

Evolution

The **SCRIPTURE STANDARD**

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as it was in the beginning.*

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Talks on the Tabernacle.

No. 7—The Most Holy Place.

THE Most Holy Place, Holiest of All, was a cube, measuring fifteen feet each way. Of the Heavenly City it is written: 'the city lieth four-square, and the length is as large as the breadth . . . the length, and the breadth, and the height of it are equal' (Rev. 21:16).

Unlike the Jewish high priest, our High Priest 'entered not into a holy place made with hands, like in pattern to the true, but into heaven itself, now to appear before the face of God for us' (Heb. 9: 26).

The Shekinah, the glory of God, was the only light in the most holy place; and of the heavenly city, it is written: 'the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof' (Rev. 21: 23).

The Veil

The most holy place was separated from the holy place by a beautiful veil, or curtain, through which the high priest entered once every year. When Jesus died on the Cross, 'the veil of the temple was rent in twain from the top to the bottom.' Rent by Divine hands from the top. This signified that the way to approach God was no longer through the Old Covenant priests and sacrifices, but 'by the blood of Jesus, by a new and living way which He hath consecrated for us, through the veil, that is to say, his flesh' (Heb. 10:19-20). Under the Old Covenant the way into the Holiest was only open for one. Now it is open for all. 'Whosoever will may come.'

A look inside.

'After the second veil, the tabernacle which is called the Holiest of all: which had the golden censer [altar of incense, R.V. margin], and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant: and over it the cherubims of glory shadowing the mercy-seat: of which we cannot now speak particularly' (Heb. 9:3-5). We can well appreciate that last cause.

The Ark of the Covenant.

This was an oblong chest overlaid with gold. When, because of Israel's sins, that sacred ark was captured by the Philistines, Ichabod (the glory has departed) was written large over the nation. David, desiring to revive

and restore the true worship of Jehovah, attempted to bring the ark back to Jerusalem. Because he consulted men instead of the Divine law book, his first attempt was a tragic failure. But when 'the children of the Levites bare the ark upon their shoulders with the staves thereon, as Moses commanded according to the word of the Lord,' the ark was safely lodged in Jerusalem (1 Chron. 13:15).

The golden pot with manna inside. This told of the heaven-sent bread by which their lives were sustained during that long wilderness march. It was a type of Jesus, the living Bread, on whom we feed now, but a richer, fuller feast is theirs who pass beyond the veil. 'To him that overcometh will I give to eat of the hidden manna.' Then, 'they shall hunger no more . . . for the Lamb which is in the midst of the throne shall feed them' (Rev. 3: 17; 7:16-17).

'Aaron's rod that budded.' There were jealous and ambitious folks in those days, as now, who could not bear to see others occupying positions of prominence. They said to Moses and Aaron, 'Ye take too much upon you.' Soon the earth opened and swallowed these complainers. Then the Lord told Moses to take twelve rods and write every man's name upon his rod, 'and lay them up in the tabernacle, and it shall come to pass, that the man's rod whom I shall choose shall blossom.' On the morrow the rod of Aaron, from the House of Levi, was budded, 'and brought forth buds . . . blossoms . . . and almonds.' This was 'to be kept for a token against the rebels' (Numbers 17).

The claims of our High Priest were challenged; religious leaders called Him a blasphemer, and crucified Him as such. Like a dead dry rod, His body was laid in the sepulchre; but on the appointed day, He rose in glorious life and fruitfulness. He was 'declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.'

'The tables of the covenant.' God's standard of righteousness, tested by which all come short, all are brought in guilty before God. The law given through Moses taught man his sinfulness, and helplessness.

'Not the labour of my hands
Can fulfill the law's demands:
Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone,
Thou must save and Thou alone.'

