

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. 6. The High Priest.

'CONSIDER the Apostle and High Priest of our confession, even Jesus' (Hebrews 3:1, R.V.).

There are points of similarity, and of contrast, between the high priest of Israel and ours.

Both were Divinely appointed.

'No man taketh this honour unto himself, but he that was called of God, as was Aaron' (Hebrews 5:4). God, who said of Jesus, 'Thou art my Son, to-day have I begotten thee'; also said, 'Thou art a priest for ever after the order of Melchisedec' (Hebrews 5:5-6).

Both were one with the people.

The high priest of Israel was 'taken from among men.' Our High Priest became one with men. He came in 'the likeness of sinful flesh.' 'It behoved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God.' (Hebrews 2:17).

Because He lived our life, faced the temptations we have to face; and proved strong where all others have proved weak, He is able to succour (come to the aid of) all who are tempted and tried. He 'can have compassion on the ignorant and erring,' and is well fitted to appear before the face of God for us.

Israel's high priests were sinners, ours is sinless.

The high priests of Israel had 'to offer up sacrifice, first for his own sins, and then for the people's.' Our High Priest 'is holy, harmless, undefiled, separate from sinners.' 'In him is no sin.' 'Which of you convicteth me of sin?' was His challenge to His critics and enemies. That challenge has never been taken up. Christians are condemned for their failings and inconsistencies, but the standard by which we are tested is the perfect life of Him we profess to follow.

They offered animal sacrifices, He offered Himself.

They continually offered 'gifts and sacrifices' which could 'never take away sins.' 'Every priest *standeth* daily ministering and offering oftentimes the same sacrifices which can never take away sins. But this man [Jesus] after he had offered one sacrifice for sins for ever, *sat* down on

the right hand of God' (Hebrews 10:11-12). They stood because they had continual work to do; Jesus sat down, His sacrificial work completed.

Contrasting the sacrifices, the inspired writer asks, 'For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God?' (Hebrews 9:13, 14). *'How much more?'* Who can measure and answer that?

'But Christ, the heavenly Lamb, takes all our guilt away,
A sacrifice of nobler name, and richer blood than they.'

Israel had many high priests, we have One.

'And they truly were many priests, because they were not suffered to continue by reason of death; but this man because he continueth ever, hath an unchangeable priesthood. Wherefore, he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them' (Hebrews 7:23-25).

Under the Old Covenant an Israelite might go up to Jerusalem, get an interview with the high priest, and unburden his heart. The high priest is sympathetic and promises to do his best; but on going up to a later feast he finds that high priest has been removed by death, and one of a different temperament with no sympathy with his particular place, stands in his stead. That can never happen under the New and Better Covenant, for our High Priest 'ever liveth,' He is 'unchangeable,' 'the same yesterday, and to-day, and for ever.' So He is able to save to the uttermost ('completely,' R.V. margin), to carry us through from start to finish for 'He ever liveth to make intercession for us.'

The high priest's clothing.

In addition to the linen garments worn by the ordinary priest, the high priest had robes for glory and beauty. Of these we can only speak briefly here. There was the robe of the ephod, all of blue, with a golden bell and a pomegranate alternately upon the hem. These seem to suggest golden words and fruitful deeds. Our High Priest had golden speech, 'Never man spake like this man,' was the testimony of even His enemies. As to fruitful deeds, Peter summed these up in five short words, 'who went about doing good.' Aaron wore a breastplate, with twelve precious stones, bearing the names of the tribes of Israel. 'And Aaron shall bear the names of the children of Israel in the breast plate of judgment upon his heart, when he goeth into the holy place, for a memorial before the Lord continually' (Exodus 28:29). Jesus has the names of His people upon His heart. 'The Lord knoweth them that are his'; and we are exhorted to cast 'all our care upon him, for he careth for us.' Those precious stones remind us of the Lord's words, through the prophet Malachi, 'They shall be thine, saith the Lord of hosts, in that day when I make up my jewels ['special treasure,' margin], and I will spare them as a man spareth his own son that serveth him.' Meanwhile, our High Priest, who has offered an all-sufficient sacrifice, is our one Mediator, and through Him we have access to the Father, and we are encouraged to approach and make our requests known.

'Boldly our heart and voice we raise,
His name, His blood, our plea;
Assured our prayers and songs of praise
Ascend by Him to Thee.'

EDITOR.

God and the Word of God.

IF the report appearing in the *Christian Advocate* re a paper given at the Men's Easter Convention by Dr. Robinson be correct, then indeed the Restoration Movement of our Church forefathers is in grave danger, and is being betrayed by men of the modern school of thought. On the front page of the issue referred to, and under the above title, the doctor says: 'The New Testament can no longer be regarded as a rule book. Its varied material contains the Gospel of our Lord, but this must be sought by profound and diligent scholarship. The New Testament cannot answer all our questions, and we must settle these by reverently seeking God's mind in the Gospel, and His Church.'

Now will the reader please go over that quotation again carefully and deliberately?

Here, according to Dr. Robinson, is the denial of all New Testament standards, norms, or rules. He leaves us with neither chart, compass, nor anchor. We would like to know when, and on what evidence, the New Testament has ceased to be an infallible guide and rule. Has God cancelled His word; repudiated His message; changed His mind; or does He no longer mean what He says? Nay, verily, the word of the everlasting God stands sure, and lives and abides for ever. It matters not what Dr. Robinson, or any other doubter or denier, may affirm. Profound and diligent scholarship may, on occasion, carry a man away. Was it not Alexander Campbell who said: Little minds are like gunpowder: easily blown up? If the New Testament be no longer our rule and guide, what is to take its place? That is a pertinent and urgent question. Are we to adopt one of the many creeds, or are we to concoct one for ourselves? Shall the Church of Christ merge itself still deeper in the Free Church Federal Council, or openly make common cause with the World Council of Churches, and proclaim to the whole religious world, to every denomination and sect: Welcome; 'Your doxy is my doxy'? Will any sensible person declare that in any or all of these human creations there is infallibility? Is this the goal for which Campbell, Stone, Wallis, King, Oliver, suffered so much, and fought so strenuously?

