, we arrived at Johannesburg, the Wednesday evening, July 26th, at 8.15 p.m., a distance of 928 miles. Sister Ann Burns, being an experienced driver, was able, however, to drive and share 234 miles of the journey.

We were welcomed up there by brethren and their families who, since May 15th, 1950, had come to settle in Johannesburg from Rhodesia with the object of establishing a Church there, God willing. They have been unable to find a suitable building. Meetings, meanwhile, are held in their homes.

Their names are: Bren. Guy Caskey, J. T. Hardin, Weymon Miller, and Eldred Echols. These brethren are also part of 'the unit' which handles the material side of the 'Back to the Bible Broadcast,' heard on Lorenzo Marques station each Saturday evening at 1 p.m., the preacher being Revel Lemmans. They also handle the correspondence course to people interested. We pray that their humble labours might also be blessed that many souls might be added to the Kingdom while it is called to-day.

Then also, on the morning of Thursday, July 27th, 1950, Bro. E. Kannemeyer, his wife and son and sister Hartle (wife of the writer) were privileged to welcome to the shores of Africa again, Bro. Vernon Lawyer, his wife and little son, Paul Stephen, who are also on their way to Southern Rhodesia, after having been to England for a few months' vacation.



We were thus privileged to have Bro. Lawyer and his family to fellowship with us at the 'Breaking of Bread' on the morning of Lord's Day, July 30th, at which he gave a brief address on our duty and obligation as Christians to a lost and perishing world, and the necessity of a very close living to Christ. The same evening he addressed the gospel service, and spoke on the 'Precious Promises' of God, and what they should mean to us, especially in these perilous days. On Tuesday, August 1st, Bro. Lawyer and his family left Capetown for N. Rhodesia. We also pray God's richest blessing on him and his family, in all that they might do to the glory of God.

Finally, we pray that through these seasons of spiritual fellowship with one another we might be encouraged to further and greater zeal for the things of God and toward others who are perishing. Yea! the 'field is white to harvest.'

**Dunfermline, Priory Lane.**—It is with great pleasure that we report two additions to the Church in Bro. Anthony Kramarczyk, a former Polish national, who came to this country during the war, and his wife, Sis. Lavina Kramarczyk, a native of this country. Our new brother formerly belonged to the Roman Catholic faith, but obeyed the gospel after many conversations on new Testament Christianity. They were baptised on Wednesday, July 12th last, at Rose Street Church, Kirkcaldy, to whom we are indebted for the use of their baptistry at short notice. W. BROWN

**Ilkeston.**—A very happy little party—members of the Church—met on Tuesday evening, July 25th, in honour of Sis. Edith S. Brown, to express sincere good wishes and hearty greetings on the occasion of her 86th birthday. It was a joyous occasion; and who didn't feel young beside our sister that evening, herself as blithe and young in spirit as any present? Bro. Winstanley, in charge of the proceedings, excelled himself in geniality and good humour of manner and speech. After doing justice to the good repast provided, cake-cutting ceremony, etc, some very happy speeches, the like of which we never heard before, were listened to with great interest. Then our youngest brother in the faith, Charles Booth, on behalf of many members, proudly presented the birthday gift—a pair of lovely shoes and slippers. Sis. Brown very feelingly replied and expressed her sincere and hearty thanks, not only for the useful gift, but for the many expressions of Christian love and regard for her, and the very many acts of kindness toward her ever since she came into the Church. She had never been so happy in her life before. The happy event concluded with a solo, beautifully rendered, by Sis. Gwen Brit-

ton, and the singing of several favourite hymns (which we never heard sung better) by all present, and prayer.

S. JEPSON

**Ince, Wigan.**—We rejoice to be able to report yet another addition to the Church at Ince. Sis. Ellen Hodgson was baptised on Lord's Day evening, August 13th. We are grateful for the Lord's blessing on the work here, and we are glad to see the Church grow. Yet again we ask that the brethren will remember the work in prayer. FRANK WORGAN

**Kentish Town.**—We rejoice to report the baptism of Kathleen Harris, whose membership will be with the East Grinstead Church—the second this year. May God richly bless her.

We record a week-end of happy fellowship through the visit of Bro. A. E. Winstanley on Lord's Day and Monday, the 6th and 7th August. He spoke to the Church on Lord's Day morning, helped in open-air effort in the afternoon and preached the gospel in the evening. Our annual rally was held on Monday, when about fifty gathered for the afternoon and evening, and also enjoyed an excellent tea provided by the sisters.

