

The SCRIPTURE STANDARD

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

VOL. 16. No. 12.

DECEMBER, 1950.

The New Jerusalem.

IN the last two chapters of the Bible we have a glorious and thrilling picture of the Holy City, the home prepared for God's faithful people.

'A new heaven and a new earth.'

John wrote, 'I saw a new heaven and a new earth: for the first heaven and the first earth were passed away.' Some hold and teach that this present earth is the future abode of the people of God. The passages produced to prove this are certainly not convincing. Such as 'He formed it to be inhabited,' and 'The earth hath he given to the children of men' (Isaiah 45:18; Psalm 115:16). Surely the earth is inhabited now, too thickly in many parts: and the children of men have got it, though possession of it may be in too few hands.

Promises to Abraham.

We are referred to these, and some confidently affirm that the promises made to Abraham concerning the land of Canaan have never yet been fulfilled. 'What saith the Scripture?' After Joshua had led Abraham's seed into Canaan, and divided the land among them, it is recorded: 'And the Lord gave unto Israel all the land which he sware to give unto their fathers; and they possessed it and dwelt therein . . . There failed not ought of any good thing which the Lord had spoken unto the house of Israel, all came to pass' (Joshua 21:43-45). David testifies: 'For he remembered his holy promise, and Abraham his servant . . . and gave them the lands of the heathen, and they inherited the labour of the people' (Psalm 105:42-45).

After the return of the Israelites from captivity in Babylon, under Ezra and Nehemiah, it is written: 'Thou art the Lord the God, who didst choose Abram . . . and madest a covenant with him, to give the land of the Canaanites . . . to give it, I say, to his seed, and hast performed thy words, for thou art faithful' (Nehemiah 9:7-8). The book of Nehemiah was written about 450 B.C., and there is no Scripture of a later date than that which says anything about the Jews, or anyone else, returning to Palestine. Their occupation of the land was conditioned on their obedience to God's word. Joshua warned them that if they failed to obey they would 'perish from off this good land which the Lord your God hath given you' (Joshua 23:13).

An inspired Hebrew, writing to Hebrews, said that when Abraham sojourned in the land of promise . . . he looked for a city which hath foundations, whose builder and maker is God.' Of his innumerable seed,

it is written : 'But now they desire a better country, that is an heavenly : wherefore God is not ashamed to be called their God : for he hath prepared for them a city' (Hebrews 11:9-10, 16).

What do the Scriptures say about this earth ?

Jesus said, 'Heaven and earth shall pass away, but my words shall not pass away' (Matt. 24:35).

It is written : 'And, thou Lord, in the beginning hast laid the foundations of the earth : and the heavens are the works of thine hands : they shall perish : but thou remaineth' (Heb. 1:10-11).

'But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up' (2 Peter 3:10).

Canaan at its best was but a type of the rest that remaineth for the people of God. Paul, an inspired Jew, wrote : 'the Jerusalem which now is, is in bondage with her children, but Jerusalem which is above is free, which is the mother of us all' (Gal. 4:25-26).

A prepared place.

Jesus said : 'In my father's house are many mansions : if it were not so, I would have told you. 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 14:2-3).

John saw that prepared place, 'the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.' It is not going to be evolved by any human plans and schemes down here ; it comes 'down from God out of heaven.'

Men have long dreamed of golden ages, 'when man and man o'er all the earth shall brothers be and a' that' ; when 'the war drum throb'd no longer, and the battle flags were furled, in the parliament of man, the federation of the world.' If God's will was done on earth as it is in heaven these dreams would become a reality.

What a striking contrast there is between the opening and closing chapters of the Bible ! Man began in a garden, where all was pleasant and good. But he disobeyed God, and was cast out, 'lest he put forth his hand, and take also of the tree of life, and eat, and live for ever' (Gen. 3:22). Man's future home is a garden, 'the paradise of God.' In Genesis, we see Paradise lost, in Revelation Paradise regained. The faithful shall dwell in a new place, with a new body, 'fashioned like unto his glorious body,' and shall sing a new song (but the theme is old), of Him who was slain, and who redeemed them to God by his blood 'out of every kindred, and tongue, and people, and nation.' What a chorus that will be !

In describing the holy city, the best, most beautiful, and costly things, are used ; but the reality will far exceed all these. If we are privileged to enter that city, as we hope through God's grace we shall, we shall feel like the Queen of Sheba when visiting Solomon's palace : amazed at the magnificence, she said : 'It was a true report that I heard in mine own land . . . and, behold the half was not told me.'

There shall be no night there. The eternal day shall know no cloud nor close. 'The city had no need of the sun, neither of the moon, to shine in it : for the glory of God did lighten it, and the Lamb is the light thereof.' The things that trouble and perplex us here will have no place there.

'God shall wipe away all tears from their eyes : and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things are passed away.'

Who shall enter and enjoy that rest ?

In Eden, 'a cherubim, and a flaming sword which turned every way [were placed] to keep [guard] the way of the tree of life.' But 'our Saviour Jesus Christ, hath abolished death, and hath brought life and immortality to light through the gospel.' 'And this is the record, that God hath given unto 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 means union with Him. Separation from Him means death, eternal death ; union with Him means life more abundant, life forever more.

The Gospel demands that we believe Jesus to be the Christ the Son of God ; that we repent, decide to turn from self and sin to Him ; that we confess Him, and that we be baptised (immersed) into Him. For 'as many of us as were baptised into Jesus Christ were baptised into his death. Therefore we are buried with him by baptism into death.' 'As many of us have been baptised into Christ have put on Christ' (Rom. 6:3-4 ; Gal. 3:27). If we have thus become united with Him, and abide in Him, we shall one day be with Him, in the prepared home.

One of the last messages from that glory land gives the 'conclusion of the whole matter' : '**Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city** (Rev. 22:14).

EDITOR.

New Testament Teaching on the work of Christian Women.

THIS article is designed to be a summary of New Testament teaching on the work and sphere of Christian women. It is not combative, but inductive. It is not a review of the thoughts of others, but a presentation of what the writer has learned from the Scriptures. It is an effort to show, independently of Conference Paper and of conflicting sides, what the Word of God says on the subject. What then is the position of women as taught in the New Testament ? What work is woman there reported to have done ? What is she encouraged to do ? In what sphere did she toil ? Wherein did she serve her Lord ? What did she do during the ministry of the Lord and of His apostles ? What is her labour in connection with the Church and the evangelisation of the world ? What may she do, what ought she to do, towards the propagation of Christianity ?