If this is not a complete surrender of the basic principle for which the Church of Christ has always stood, then words have no meaning. The Old and New Testaments stand or fall together, and this statement of the doctor's is therefore a virtual rejection of the Bible as the revealed will of God. It has been said the Gospel of Jesus Christ was so simple and plain that no man of ordinary intelligence could fail to understand its message and demands: 'The wayfaring man though a fool shall not err therein.' But Dr. Robinson says the 'way' must be sought by diligent and profound scholarship. We much prefer Isaiah to Robinson. Now, by fair implication, this means that only those who have attained to this profundity of learning are capable of expounding and proclaiming this glad message to the poor and needy, the high and low, educated and ignorant, and he envisages a highly educated and solemnly ordained ministry, set apart for this exclusive work.

We are also told: 'The Word of God cannot answer all our questions. These must be answered by seeking God's mind in the Gospel and His Church.' The New Testament Scriptures make known the will of God to all, Christian and worldling alike. But, says the doctor, these Scriptures cannot be regarded as a rule book, so we no longer have the mind of God in the world of God. First he destroys the authority of the rule book as incapable of meeting our difficulties, then blandly refers us back to what he has destroyed, as a means of discovering God's will. What erudition!

What logic! Were it not so sad, it would really be very funny. Russell Lovell in the 'Biglow Papers' makes one of his characters say:

'A merciful Providence fashioned us holler,
On purpose that we might our principles swoller.'

Time and again we have been most unjustly charged with a desire to split the Churches. Dr. Robinson is doing that very well indeed. But the day is fast approaching when faithful brethren will realise the true situation and revolt against the blind and false leaders and turn to build again the walls of fair Zion.

A. H. ODD.

The American Scene—4.

WE went to America expecting to find that the brethren there would do things differently. We were not disappointed. Many differences were apparent in the way services were conducted. One significant exception I must mention in passing: the Church meeting in Windsor, Ontario, Canada. The order of service in this Church is just like that to which we have always been accustomed. I hope to speak particularly of this fine congregation of loyal souls in a later article. Of congregations in the United States, I may say that our different methods were never more apparent than in congregational singing.

The brethren generally begin any service by singing a number of hymns—usually three. This is not such a lengthy procedure as it may sound, because, quite often, some verses are omitted from the hymns. We learned to appreciate a saying once observed in American gospel paper. The writer declared that something was 'as neglected as the third verse of a gospel song.' That must have been an apt illustration to readers over there where the third verse is quite often neglected.

These hymns are almost always sung seated. Perhaps that is fortunate! Three hymns and a prayer, with the whole congregation standing throughout, could be something of a trial. Incidentally, the brethren stand much less often than we do. Like hymns, prayers are frequently offered with the assembly seated. Occasionally, the brother who is leading will call on the meeting to kneel, but it is most common to remain seated.

By the way, nobody ever talks about 'hymns.' It is always 'songs.' Consequently they sing, not from 'hymn-books' but from 'song-books.'

When we were in Saint Louis, Missouri, a brother asked to see one of our hymn-books. When I handed mine to him he said, 'Why, this looks like a book of poems!' He had never seen a song-book that had no music in it. He, and others, expressed surprise that we were able to sing with a book like that!

I must say that the general level of singing we heard among the Churches was high indeed. Again and again, I commended congregations on the excellence of their song service. This was one of the truly outstanding factors of the worship. I believe that the type of song-book they use is largely responsible for this—one containing both words and music. We have always depended very largely on memory (I speak now of congregations) in singing various tunes to our hymns. There, when any hymn is being sung, the assembly has the music before it in the song-books—and sings from the music. This is an undoubted advantage. That is seen in the fact that a larger number of people sing the parts over there than do usually in our own country. This gives a fine harmony and good balance. Were it possible for the Churches in this country to produce a hymn-book having both words and music, I am sure that it would greatly improve the general level of our congregational singing.

We noticed that their books did not have a large range of devotional hymns, though invariably many gospel songs were included. Perhaps the small selection of devotional hymns was more apparent than real, for we are accustomed to a book containing over one thousand hymns, whilst theirs usually has perhaps five hundred. We did observe, though, that they seemed to have a decided preference for gospel hymns, also hymns with choruses, rather than the common devotional type with which we are familiar. Moreover, the tempo of singing was fast by our standards.

Another factor which intrigued us was the 'shaped notes' in the song-books. This is a system whereby, even though the staff notation is being used, the singer can immediately recognise the identity of the notes—even though he knows nothing of music. There are seven different shapes, or outlines, representing the seven different notes of the octave. One particular shape represents doh, and that note only; another represents ra, another mee, and so on. Thus, when one has been taught shaped notes, he has only to see the music and can immediately read it, because of his familiarity with the seven outlines. We found many people who could sing almost any tune on sight (this type of notation being used) yet who knew little or nothing of music.

A further consideration is that of

Song leaders.

Among the brethren in the New World, the praise is not led by a 'precentor' (they hardly ever knew what I meant by that word!) but by a 'song leader.' He performs just the same function as the precentor in our Churches, only he does his work differently. The song leader always stands in front of the audience, facing it, to lead the singing. He does lead it, too—invariably beating time with one or two hands, so that in effect he 'conducts' the singing. This means that usually he can keep good time and make the congregation sing as he desires. When emphasis, quietness or volume is required, he indicates this by the way he uses his hands. Obviously this could be abused, but on the whole we felt it to be a good thing. Properly done by capable men, it ensures correct expression, an essential for effective praise in song.

The song leader is rarely seen to start a hymn without using a tuning fork or pitch pipe. This, too, is commendable. I believe with all my heart that one of the best answers to those who would push instrumental music in worship is to demonstrate that the Lord's way (unaccompanied singing) is by far the better music. Hence accurate pitch is vital, and precentors ought ever to be careful to ascertain the pitch aright. We could do well to learn from our brethren abroad in this matter. It is wise to use a tuning fork.

We were surprised to find that most congregations had a number of song leaders. The reason for this was seen whenever any special meetings were in progress. Always time was given to song practice. Whole sessions would be devoted, not merely to teaching the Church to sing, but also to teaching brethren to lead singing effectively. This is done consistently, and it is an admirable thing. Its value is seen in the fact that quite often a congregation of moderate size would have perhaps a dozen precentors. Frequently the singing would be led by boys in their early teens (occasionally even younger than that) who would perform the duty like seasoned veterans.

May we not learn something from this? Have we given the attention that we ought to this business of 'setting the hymns'? Years ago, it was common for Churches to have regular singing practices, with some attention given to developing brethren for the necessary work of leading the singing. Of late years very little has been done on these lines. We should see to

it that the praise we render to God in song is the best we can offer. Our opposition to instrumental music should not be made an excuse for poor singing. To the contrary, we should seek to demonstrate that what God has ordained for the Church is infinitely better than what man can do with his vaunted 'improvements.' Hence we need to give attention to song practice—and to the development of brethren as song leaders.