'The mercy-seat.' Between a holy and just God, and an accusing law, was the lid of the ark, the mercy-seat, or propitiation. John wrote: 'If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation [covering] for our sins, and not for ours only, but also for the sins of the whole world' (1 John 2:1-2). 'What the law could not do, in that it was weak through the flesh ['it acted through frail humanity,' Weymouth], God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness [requirement] of the law might be fulfilled in us, who walk not after the flesh, but after the spirit' (Rom. 8:3-4). We are covered, accepted *in Him*. Believers are 'baptised into Jesus Christ into his death.' 'There is therefore now no condemnation to them which are in Christ Jesus' (Rom. 6:3; 8:1).

The cherubims of glory, shadowing the mercy-seat, seeming to look with wonder and adoration at God's wondrous scheme to deal with man's sin. In heaven angelic hosts proclaim, 'Worthy is the Lamb that was slain

to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing' (Rev. 5:11-12).

"Worthy the Lamb that died," they cry,
 "To be exalted thus";
 "Worthy the Lamb," our lips reply,
 "For He was slain for us."

We hope (D.V.) to conclude this series with a talk on the Day of Atonement. EDITOR.

The Eldership.

The following are extracts from a striking article in *Mission Messenger*, U.S.A., by the editor, W. Carl Ketcherside. We commend them to careful consideration of our readers.—Ed., S.S.

THE greatest need of every local congregation is a qualified leadership of consecrated men whose first love is the Church! Just as no stream can rise higher than its source, so no Church can rise above its leadership. If those who are charged with the responsibility of directing the affairs are aggressive in waging the war against sin, the Church will be on the alert and moving forward. If the oversight is composed of men who are casual, unconcerned and inclined to drift along in the course of least resistance, the Church as a whole will be inert and spiritually lifeless.

Many congregations are hampered and held back by unqualified men who were placed in office because the brethren were afraid of offending them if they were not appointed. Commonsense would tell you that such men ought never to be placed in a position of authority. They are too little and selfish to be entrusted with the care of the Church of the living God. We may paraphrase a Scripture thus: 'If a man know not how to rule his own heart, how can he take care of the Church of God?' A man who puts his personal feeling ahead of the welfare of the flock can never be a faithful shepherd.

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Some congregations have men in the eldership who are so wrapped up in their own business dealings that Church is purely secondary in their thinking. They live to make money and financial success. Their heads are so full of plans for enlarging their stores, that they cannot even concentrate upon a plan for enlarging the borders of Zion. They rob God of time and invest it in their own schemes; they rob Him of money to build up machines for earthly gain.

The elders are the feeders of the local flock. There is not one ounce of Scriptural authority for a 'located evangelist' in a congregation with bishops. No such office or officer was recognised in New Testament times. To have a man as a hireling who is 'the minister' of the Church is un-Scriptural and anti-Scriptural. The evangelist is to work himself out of the local Church and not into it! He must so teach that he will develop all of the brethren until he is expendable and not indispensable! If he conveys all of the faithful Word that he knows to the elders, they will know as much as he does, and they have ability to teach, they can do the work as well as he can. This releases him to 'do the work of an evangelist' and it also makes 'full proof of his ministry' (2 Timothy 4:5). Moreover, the evangelist is solemnly charged, 'And the things that thou hast heard of me . . . the same commit thou to faithful men who shall be able to teach others also' (2 Timothy 2:2). Paul declared to the elders of Ephesus 'I have kept back nothing that was profitable unto you, but have shewed

you, and have taught you publicly, and from house to house' (Acts 20:20). This must be the course followed by every faithful gospel proclaimer. That course developed elders at Ephesus. It will develop them anywhere else too!

Men who can teach others.

Not everyone who knows the Word has aptitude for teaching it to others. We can all convey something to someone else in a degree, but it is made clear that aptitude for teaching is a talent or gift (Rom. 12:7). To be an elder one must be 'apt to teach' (1 Tim. 3:2). This does not mean that he must be skilled in all the art and science of pedagogy as it is taught in the universities, but he must be able to 'handle aright the word of truth' (2 Tim. 2:15).