1. Women ministered to the Lord.—'There were also women looking on afar off : among whom were Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome ; who also, when Jesus was in Galilee, followed him, and ministered unto him ; and many other women who came up with him unto Jerusalem' (Mark 15:40-41). 'And many women were there, beholding afar off, who followed Jesus from Galilee, ministering unto him: among whom were Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children' (Matt. 27 : 55 - 56). 'And the twelve were with Jesus, and certain women, who had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others who ministered unto him of their substance' (Luke 8:1-3). The facts of these verses may be summarised thus: (1) women accompanied Jesus throughout Galilee ; (2) they accompanied Him from Galilee to Judea ; (3) their object in accompanying Jesus was to minister

to Him; (4) the women who ministered were many; (5) their ministry consisted in supplying the temporal wants of Jesus; they provided Him from their own substance with the necessaries of life. Happy women! to have had the honour of supplying the wants of Him who though He had been rich, for our sakes had become so poor that He had not where to lay His head. The ministry of women is for ever ennobled by these brief records.

2. A woman of Samaria told her neighbours about Christ.—The woman 'went away into the city, and saith to the men, Come, see a man, who told me all things that ever I did: can this be the Christ?' 'And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things that ever I did' (John 4:28-29, 39). The woman quite naturally told the men of the city of the wonderful stranger at Jacob's well, invited them to see Him for themselves, and to say whether He might not be the Messiah. Anything like a public meeting, addressed by a woman, is not in the chapter. There simply was neighbourly converse between the inhabitants of the same town. The woman, as any other woman then and since, conversed of the latest news with those whom she knew.

Have we not here a fine example of what Christian women might constantly aim at?—speak to their neighbours of the Saviour. Their own knowledge of Him, and experience of His saving power, might be often made a theme of conversation, instead of the latest novels, novelties, fashions, and passing trifles of the world. Such conversation would diffuse a heavenly influence all around.

3. Women told of the resurrection.—Matt. 18:1-10 records that two Marys were twice instructed to go tell of the resurrection. An angel said, 'Go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him.' And they 'did run to bring His disciples word.' Jesus afterward appeared to them and said, 'Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.'

Mark 16:1-11 gives another report. The white-robed young man instructed the women to go tell the disciples and Peter, that Christ was going before them into Galilee. With some additions and slight variations, it resembles Matthew's account. There is added the appearance of the Lord to Mary. And when Mary had seen the Lord, 'she went and told them that had been with him, as they mourned and wept.'

Luke reports that the women 'returned from the tomb, and told all these things to the eleven, and to all the rest.' The women named, are 'Mary Magdalene, and Joanna, and Mary the mother James, and other women' (chap. 24:9-10). A number of women must have published the glad tidings of the resurrection of the Redeemer.

John's account contains an earlier report by Mary Magdalene. 'She runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him' (chap. 20:2). After she had seen the Saviour, John says, 'Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her' (verse 18).

There were at least three distinct reports by the women: (1) Mary's report that the body was taken away; (2) the report of a number of women of the vision of the angels; (3) Mary's report of having seen the Lord. But in no case was there a public proclamation by the women.

4. One woman, along with her husband, instructed a public speaker.—Apollos 'began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly' (Acts 18:26). Priscilla is as much credited with the improvement of the eloquent Apollos as her husband Aquila is,

5. One woman was a servant of the Church.—‘I commend unto you Phebe our sister, who is a servant of the church which is at Cenckrea’ (Rom. 16:1). Servant is here a translation of *diakonos*, deacon. Phebe was a deacon, a minister, or a servant in some way, although no-one can tell what ministry or service she rendered. It needs not that that one be a public speaker to be a minister. A chapel-keeper is a minister; a visitor is a minister; in many ways women may be servants of the Church.

6. Some women were co-labourers with Paul.—He entreated a certain true yoke-fellow to help those women who laboured with him in the Gospel (Phil 4:3). We are as ignorant of the labour they performed, as we are of the ministry of Phebe. Labour in the Gospel is not restricted to speaking, and still less is it restricted to public speaking to a mixed congregation. Women might be co-labourers in a dozen ways without ever taking the platform along with men.

7. Women had the gift of prophecy.

(1) Prophecy by women was predicted (Joel 2:29). Upon the handmaids, said God, I will pour out My Spirit. Acts 2:16-21 gives the full quotation from Joel as explanatory of what happened on Pentecost. Although women no more prophesied on the day of Pentecost than the sun was darkened and the moon changed into blood, there was nevertheless the beginning of that outpouring of the Spirit which was to be for women as well as men, for all flesh, and not only for a few Jews.

(2) Philip’s four daughters prophesied (Acts 21:9). More is not said of them, but the simple declaration is a clear accomplishment of Joel’s prophecy respecting women.

(3) Anna was a prophetess, and spoke of Jesus to all them that were looking for redemption (Luke 2:36-38).

(4) Elisabeth was filled with the Holy Spirit and prophesied (Luke 1:41-45).

(5) Mary was manifestly equally inspired (Luke 1:46-55).

(6) Regulations were given by Paul to guide women while prophesying. ‘Every woman praying or prophesying with her head unveiled dishonoureth her head: for it is one and the same thing as if she were shaven’ (1 Cor. 11:5). The undoubted implication is that women were wont to prophesy. The passage, however, is silent as to where the women exercised the gift of prophecy.

What was this prophecy with which women were endowed, and respecting the exercise of which Paul gave instruction?

(a) Teaching and prophecy were different things (1 Cor. 12:28-29; Eph. 4:11). Prophets are second; teachers third. In Ephesians, teachers are further removed from prophets, evangelists and pastors coming between them.

(b) Prophecy springs from revelation (1 Cor. 14:29-31).

(c) Prophecy was a gift of the Spirit (Acts 2:17-18).

(d) Prophecy was one of the miraculous endowments (1 Cor. 12:10).

(e) Prophecy disclosed hidden things (1 Cor. 14:24-25).

Prophecy was a bringing to light of what ordinary, unaided mortals could not see; it was an inspiration of the Spirit, revealing something otherwise unknown.

8. Women prayed (1 Cor. 11:5-13).—These verses manifestly imply that women were in the habit of praying. But, as in prophesying, there is no indication where they prayed.

9. Women should teach.—Paul wrote to Titus that the aged women were to teach the young women (Titus 2:3-4). Teachers and scholars are both named as of one sex. Paul encouraged women to teach women, and even named some subjects of instruction.