A. E. WINSTANLEY.

Connecting Links between the Old and New Testaments.

IS the God of the Old Testament the God of the New?

Our question is not whether the Old Testament gives us as perfect a revelation of God as the New, but rather does it reveal the same God?

Can we recognise in the portrait of Jehovah, drawn by the Old Testament artists, the loving, compassionate Father of the New?

What is known as the higher criticism is now disposed to cast out the Old Testament entirely as an inspired revelation of God, mainly because of its seeming conflict with the New Testament concept of Deity. That such conflict really exists we do not believe; that the revelation of God by Moses falls short of that made by Him whose special mission was to make known God to the world, none can doubt.

But while this is true, it is just as true that Christ does not ascribe to God a single trait of character, a single virtue, that is not accorded to Him by Moses and the Prophets.

To discard *in toto* the revelation of the Old Testament, because less complete than the New, is like discarding the lessons of the school because not equal to those of the university; like putting aside, as unreliable, the elementary lessons of science because inferior to, or less perfect than, the more advanced instruction. It is not wise to reject the roots because they are under ground and less beautiful than the branches. The scion should not be crushed beneath our feet because it is not as great as the tree. The bud cannot disclose all the beauties of the full-blown rose. Without the roots we could not have the branches. Without the scion we must be without the tree. Without the bud our eyes could never feast upon the glory of the rose.

So without Moses, we should be without Christ. Without the Old Testament, the New becomes a sealed book. Destroy the God of the Old Testament and we are a Godless people. In the Old Testament may be found the primary—the elementary—lessons for the childhood of the world, while in the New we have the advanced lessons for the manhood of the race.

Jean Paul says: 'The first leaf of the Mosaic record has more weight than all the folios of men of science and philosophy.'

It contains the first sentence in history. This sentence is in these words: 'In the beginning God created the heavens and the earth.' To the idol-worshipping nations round about, in search of an object worthy of their adoration, this utterance of Moses fell as a clap of thunder from a cloudless sky. The idea that back of all nature was nature's God, who had created nature, had never entered into their mind.

It was an unpardonable affront to the many thousands of gods of that day, to make such a bold declaration. These primeval gods were as numerous as the varieties in the great kingdoms of the world. The fish of the sea, the stars of the firmament, the beasts of the forests, the fruits and flowers of the field and all domestic animals, as dogs and cats, and horses

and cows, were objects of man's blind worship, at the time of this initial leaf of history was given to the world.

On the first page of Old Testament History we find, briefly outlined, the likeness of the God we worship. The following facts are either clearly stated or necessarily implied:

- (1) God is self-existent and independent of nature.
- (2) He is possessed of creative power and skill.
- (3) His unity is clearly implied.
- (4) His personality is set forth in many ways. He has intelligence, wisdom, skill, and power. He thinks, admires, loves, labours, and rests. He gives laws and demands obedience.
- (5) His purity and goodness are made apparent. He pronounces good everything He made. If the stream is good the fountain must be also. All things created by the Lord are good, and created for good and wise purposes.
- (6) The love of God for man is also implied. He made him in His own image. Richly endowed him; made him pure; placed him in a most beautiful garden of flowers and fruits; gave him timely warning of danger; pointed out to him the highway to perpetual life and peace.
- (7) The mercy of God is also brought to view. After man had sinned against His righteous law, He, in pronouncing sentence upon him, in the same breath, promises a Saviour, in the seed of the woman.
- (8) The justice of Jehovah is also revealed in the just punishment of the evil doer.

This outline of the character of our God by Moses was filled in by other writers of the Old Testament.

But the portrait was not complete until retouched by the hand of the Divine Artist. The New Testament ascribes to God creative power—declares there is one God; ascribes to Him infinite wisdom, goodness, purity, holiness and power, thus recognising His personality. It teaches that God is love; that He loves man; that He has always loved him. It emphasises the great mercy of God to man as manifested in the gift of Christ, His only Son. It shows us how God can be just and justify the ungodly. Christ is but the beautiful convincing illustration, the sublime demonstration of the correctness of the leading lessons of the Old Testament. J. W. INGRAM.

Piety with Obedience or Piety without.

AN external compliance with a Divine command, without an internal acquiescence of a meek and humble spirit cannot be acceptable to God. But while this is evident in the light of the Scriptures, have we any evidence that the other extreme would be more pleasing. Suppose a man to burn with devotion, like an angel of the sanctuary, and yet resist commandments, which require him to manifest his love by external acts of obedience—would such devotion be what God requires?

Such extremes, exhibited in domestic life, are never satisfactory. Some husbands and fathers provide splendid equipages and magnificent homes for their families. But where there should be heart, there is only pride. No love is felt or simulated, except it be in their exterior surroundings. In such households the peace of God, which passes understanding, is not known.

But there are fathers who take the other extreme and make the responsibility of husband and father consist almost entirely in a heartfelt devotion of purely internal love. Such dreamers leave their families to want the common comforts of life. But the curse and blight of ruined hopes will assuredly visit such a house.

Piety is indispensable to Christianity. But when it vegetates into mere sentimentality, it loses all claim, even respectability. Men may become too religious. The thing is possible; especially when piety becomes so intense as to get in the way of obedience. Such was the case with King Saul, when he saved the cattle of the Amelakites, to sacrifice to the Lord God of Samuel. But the prophet showed him that obedience took precedence over such exemplary piety! And by this act of piety he lost the kingdom.

In discussing this question, we should be very careful to say nothing unkind or which would be calculated to drive the pious unimmersed away from duty; nor anything so flattering as to encourage them to persevere in such a questionable character. Joseph Cook says, 'Death-bed repentance should never be encouraged before the time, nor discouraged at the time.' Something analogous holds good in this question. No pious unimmersed person should be encouraged to neglect to be buried with Christ in baptism. And no one should be taught to despair of a pious parent, who died without discovering his duty in this respect. Perhaps he did his best, to learn his whole duty. And none of us can do more. We know the Judge of all the earth will do right. And He has not made it our duty to judge the world.