His task includes that of exhorting the Church by sound doctrine (Titus 1:9). The gift most needed in the early Church was the one which enabled the possessor to speak to men 'to edification, and exhortation, and comfort' (1 Cor. 14:3). This gift the brethren were to covet, or earnestly desire (1 Cor. 14:39). The talent to do the same is as vital to the Church now as was the spiritual gift of yesterday. To edify is to build up; to exhort is to stir up; to comfort is to cheer. It is essential that the shepherd know his flock and be able to build up the weak, stir up the negligent, and comfort the dependent.

In addition to being able to exhort the saints to do their duty, elders must also be able to 'convict the gainsayers.' The word 'convince' as used in the Authorised Version conveys the wrong meaning. At the time when it was used by the King James translators it meant to *convict*. The most difficult task in the world is to convince the average gainsayer. Extremists and radicals will seldom be convinced if you throw the whole Bible at them! No-one could accomplish the feat of convincing such persons, but the elders are to 'convict' them, and to do so by sound doctrine! This means, that the Scriptures must be made to bear on heresies which arise with such force that the Church can see the fallacy and be saved, even though the gainsayer stubbornly goes on his way!

Men who can govern.

God has placed governments in the Church (1 Cor. 12:28). Woe unto that man who in order to justify his own rebellion seeks to remove them, or lessen their power. It has never been God's plan that 'every man can do that which is right in his sight!' and such a condition exists when there is no authority. The very word 'bishop' conveys the idea of superintendency or oversight! There are some who would like to take the 'super' out of the first and the 'over' out of the second word! Elders must be able to rule, that is, they must have executive ability! Oftentimes a congregation glories in an eldership that will tolerate anything, and which winks at worldliness and ungodliness. Such men deserve censure and not honour. The Book says, 'Let the elders that rule well be counted worthy of double honour' (1 Tim. 5:17). Slothful elders are unfaithful elders, for the command is 'He that ruleth, let him do it with diligence' (Rom. 12:8).

To qualify as a bishop a man must first show his ability to rule. He does this by the control of his family. 'One that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the Church of God?' (1 Tim. 3:4). This statement which shows how a man demonstrates

ability to rule prior to his appointment to the eldership, needs very careful study! It sets forth the thought that a man must have knowledge of governing technique. 'If a man know not how to rule' implies that one must study and learn how to direct the affairs of his family; but not only must he know how to do it, he must do it! He must rule his own house, and that includes his wife. No woman can have any authority in the Church. She is under authority and not over the man (1 Tim. 2:13). If you appoint a man to the eldership whose wife has him under control, she will govern the Church by proxy. Her husband may sing out the words, but she will set the tune! He may pull the trigger but she will do the loading, and he will be but a stooge for her backstage manoeuvring, a dancing puppet who can only jump when someone pulls the string. God has no provision for a 'petticoat government' either directly or indirectly, and the Church that puts in such has made 'a slip'!

Can you expect the members of the Body to keep themselves free from worldly entanglements, if the elders frequent the theatres with their lustful, soul-destroying Hollywood movies? How can an elder who has been seen by half of his flock at a modern theatre on Saturday night, lead them closer to Jesus by his remarks at the Lord's table on the next day? I would not appoint a man to the eldership who uses tobacco. I believe that such a man could not teach the Word of God in its fulness! I do not want my children to smoke. They may go contrary to all of my teaching and do so. But they will never be able to point at me and say they took it up because of my example. If the tobacco habit can only be cured in a Church by a process of teaching, and if the elders are the ones charged with doing the teaching, how will it ever be cured as long as they use it themselves? A man who is too weak to quit a filthy habit that is obnoxious even to a lot of people in the world, is certainly not strong enough to govern a Church!