10. Widows indeed.—1 Tim. 5:3-16 speaks of 'widows indeed' and contains special instruction respecting their support. No widow was to be chosen or taken into the number, no woman was to 'be enrolled as a widow,' unless

- (1) She was sixty years of age.
- (2) Had only been once married.
- (3) Had a good report for good deeds.
- (4) Had reared children.
- (5) Had been hospitable.
- (6) Had washed the saints' feet.
- (7) Had relieved the afflicted.
- (8) Had diligently practised every good work.

Such conditions of enrolment seem very stringent, if the enrolment was only to an obtaining of pecuniary assistance from the Church; and yet they may have been requisite to secure justice and purity, if the list was meant to include life-long pensioners on the Church's fund. That indeed is all that is distinctly taught in the passage. But the foregoing qualifications, partly resembling the qualifications of elders and New Testament ministers, deacons, or servants, make one wonder whether the widows indeed were not a kind of elderesses or female ministers. Were they appointed to do work, and be supported in it? The supposition that they were workers receiving pecuniary support, seems best to explain everything in the passage. It is a not unnatural advance on the injunction of Titus 2, that the aged women teach the young women. To Timothy there are two additional points: (1) that the aged women be recognised — a chosen, enrolled class; (2) that they be supported. But, after all, what is actually taught, that the widows indeed be enrolled and supported, should be distinguished from the hypothetical, that they constitute a special ministry or class of Church workers.

The preceding tenfold enumeration includes all that is known to me of the work of women as recorded in the New Testament. A re-examination of this classification may enable us to put it in more brief, portable form.

One thing at least of the foregoing is impossible to-day. There can be no prophesying. There is no living prophet, male nor female. No-one has now any revelation given by means of inspiration of the Holy Spirit. What Elisabeth, Mary, Anna, Philip's daughters, and women in Corinth did, is not now possible to any woman. Prophecy has ceased.

Ministering to the Lord, as previously described, is likewise an impossibility. The Lord has gone. Human eyes cannot behold Him; women's hands cannot reach Him. The nearest approach to that ministering of which I can think, is to minister to those who are carrying on His work. He who esteems as given to Himself a cup of cold water given to one of His brethren, will not overlook any service rendered to His co-labourers. It has been said that 'we have scores of clever, consecrated and amiable women in our ranks, as have also the religious communities around us, who are pining away with dyspepsia, in luxurious drawing-rooms,' etc. I am slow to believe that there are so many idle Christian women; but if things are so, it might be useful to inform such suffering loungers that there are scores of brothers honestly doing their best in the Lord's work, who would be much encouraged and improved by some womanly ministrations. Amiable women, and especially consecrated amiable women, need never suffer from dyspepsia, if activity is a cure. Public speaking would probably accelerate the disease, particularly in delicate creatures accustomed to 'luxurious drawing-rooms'; whereas a little manual ministering would have a beneficial effect in removing both bodily and spiritual dyspepsia.

A further reduction of the foregoing classification may be effected, and nothing be lost, by putting 2 and 3 under one head. They are both examples of women conversing with their acquaintances and neighbours.

The whole ten may now be put more briefly, thus :

1. Women should pray.
2. Women should teach women.
3. They can effectively converse on divine things with their acquaintances and neighbours.
4. Wives, along with their husbands, may often be useful in instructing public speakers.
5. They can minister to the comfort of other servants of the Lord in dozens of ways that only woman's ingenuity can devise.
6. And in such ways they are co-labourers in the Gospel, and servants of the Churches.
7. The widows indeed might be specially useful as ministers for the Churches.

And now having classified thus what is said that woman did and should do, let us next observe the boundaries of the field to be occupied by her. Her sphere of labour is limited by express

Scripture Restrictions

1. Silence in the Church is enjoined. 1 Cor. 14:34-35 is so explicit that women should not speak in the Churches, that it is difficult to imagine a more clearly expressed prohibition. (1) There is the simplicity of the words employed—'keep silence,' 'not permitted to speak.' (2) There is reiteration: let them keep silence; it is not permitted them to speak; it is a shame for them to speak. (3) There is a marked difference between the directions to the prophets and to the women. The prophets might speak two or three; all indeed might prophesy; but the women were not to speak. Absolute silence on their part, as respects any communication to the Church, is commanded. Wherever the Church, as such, is assembled, there must the women be silent, if they will be obedient.

The silence of woman in the Church, as commanded in the fourteenth chapter, equally restricts the prophesying by woman mentioned in the eleventh chapter. The prophets were encouraged to speak; the women were forbidden to speak. They could not prophesy and yet keep silence in the same place. They could keep silence in the Church and prophesy elsewhere, just as they were to ask no questions in the Church, but make inquiry at home. Silence and prophecy are incompatible; silence in the Church was enforced; therefore prophecy by women did not take place in the Church. The verses in 1 Cor. 11, which speak of women praying and prophesying, do not speak of doing so in the Church. Scores of persons may pray and speak who never either pray or speak in the Church. There was a sphere for woman praying and prophesying, as there is still a proper sphere for her praying and teaching; but it is not in the Church.

Teaching men is prohibited. 1 Tim. 2:11-15, like 1 Cor. 14, contains clearly couched limitations. (1) A woman has to learn in silence. (2) She is to do so with all subjection. (3) She is not to teach man. (4) She is not to have dominion over him. (5) Arguing between woman and man is even precluded; 'but to be in silence,' being presented as the course to be adopted instead of teaching and dominating.

Woman and man are put in contrast throughout the verses; each has clearly defined duty. Man speaks, woman is silent; man teaches, woman learns; man rules, woman is in subjection; and the subjection is silent and complete.

This teachable, silent, and submissive position of woman Paul accounts for by her action in introducing sin into the world. Woman was first in sin; she is on that account not permitted to be first under Christianity. She

was deceived by the tempter, man was not ; she must not therefore, under Christ, be so placed as again to be duped, and at the same time lead man astray.

While 1 Cor. 14 prohibits woman speaking in the Church, 1 Tim. 2 forbids her teaching man, and enjoins silent learning. Silence in the Church, preclusion from teaching man, and quiet learning, together entirely debar her from addressing promiscuous audiences. There is not left a single vestige of warrant for her speaking at all in any public meeting where man is.

