

The SCRIPTURE STANDARD

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

VOL. 24. No. 11

NOVEMBER, 1958

Who are Christians?

SOME twenty-five years ago, the then Bishop of Liverpool, Dr. David, wrote a pamphlet under the above title. Dr. L. P. Jacks, a leading Unitarian theologian, had preached in the cathedral at the Bishop's invitation. This aroused great controversy and many protests were made to the Bishop and to his superior, the Archbishop of York, Dr. Temple. The Archbishop rebuked the Bishop for his action, on the grounds that Unitarianism rejects certain doctrines of the "historic Christian faith," especially the central truths of the deity of Christ, and His resurrection.

In reply to this censure, Dr. David wrote his pamphlet, *Who are Christians?*, attempting to show that, in spite of their denial of such doctrines, Unitarians form a "branch" of the Christian church. He supported their refusal to accept any doctrine or fact in the Bible as necessarily true. In other words, you can believe anything or nothing and still be a good Unitarian by insisting upon and exercising freedom of thought. Whatever is contrary to "the modern mind" must be rejected. Thus, mind is made into God; mind is the final arbiter and authority in all things. Whatever in religious matters passes human comprehension can be ignored as being untrue, myth, fable or allegory.

Vague use of the Term Christian

There is perhaps no word so loosely used as the word Christian. People of any faith or of no faith at all are so termed. To "attend church" occasionally, to live in a so-called "Christian country," to do a kind action now and then, to enjoy as holidays the festivals of the church, to sing "Abide with me" among the crowd at a football match, or to be a good sport, to play the game—these in the eyes of many constitute a Christian. And on occasion the word is used even of those who embrace another religion than Christianity, whose doctrines and works are opposed to those of Jesus Christ. Perhaps the most ridiculous such instance was when Mr. Dean Acheson, at that time United States Secretary of State, called on a group of representatives of various countries of Buddhist, Hindu, Mohammedan and other faiths to get together as good Christians and settle their differences!

Even in religious circles the word Christian is applied to those who are not so according to its New Testament meaning. We know, of course, that the term occurs only three times in the Bible. In Acts 11:26 we learn that "in Antioch the disciples were for the first time called Christians"; in Acts 26:28 King Agrippa said to Paul, "In a short time you think to make me a Christian!"; and in 1 Peter 4:6 the apostle exhorts "yet if one suffer as a Christian, let him not be ashamed, but under that name let him glorify God."

God's Revelation in Words

To some extent most of us are guilty of using words incorrectly. Language is for the purpose of expressing thought as closely as possible, to give to others the same impression of things or facts as we have. We all know what it is to try to

convey an impression and yet to feel that our words have not done so. We have either used the wrong words, or our vocabulary does not include the right ones. And yet the words exist, for language has been built around experience.

The revelation of God in the Bible is composed of words. Various translations from the original Hebrew and Greek aim to help us to understand better the meaning of the writers. In this revelation God has used a method whereby those who read or hear can perfectly understand all things necessary for salvation and eternal life. Too often mysterious, mystical or theological meanings are given to sublime Scripture terms; hidden meanings are searched for when the obvious meaning is clear. We should surely give to words in the Bible those meanings they have in ordinary circumstances. It is not being "literalists" or "legalistic" to try to find exactly what God means in using such words through the writers of the Bible.

One of the first essentials in law is to use words correctly, to define them accurately and to limit or extend their meaning to what the law intends. Legal documents are to the non-legal mind quaintly worded. This is because they have to state things specifically in exact terms. Documents must leave no doubt as to whom or to what their terms apply, when and under what circumstances.

New Testament Christians

It is a maxim often ignored in Bible reading, study and preaching that we need to find out to whom, for what purpose and under what circumstances certain things are said and promises made. By ignoring this we can quite easily apply to ourselves commands and promises given to the Jews under the Old Covenant, or to apostles of Christ in the New. That is just what has happened to the word Christian. Without troubling to find out who are designated Christians in the New Testament the term is applied to all sorts of people in a way unknown to the New Testament.

Two of the references are in Acts. Acts has been well-named "The Book of Conversions." Bro. Alexander Brown's book *Conversion to God* is a study of all the conversions recorded in the book of Acts. There we find how in those first days of the New Covenant men became Christians, were saved, added to the church. Through faith in Christ as Saviour and Lord, repentance towards God, confession of Christ and immersion into Christ came the new relationship to Christ Jesus. Only such were Christians in those first pure days of the gospel, and only such are designated Christians in the New Testament. The epistles were written to Christians, and in writing his first epistle Peter exhorts his readers to suffer as Christians.

Unknown to the New Testament are the modern methods of "making Christians"—infant sprinkling, penitence forms, inquiry rooms, raising of the hand or rising from one's seat, the filling in of a form of membership or other declaration.