But we thank God that the great majority of men in this sacred office have the Cause of Jesus as a burden upon their hearts. They need help and not opposition, education and not aggravation, assistance and not resistance! Many of them have stood firm in spite of insults when they were doing their duty toward God and the Church. Let us encourage and not discourage them. But above all things, let us begin now to develop men in every congregation who can do the work that God enjoins upon the presbyter. The Church in the future will depend upon our action now! God help us! May the Church go forward is our prayer.

The American Scene (5).

AFTER four months' travel in the United States we couldn't help feeling a little homesick. Wherever we went we met wonderful—almost overwhelming—hospitality. The fellowship, too, was thrilling. It was grand to know that our different customs, habits, speech, and ways of life were no barrier to real spiritual communion. We were among those of like precious faith, and therefore were really and truly at home. Yet there were times when our eyes ached for the sight of an English lane, and our ears for the sound of British voices.

Occasionally, we met British girls who had married American servicemen and were now living in the States. Those were cheering opportunities to talk of places mutually known. We also heard the recordings made

by the Churches at Morley, Hindley and Belfast. That was a thrill indeed! The robustness and strength of our North-Countrymen's voices, and the warm, soft brogue of Ulster, brought homesickness sweeping over us like a wave. It is just one of those things I shall never forget: sitting in the home of Brother and Sister Ketcherside, deep in America's "Middle West," and hearing my own folks singing, 'All hail the power of Jesu's name' to the tune 'Diadem,' and 'The Lord's my shepherd' to 'Crimond.' How much we wished that we could not only hear, but also see, the folks at home just then. But we were soon to meet and have fellowship with many from our own country.

Windsor, Ontario, Canada

On October 7th last year, we arrived in Detroit, en route for Canada. As we left the railway station, 'guid Scots tongue' assailed our ears. Brother Adam Bruce, formerly of Slamannan, Scotland, was waiting to meet us. Brother Bruce has been domiciled in Windsor these many years, but he rolls his 'r's' as thoroughly as any Scotsman I know! We crossed Detroit River on the Ambassador Bridge, and soon were at the Canadian Customs barrier. They stamped our passports. Then they asked: 'Have you any firearms?' Receiving an emphatic negative, they waved us through. We were actually in the Dominion of Canada.

Soon we were in the home of Brother and Sister William Horrocks, with whom we lived during our two weeks mission in Windsor. Brother Horrocks is a 'Wiganer'—and if we hadn't known it previously we should have known as soon as he spoke to us! He emigrated about forty years ago, and apparently his speech now is precisely what it was then. Sister Horrocks hailed from Wigan too, so we had much to talk about, though many of the generation known to them before they went abroad were just names to me, being people who had since gone to rest.

Brother Horrocks is living proof of the value of teaching the young. As a child he attended the Lord's Day School of the Church meeting in Albert Street, Newtown. As a young man he ceased attending, and later emigrated to Canada. Years later he obeyed the gospel, and applied himself diligently to service. To-day he is an elder in the Church in Windsor. He thanks God for the teaching he received in Albert Street as a child, acknowledging that this early instruction was perhaps the greatest influence in his life. Let all who give of their time and thought to teaching the truth to children take heart. We are too apt to assume that when children leave Bible School they are lost to us. That may not be so. The seed of the Word may bear fruit in later years, in far away places.

'Why is it that when members emigrate, they grow slack about our position and plea?' This question was put to me some time ago. The questioner assumed that those who left Britain for other lands were usually forgetful of the distinctive principles of Churches of Christ. Too often this has been true, but there are many instances where it is not so. Brother Adam Bruce is a good example of this. He was originally a member of the Church in Slamannan, and received his early training there. His language religiously is as true to those early days as his speech! He is the other elder of the Church in Windsor, and with Brother Horrocks is emphatic in his advocacy of New Testament truth. These brethren are preaching and teaching the same truths which from the beginning have characterised the restoration movement in this country.

Many of the members of the Church in Windsor are British emigrants. Scotland (mainly Slamannan District) is strongly represented, and so is Lancashire, whilst there are those from the Furness District, Northumberland, and Birmingham too.