Is it possible that there exists a single Christian woman who, after such plain teaching is pointed out as given by Paul, ever will seek to speak in the Church, or teach in any meeting where men are ? If so, I fear there is something far worse the matter with her than dyspepsia. Personally, I have no fear about our sisters generally. They are wishful to know the truth, and to abide by it. The exception to that among our sisters is so rare that we might pass it without notice, were it not that it is disobedience of Scripture precept.

3. Woman is not permitted the liberty in prayer that man has. 1 Tim. 2:8-11 expresses Paul's desires that the men pray everywhere, that the women have seemly dress and seemly behaviour, and that they be silent, etc. It is not said in so many words that the women are not to pray everywhere, but that is the natural implication. Why say that the men should pray everywhere, and that the women should do something else, unless that there was a difference between man and woman in this matter ? It is legitimately involved that there are places where women may not pray. What places are they ? Scripture does not say, hence we can only infer. I reason on it thus. There is no example of a woman ever praying in the Church, or in any public meeting where men were ; and as there are places where men may pray and women may not, it is natural to think of those places where the men have leave to speak and the women have not. In the Church, and where men are present in public meeting, women should not teach, nor ask questions, nor speak ; in the same meetings, I judge, they should not pray. Wherever they may teach or speak, there let them pray. Thus acting, we are on certain Scripture ground. Laying either the prayer meeting, or any Church meeting, open to the sisters praying, is without precept, without example, and without any Scripture naturally supporting it. If I were a sister, I would therefore never pray in the presence of men.

I am not overlooking what is said in 1 Cor. 11 of woman praying. But, as already pointed out in connection with prophesying, the praying is not said to have been in the Church ; nor is there anything implying that women ever prayed where men were. The instruction about covering their heads no more implies the presence of men than the instruction to men to uncover their heads implies the presence of women. Men in prayer uncover their heads, although no woman be present ; women in prayer should have their heads covered, though no man be there. The presence or absence of the other sex does not interfere with the regulations to either sex.

Some things not found in our induction of what is said of woman in the New Testament may now be named.

1. A woman apostle. The twelve apostles chosen by Christ were men, and we do not read of a woman among the seventy.

2. A woman evangelist. All the evangelists named were men.

3. A woman pastor. The pastors were to be husbands and fathers, not wives and mothers.

4. A New Testament writer from the women. The writers of the New Testament were all men.

5. A woman addressing a public meeting composed partly of men.

6. A woman praying when men were present.

Is it not passing strange that women were thus invariably omitted, if they were designed to do such work, and act as men? On the supposition that woman's sphere is different from that of man, all is plain.

In conclusion, I am wishful to make an appeal on behalf of the sisters. I have long felt that we fail to do them justice, and that our lack of suitable arrangements for them deprives the Churches of a potent agency for good. If that be so, ought we not forthwith to remedy the defect? In some instances we might arrange for sisters' meetings, where they might pray, read the Scriptures, and speak to one another thereon. In other instances we might only require to make it possible that the sisters make their own arrangements for their meetings. In addition to sisters teaching sisters, might there not be women's evangelistic meetings? Meetings conducted solely by women, and with only women present, would be on New Testament lines. Systematic visitation of women by women, both within Church membership and beyond it, is equally desirable. And 'widows indeed' could be employed in such useful service as visiting and conducting women's meetings. The value of such service would be incalculable. Women would then find openings for every desirable aspiration to serve their Lord, work would be overtaken that man cannot do, and the wild extreme of pushing some women into the place of men would be eschewed. While we take an unflinching stand against women being made men, let us be correspondingly thoughtful and watchful to employ women in every service sanctioned by Scripture; to make them, within their own sphere, co-labourers in the Gospel, and ministers in the Lord's work.

ALEXANDER BROWN.

CORRESPONDENCE

HOW FAR SHOULD WOMEN BE SILENT IN THE CHURCH?

Dear Bro. Editor,

I will be as brief as possible, and this will be my last letter. At least, Bro. Jepson has moved from the position of his first letter. Then, he seemed to be aghast at my even raising this question, which he said had been "settled" years ago. He now admits that women can pray in the assembly, and that he has invited them at times to do so. So where are we now?

The sister whom I referred to as praying, and whom Bro. Jepson mentions as being revered by him, and by whom he was much influenced 'prayed only at prayer meetings and in the home.' Wasn't the prayer meeting a meeting of the Church—or as many of the Church as cared to attend?

It was an act of worship. I believe that at Beulah Road, even now, at the mid-week meeting those present, both sisters and brothers, read the Scripture in rotation. Is not this also a meeting of the Church, or again, as many of the Church as desire to gather?

My dear brother may smile at Bro. Barker and myself describing him as a die-hard. Personally, I am prepared to be a die-hard where it is necessary on things upon which, in no circumstances, must we give away. Bro. Jepson knows as well as the rest of us what these are, and we stand together. It is not in question that Tim. 2, 11-15 does teach that sisters must not teach or preach. My own attitude is that I should leave any meeting where a sister attempted to speak.

I never approved of women preachers when I was associated with the Methodists.

Finally, I endorse Bro. Jepson's closing paragraph (November issue). I agree he is right about this, and that my statement was too negative. I accept the deserved correction.

A. L. FRITH

[This correspondence may well close here.—Editor.]

THE AMERICAN SCENE

Dear Bro. Editor,

I am pleased that Bro. Winstanley admits, 'that there can be no point at all in discussing issues with our brethren in America.'

His next point suggests that I am wrong in thinking we have nothing to

learn from the U.S. That is far from my meaning. My objection was to his use of the word *must*. There is no use learning if it has no advantages, and I agree with the opening statement he made in the September issue, 'We don't want to import American problems. We have enough of our own . . .'

'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,' etc.

If the disciples teach some things that are true or scriptural and teach others that are unscriptural, that does not make them right, nor does it give them a licence to continue in wrong-doing and hindering the progress of the Spirit's work.

Bro. A. E. W. has kindly defined 'theology' for us, but that was not asked for; it was their 'modern ideas' of theology, and that is where they and many in Britain are building now. If our heroic preachers of the early days saw the plight of our Churches to-day and the wreckage which has been strewn abroad in such few years I think they would say, 'We were not of them who drew back into perdition.'

My letter was in no way a 'denial of my own contention.' I contend for what I believe to be truth; but I think it a sheer waste of time discussing with bodies who once confessed and contended for truth 'who have left their first love.' The difference exactly lies in knowing what is 'honest discussion.'