The New Testament makes Christians

If a foreigner desires to become a citizen of the country in which he now lives, he has to sign papers agreeing to be bound by the laws of that country. He becomes thus an adopted member and henceforth shares all the privileges and undertakes the responsibilities of those who are members by birth. The foreigner may be living in a far worthier and more loyal manner than the natural sons of the country, but that does not make him a citizen. He does not think it hard that, in spite of his unquestioned loyalty, he has to submit to a form whereby he becomes a naturalised citizen. If this be so in everyday dealings why should it be looked upon as legalistic or harsh if God requires that to become citizens in the heavenly Kingdom men must submit to His way as laid down in the New Testament? And why should we be regarded as narrow-minded if we designate as Christians only those whom the New Testament so speaks of? It is not regarded as strange if in any other walk in life we insist upon giving names only to those things or people to which they apply. Why then is it wrong in divine, eternal and spiritual things?

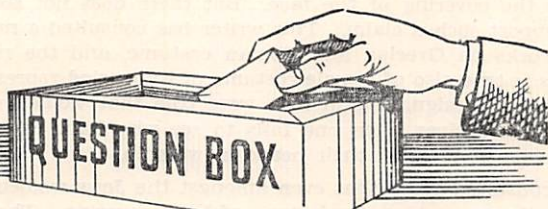
The words of the Bible are not to be loosely used. They are vital, literally matters of life or death. Peter was to tell Cornelius *words* by which he was to be saved (Acts 11:14). "It pleased God by the foolishness of the *preaching* to save them that believe." (1 Cor. 1:21). The gospel is, as the hymn says,

'Wonderful words of life.'

True, Jesus Christ is the Word made flesh, through whom God speaks to us to-day. The cry is often heard, "We must get back beyond the written word to the living Word, Jesus Christ." This sounds plausible, but is quite meaningless. For how can we reach or know the living Word without or apart from the written word? There is scarcely a sentence about Jesus Christ but what comes from the Bible, and almost no literature through which we can know Him or of Him apart from the New Testament. So we must come back to the written word.

There is not space in this article to enlarge upon the glories of the name Christian. It has been our aim to show who are Christians in the New Testament (and there is no other) sense. In doing this we pray that we are not guilty of arrogance, bigotry or self-righteousness, but are simply "speaking of Bible things in Bible terms." "Where the Bible speaks we speak; where the Bible is silent we are silent."

EDITOR.



CONDUCTED BY
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Q. Is it necessary for Christian women to have their heads covered whilst engaged in public worship?

A. There is a great difference of viewpoint amongst some sections of the brotherhood over this question, but the scriptures are clear on the matter. Paul deals with this subject in 1 Corinthians 11:2-16 and a study of this passage will provide us with a definite answer to the question.

The Principle. Paul begins with a very significant statement, exhorting his readers to "keep the ordinances, as I delivered them to you." He uses a very similar phrase in regard to the Lord's Supper (see verse 23). This should serve to remind us, from the very outset, that the teachings contained in this chapter are not subject to fashion or fancies but are the commands of the Lord.

Paul then lays down a principle upon which his subsequent conclusions in regard to head-covering in worship are based. In verse 3, he affirms that there is a divine order, namely that God is the head of Christ, Christ is the head of the man, and man is the head of the woman. He then shows in verses 4 and 5 that, in worshipping God, the divine order must be acknowledged by the man having his head uncovered and the woman covering her head. He points out that to do otherwise is for the man to dishonour Christ, and the woman to dishonour man.

Women With Uncovered Heads. But the main point of contention at Corinth, as in these days, seemed to be whether women should worship with uncovered heads. Paul emphatically states that a woman appearing in public worship in this manner is as bad as if her head had been shorn. In fact he says that if she is going to thus repudiate the God-given acknowledgement of her subjection to man, "let her also be shorn." It was a disgrace for a woman to have her head shorn, for shaving the crown of the head was the penalty for shamelessness in married women. Paul is saying that if a woman does not want to be considered a shameless woman, let her acknowledge the divine order and cover her head in worshipping God.

Good Objections. Against this it is often argued that a woman's head covering is her hair. Certainly Paul does mention this later in the passage, but not in the same connection. If the hair is the covering of which Paul speaks, then it must be the same covering which is referred to in the case of the man. Since the man

to worship with uncovered head, it would mean that he would have to be bald! The verse we are considering proves conclusively that Paul has in mind an additional covering besides the hair. If he meant that the woman's hair was the covering, then if she was uncovered, she would be without hair. How then could Paul say "let her be shorn," for she would be shorn already?

Another objection is that since Paul used in this verse the word for covering which in the Revised Version is translated by the word "veil," it means that if the woman is to follow Paul's injunction today she must not only cover her head, but her face as well. This, it is argued, proves that Paul's words had only a temporary and local application. But the word used in the original is the Greek word *katakalypto*, which means "to cover up," or "cover oneself." This word perfectly fits the case, for both Grecian and Roman women did not often wear headgear, except as a kerchief. When they wished to cover their heads they used part of their loose outer garment, much in the same way as in our day women use shawls.