Mutual Ministry.

A very pleasing factor is that the Church is not wholly composed of emigrants. There is also a fine group of young men and women who are firm for New Testament truth, and who are well able to defend it. I have never met a more zealous or loyal group of young Christians. They are well informed on Bible truth, and in their number are some who are extremely capable teachers of the Word. In the hands of these young people the future of this congregation looks bright with promise.

The Church there began about twenty-five years ago, and from the beginning has held fast the truth. Incidentally, the order of service (especially on Sunday mornings) is exactly what it would be in any faithful Church here. These brethren not only advocate 'mutual ministry,' they also practise it. I think their active membership will be about seventy, and almost all male members are actively employed in the services of the Church. Consequently, the Church is self-supporting as to its teaching ministry, and is well able to look after itself. This has probably been a necessity. Because of its uncompromising insistence on mutual ministry this congregation has largely had to stand alone, for most (if not all) Canadian Churches of Christ have long since drifted from this position. But under the guidance of her elders, Windsor has proved that mutual ministry does work. The spiritual health of the Church is high, and future prospects promising.

We spent a busy two weeks in this place. In addition to an extensive gospel campaign, we started a work among children on the other side of the city. The brethren are maintaining this work, in a member's home, with the possibility of seeking to establish another congregation. It was my observation that Canada—at least in that particular section—offered great possibilities for the preaching of primitive Christianity.

We shall never forget our stay in Windsor. We had a grand time of fellowship with the faithful band there. We love them for their faithfulness, and admire their determined loyalty to the ancient order of things. We commend them to the rich grace of God, and urge all the faithful to pray for them. They need—and deserve—the support of our petitions before the throne of Grace.

A. E. WINSTANLEY.

WAR CRY OF THE COMPROMISER.

'Wake me not, O Reformation! may your herald soon be gone;
Give me not your information; let me slumber . . . on and on—
Lest I wake to find there's conflict; lest I hear the noise of strife;
Lest I have to go to battle: giving out the Word of Life.

'Tell me not of Faith Destroyers: men who lead lost souls astray;
'Tis not showing them much kindness to expose them, anyway.
Tell me not the Captain's orders in His Navigator's Chart;
Let me stay with every current—never from His foes depart.

'I won't fight! I'd rather slumber—eyes shut tight, so I can't see;
Ears well stopped—should Faith Contenders blow the bugle call
for me.'

Alexander Campbell said, 'the spirit and soul of all reformation is free discussion.'—*The American Christian Review*.

Instrumental Music in the Worship.

1. Its use is nowhere commanded in the New Testament.
2. Its adoption by the Churches is not authorised by the apostles, either in express terms or remote inference.
3. None of the Churches used it till more than six hundred years after Christ.
4. It was first used by the Catholics.
5. It met with opposition and caused confusion, contention, strife, discord and alienation among the Catholic Churches when it was adopted. Many of the monks were severely opposed to it.
6. It was not used in the worship in Jewish synagogues in New Testament times, nor for more than eighteen hundred years after.
7. It was first used in a Jewish synagogue in Berlin in 1815, under the bitter and violent protest of many of the members. The civil authorities were appealed to, its use prohibited and not again permitted till 1818, and then a Jew was not allowed to play—a non-Jewish organist was employed. Are we worse than the Jews?
8. The Jews in the United States first introduced the organ in their worship in 1840, at Temple Beth Elohim, at Charleston, South Carolina. The opposition was exceedingly bitter. The vote stood forty-six to forty in favour of its adoption. The matter was carried into the civil courts. The decision was against the minority. The case was appealed, but lost again in 1846.
9. The Greek Church has never used instrumental music in the worship.
10. The first Baptist Churches did not use instrumental music in worship, and its introduction aroused bitter opposition.
11. The Primitive Baptists have never used instrumental music in their worship.
12. The use of instrumental music in the Church of England was bitterly opposed and was finally adopted by a vote of fifty-nine to fifty-eight, the fifty-ninth being a proxy.
13. Its adoption in the Methodist Church met with violent opposition. Dr. Adam Clarke, their most illustrious Bible scholar, was bitterly opposed to it. He said: 'The whole spirit, soul, and genius of the Christian religion are against this; and those who know the Church of God best, and what constitutes the genuine spiritual state, know that these things have been introduced as a substitute for the life and power of religion, and where they prevail most, there is least the power of Christianity.'
14. Campbell, Lard, Stone, Smith, and the Creaths and, indeed, all the reformers of the nineteenth century were opposed to the use of instrumental music in the Church.
15. The organ was first introduced into the Churches of Christ at St. Louis, Missouri, in 1869. It was a sad day. It let to hopeless division.
16. Instrumental music in the worship has caused strife, confusion and sorrow; it has aroused bitterness, contention, hatred, variance; it has destroyed peace and harmony and brought in discord and alienation; it has rent asunder a once united and happy brotherhood; it has caused heart-achings and heart-breakings—the most intense grief, distress of mind and anguish of heart.
17. How could we do otherwise than decline to use it in the Church?