W. FERGUSON.

MORE HYMN BOOKS WANTED

Tunbridge Wells, Silverdale Road, is one of the Churches of which Bro. Frith wrote in November issue. Copies of the old hymn book are very urgently needed. This is a small congregation, with an average attendance at the Lord's Table of twelve. It has done good work under very difficult circumstances. Any help in supplying books will be warmly appreciated. We also need a hymn roll for work in the Bible School. Will anyone who can supply these please write me at 185 Upper Grosvenor Road, Tunbridge Wells, Kent.

A. E. WINSTANLEY

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A. L. FRITH

SCRIPTURE READINGS

- December 3rd.—Acts 27:1-2; Psalm 107:21-43.
 December 10th.—Acts 27:21-36; Isaiah 43:1-13.
 December 17th.—Acts 27:37 to 28:1; Proverbs 16:1-20.
 December 24th.—Acts 28:1-16; Romans 1:1-17.
 December 31st.—Acts 28:17-31; Jeremiah 5:19-29.

Paul's Voyage to Rome.—First section.

There would be occasional consignments of prisoners to take to Rome from the Provinces. A centurion would be in charge and would probably have power to commandeer any vessel available for the purpose. In this case he chooses an Asia Minor vessel sailing to that coast where it would be expected to find vessels journeying to Rome. Notice that Luke is sailing with Paul—'we,' verse 1—and Aristarchus, a Thessalonian (see Acts 19: 29; 20:4; Col. 4:10; Philemon 24). From the first contrary winds are encountered, compelling them to sail north of Cyprus instead of direct to the coast of Asia (the province of which Ephesus was capital) which faces west. It is good to know that the centurion favoured Paul—even a harsh soul would be softened by so beautiful a character. 'A man to have friends must show himself friendly'—'Be courteous (Prov. 18:24; 1 Pet. 3:8). The centurion was to learn how much this favour was deserved. How refreshing it would be for Paul to be with the Christians at Sidon.

Paul's Voyage to Rome.—Second part.

The first voyage was short. Probably the wind which had hindered the one vessel, had driven the other out of its normal route. The Alexandrian ship was one of the biggest afloat to hold 270 persons—the owner, the captain, the crew, the passengers, the prisoners, the soldiers. It was not possible to sail direct against the west wind, so the vessel sailed southwards and sought shelter by the south coast of Crete, finally seeking harbour. Here Paul makes his first effort to help with sound advice. We had better bear in mind if we think this impudent (on a passenger's part) that Paul had had much experience of the deep, and every Christian ought to develop a capacity for clear and careful thinking, and consideration for others' peril as well as his own. It was probably early October and sailing after that would be unusual and dangerous. The good advice was not taken because more comfort and prob-

ably amusement was wanted during the months of waiting.

Paul's Voyage to Rome.—The Shipwreck. There was no longer hope of getting to Rome before winter. Lured by the gentle south wind, the ship set sail for Phenice but was caught by the north-westerly 'Euroquilo,' could not make harbour against it, but had to sail before it. The 'boat' would be towed, but it would become useless, and a danger if left so. It was therefore taken on board and lashed to the deck, while ropes were passed around the hull to help to hold it together. Wooden ships under stress and strain spring leaks, and loosen their timbers. The storm increased in violence and the second day they started to throw cargo overboard. This would make the ship ride higher in the water. The third day all the heavier sailing gear was lowered from the masts, and probably only enough left to keep a sail up and enable a course to be steered, especially in view of the danger of driving on the Syrtis. Paul had himself helped in the work as opportunity offered, and while the ship was now driving helplessly before the wind and hope being given up by all of being saved, he stood forth with a message of cheer. Behind this we see much prayer, much love, much trust in God. He had been already assured he must testify for Christ in Rome, but he had all the souls of that company upon his heart, and rejoiced in the further assurance that not one would be lost in that wreck. Still all the sailors' skill (already being exercised with sail and rudder) was needed, not one must be allowed to flee the ship, and the discipline of the soldiers rightly exercised, in order that God's promise should be fulfilled. Try to realise the influence of the Christians in this storm-driven ship, giving thanks, wisely advising the taking of food after days of very little, and standing confident and hopeful because they trusted in and loved the Lord Jesus. We assume that the company could gather below the main deck to partake of food, and to hear Paul's encouraging words previously (verses 22 to 26). While the ship was driving a few on deck to steer and watch would suffice, but now the anchors were cast most could gather while they hoped for dawn. This wonderful and graphic story ends with a most remarkable escape. It seems that by two seas meeting as they dashed ashore the vessel was cast firmly on to the beach, there to hold fast until the stern was broken up and all the voyagers had swum, floated or been washed up on the shore.

Melita.—'Barbarians' were not necessarily uncivilised but they were neither Greeks nor Romans, but the natives of the island. They were hospitable folk, moved to pity by the sad plight of their

visitors. We remind you again that Paul was helping in the work. This viper 'accident' brought him into prominence, and he was soon exercising his powers for the blessing of those who had so kindly entertained him and his fellow travellers. That island we may be quite sure, heard the Gospel and saw its effects in the lives of its professors, Luke, Aristarchus and Paul—'see how these Christians love one another.' It was not surprising that they left with honours.

The final steps in the journey.—The rest of the voyage was easy, and with what joy Paul and his companions would gather with the saints at Puteoli—we expect the seven days were by courtesy of the centurion Julius, and enabled them to break bread together on the first day of the week. Messages would be sent to Rome so that members of the church could come and bring welcome to Appii Forum and Three Taverns. This entry as a prisoner into Rome was not what Paul had designed but he had learned in whatsoever condition he was therein to be content, and his longing to visit the brethren and impart some spiritual gift was now fulfilled—he thanked God and took courage. Julius would be able to testify to Paul's good character and this must have contributed to the measure of freedom he had in his imprisonment.

Paul and the Jews at Rome.—As in most foreign cities the Jews had their colony. Paul wished first to introduce himself and Christ to them. Hence after three days when we can be sure he met the Christians in Rome, he made his effort with his own countrymen. We suppose the news of his coming could not get to Rome as quickly as he had done, and they do not seem to have manifested the prejudice he so often met. The term 'sect' would not necessarily carry a stigma, but we note the 'Christian sect' was everywhere spoken against. It seems that the majority of the Jews were against it. Considerable interest was manifested or Paul would not have been heard for so long a time—'morning till evening.' The effort was well worth while because some believed. Isaiah 6:9 is quoted as a solemn warning to the unwilling hearers. Much time had been spent in reasoning from the Scriptures of the Jews. Gentiles also will hear the good news, and have their opportunity.