A few biblical authorities assert that Grecian women in Paul's day veiled themselves in public, including the covering of the face. But there does not seem to be sufficient evidence to support such a claim. This writer has consulted a number of authorities, including works on Grecian and Roman costume, and the reverse seems to be the case. This is true also of female costume of the period represented in Greek sculpture and pottery design. Again if it were true that women of the period so habitually veiled themselves, then one fails to see why Paul had to go to such lengths to exhort women to cover their heads in worship.

Again, all authorities consulted agree that even amongst the Jews women were not heavily veiled, but mostly wore some simple type of head covering. The idea, perhaps inadvertently given by the Revised Version in using the word "veiled," of women of Paul's day being as heavily veiled as the women of the Middle East today, is quite erroneous. This came much later as a result of the teachings of Mohammed.

Paul therefore teaches that women are to cover their heads in worship as a sign of the headship of man, and he adds in verse 7 that "the woman is the glory of the man." The type of head covering is deliberately not specified, nor does he go into intricate details as to how much of the head ought to be covered. It is the sign of the acknowledgement of the divine order that matters.

Head Covering and the Angels. However, Paul does continue with a statement in verse 10 which is not easy to understand. "For this cause ought the woman to have a sign of authority on her head, because of the angels." (R.V.). The explanation which seems to the writer most satisfactory is that Paul is here advancing an additional reason for women covering their heads. It lies in the fact that God in His infinite wisdom is working out His divine purposes through the church, not only before men, but even before the heavenly host (see Eph. 3:10). Certainly, the angels are presented in the scriptures as being intensely interested in man's salvation (see Heb. 1:14; 1 Pet. 1:12). Therefore, even though women may be publicly worshipping, yet not in a mixed assembly where men are present they are reminded by Paul that they are still in the presence of the angels, and therefore must acknowledge the divine order, and wear a "sign of authority" on their heads.

Further Argument By Analogy. Paul further reinforces his argument by analogy, the same method of argument he uses in the fifteenth chapter of this epistle. He exhorts his readers to use their judgement further, and he appeals to nature, showing that even nature has made a difference in head covering between the man and the woman (verses 13-15). Note again that Paul is arguing by analogy, for failure to take this into account has led to much confusion of thought on this matter. He does NOT say, or imply, that the natural head covering of the woman (the hair), is sufficient when publicly worshipping. He has already shown that an additional artificial head covering is needed.

Silencing Further Argument. Finally, Paul silences any further possible argument with an emphatic statement. "But if any man seem to be contentious, we have no such custom, neither the churches of God." (verse 16). Goodspeed's

translation has one of the clearest renderings of this verse. "But if anyone is disposed to be contentious about it, I for my part recognise no other practice in worship than this and neither do the churches of God." Therefore neither Paul nor any of the New Testament churches recognised any other practice than that of women covering their heads in public worship. To place the opposite meaning on this passage as some do, and infer that after Paul had carefully presented teaching on the subject, laying down principles, and backing them up with reasoned argument, he was prepared in the face of contention to dismiss the whole thing as mere custom, or of no consequence, reduces the whole passage to absurdity, and is dishonouring to the Holy Spirit.

Conclusion. The command, therefore, for men to have their heads uncovered and women to have their heads covered whilst engaged in public worship is as binding today as it was in New Testament days.

'The Pope is Dead'

THE New Pontiff will be the 262nd after the first Pope, St. Peter, who was appointed by Jesus Christ.—"News Chronicle," Thursday, October 9th, 1958.

Arising out of the late Pope's death our attention has been drawn to the above item. A brother suggests that "a good number of . . . readers will be astounded by this statement." If they know anything about the New Testament they certainly will be astounded. For cool, deliberate presentation of so-called fact this takes some beating, and the propaganda department of the Roman Catholic Church itself could not better it. For there is not a word of truth in the paragraph. The New Pontiff will not be the 262nd, for no Pontiff was recognised for some 250 years after Christ. "St." Peter was not the first Pope, nor was he appointed so by Jesus Christ. Not even the most biased Roman Catholic can advance a shred of evidence for any of these contentions.

Yet we find such statements blandly uttered in a paper which, in its origin, was politically Liberal and religiously Nonconformist—two systems which were totally opposed to the totalitarian pseudo-religious system headed by "Our Lord God the Pope." Is this what Liberalism and Nonconformity have come to? Are they, too, falling down to worship the Great Beast, with its blasphemous names and claims? The more "tolerant and broadminded" view of Roman Catholicism and the acknowledgement of the Pope as the head of Christendom (whatever that may be) are, as our correspondent says, "a terrible indication of the state of the world in its political and religious thinking."