A more than half-convinced Presbyterian friend thus objected to immersion: 'My mother was one of the most pious and sincere persons I ever knew. And she was never immersed. And if I am immersed I shall condemn my mother. I cannot for a moment believe my mother is lost.' My reply was: do you think your mother loved the Lord Jesus with her whole heart? 'Yes indeed' was his emphatic answer. Do you think she tried with all her soul, to find out the will of God, that she might obey it and let nothing come between her and her duty to God? To both these questions, he gave an unqualified affirmative. Then, said I, you will not be so good as your mother, if you allow any consideration to keep you from obeying Christ. You will not be imitating her piety by letting a fallible example stop your investigation.

The Saviour says, 'that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes.' It is not said such shall go free! Will some of the learned on the other side, show us the nature of those few stripes, which are to be laid upon the 'pious unimmersed'? Is it that frame of mind, which sings:

'Tis a point I long to know
Oft it causes anxious thought;
Do I love the Lord or no—
Am I His, or am I not?

The unimmersed, whether pious, or impious, can never from the New Testament, have evidence of pardon.

CORRESPONDENCE

WOMEN'S SILENCE IN CHURCH

Dear Bro. Editor,—I have no apology to Bro. Jepson or anyone else for having raised this question. He and I have been friends for over thirty years, and he has had no more loyal friend than myself. I defended him up hill and down dale in days when he was very unpopular, and among his brethren at that. His sincerity has never been in question nor, I hope, has mine.

Presumably, I am 'the serpent' referred to by Bro. Gregory, who needs 'to be struck down with the sword of Truth.'

I yield to no man in my desire to be loyal to the Truth revealed. In fact, without egotism whatever, I have been much more concerned to 'contend for the faith which was once delivered unto the saints' than many who have been born and reared in the Churches of Christ.

I have been surprised at the dearth of letters in the 'S.S.' on this subject, because the raising of it has caused widespread interest. There are so many small Churches among us which are up against the problem we have at Fleetwood.

Bro. Jepson does not face up to this practical problem; he has been fortunate all his life to be in Churches where there was plenty of male help. Thus it is easy for him to say the question has been 'settled once and for all, many years ago, to the satisfaction of those who wish to abide by the simple truth of God's Word.' Early this year, I presided over two meetings, spoke at both, read the Scriptures, also the hymns and started the tunes, and offered all the prayers. As a result I was ill for a week afterwards, due to the extra strain following a week's work. I decided never again. Does Bro. Jepson still contend that had I had the help of one or two sisters by reading of hymns and Scriptures, that our worship would have been marred and unacceptable to God?

Does the teaching of the N.T. definitely forbid anything except that women shall not speak or teach? We talk a great deal of not going beyond what is written, a thing I am most anxious to abide by, but are we not in danger of imagining something to be in the written Word which is **simply not there**. Bro. Jepson, in a letter, refers to Bro. Alexander Brown's reply to Bro. Sydney Black which, at that time, I had not read. I agree Bro. Brown has said all that can be said upon the subject, and fairly, too, also conclusively. On page 23 he says, concerning women: 'Absolute silence on their part, as respects any communica-

tion to the Church is commanded.' We agree entirely.

The matter to be decided, in small Churches like ours, is this: If a sister reads the Scriptures, gives out a hymn, offers prayer, is she teaching or usurping authority over a man or men? Surely not, if the presiding brother asks them to do these things. Are not the sisters supposed to be praying during prayer when the Church is gathered together?

It seems clear to me that Paul, in 1 Cor. 2, is dealing with matters relating to the Church at worship. In verse 5, we have the words 'But every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head, etc.' It seems pretty clear that the prophesying would be audible, why not the praying? As Bro. Brown points out, prophecy has ceased, but praying hasn't, and I feel no one can be definite from a reading of the Scripture that the praying by women was not audible. It seems to me in stressing this 'silence' to the utmost limit we are guilty of stressing the 'letter which killeth, whereas the spirit giveth life.'

No, Bro. Jepson, I don't want a N.T. to suit our particular needs at Fleetwood. If we stress the 'letter of the Word we find ourselves in difficulty sometimes. For instance, one brother quoted 1 Cor. 14:34-35. I said, what if they have no husband? He replied 'Well then, the elders,' but the Book says husbands.' So we could go on. So it seems that women have no part in preaching, teaching and administration (perhaps a little in this latter) but in other things it is difficult to be dogmatic. One sister put it thus: 'Bro. Jepson has told us what we can't do, but not what we can.'

A. L. FRITH

Dear Brother,—In January (1950) issue of the 'S.S.' Bro. Whitehead, of America, endeavours to show that American Churches of Christ do not encourage sectarians to come to their worship meetings and "break bread," and produces some evidence to show that Alex Campbell was averse to any but those who had been baptised so worshipping; yet he has admitted that it might happen and had happened in some few instances. This shows that my contention had some basis in fact.

Here in Australia we have had many evangelists from time to time during the past sixty years, and they all, as far as my recollection serves me, were decidedly "loose" on the Communion issue; so much so, in fact, that those Churches supporting an American evangelist were invariably regarded as favouring 'open Communion.'

I am not saying this because of personal antipathy, because, in some respects, I admire the American brethren

as compared with associated Churches here, because of their fidelity to the gospel plan of salvation.

I did not intend that my remarks re Campbell and early pioneers should be taken as a charge that they made a practice of consorting with strangers in worship, but that they left the door open in their slogan, 'We neither invite nor debar' attitude, and Bro. Whitehead really confirmed my remarks, though he disclaims the practice of it.

As regards the practice of opening gospel meetings with prayer and singing, he freely admits that they do, and he attempts to justify the practice by a reference to Scripture, quoting 1 Cor. 14. With all due deference to his capabilities as an interpreter of Scripture, I fear he has taken on a big task in that passage.

First he boldly claims that 'unbeliever' means non-Christian. This is not necessarily so, and I very seriously doubt if Paul meant it to be understood in that sense. The context must decide its meaning, and nowhere is it ever hinted that the term is used in that sense. The 24th verse cannot bear that construction. In the 22nd verse a definition is laid down by the Apostle for our guidance as follows: (a) Tongues are for a sign, not to them that believe but for the unbelieving; (b) Prophesying is a sign, not to the unbelieving, but to them that believe. Evidently Bro. Whitehead missed the force of this definition in dealing with the 24th verse, because if he had noticed it he would have observed that it was prophecy, not tongues that caused the one styled 'unbeliever' (or unlearned) to 'fall down on his face and worship God.'