—*Firm Foundation* (U.S.A.).

Hindley Bible School.

HAVING attended previous Bible Schools, it was with anticipation that I went to the School this year. We can always be sure of a profitable time when we meet with our brethren, but I am confident that anyone visiting the Bible School for the first time would have a feeling of uncertainty and expectancy. This is common to all our first experiences. With repeated associations of the same kind, this feeling is replaced by one of confidence and guaranteed satisfaction. That is why I say that I went to the Bible School this year with a feeling of anticipation.

To a degree, I knew what to expect, how I should react, and what influence it would have upon me. In other words, I went to the School because I wanted something and knew I should get it. Therein lay the value of the School to me, and I joined in every session with that feeling. Therefore when asked to give my impressions of the School I naturally looked back over that week of glorious fellowship from that point of view.

Its Purpose

I am sure that I am correct when I say that the aim of the Bible School is salvation. This must be so. Too often we think of salvation as only for the sinner. But there is a salvation which the saint must strive to attain. While we remain in Christ we are safe and sure of eternal salvation, but let us not forget that we can, by our own will, lose that security. The Apostle Peter said: 'Wherefore, the rather brethren, give diligence to make your calling and election sure.'

Our one purpose in all we do should be to influence those around us, and to win them to Christ. But we cannot do this unless we are saved ourselves. I can destroy the power of the gospel for the life I live. Therefore the first need is for sanctified living by those who follow the Lord Jesus. This was the tenor of the lectures given. It was well defined in the first lecture, delivered by Bro. W. Steele. Those who listened were left in no doubt as to their primary need and responsibility to look to themselves, that they might be fitted to win others. In the series of lectures on Philippians 3:10, we had teaching to fit us for service, while in the other lectures we had teaching as to how we should serve. This was supplemented by sound, earnest gospel preaching. The speakers gave of their best, and were encouraged to do so by the loyal support of the brethren and the interest shown by the people. It was a real joy to see people standing outside their houses listening to the messages.

That joy was crowned when we witnessed three boldly confess Christ and were united to the Lord in baptism. What can we say about

Its Value?

This lay in giving each one privileged to attend a keener sense of their duty as Christians, and an increased urge to serve the Master. The influence of the School, through those who attended, should be diffused throughout the assemblies from which they came. Thus the value of the Bible School is not to be realised in a few being stimulated and encouraged, but through them, each Church being quickened into a vital power in its own locality.