It is terrible indeed when the daily press, which should treat facts as sacred, adopts the R.C. practice of proving its claims by simply restating them. What difference is there between this method and Hitler's philosophy of repeating a lie until it is accepted as truth? The R.C. claims would not bear examination in any reputable law court. They are not accepted intellectually or in heart by that church's own thinking members. Most of her priests will make not the slightest attempt to defend her claims or doctrines. Yet we find at such a time as a Pope's death many non-adherents to the Roman faith, who should know better, will declare their grief at the loss of "a great Christian," and will almost acknowledge him as the leader of Christian civilisation, instead of the revelation of Anti-Christ, exalting himself above all that is called God or that is worshipped, setting himself forth as God; and his system the masterpiece of Satan.

What is there in Roman Catholicism which seems to strike terror into men's hearts; which makes them so afraid of speaking out against it both politically and religiously? So tolerantly do many religious denominations now regard this monstrous counterfeit of Christianity that they are placing themselves in as great peril as "the mother of harlots." For as the R.C. church is to come to the doom appointed her by God, the Protestant and Nonconformist bodies are in danger of their being under "strong delusion, that they might believe a lie" in looking so favourably upon a system which is so obviously unChristian and anti-Christian as is Roman Catholicism.

C. MELLING.

Our Bible, III.

Tyndale more than any other person has profoundly affected the course of all subsequent English versions, for he was able to express in simple, beautiful and dignified English the Greek text in such a manner that all other translators have simply revised his own expressions. One authority states that nine-tenths of the Authorised New Testament is Tyndale's, including its best renderings. The striking resemblance of his edition of 1534 to the King James Version can be seen, apart from some peculiarities of the ancient spelling, in this quotation of Philipian's 2:5-11:

"Let the same mynde be in you the which was in Christ Jesu. Which beyng in the shape of God and thought yt not robbery to be equal with God. Nevertheless, he made hymselfe of no reputation and toke on him the shape of a servaunte, and becam lyke unto men, and was found in his apparell as a man He humbled hymselfe and becam obedient unto deeth, even the deeth of the crosse. Wherefore God hath exalted hym and gyven hym a name above all names, that in the name of Jesus shulde evere knee bowe, both of thingis in heven and thingis in erth and thingis under erth, and that all tonges shulde confesse that Jesus Christ is the Lorde, unto the prayse of God the Father."

Tyndale translated with the common people in mind, concerned that the true meaning of the passage might be expressed in clear English. He rejected many of the ecclesiastical terms, such as penance, chartiy, priest, where he did not find justification for them in the original, thus bringing added criticism against himself from the clergy, but also adding greatly to the accuracy of the English translation. It is difficult for us to imagine the sufferings and sacrifices of this great man in giving to his own people the word of God, for the English Bible owes more to Tyndale than to any other person.

The Coverdale Bible

Between 1525 and 1536 at least 50,000 copies of Tyndale's New Testament had been purchased in England, in the face of bitter opposition of Church and King. But under a changing public opinion and a different attitude on the part of the King, Miles Coverdale brought out a complete English version of the Bible (1535)—the first complete printed Bible in English. While not an original worker, Coverdale was a good editor, revising skilfully Tyndale's version of the New Testament and making use of Tyndale's translation of the Pentateuch, Zwingli's Swiss-German Bible, Luther's German Bible and the Latin Vulgate. Coverdale's was the first English Bible to separate the apocryphal books from the other books of the Old Testament, following the example of Luther. All later English versions have followed this precedent of separating the apocryphal books. In 1546 at the council of Trent the Roman Catholic Church for the first time made it a dogma that these books should be equal in authority with the other books of the Bible in spite of the fact that neither the Hebrew canon received them nor did Jerome, the translator of the Latin Vulgate, the official Roman Catholic Bible. The second edition of Coverdale's Bible appeared in 1537, bearing the inscription, "Set forth with the king's most gracious license."

Mathew's Version

This Bible was in reality the Tyndale Bible completed by a close friend, John Rogers, and published in 1537. Making use of Tyndale's translation of the Books of Genesis to 2 Chronicles and of Coverdale's translation from Ezra to Malachi, and his Apocrypha, as well as Tyndale's New Testament, Rogers revised slightly and published this new version evidently at Antwerp. He knew that if Tyndale's name were given to it the book would be opposed, so he used the name of Thomas Mathew as editor, either a pseudonym or the name of a helper in the work. Through the support of Archbishop Cranmer and Thomas Cromwell the version received the authorisation of the king for its sale and reading. In this same year Coverdale also received authorisation for his version for English readers. As has been so often pointed out, the New Testament that had been publicly burned and opposed by the king some eleven years before was now authorised by him for sale and reading by the people, within a year of the death of its translator, Tyndale.

(To be continued.)

Conference at Eastwood

BROTHER R. McDONALD, Dewsbury, presided over the Conference, held in the Walker Street Secondary Modern School, on Saturday, September 27th. At the commencement the number of brethren present was small, but increased as the conference proceeded. Brother Hood, of Hindley, opened with prayer, and Brother Leslie Daniell, of Bristol, read the lesson, 1 Cor. 1.

Financial Position.—Brother Macdonald, treasurer, announced that the committee had at present a balance in hand of £3,142.