Just here we might call attention to an important point. If this person was a non-Christian, as Bro. Whitehead claims, there is no mention made here of his baptism as the result of his conversion. It would seem more useful for the 'faith only' type of modern Christianity. But if we regard the 'unbeliever,' as Weymouth renders it 'ungifted,' then the whole passage is easily understood and falls into line with Scripture generally. But this would upset Bro. Whitehead's remarks in a good many places, which I am afraid I must do to bring out the meaning of the passage. Besides, the way in which these terms are used—'unbeliever or unlearned,' places the non-Christian idea, in much doubt. It suggests quite another explanation.

In this connection, we are aware that some Christians in that day (see 1st Romans) had not these spiritual gifts and it is quite within the range of facts that these 'unbelievers' may have been unfamiliar with the operation of 'gifts' in a meeting, and their contact with a demonstration in Corinth would lead to results pictured by Paul on this occasion.

Let it also be remembered, the words of the 26th verse are not descriptive of a

gospel service, but of Christian worship, therefore no one has the ghost of a right to use these for any other purpose but the one intended. When he says 'Therefore the Apostle approves of singing and prayer in meetings where heathen is to be converted,' is not true, and was never practised in any of the many instances given us in the Christian Scriptures.

Bro. Whitehead would have us believe Paul advocated one thing in 1 Cor. 14 and practised the opposite (when he preached to those same unbelievers) when he states: 'The Apostle approved of the conversion of the unbeliever in the regular assembly for worship which was opened by singing and prayer, it would be more than interesting for Bro. Chaffer to show why the Apostle (Paul) would not approve of opening a gospel meeting with singing and prayer.'

Well, as he has not and cannot prove the 'unbeliever' here mentioned to be a non-Christian, he is simply jumping to a conclusion not justified, and which clashes with the demonstrated practice of the Apostles, and others, whenever they preached the gospel, and is a demonstration of the disapproval of Jesus Christ, who commissioned these men.

It would have been far more convincing if he had given us more tangible evidence from example of were singing and prayer were practised by the Apostles than to rely upon one of the most obscure passages in the New Testament. Seeing the magnitude of the singing element in the working of gospel preaching in America, it would have strengthened their position far more if he had found a better foundation to root it on than 1 Cor 14.

AMBROSE G. CHAFFER.

IMPORTANT NOTICE SEPTEMBER RALLY

The Church at St. John's Lane,
Bedminster, Bristol, 3,

Cordially invite you to join them on
September 9th, 1950

Enquiries for Hospitality to Sis. Mrs. L. Daniell, 59 Enfield Road, Fishponds, Bristol 5. Please write early.

All other enquiries to Church Secretary, F. W. Wills, 46 Daventry Road, Knowle, Bristol 4.

Brethren planning to have their holidays in September may be interested to know that Weston-super-Mare is only 22 miles away. There are frequent train and bus services between Weston and Bristol.

Particulars, programme of speakers, etc., later.

SCRIPTURE READINGS

July 2nd.—Acts 15:1-22; Romans 8:1-18.

July 9th.—Acts 15:23-35; Leviticus 17:1-14.

July 16th.—Acts 15:36—16:13; Numbers 12:1-13.

July 23rd.—Acts 16:9-34; Psalm 105:1-22.

July 30th.—Acts 16:35—17:15; Job 5:1-21.

The Council at Jerusalem.—The "false brethren" come to Antioch (Gal. 2:4). We must revert to the occasion when Peter was arraigned for accepting Cornelius. After his careful recitation of God's guidance in the matter of accepting Gentiles as members of the Church, the Church rejoiced, concluding "then hath God granted unto the Gentiles repentance unto life." We just cannot realise what a tremendous breaking down of prejudice and conviction this meant. Evidently some were either not persuaded of the truth, or fell back from its original acceptance, and therefore developed into "false brethren." We should read Galatians 2:1-10 carefully here as that passage has reference to this same visit to Jerusalem on the part of Paul and Barnabas. Coming from Judea, the brethren would be regarded with respect and their assertions as to the Law of Moses, and circumcision, greatly troubled some Gentile converts. How easily can discord be brought into the Church. Let us "pray for the peace of Jerusalem"—AND work for it.

The Church investigates, and sends messengers to Jerusalem. It was indeed a wise decision to take the dispute to the source of it, and to take it to the apostles for consideration. Titus was apparently with Paul and Barnabas on this mission—and he was a Gentile. It is good to read that the Churches on the way rejoiced, and the messengers were received cordially. The apostles and elders were first consulted (Gal. 2:7). Then the whole body. It was proved beyond doubt from the first that there was no basis for the false teaching so far as these were concerned, but the converted Pharisees asserted themselves.

Peter's View.—With Peter, and he had had an inward struggle years before (Acts 11:8; Gal. 2:11-16), there could be no doubt that Gentiles became Christians without any Jewish steps between. He introduces the thought of the burden of the Law upon the Jew who could not keep it. What would it then be for the Gentiles?

Paul and Barnabas speak.—These merely needed to recount 'what God had done' for them among the Gentiles.

James, the Lord's brother, gives the decision. Peter's experience, added to

the obvious prophecies that God would give salvation to the Gentiles, are given as the basis of an apostolic commandment, entirely supporting the behaviour and convictions of Paul and Barnabas.

The Circular Letter.—The Gentiles are required to meet the Jewish brethren by abstaining from one obviously unchristian sin (fornication), and from three things which would cause offence to most of the Jewish brethren, and would therefore hinder the close association of both in the Church, namely meat offered to idols, blood, and creatures killed by strangling. These are minor points, perhaps and yet each would help to separate from the commonest heathen practices.

The Special Gesture of Fellowship and Sympathy.—Judas and Silas were eminent members of the Jerusalem Church but they were gladly sent to indicate the loving attitude of the Church, and to be of practical spiritual help.

We comment that this was a critical time (humanly speaking) for the Church. Can we imagine the disaster which threatened the Church of Christ at this point? Was it to be a mere sect of the Jews, or the noble, universal, divine institution?

Controversy About John Mark.—Paul had justification for refusing Mark for this work, but we would frankly regard Barnabas as taking the more correct course. The fact that Mark was willing to come indicates his repentance. We are pleased to know that the dispute resulted in two missionary efforts, and that Mark was finally restored to Paul's favour (2 Tim. 4:11). It was probably about four years since Paul started on his first journey, but Luke gives no exact time notes. Obviously Paul's life is now bound up with those he had been instrumental in bringing out of darkness into 'His marvellous light.' Note that the apostolic letter was directed to these very brethren (15:23) specifically though it would refer to all Gentiles brought to Christ in that period, and we should perhaps observe the decrees now.