Paul's two years a prisoner.—The custom with imprisonment of this kind was to chain the prisoner by one hand to a soldier. The soldiers would probably be of the Praetorium guard (Phil. 4:22). Refer to Eph. 3:2; 4:1; Phil. 1:13, 16; Col. 4:18; Philemon 1, 9 and 10 for references to the time. Paul had fellow-

ship at times with Tychicus, Timothy, Epaphroditus, Onesimus, Mark, Jesus called Justus, Epaphras, Demas, besides the comforting companionship of Aristarchus and Luke (the beloved physician). There was a large measure of liberty in preaching and teaching in which Paul would rejoice, and did. God was watching His own in that totalitarian state, and His truth was spreading.

R. B. SCOTT.

TO AN OLD BIBLE

O BLESSED Book! What years you've seen,

Since you were first unwrapped.
What piles of other books have been
Brought home and read—and scrapped

O blessed Book! what precious times
Have Christians had with you;
What varied scenes and varied climes
Could prove you ever true.

O blessed Book! how worn and stained,
How underlined and scored:
All tokens of the blessings gained
Of God, so much adored.

O blessed Book! what peace you've given,
What hopes of heaven above,
To those who faithfully have striven
To live their lives in love.

O blessed Book! what comfort when
Grim death at last drew near;
You pointed them to Jesus, then
They went without a fear.

O Blessed Book! now be to me
My guide till life is o'er;
And later on I, too, shall be
Safe there on yonder shore.

L. R. THOMAS

AGE OF VIOLENCE

The assumption that mankind grows kinder, more tolerant and just as civilisation becomes more efficient is an illusion, the Dean of St. Paul's (Dr. W. R. Matthews) told members of the British Association when he preached at a special service held for them at St. Martin's Parish Church, Birmingham, on September 3rd, 1950.

Referring to the theme of the British Association meetings—'Power in the service of man'—Dr. Matthews described it as a noble phrase, but asked: 'Service of what kind of man? In other words, who will control, direct and use the power which science provides so bountifully? Will the scientific age, when it is fully developed, be one of freedom, peace and justice, or one of efficient and degrading despotism?'

'Our age is an age of violence, when cruelty and indifference to suffering have spread over a large part of the

earth. The optimistic assumption that mankind grows kinder and more tolerant and just as civilisation becomes more efficient is demonstrated by events to be an illusion.'

The prospect would be drab if there were no power beyond that which science studied to regenerate men in heart and mind. The starkness of the alternative to Christianity—destruction in the wrath to come—had been glossed over even by Christians. We had tried to think that there was some middle way by which we could avoid the crude act of choice.

'By the mysterious operation of Providence history is producing now on a world scale the situation which the New Testament envisages—the time of crisis, of judgment, and of the need for choice,' said Dr. Matthews. 'Man stands at the crossroads, conscious that as he is he cannot meet the demands upon him. Science has made and is making a new world: our need is for new men to live in it and control it. If there is a power of God in Christ to make new men we need not fear.—Manchester Guardian.'

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Will Church Secretaries re-read the above and bring the matter forward, please.

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SCRIPTURE READING CARDS

These contain suggested readings for 1951, compiled by Bro. Carlton Melling, to whom our best thanks are due.

The cards may be had from Bro. A. L. Frith, 12 Poulton Street, Fleetwood, Lancs. Please state number required. Stamps to cover postage will be much appreciated.

FORTHCOMING EVENTS

The Annual Social of the Church at Priory Lane, Dunfermline, will be held (D.V.) on Saturday, January 20th, 1951, at 4 p.m. in the Nethertown Institute, Nethertown Broad Street, Dunfermline. Speakers: Bro. D. Dougall, Wallacestone, and Bro. D. Allan, Newtongrange. A hearty invitation is extended to all Churches.

Kentish Town.—With an earnest wish to extend the Kingdom and make the simple New Testament Gospel known in London much better, we plan to hold an eight days' mission in 1951, from August 4th to August 12th inclusive. It is hoped that a Tent Mission can be arranged but if not the meeting place will be used. We trust many brethren from the provinces will be able to come and give support. Reservation of accommodation is being made in advance. It will help if intending visitors will advise us in good time. Secretary: R. B. Scott, 96 Chetwynd Road, London, N.W. 5.

SPRING CONFERENCE

SATURDAY, 24th MARCH, 1951

All intending to attend the Spring Conference at Tranent, East Lothian, Scotland, please write to W. Steel, Atholl Dene, Longniddry, East Lothian, as soon as possible.

NEWS FROM THE CHURCHES

Birmingham (Summer Lane).—The Church celebrated her 85th Anniversary with a tea and social meeting on Saturday, 4th November, when a season of rich spiritual fellowship was enjoyed by a large gathering that included a coach load of brethren from Leicester and visitors from other Churches. The meeting was under the chairmanship of Bro. G. H. Hudson and the speakers were Bro. W. E. Mills from Leamington and Evangelist Albert Winstanley. During the

evening our Leicester brethren sang for us. Bro. Winstanley stayed over and served the Church on Lord's Day—morning, afternoon and evening—and again on Monday afternoon and Tuesday evening. We are very grateful to all those who helped to make the occasion so enjoyable. It really was a most helpful experience and a spiritual uplift, sending us on our way into our 86th year of service with gladdened hearts and renewed determination. FRED C. DAY

Cape Town, Grassy Park.—We had a splendid day here on Sunday, 8th October. Bro. George H. Hollis, a former missionary to Nyasaland, whom you British brethren supported, was in the chair at the 'breaking of bread' service. Bro. George Underhill, of George (Cape Province), whom many of you British brethren know, gave us a fine lesson at the same service. The children's Bible classes at 3 p.m. were well attended also. Then at 4.30 p.m. several of the members met for breaking of bread at the home of a brother and sister who have been invalids for several years. This they do every Lord's Day. At our Gospel meeting, at 7 p.m., there were two speakers. Bro. Edward Thomas, a home-grown Gospel preacher, who pegs shoes to keep up expenses, preached a wonderful sermon in about a half hour. He was followed by equally as good a talk by our beloved Bro. Underhill. Bro. Thomas, in our opinion, is one of the best, if not the best preacher that we have in this part of the country. He was born and has always lived in the Cape Town district. Wife and I are not in the best of health but are somewhat better at the present, and are up and around, trying to do daily what our hands find to do.