The attitude we should have towards the School was given by Bro. F. Worgan in his address on the opening night. If the School was to realise its purpose we should not come just for the experience alone, but that we might return home and by our example encourage others to faithful service. For this purpose the School gave us a real sense of our value and importance to God. In the prayer meetings all realised their true relationship to God through Christ, and had that sense of being co-workers with Him for the salvation of men and women. Naturally when we draw near to God, we draw near to each other. Thus our spiritual lives were fed by rich fellowship. We met brothers and sisters whom we did not previously know, and through them were brought into close contact with brethren overseas. We realised that the work of Christ did not centre around our own meeting-houses at home, but that all over the world brethren were working, striving, battling with their own peculiar problems, just as we were. We learned that we could be of help to one another in remembering these things and commending one another to God.

This sense of communion was increased as we talked together between sessions, over meals, and in the homes of our Hindley brethren. In conclusion: if we put into effect the teaching we received at the School, its purpose will be fully realised. An outstanding feature of the School was that those who taught were young brethren. This should reassure those older in the faith—to know that their labours were bearing fruit; that there are those who can capably carry on the work they have begun.

RALPH LIMB

CHANGE OF SECRETARY

Wallacestone.—Bro. Alexander Brown, Fernbank, Wallacestone, Polmont, Stirlingshire.

CORRESPONDENCE

LET WOMEN KEEP SILENCE

DEAR BRO. EDITOR,

Bro. Frith raises an interesting question about the part women can play in Church meetings for worship. It seems to me that 1 Cor 11:3 is a clear statement of teaching: 'The head of every man is Christ; the head of the woman is the man; the head of Christ is God.'

A man can 'cover' Christ by keeping Christ out of sight; by speaking in such a way that Christ is not prominent in his discourse or in his life and conversation. Likewise, it is possible for a woman to leave her head 'unveiled' (dishonoured) by acting in such a manner as to usurp the man's headship—rudely pushing man aside. In this respect, we can view the life of Christ in complete contrast. 'The word [of God] became flesh and dwelt amongst us.' Philip said: 'Show us the Father, and it sufficeth us.' In reply, Jesus said: 'He that hath seen me hath seen the Father. Believest thou that I am in the Father and the Father in me?' He revealed God to us in every act, thus honouring His Head.

When only women are present, there would be no 'dishonour' to her head (man) if women conducted or took prominent part in such a gathering. Woman has every right to worship God, subject to the law of God ruling them.

Weymouth's translation (1 Cor. 14:34): 'Let married women be silent in the Churches for they are not permitted to speak. They must be content with a subordinate state, as the law also says.'

Then follows, somewhat ambiguously: 'Was it from you God's message first went forth, or is it to you only that it has come?' We ask, what is the meaning just here? Has it any bearing on verses 34 and 35?

In this somewhat difficult passage, the main point is in verse 33. The following verses seem to be illustrations drawn from social customs of the day.

A. G. CHAFFER

Dear Bro. Editor,—It is not easy to see how Bro. Frith arrived at his conclusion that he was that evil one who assumed the shape of a serpent. I pray God that I may never be guilty of so debasing my co-heirs with Christ Jesus. You, my dear Bro. Frith, are the one asked to strike down that serpent, since you are the one who raised the subject. You are the one soliciting advice and subsequent action to be taken. Anything conflicting with the Word of God must of necessity come from the devil. Furthermore, if Bro. Frith knew anything of me he would not deem me callous, in spite of loyalty to my calling, but rather confirm the import of my

letter, embracing the exhortation in my final sentence, i.e. 'Keep to the Word as His dear children.'

J. A. GREGORY

Dear Editor.—I think Bro. Frith is a very brave man for raising the above question. And I hope the day will never come when we are afraid of reconsidering any question, even though we may have regarded it as settled. Our brother is the last man anyone could accuse of wanting to ignore New Testament teaching; but he feels that 1 Cor. 14:34 and 1 Tim. 2: 11-12 have their limitations, and he is not the only one.