The Call of Timothy.—Read 2 Tim. 1:3-6 for more information about Timothy. Paul would not give way an inch in the questioning about imposing Jewish law on Gentile Christians yet he circumcised Timothy. This was true wisdom indeed in view of the work to be done. Paul loved his own people and knew well that a proper approach could be better made by a circumcised man, and Timothy's lineage and upbringing enabled him to do so with justification. It makes us happy to see the close co-operation between Paul and the other apostles—and James, the pre-eminently Jewish Christian at Jerusalem, whose

letter is in our hands. This second journey began with much blessing.

The Entry to Europe.—Read Galatians 4:12-15 which probably bears upon our notes of the journey. Phrygia and Galatia were the central districts of Asia Minor. There is much divine guidance at these points. Circumstances are under our Father's control. We have His word to guide us. Here there was direct communication by the Holy Spirit, and vision as well. The geographical position of Philippi as well as its political importance made it an ideal place for the first preaching in Europe. Moreover the godly women were ready, more particularly Lydia. A true worshipper of God wants to do His will, and a new revelation, however revolutionary it may be, would be welcome. How necessary therefore that we should publish abroad more effectively the New Testament teachings. Glad hospitality followed glad obedience.

The Possessed Woman.—We remember that the Saviour did not allow the testimony of the demons to His Messiahship. Paul was greatly troubled by it in this case, and his action removed a source of gain from unscrupulous people who nevertheless were influential. The persecution which developed was a disgrace to Roman law, and Paul and Silas could hardly have been worse treated. They would recall Christ's words, and obviously found comfort in Him.

The Philippian Jailor.—Here we have one of the best-known and plainest instances of conversion to God. God heard His servants and moved the earth to bring about their relief. The work in Philippi was greatly blessed through these sufferings, and the faithfulness of the preachers. Out of his despair came salvation for the jailor and his household, and a reading of the letter to Philippians throws light upon further results. Belief, repentance and obedience are plainly set forth. A godless heathen jailor and a godly purple dye merchant can equally be brought into the kingdom of God's Son, and all its privileges and responsibilities.

Repentance of the Magistrates.—While it is not so directly the business of the preacher of the gospel to correct civil abuses, it is obviously good to do so when opportunity offers, as in this case. The magistrates had been unjust and failed in their duties. This became obvious to them overnight. Probably the earthquake had affected the whole town and the incidents in the prison had come to their notice. Paul rightly insisted on a proper admission of their failure, clearing himself and Silas from any wrongdoing.

The Work at Thessalonica.—We should remember the results of the suffering in the Philippian riot while we watch the progress of Paul and Silas. They did not blench from further suffering. What happened in Thessalonica would not be unexpected in view of results in other towns. It looks as though reports had reached the Jews here from other parts. Paul's reputation went before him. The result of his preaching was wonderful. It was a successful mission. His proving of the Messiahship of Jesus, and his setting forth of Jesus as Saviour of both Jew and Gentile, brought in large numbers. This very success stirred up the prejudiced ones and finally the whole city. Here the rulers seem to have kept their heads. The brethren took care of the preachers.

Berea.—Here the gospel fell into good ground at once. The example of these Jews has been rightly praised. Their attitude of mind is only right. We take credit if we have it because it is so rare. Therefore we ought to examine ourselves often. We only do what we ought to do when we carefully consider our conduct in the light of God's truth and Christ's example. It is easier far to stir up evil than to 'provoke to love and good works,' and once more the gospel preachers had to depart. 'If they persecute you in one city, go to the next.'

R. B. SCOTT

FORTHCOMING EVENT

Kentish Town.—We anticipate holding our Rally/Anniversary Meetings on Monday, August 7th. Afternoon 3 o'clock, Tea 5 o'clock, Evening 6 o'clock. Visitors will be most welcome.

East Kirkby, Beulah Road.—The anniversary and final meetings of our gospel campaign with Bro. David Dougall will take place (D.V.) during week-end July 22nd and 23rd. On this occasion we are to have with us our esteemed Bro. Walter Crosthwaite. Other speakers will be Bren. A. E. Winstanley (now labouring with the Church at Ilkeston) and D. Dougall. On Saturday, July 22nd, tea at 4.15, to be followed by social meeting. Usual services on Lord's Day, July 23rd. Come! Be sure of a welcome and a great time.

MARRIAGE

On June 3rd, at Rose Street Church of Christ, Kirkcaldy, Bro. Andrew Gardiner (Glasgow) to Sis. Ina Moyes (Thornton). Bro. D. Dougall (Evangelist) conducted the service. Address until further notice: 26 Donald Crescent, Thornton, Fife, Scotland.

Hindley Bible School.

We are indeed grateful to our Heavenly Father for a glorious time spent from May 27th to June 1st. Two of our visitors are writing their impressions, so the writer will try to report matters which may not be mentioned by these. Seventy-four were given hospitality for part or all of the school (besides day visitors. This was a remarkable achievement and we are grateful to our brethren for the many sacrifices made to enable our visitors to share this time of rich fellowship.

On Saturday, May 27th 113 were present in the afternoon, to listen to Bro. A. Gardiner speak about 'The Work amongst Fishermen,' Bro. Len, Channing on 'The Work in America,' and Bro. W. Steele on 'The Work in Nyasaland.'

In the evening we had 141 present, when Bro. S. Winstanley presided. Bro. Fred Worgan extended a warm welcome to our visitors, and Bren. L. Morgan and Frank Worgan spoke to the company.

Attendances during the period were as follows:

Lord's Day: Breaking of Bread, 122;
Gospel Meeting at 6 p.m., 146; Gospel Meeting at 8 p.m., 165.

Prayer Meetings at 8 a.m., 59, 62, 50, 39, 40.

Morning Sessions, 99, 77, 67, 63.

Afternoon Sessions, 127, 91, 87, 65.

Evening Sessions, 150, 124, 133, 124.

We desire to place on record our very deep and sincere appreciation to all those brethren who so willingly served us during the School. Much time and thought had been given to the messages, lectures, and debates, and we feel sure the brethren were edified and strengthened. Our hearts were gladdened by the decisions for Christ made by Mary and Margaret Rowland and Richard Hunter. All three were immersed during the School. It has been a time of rich fellowship, and we humbly thank God for His manifold blessings and earnestly pray that we may be made worthy to serve Him who loved us and died for us.