GEORGE M. SCOTT

Cape Town, Woodstock.—We are glad to sound out real good news to the praise and glory of God. On the 24th September, 1950, at 9.30 a.m., we were privileged to witness a young married Jew confess the Lord Jesus as his Saviour and become united with Him in baptism. Later he was received into fellowship and joined in the breaking of bread service.

Usually our baptismal services are convened on Lord's day afternoons, but for convenience of the young man this service was in the morning. There were thirty-five members present at that service, quite a good gathering for that hour of the day. The service was held in Church hall at the above address, and was conducted by Bro. Kannemeyer, who spoke on the brotherhood. He showed the oneness of believers in Christ, both Jew and Greek, bond and free, of the family of God, with God as our Father, Jesus Christ as our 'Elder Brother,' and we all brethren in Christ; of our being by one spirit baptised into that one body,

and 'that body is the Church.' Bro. Kannemeyer, at the conclusion of the service, read a Scripture which was very helpful to the new born and to all present, Romans, chapter 6.

May the season of refreshing which we have enjoyed these last two months provoke us to greater zeal and faithfulness in the service of our Master, to disperse his Word and the Truth to our fellow-men, in these days of great error.

Our brother Norman Flynn, who was baptised only two months ago, has started a class for children in a room near his home in Lansdowne, which is about six miles from Cape Town. He has at present nine children attending Bible reading. We pray God will bless his enthusiasm and that the school will grow. We pray for all our young folk, that God might bless their efforts. They have been very active of late, both in taking the message of Grace to their neighbours and also in the renovation of our meeting-place. They have been instrumental in providing new and extra seating in the hall.

Finally, may we, in these very trying days, remain steadfast, unmovable, always abounding in the work of the Lord—despite all opposition which might come our way, knowing that God is faithful, and might we say as the Apostle of old, 'none of these things moved me, neither count I my life dear unto myself, so that I might finish my course with joy' and await the coming of our Lord Jesus Christ.

CORRECTION.—Report in September issue should have read broadcast preacher was Reul Lemmons, and the time 10 each Saturday evening.

T. HARTLE

Glasgow, Hospital Street.—We held our annual Church social on Saturday, November 4th, when about one hundred brethren and friends gathered together. We commenced with the hymn, 'Our God, our help in ages past,' then prayer for success of social meeting and for recovery of all brethren who are at present sick. A nice supply of food was set before us by the sisters of the Church. Bro. A. Gardiner was chairman. He warmly welcomed brethren and friends, and gave a few remarks on how the Church can both be strong and make progress in winning precious souls. We had three speakers, Bro. David Allan, Newtongrange, evangelist, of America. He spoke on Joshua's charge to do all that the Lord had commanded, and neither to move to the right hand nor the left. He earnestly pleaded only to do what had been revealed. Any other way was dangerous and could only lead to defeat and final rejection. Bro. E. Jess exhorted the brethren that as God had been with Moses and with Joshua, so

also would be with us in our day, and lead us safely and victoriously to the heavenly land. Bro. A. H. Odd spoke on the mystery of life. He said that as he had had a good innings he was in a position to speak on such a big issue. After naming many aspects of life, he concluded that the Christian way of life was the only one worth while for all that is grand now and the only one with any hope hereafter. The Motherwell and Blackridge Church choirs delivered chosen spiritual pieces splendidly and lifted us from our different common experiences to grand heights of spiritual thought and living. We had also a quartet, duets and solos. These were all good to hear. A recitation delivered by a young brother had good moral and spiritual teaching well worth giving heed to. At the close, our beloved Bro. D. Dougall moved the usual vote of thanks. In a few words he spoke of the high standard of all who had served and called on those present to show their appreciation. The social meeting closed with singing of 'Guide me, O Thou Great Jehovah,' and with prayer.

A. B. MORTON

Hindley.—Delighted to report still another decision for Christ. Harry Ashton, a scholar in our Bible School, requested immersion to-day. He confessed Christ and was immersed to-night. We pray for God's blessing to rest upon him, and trust he may be used to win others for the Master. We rejoice with his Bible School teacher. Let us, brethren, not grow weary in well doing. Join us in prayer for our work.

L. MORGAN

Morley, Yorks.—The Church has been holding a special mission during October, and due to the promising situation has extended it over November. Brethren Len Channing and Ralph Limb (for the first month) have put in a great deal of fine, energetic work.

We are most disappointed that tangible results have still not been seen. We have had about thirty people visit the Chapel in Zoar Street for the first time; they are all on our mailing list for 'Revivals' now. Besides the indoor work, regular open-air preaching and advertising have gone on, using the loudspeaker van owned by our Bro. D. Hardy. A great deal of work has been put in by all concerned. The support of our own brethren, especially in tract delivery, has had a lot of influence on the number of good contacts made. The E. Ardsley and Dewsbury brethren have supported the meetings well, as usual.

We feel entitled to pray for and expect additions, although the Lord knows what is best. Pray with us, brethren.

G. LODGE

Newtongrange.—The annual social meeting of the Church was held on the 7th October, under the chairmanship of Bro. A. J. Haldane, who gave a hearty welcome to all brethren and friends who had come to spend the evening with us. We certainly had a mountain-top experience, as practically every Church of Christ in the South of Scotland was represented, and the meeting-house was full to overflowing into the ante-room. Our speakers, Bro. David Dougal and Bro. David Allan, U.S.A., gave of their best. Bro. Dougal spoke on 'Fellowship' and Bro. Allan on 'The Glorious Church' to a very appreciative audience. Praises were sung by brethren from Churches at Newtongrange, Motherwell, Blackridge, Slammannan, and Rose Street, Kirkcaldy, and a recitation from Bro. Nesbit, Trant, composed the programme, which was fully appreciated by the two hundred present. Bro. Duncan Stewart proposed a vote of thanks (which was heartily given) to all who took part in the fellowship, sisters who provided for our physical needs, the speakers who provided for our spiritual needs and also the recitation and the songs. Truly, we did have a great time together on the night of October 7th, 1950, which will be long remembered by all who were present.

W. HALLAM

Tranent.—We are happy to report another addition to the Church here. Noreen Nisbet, daughter of Bro. and Sis. Jas. Nisbet was baptised on 15th October. She was received into fellowship on October 22nd. We thank God for this further proof of the power of the Gospel, and pray that more may follow.

D. SCOTT

Tunbridge Wells (Silverdale Road).—On Saturday and Sunday, November 11th and 12th, the Church held special anniversary services. On Saturday, the sisters served an excellent tea, and after this about sixty gathered for the evening meeting. Bro. F. Gillett, presiding, outlined some things which should encourage us in our Christian life. Bro. E. McDonald and the writer urged those present to trust God completely and to obey His Son in all things.