Bro. Winstanley presided at the afternoon meeting when a report of the Church's work was given, and Bro. Channing gave some account of his impressions of the American Churches and answered a few questions. There is a desire to show responsive appreciation of goodwill, to make greater progress, and to keep entirely faithful to the plea for true Christianity.

After tea, it had been planned to have Bro. Channing in the chair, but he was unable to be at the meeting. Bro. Scott took his place, and we had a song from Bro. Humphrey, "Shepherd of Israel," sung by the Tunbridge Wells sisters, questions answered by a panel of brethren, and finally Bro. Winstanley's address on "Each man in his place" (Judges 7:21). Our brother reminded us of the vital necessity of every member of the Church keeping his place properly filled—finding the work for which he is fitted and doing that faithfully and unflinchingly. He made a closing reference to the Spartan defence of the pass of Thermopylae, when every hero not only kept in his place but died there in fulfilling his duty.

The Church report showed improvement in attendance, increase in membership and considerable interest and activity in other causes. We have been much blessed, but "much land remains to be conquered," and there are some unsatisfactory features of the work, as seems so often the case. We have special financial responsibility through the need for repairs to the building and to make it more useful by certain alterations. R. B. SCOTT



## OBITUARY

**Blidworth.**—The Church has suffered another loss, in the passing onward of Sis. Knighton, on Thursday, July 13th, at the age of 81 years.

I have sweet recollections of Sis. Knighton when she taught in the Day School at Underwood, where she became assistant mistress. After their marriage on August 3rd, 1895, Bro. and Sis. Knighton became pioneers of the Church of Christ, Mansfield. She was an ardent worker in the Lord's Day School, and had, in addition, a class of young women. Sis. Knighton was also assistant organiser of various women's functions in the County which were connected with the Churches of Christ. She was a member of the Band of Hope, and of the National British Total Abstinence Union. Sixteen years ago the Church at Blidworth invited them to transfer their membership from Mansfield, and they have rendered invaluable service in this part of the vineyard. Our dear sister, when in health, was constant at the Lord's Table. She has been a great sufferer for over thirty years, not being free from pain, yet her love for the Saviour never faltered. Her conversation was chiefly on eternal matters; her fidelity to the Lord was remarkable. We thank God for the fellowship we have enjoyed with Sis. Knighton throughout the years. May we emulate her noble Christian character.

We believe our dear sister has now entered into that rest which remaineth for the people of God. We commend her husband and all who mourn her loss to our Heavenly Father. The interment at the Mansfield Cemetery was preceded by a service in the Mansfield Church of Christ at which Bro. S. Jepson officiated.

Bro. Knighton desires to thank all who have sent him letters of condolence and sympathy.

W. F. OHAMBERS

**Hindley.**—The Church here has suffered a great loss in the passing of Sister Greenhalgh, age 73 years, after a very short illness, on Thursday, July 20th, 1950. Our Sister was added to the Church of our Lord during the time we had the services of Bro. Walter Crosthwaite, many years ago. She has been most loyal in her attendance around the Lord's table, and by her faithfulness leaves us an example to follow.

Bro. S. Winstanley officiated at the meeting place, and the writer at the Cemetery, on Monday, July 24th. We feel sure that our Sister will receive the crown of righteousness, for she died in the Lord.

L. MORGAN.

**Kilbirnie, Ayrshire.**—We are sorry to report the death of Bro. William Carlyle, who died on Tuesday, August 15th, at the age of seventy-one after a long drawn-out illness. For over a year he had been more or less under the doctor's care. He attended faithfully every first day of the week with few exceptions, although he had a long distance to travel. He was not one of those fair-weather Churchgoers, but could be depended upon to be present at the table of the Lord, wet or dry, unless it was really impossible. For the last three months, he was mostly confined indoors or in bed, much against his will. He was not a speaker but assisted the Church in other ways and we shall miss his presence and fellowship from our small and dwindling numbers. He was buried in the new cemetery at Kilbirnie. His five sons (who are all married) were present, also a large number of relatives and friends to take an earthly farewell. Sister Carlyle has for many years been unable to come with her husband owing to disabilities and disorders of various sorts.

The writer conducted the service in the home and Bro. T. Miller at the graveside. 'God be with him till we meet again.'

WILLIAM FERGUSON

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