L. MORGAN

IMPRESSIONS OF THE 1950 HINDLEY BIBLE SCHOOL

If I were asked to sum up these impressions I should say that the Bible School has been a great success. This was the fifth Bible School held at Hindley and it seemed to me to be shorter than some of the earlier ones, while, in point of fact, it lasted for the same time as the others—from Saturday, May 27th, to the following Thursday.

There was a fine spirit evident at the School. While on the programme the

day was divided into morning, afternoon and evening sessions, there was a very real sense in which the day was just one continuous session. Full advantage was taken of the many opportunities for informal discussions on all manner of subjects.

Visitors came from Holland, Rhodesia, Germany and Ireland, as well as from widely scattered parts of England and Scotland. It was a time when there was an opportunity of meeting brethren one seldom sees. We were reminded of this by the array of autograph books our younger visitors waved in front of us. A number of visitors were at the Bible School for the first time, and some of those attending had not been members very long. It is difficult to think of a more valuable experience for those who have recently joined us. In these days of expensive travel, it is a good recommendation for the Bible School that so many travelled so far. Our friends from Belfast set a good example. A party of nearly twenty came this year, and most of them were young people who had been saving up for the trip since last year.

Little need be said about the work of those whose names appeared on the programme. It was clear that much careful preparation had been made by those who served in teaching and preaching. Much valuable material was presented for our consideration.

The Gospel work deserves special mention. The hearing given at open-air services was very encouraging, and more than one suggested holding more meetings in the open-air. We were glad to witness three baptisms, which were a special source of joy.

Each year there have been new features in the programme. A series of friendly debates were held in an attempt to deal with arguments that are brought forward on various subjects. The idea is a good one, but I think the experiment indicated the need for a different approach to the problem. Another new feature was the opportunity given to Max Watson, Vernon Lawyer and Albert Winstanley to show pictures relating to the work in Frankfurt, Rhodesia, U.S.A. and Great Britain. Use of visual aids featured in our discussions and these pictures were a practical demonstration of the usefulness of the visual method.

The organisation and hospitality of the Bible School were excellent. Many expressed appreciation of all the work that had been so effectively done. A trip to Southport on the Friday after the School was ably organised and greatly appreciated.

There can be no doubt that the Bible School is of great value to the Churches. In these days of widespread indifference there is need for those who have the work of the Lord at heart to get together to encourage one another and to promote understanding. The Bible School helps to meet this need, and makes a real contribution in the service of the Lord Jesus Christ and His Church.

E. McDONALD



A PLEA FOR APOSTOLIC SIMPLICITY

IN his address from the chair of the Congregational Union, Principal H. F. Lovell Cocks, said:

'Too many of our churches are in bondage to bricks and mortar. They boast of their premises, but their premises are killing them.

'We all know these great barns of churches, erected by wealthy Congregationalists who refused, on principle, to leave a penny piece by way of endowment. Once they were filled—but now they are crippling liabilities to the little fellowships that have to maintain them.

'May it not be that what Christ really wants them to do is to sell out, to get rid of their buildings and hire a room over a shop—an upper room—and begin all over again in the Apostolic way?'

—'News Chronicle,' May 16, 1950.



SUPPLICATION

O HELP me, Lord Jesus, upon Thee to rest,
The fairest of thousands, the meek and the blest:
I pray for a closer communion with Thee,
And feel Thy near presence where'er I may be.

I want to be able to feel Thee at hand;
To list to Thy voice, and to heed Thy command:

Increase, Lord, my weak faith to lean upon Thee
Complete in abandon, Thy servant to be.

O enter, dear Saviour, and cleanse me within;

I yearn to be free from the power of sin:
Dispel fearful doubtings that rage in my heart,
Conspiring together to keep us apart.

What blessed estate when all strivings shall cease;

Contented and restful I gain Thy sweet peace;

When Thy loving spirit my heart overflows,
Completely residing, have found blest repose.

A. F. ADAMS.

A Worthwhile Purpose.

Some men want a paper that would circulate palatably any place, touch no place, defend nothing and amount to nothing. We know a few poor, unhealthy, feeble creatures who would have us send forth a kind of milk-and-water concern, that a man might read half a year without knowing where we stand. This, however, we shall not do. We are not trying to please man, but God. We shall to extent of our ability, describe Christianity, discriminate between it and everything else, and defend it. We shall at the same time try to do this in utmost kindness, most respectful terms, but as plainly as it can possibly be done. Christianity never was maintained, manfully and nobly advocated, without a struggle. It never will be.

—Benjamin Franklin



THE NEXT VICTORY WILL BE EMPTY

General George Marshall, speaking at Arlington, U.S.A., National Cemetery, on Memorial Day, May 30th, said: 'It would be unwise for Americans to console themselves with the thought that they would ultimately win if hostilities broke out again. I fear that the victorious Power in another war will stand amidst its own ruins, with little strength left to re-establish itself or to offer assistance to its neighbours. It will only enjoy the empty triumph of inheriting the responsibility for a shattered and impoverished world.'—*Manchester Guardian*.



IN THE SENATE (U.S.A.)

I should like to point out that the last \$ is estimated to have cost a trillion dollars. The lives lost in that war are not to be translated into terms of cost because we cannot do that. But in material terms alone, the cost of that war would mean a five-room house for every family in the entire world, and enough money left over to build a hospital in every town of over 5,000 people, and to operate the hospital for a period of ten years. That is what a trillion dollars means in terms of material uses for the good of mankind.

—Senator McMahon, Feb. 6th, 1950

WHEN BIBLES WERE COMPULSORY

In 1579 the first complete issue of the Bible was printed in Scotland. An Act of Parliament in the same year decreed that every gentleman, householder and others—"Worth thrie hundreth merkis of yerlie rent or abone," and every yeoman and burgess with £500 had to provide, under a penalty of £10 "a Bible and psalme buke in vulgare language in thair houssis for the better instruction of thame selfis and thair famelijis in the knowledge of God." In the following year a searcher was appointed with power to visit the houses of those named in the Act to see that the provisions were carried out, "and to require the sight of their Psalme Buikis and Bybillis."

I TAKE—HE UNDERTAKES

Have you taken it to Jesus—

All the longings, hopes, and fears;

All the many disappointments:

All the sorrow, grief, and tears?

Does He lovingly sustain you,

Guard, and guide, and cheer and bless?