On Lord's Day, we had the joy of welcoming Ralph and Elwyn Limb, who are spending some time in this area to labour for the Master. Sister Limb talked to the children in the afternoon, and Bro. Limb preached the gospel to a fine audience at night. We thank God and take courage.

A. E. WINSTANLEY

Wallacestone.—As from November 5th the Church will meet to break bread at 1.15 p.m. instead of 12.15 p.m. as formerly.

A. BROWN

OBITUARY

Bathgate.—At Armadale, West Lothian, on October 10th, Sister McLaren, wife of Bro. John McLaren, fell on sleep, in hope of an eternal life, aged seventy-three. Sister McLaren has been a professor of the faith, and a faithful member of the Church. The snows of more than fifty years have melted since she was immersed at Armadale. All through the years, Sister McLaren was steadfast to her confession. From the hour she embraced Christianity till the angel of death called her to higher service, she had unflinching devotion to her Saviour. She was ready always to put 'first things first.' Amid the manifold duties of running the home, rearing a family, in the house of the Lord, she always filled her place. A good mother, a faithful wife, in the truest sense of the word, a real helpmate to her husband, and a living devoted Christian.

For several years, Sister McLaren had heart trouble of an agonising kind, the terrible spasms left her weak and helpless, but borne with a wonderful resignation. Her fellowship was with the Church at Bathgate. Though prevented from meeting on the Lord's Day for fellowship, her interest never flagged.

Sister McLaren fell asleep in Jesus, in the joyful hope of being one more added to that happy family whose robes are washed, and made white in the blood of the Lamb; who hunger no more, neither thirst any more, who are before the throne of God, and from whose eyes He shall wipe away every tear. We mourn not as others who have no hope.

The writer conducted the service at the funeral. Bro. Robert Fleming, Bathgate, delivered the address at the graveside. The sympathy of a large circle of Brethren, will be extended to Bro. McLaren and family at this time of trial.

Seem they to sleep! 'tis but as sleeps

The seed within the earth.

To burst forth to the brilliant morn,

Of a more glorious birth.

Seem they to feel no breath of love,

That o'er their icy brow will move,

With tearful whispers warm,

'Tis that upon their spirit's ear

All heaven's triumphant music clear

Is bursting: where there comes not
near

One tone of sorrow's storm.

H. CLARKSON

Bathgate.—The Church regrets to report the passing of another of its members. Sis. John McLaren passed from this life on 11th October, aged seventy-two years. Our sister, when able, was a regular attender at the Lord's Table but

for a number of years was unable, through illness to be present with us. Our sister never forgot, during her enforced absence, to send regularly of her means, for the carrying on of the Lord's work. Our sister was laid to rest in Boghead Cemetery, Bathgate. Bro. Clarkson, Whitburn, officiated in the home, and Bro. R. Fleming, Bathgate, at the Cemetery. We commend our Bro. McLaren and his family to a loving Heavenly Father, and pray that He will sustain them in their great loss.

C. FLEMING

Summer Lane, Birmingham.—The Church here has suffered a great loss in the passing of our esteemed sister, Florence Maud Day, on Lord's Day, October 29th, 1950, in her sixty-eighth year. Our sister Maud was the daughter of Bro. W. T. Day, of revered memory, and sister of Bro. F. C. Day, well known throughout the Brotherhood for his unstinted work in the Churches.

Maud was baptised on October 1st, 1901, and during her life she has always been loyal, steadfast, constant in her attendance and work in the Church, making many friends through her reliability and sympathy shown to members and all causes in the life of the Church. She excelled in the domestic side of the activities of the Church, wherever or whatever the call, Sister Maud was ready to do her best. None but her Lord will ever know the extent of her work in the workroom, in the home, in visitation in loyalty and devotion to her Master and His Church.

Maud was devoted to her family, where she will be sadly missed. She was ever ready to spend and be spent in any of their difficulties, and gave that assistance without stint, and lovingly to all the family.

During the past two years, she has served as our chapel keeper. Her work here was of the same high order. On Lord's Day, October 29th, the chapel was

not open when those arrived for the prayer meeting which opens our day of worship—something must be wrong. After our morning meeting, her home was visited by one of the members, and it was found that our sister got up to do her usual duties, apparently well, but was taken seriously ill with a seizure and had been taken to hospital, where she passed into eternity never regaining consciousness. At four-thirty she had gone to meet her Lord, and to receive her reward for love, loyalty and service rendered so faithfully.

Our sympathies go out to the family, left to mourn her loss.

GEO. H. HUDSON

Blackburn, Hamilton Street.—It is with great regret and sorrow that we report the sudden passing away of our beloved brother John Pritt, aged sixty. He underwent an operation about a year ago, and of late seemed to be fairly well, and was present to worship on Lord's Day, October 29th. He passed to the higher life on November 1st. It came as a great shock to us all. Our sympathy and prayers are for his dear wife, family, brothers and sisters, and all the bereaved in this great loss. With us they trust in the risen Christ, and look forward to that glad reunion when He comes to claim His own.

H. WILSON

Hindley.—It is with regret we record the death of Bro. Bickley, one of our isolated members, who lived in Wales. Over two years ago, he came to visit Hindley as the guest of two of our members. He came to the meetings and heard the Gospel preached by Bro. Frank Worgan and Bro. C. E. McGaughey, and after conversation with both decided to be immersed at the age of seventy-four. He soon became affectionately known as Cousin Frank, and won the esteem and respect of the brethren here. We do not doubt he will receive the great reward.

L. MORGAN

THE SCRIPTURE STANDARD is published monthly. Prices: Home and abroad One copy, 4s.; two copies, 7s.; three copies, 10s. 6d. All post free. U.S.A.—Approx. one dollar per copy. Agents' parcels are all post free. All orders and payments to the Treasurer: A. L. FRITH, 12 Poulton Street, Fleetwood, Lancashire.

All matter for insertion must be sent before the 10th of the month (News items, the 15th) to the Editor: W. CROSTHWAITE, Ford Villa, Hart Street, Ulverston, Lancs.

EVANGELIST FUND. Contributions to R. McDONALD, Lumley House, 4 Clark Street, Westboro, Dewsbury, Yorks.

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

THE SCRIPTURE STANDARD is printed for the Publishers by Walter Barker, Langley Mill, Notting.