Work at Great Yarmouth.—The Annual Rally with the fishermen from the North of Scotland will be held (D.V.) in Great Yarmouth on 18th October. An earnest appeal was made by Brother Hood for as many as could to attend this yearly rally of the brethren from the North. He assured us that all who could possibly be present would find it really worth while. Brother David Dougall, evangelist, who meets the brethren from Peterhead and district, mentioned that this week at Great Yarmouth is a worthwhile work. A tremendous amount of good is achieved which often shows results when the brethren return north. The committee expressed their appreciation of the Slamannan District in allowing Brother Dougall to go south.

Place of next Conference and Convention—To be held, D.V., March 28th and September, 1959, both at Eastwood.

Devotional Session.—Three subjects from 1 Cor. 1:30 were selected for the afternoon meditation. Brother Allan, Blackburn, speaking on "Christ our Righteousness," reminded us of the age-old problem, "How shall a man be right with God?" and how even the Apostle Paul, faced with the question, could not meet the righteousness of God by works of the law, or his own righteousness. God had chosen to impart the righteousness of Christ by imputation (2 Cor. 5:2), thus making man right before God, through faith and obedience in His Son. Man without Christ stands naked with his unrighteousness exposed to the wrath of God. With Christ he is complete, clothed with His righteousness and justified before God.

Brother Tom Macdonald very concisely gave a few helpful thoughts on "Christ our Sanctification." The word "sanctification" means "to set apart," and simply did not end at the Christian's immersion. Whilst the sects may take the thought of sanctification ridiculously to the extreme, we may miss the truth in our criticism of their teaching. Whilst God has set us apart through His Son there was a great need for holiness in living. The first sermon by Jesus contained the important statement, "Blessed are the pure in heart, for they shall see God." As the Levitical priests were set apart and consecrated for service in the tabernacle and temple, so Christians play the same role to-day, priests, dedicated, sanctified through holy living for the service of God.

Brother Ralph Limb, Eastwood, called upon at the last moment, spoke very convincingly on "Christ our Redemption." Thoughts from his address were: "Redemption," meaning "to buy back." Until Christ came man was under bondage and slavery, sold to the devil. Powerless to aid himself, and having no redeemer, he was without hope in the world. Christ's coming and resurrection altered the whole outlook and position of man before God. His coming had one purpose in view, "to give His life a ransom for many." Faith in Christ's redemptive blood sets one free. "He breaks the power of cancelled sin, He sets the prisoner free." Those redeemed now have the glorious hope of being among the redeemed who will acclaim "Worthy is the Lamb that was slain." This note was a triumphant one on which to end the afternoon session.

In the **Evening Meeting** over seventy were present, and the writer presided over the gathering. Brother Hugh Davidson, from Motherwell, gave the first address. He dealt with a very familiar text, "Behold the Lamb of God, which taketh away the sin of the world." His exposition gave a clear conception of John the Baptist's statement.

Brother Tom Macdonald, Dewsbury, took over the second part of the meeting, owing to the original speaker being indisposed. His text, 2 Cor. 3:5, was used to stress the importance of our human weakness and God's strength. We fail, he maintained, if we strive on our own resources. Our sufficiency must come from God. Our weakness must be made perfect in His strength.

We are indebted to the Eastwood brethren for their kind hospitality. We certainly "lacked no good thing." A.A.

SCRIPTURE READINGS

NOVEMBER, 1958

- Nov. 2—Psalm 1. Acts 10:17-33.
 „ 9—Deut. 10:12-32. Acts 10:34-48.
 „ 16—Isaiah 45:9-25. Acts 11:1-18.
 „ 23—Isaiah 55. Acts 11:19-30.
 „ 30—2 Kings 6:8-23. Acts 12:1-19.

MORE ABOUT CONVERSION

We dealt somewhat with the question of conversion in our notes on October readings, and this is not surprising, seeing that the book of Acts is a book of conversions. Perhaps more should be written before we leave some of the details of the subject, because it is important and much confusion exists about it.

There are two extreme views and many others betwixt and between. On the one hand there is the thought which was and is much in view, that the experience only comes direct from heaven into a person's mind and heart, stimulated and almost produced by earnest prayer.

A kind of miraculous faith has to be generated or given from heaven to the individual. He or she positively feels the moving of the Spirit and has assurance at a fixed moment of his or her salvation. We have known of a lady who saw the Saviour and He spoke peace to her soul—so she does not need to be baptised. Visions and appearances play a part in some cases, and of course there is a change in life manifested. This is manifestly liable to be a mistake, for some have had these feelings several times and at intervals have gone back into sinful habits, and had the same experience again.

On the other hand we have the denial of any particular feelings. The conversion is just an intellectual assent to the facts of the gospel, followed by that change in behaviour which begins with the act of obedience in baptism.

We think it quite safe to state that true conversion is more than the latter state, and less than the former. We must remember that both "belief," and "faith" in our English language represent one Greek word. We do have two differing conceptions of what is meant by them. The "faith" which is essential to pleasing God is certainly an intellectual assent but it involves trust or confidence in a person when Christian faith is in view. We would suggest that use of the simpler word "turning" makes for a better understanding of the change which takes place in a life when Christ is accepted.