Are you living in the sunshine

Of His grace and righteousness?

Have you taken it to Jesus—

Just the thing that's pressing now?

Are you trusting Him completely

With the when, and where and how?

Oh, the joy of full surrender

Of our life, our plans, our all:

Proving, far above our asking,

That God answers when we call.

'REDEMPTION DRAWETH NIGH'

Long has the vexed world waited

The peace He came to bring;

Long have the turbulent peoples

Looked for a righteous King.

Long has His sad creation

Waited redemption's word,

Long have His faithful servants

Looked for their absent Lord;

Long, but the hour draws nearer,

And the Bridegroom comes from afar,

When the night of the age is darkest

We shall see the Morning Star.

Evil is growing stronger

And hearts are sick with fear,

But our hope is growing brighter,

For we know that the hour is near.

TO OUR CORRESPONDENTS

When writing for the Press it is a recognised rule that paper should be written on one side only. Size of sheet should not be too large nor too small: 5in. x 8in. is an acceptable size.

Some pains should be taken to have 'copy' as legible as possible, and thus earn the blessing of both editor and printer.

SPECIAL NOTICES

Bound volumes of 'Scripture Standard' for 1948 and 1949 now ready. Price 6/6 post free.

'Scripture Standard' Index for 1949, free and post free. All orders to A. L. Frith, 12 Poulton Street, Fleetwood.

The Index has been compiled by Bro. Frank Cross, of Priestly Road Church, Birmingham. We are much indebted to Bro. Cross for volunteering to do this and for doing it so well.

SLEEPY CHRISTIANS

A RAILWAY company advertised for sleepers. Among the replies was one from a minister. He said: 'I have three hundred in my Church. You are welcome to them.'

'Let us not sleep as do others: but let us watch and be sober.' (1 Thess. v. 6.)

NEWS FROM THE CHURCHES

Cape Town, Woodstock.—We are glad to report that Bro. W. L. Brown, his wife, two sons, and young Bro. John Kernan, of U.S.A., had fellowship with us on Lord's Day, April 30th. They were on their way to S. Rhodesia, where they hope to establish a new mission field. Bro. Brown addressed the Church, comparing the present days with the days of Noah, and pleaded with all to be out-and-out, to live for Christ. In the evening, Bro. John Kernan addressed the Gospel Meeting on Paul's shipwreck, telling of his own experience during the last war, when he was saved when a ship was wrecked and how he had promised to devote his whole life to the cause of Christ.

On Lord's Day, May 7th, a baptismal service was held at Woodstock, conducted by Bro. Kannemeyer, at which a young man was united with the Lord in baptism. Bro. H. Gray (Woodstock) very plainly outlined the significance of baptism, both to the unsaved and the saved. We had a season of refreshing, and pray that it may make us more zealous for the Lord and His Kingdom; ever remembering that Christ is coming. T. HARTLE

Fleetwood.—On June 3rd, Sister Mrs. Alice Windle entered her ninety-second year. She was much cheered to receive so many good wishes by post. The day after her birthday she was the first to arrive for the Breaking of Bread, and is really remarkably well for her years. Baptised at Newcastle, in February, 1875, she was in membership there for twenty-six years, then for many years at Wortley, Leeds. In 1925, she and her husband,

William Windle, came to Fleetwood. Bro. Windle passed away many years ago. Sis. Windle has a wonderful memory and can recall outstanding events and stirring times in days long since past. If then, Why can we not have such times now! I was struck this week by a remark in a letter from a brother no longer young, but who has been in the Church all his life. He concluded, 'We are slowly dying.' Again I asked myself, why?

Readers are reminded that the Fleetwood Church meets at the Lecture Hall, London Street, for the Breaking of Bread at 10.45. Visitors very welcome, and speaking help will be greatly appreciated.

A. L. FRITH

Frankfurt, Germany.—Max Watson returned from England early Sunday morning and gave a fine report on the Hindley Bible School. Our first tent meeting of this summer started last week and we have been having between 300 and 500 people present every night. We have eight twelve-day meetings planned for the summer. We have purchased our own tent for this work. Meetings will be held in Hanau, Heppenheim, Mannheim, Heidelberg and Munich, and three here in Frankfurt. Our new building is now under construction and we hope to have this finished by the first of January. The large auditorium will seat approximately 1,000 people and we have enough classroom space in this new building for 600 students. Already we have enough people in our Church attendance in Frankfurt to fill this building. So far there are twenty-four American missionaries in Germany and more are planning to come this summer. Bren, Jack Nadeau and Richard Walker are working full time in Munich. The other missionaries are working in and near Frankfurt.

OTIS GATEWOOD

Kentish Town.—We rejoice to record the addition, by baptism, of Rosina Speller, on May 21st. May she be a most useful servant of God in days to come, having taken up the yoke at an early age.

Morley.—The Church here has been engaged in an intensive one-week mission, employing only our own brethren. Altogether fourteen of our menfolk were engaged actively in the work, several either speaking or presiding for the first time. There was some activity on every night from June 3rd to 10th inclusive.

Besides the usual gospel and children's meetings, we employed the services of the loudspeaker van, delivered bills and 'Revivals,' and did personal visitation. We have no increases to ascribe to this labour as yet, but the Church has been strengthened and quickened to her responsibility, and we have learned a great deal individually.

On Thursday, June 15th, we are to hold (D.V.) the first of a series of open-air children's meetings in a new housing estate, fairly near to our meeting house. We intend to use the loudspeaker van, and to give the children gathering there a balloon each with the meeting house address printed on it. The aim eventually of course is to attract the parents' attention too. If we are successful we hope to hold these meetings once a fortnight throughout the summer months as weather permits.

We ask for your prayers for God's blessing on our humble attempts to discharge our personal responsibilities to our Saviour.

G. LODGE.

Ulverston.—From beginning of February until middle of May, Bro. A. Alexander Allan has been with the Church meeting in Oddfellows' Hall. He has worked hard, preaching the Gospel, teaching in Church and School, and in visitation. Our meetings have kept up well, and we have had non-members present at most of these. Bro. Allan is 'a workman that needeth not to be ashamed, rightly dividing the worth of truth.' The seed has been faithfully sown, and we look to the Lord of the harvest to give the increase in His own good time. Our prayers and best wishes go with Bro. Allan to his new fields of labour.

Go with Thy servant, Lord,

His every step attend;

All needful help to him afford,

And bless him to the end.

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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.

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

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

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