All the evidence in Scripture points to the use by our Father of natural means to achieve His ends in dealing with His creatures. He has endowed us with all the capacities we have, and they are intended to enable us to glorify Him. He treats us always as reasoning creatures with wills of our own—under our own control and responsible to Him, the Maker and Giver, for their use. It is quite obvious that otherwise we should be machines, not men.

We are quite certain that God has made direct communications to men. He also miraculously endowed the apostles, and gave them power to pass on miraculous powers to others. How otherwise could twelve men have preached the gospel to the whole creation? In sending His Son He did certainly "interfere" in order to reveal Himself to us with a clarity sufficient to remove any excuse of ignorance. The assurance of His authority depended upon the miraculous, and still does, but once the revelation has been made, it has been left to man to carry it forward. It is the acceptance of truth that is required, and it is a wholehearted thing, not a mere assent of the mind. It is scripturally described as a birth, a spiritual birth issuing in both physical, mental and spiritual service. It is written that "God is a Spirit," and man is body, soul and spirit.

The conversions we are studying teach us a relationship between the super-

natural and the natural. In the case of Cornelius we may look at it this way. First the miraculous: an angel spoke to Cornelius, God spoke to Peter in a vision, in Cornelius's house God immersed the believers in the Holy Spirit. The latter is not directly stated but is perfectly clear from Acts 1:5 and 11:16. Then the normal: Cornelius prayed, he obeyed the angel, Peter fasting thought upon the words of God, connected this with the messengers from Cornelius, spoke the gospel to the Gentiles, baptised them upon belief and confession. Providential happenings of a natural order are as likely to bring men together in a normal way for the same purpose and with the same results, but in this case the initial work of preaching to the "whole" creation, not to the Jews only, had to be begun by Peter under special divine guidance. Once this was made perfectly clear to Peter the responsibility for failure to implement it, lay with Peter—and on one occasion he did fail (Gal. 2:11ff.).

The responsibility for placing God's terms of pardon before sinners is ours, but it must be according to the revelation made once and for all. The writer on one occasion spent about six hours with professing and baptised Christians in a talk about this matter, and discovered to his grief and disappointment that although they claimed to believe the Bible "just as we do," they did not believe Acts 2:38. They did not believe that baptism could be "for remission of sins."

We need to take a "whole" view of this matter. The gospel faces us with our own sinfulness and God's great love. Unless we are really MOVED to sorrow and to turning away from sin by these, the act of obedience which completes the turning is a hollow sham. Unless the sorrow and turning result in the initial obedience, we have not really changed our position before God, even if the life shows the reaction to be real. Ignorance produced by lack of knowledge or the deceit practised, culpably or otherwise, by so many religious leaders, may perhaps be excusable until the truth is read in the Book, or otherwise made plain. The sad thing is that the withholding of the truth seems to be deliberate in some measure, and the matter remains one of the causes of division.

May our Father help us to be clear in our attitude, and loving in our declaration of it.

R. B. SCOTT.

NEWS FROM THE CHURCHES

Aylesbury.—We are happy to have with us our brother David Murphy, from the church at Dewsbury. He hopes to be with us for the two-year period of his National Service. He is a keen and very capable servant of the Lord, and we know that he will be a great asset to the work here.

L. CHANNING.

Blackburn.—During September, a Mission with Bro. David Dougall, evangelist, proved very profitable in that two souls were added to the assembly and to our Redeemer's Kingdom—Jean Maguire, from the Lord's Day School, and Barbara Campbell, who has been attending the gospel meetings for a long time. Others from denominations around were greatly impressed. We have all been encouraged to go forward by our brother's ministrations in so humbly and forcibly proclaiming the Word. Our meetings were fairly well attended during the weeknights; at weekends they doubled in numbers, due to our Wigan, Ince, Hindley, Cleveleys and Nelson brethren, some of whom came four or five times. Real team spirit was particularly shown by Hindley and Scholes brethren who came some 40 or 50 strong on two occasions. Bro. Dougall also gave interesting instruction by film strip lectures, on The History of the Church. We pray that God will abundantly bless our brother wherever he may go with the Glorious Gospel and that His blessing may be upon the good seed sown.

H. W.

Kentish Town.—It was a special pleasure to welcome to our anniversary meeting, held on October 11th, many members of other churches who came to encourage us and join us in worship, thanksgiving and mutual help. There was opportunity for social intercourse and the renewal of contacts in the interval when 55 partook of tea, made ready by the sisters and completely paid for by generous contributions.

Bro. J. Black, for some years in membership with us, presided over the gatherings, coming from Ulverston to do so. Bren. Paul Jones and James

Maltman opened a discussion in the afternoon on "the greatest need of the church to-day," with timely and helpful thoughts. They spoke in the evening—Bro. Jones on Paul's striking words "Woe is me if I preach not the gospel," and Bro. Maltman on "the vicissitudes of life," illustrated by the reaction of the Saviour to His trials. Hearty singing and happy fellowship completed the day.

Bro. Jones was able to serve us also on the Lord's Day, speaking to the church in the morning on "doing well" (Mark 7:37; Matt. 25:21), to the children in the afternoon, and preaching in the evening on the One Safe Insurance Policy.

R. B. SCOTT.

Leicester (Church Gate).—We rejoice in the addition of one more to the Church of which Jesus Christ is the Head. Kenneth Lewis was baptised at Loughboro' on Lord's Day, October 5th, and received into fellowship on October 12th, at Leicester.

S. HARBOTTLE.

Loughborough.—The 117th birthday of the church meeting here was celebrated by meetings on Saturday and Lord's Day, September 27th and 28th. A good company of brothers and sisters from far and near were present: 75 sat down for tea, and gratitude and praise were expressed to the sisters for such an excellent meal.

In the evening, Bro. Basil Jayne was chairman, and we listened to messages from brethren F. Salt, of Leicester, and A. E. Winstanley, of Tunbridge Wells. The former's subject was "Walking with God," and the latter's "The One Body." Both subjects were very ably dealt with. Some strangers were present and the singing was excellent.

On Lord's Day, Bro. Winstanley addressed the church in the morning, parents and scholars in the afternoon, and in the evening preached the gospel to a good company, his theme being, "How to become a Christian." There were those present who were looking for that way; a young man from Leicester decided to walk therein, and was baptised the following Lord's Day evening.

The church is grateful to all who travelled long distances to be with us, and to the speakers who served us so well. We had cause to thank God, take courage, and go forward.

E.H.

Morley.—The Church here enjoyed a season of real refreshing, in the blessing and fellowship of our annual autumn rally, held October 4th and 5th.

After tea, prepared by our sisters, to which about 100 sat down, a public meeting was held on the Saturday evening, presided over by Bro. Robert McDonald, of Dewsbury.

We had as speakers, the past and present editors of the *Scripture Standard*—Bro. Walter Crosthwaite and Bro. Carlton Melling.

Bro. Crosthwaite took for his subject "When the Son of man cometh, shall he find faith in the earth?" Space forbids to enlarge on the fine address he gave, but all who heard it will long remember it. Bro. Melling gave some interesting "Facts of the Gospel": enlarging upon some of the lesser facts of the Gospel, besides dwelling on the major ones.

On the Lord's Day, Bro. Melling exhorted the Church in the afternoon and Bro. Crosthwaite preached the Gospel. He took for his subject, "How to Read the Bible." and asked, "How readeest thou?" Some strangers were present who could not fail to be impressed by this sterling defence of the "Old Book" and the "old time" handling of the written Word.

On the Saturday, many members from sister churches in other districts were present. We are grateful for their support. We look back with thankfulness and praise, and look forward with faith and courage.

Since the above report, we have had even greater cause for rejoicing. On Lord's Day, October 12th, two of our Sunday School scholars, Michael and Elaine Gaunt, brother and sister, expressed a desire to follow their Lord and were baptised at the afternoon meeting around the Lord's Table and received into the Church "the self-same hour." Michael is 17, Elaine 12. We pray their young lives will be richly blessed in the service of Him whose name they now bear.

HAROLD BAINES.

Rosyth, Dunfermline.—Progress on the renovation of our new building is proceeding satisfactorily. Electrical, plumbing and plaster work has been completed. The new floor has been laid and painting has now begun. There has been more work to do than was origi-

nally estimated, and completion is not expected until the end of November.

Since our appeal for an additional £200 to complete the work, we have had an interest free loan of £150 and further gifts of £11 15s. so that we are not far from our target figure. The response from the brethren has been very gratifying and a source of amazement to outsiders who, of course, do not realise that we cannot avail ourselves of worldly methods of raising funds, but are solely dependent on the Lord's opening the hearts of the brethren. Any further contributions will be gratefully accepted. Please note my address is now 140 Wemyss Street, Rosyth, by Dunfermline.

W. BROWN.

Tranent.—It is with great joy that we record the addition of a young soul to our number. Frieda Sinclair, daughter of Bro. and Sis. Jas. Sinclair, put on her Saviour in baptism on Sunday, September 7th. We thank God for this further proof of the power of the gospel unto salvation.

D. SCOTT.

Tunbridge Wells.—This would seem an opportune time to give a review of the Camp held at Paddock Wood, Kent, during the last week in July. We thank all who came, which enabled it to be run on an economic basis, so that the Camp paid for itself. We extend our deepest thanks to the sisters who took charge of the preparation of meals. The weather treated us very kindly, especially for the day's coach outing to Folkestone. God willing, there will be a similar Camp held next year. Although no details are yet known, please keep it in mind for your future plans, especially young people. May this spiritual feast next year have you as one of its guests.

D. L. DANIELL.

Wigan, Albert Street.—We had inspiring times together during the first week of September, holding meetings on eight nights in which Bro. Ted Lake, a Canadian evangelist, preached the Gospel and by the aid of charts gave stirring messages. Our meetings were well attended and visitors deeply impressed; we were much encouraged by the interest shown and our hearts gladdened because of one being baptised. We trust our sister may be kept faithful to the end. Bro. Lake also exhorted the Church on two Lord's Days and gave messages to

the Bible school by means of slides on scripture topics. We thank God for this time of uplift and spiritual rejoicing and trust that the seed sown may bear more fruit in the near future.

W. SMITH.

OBITUARY

Ilkeston.—It is with deep sorrow that we record the death of Bro. Albert Severn, who fell asleep in Jesus on Friday, September 26th. Our brother was 59 years old, and had been in ill-health for a long time. Joining the Church eleven years ago, he was inuenced largely by his late wife Bertha (née Gregory) to give his heart to his Saviour, and right to the end he was a faithful and loyal member of the church.

Of a quiet and friendly disposition, he was greatly respected both in private and in church life. This was shown by the number of church-members and fellow-workmen who gathered to pay their last respects to him. The funeral service was conducted by Bro. A. E. Winstanley. Truly such souls are the "salt of the earth." We hope to meet him again when the Saviour comes to gather up His jewels.

He leaves a son, a daughter and three grand-daughters to mourn his loss. We commend them to a loving Heavenly Father, the source of all comfort. May they receive strength in this hour of trial to bear their loss.

F. G.

Tranent.—It is with much sorrow that we record the passing of Sis. Is^a Black. After a short illness, patiently borne, submissive to our Heavenly Father's will, she fell asleep in Jesus on October 4th, at the age of 38.

She died in the faith, in the certain hope of a glorious resurrection. Bro. Tom Nisbet, who knew her well, being her teacher both in Sunday School and Bible Class, officiated at the funeral, both in the home, and at the graveside. He spoke words of appreciation, comfort, and hope to all near and dear. All who loved her we commend to the grace and mercy of our Heavenly Father.

When the weary ones we love
Enter on their rest above,
Seems the earth so poor and vast,
All of life is overcast.
Hush, be every mourner dumb,
It is only "till he come." D. SCOTT.

WHAT ARE YOU PREPARED TO GIVE TOWARDS THE EXTENSION OF CHRIST'S KINGDOM?

As most of you are aware, we of the Church of Christ at Ince-in-Makerfield (Lancashire) have long needed a meeting-place of our own so that our work for the Master can go on more effectively. After much effort to secure a suitable site, and after experiencing some obstacles, we have now purchased a plot of land.

The plot, 72 feet by 97 feet, and costing £250, is on a new housing estate of some 600 houses.

We reported in the "S.S." of March, 1958, that we hoped to erect a prefabricated building, but a builder has been contracted, who, along with voluntary labour of the brethren, is able to erect a brick structure at a greatly reduced cost. Accordingly, a new plan has been submitted and approved, and in a matter of weeks we hope to commence work on the site. We estimate that we can erect and furnish our meeting-place for £2,000, including the cost of the land, and we feel sure that none will accuse us of extravagance if this is achieved.

Our present position is as follows:

Total gifts to date	£523	1	1
Our own contribution	£400	0	0
Promise of loan	£100	0	0

Total £1,023 1 1

Amount still required £976 18 11

We thank all who have generously contributed in the past, and we confidently appeal to all Churches and individual Christians to help us raise the amount needed.

How you can help

By Gifts.—Even the smallest amount will help us immensely. Two aged sisters at Ince, one aged 83, and the other

89, recently handed our treasurer a pound note—the result of 6d. per week saving. Will you follow their example?

By Loans.—Either with or without interest. We hope to be able to repay at the rate of £100 per year.

We make no apology for being so persistent in appealing to you, for we feel sure that many are prepared to give something to see Christ's kingdom extended.

Please send your contributions or your promises of loans to Philip Partington, 636 Atherton Road, Hindley Green, Wigan, Lancashire.

COMING EVENTS

Church of Christ, Kirkby-in-Ashfield, Beulah Road. The Church is holding its anniversary meetings on 22nd and 23rd November, and invites brethren to join in the celebrations. Saturday, November 22nd: Tea in Labour Hall, Beulah Road, at 4.15 p.m. Social Meeting at 6 p.m., to be addressed by Bren. A. E. Winstanley and Tom McDonald.

CHANGES OF ADDRESS

Harold Baines, 69 Rydal Drive, Morley, Nr. Leeds, Yorks.

Rosyth, Dunfermline: Secretary, W. Brown, 140 Wemyss Street, Rosyth, By Dunfermline.

READING CARDS, 1959

The suggested Scripture readings for 1959 will again be drawn up by Bro. Scott. The cost will be 1d. each card, plus postage. Please send orders in good time to Paul Jones, 41 Pendragon Road, Birmingham 22B.

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

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

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

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

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

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

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