In the 'Gospel Broadcast' I have before me a question is asked if 1 Cor. 14:34 forbids women to speak in a Bible class. And the answer given is 'No.' It was simply instruction to the wives of the inspired prophets as to their conduct when the Church was assembled; it did not apply to other women at that time, nor to other conditions than that for which it was given. Women are told to be teachers of that which is good (Titus 2:3) and should serve the Lord to the best of their ability within the teaching of His Word. If a sister is asked by a brother to do certain things she is not usurping authority, she is doing what she is told.

As to a woman secretary, the duties of a secretary vary in different Churches. At Loughborough it consists chiefly in getting speakers, and in these days that is enough to keep any woman silent for the rest of her life. Yes, have a woman secretary, she need not make public announcements.

EDMUND HILL

Dear Bro. Editor,—I do not wish to prolong the discussion upon the above topic, but Bro. Frith's further letter in your last issue renders it necessary for me to make one or two comments.

Our brother seems to take exception to my expressing a contrary view, which, seeing he asked for brethren to put forth their views upon the question he raised, makes his attitude difficult to understand—unless it is only the views of those that agree with him that he seeks. However, I ascribe to my old familiar friend the same degree of sincerity as he credits to myself and assure him of my continued warm-hearted friendship without any thought of an apology.

The correctness of my statement that the question raised in this discussion 'has been considered 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,' can be safely left to the judgment of those who have long and intimate acquaintance with the history of the Restoration Movement. Our worship will never be marred if we adhere closely to what is written in God's Word. I suggest it is not Bro. Jepson who wants to go beyond

what is written, but Bro. Frith, when he definitely infers that sisters may be asked to announce a hymn, read the lesson, etc. (there is no stopping place) when brethren are present. I humbly claim that there is neither example, precept, or even the remotest suggestion to be found in the N.T. to support such a practice.

I am pleased Bro. Frith, upon second thought, has been induced to read Bro. Brown's pamphlet upon the subject. Further to read his conclusion: 'Bro. Brown has said all that can be said upon the subject, and fairly, too, also conclusively.' If this be so, there is little need for further comment from me. May I suggest, dear brother Editor, that for the benefit of all, you may consider the advisability and wisdom, of reprinting, if possible, in the S.S. the pamphlet named, that brethren may be helped by comparing the views expressed therein with God's Word, to a right decision upon the question.

W. B. JEPSON

'GOING TO CHURCH'

We censure, criticize and denounce the religious world for taking Biblical terms and distorting them from their original meaning. We seek to rescue and protect from sectarian abuse such words as pastor, baptize, minister, reverend, and others. But brethren, we should heed the admonition given by Luke where he reminds us to first cast the beam out of our own eye, so we can see the more clearly how to remove the mote from another's eye.

A common terminology by members of the Church of Christ is voiced in such expressions as: 'go to Church' or, 'I'll see you at Church.' This refers to the meeting place as the Church. It is no excuse for this laxity to state that everyone else does the same thing, and 'they all know what we mean.'

Paul says (Eph. 5: 23), 'Even as Christ loved the church and gave himself for it.' Note that the Church was purchased by Jesus. Did he shed his precious blood for either an old shack or the most beautiful stone edifice? Indeed not! Why use the expression, when you realize that by our constant employment of the term, we create a misconception of Christ's body—the Church?

We do not go to Church. It is the Church which does the going! This is an altogether different thing. We know that the Church is composed of the members of the Lord's spiritual body (Col. 1: 18). The Church is the body. If the material meeting house were the Church, you could substitute the word 'body' for it. Would it not appear ridiculous to say, 'I am going to body,' or 'I'll see you at body!' The word 'Church' is never used in the New Testament in that sense. To use it so would be to degrade Christ's body.

Let us cease talking about 'going to Church' for the following reasons:

1. We do not go to Church—the Church does the going.

2. Christ did not die for a building, but for the Church.

3. The expression degrades the body of Christ in the minds of others.

4. It leaves a misconception in the minds of our associates.

—Mission Messenger.

IMPORTANT

September Convention.

The Church at St. John's Lane,
Bedminster, Bristol,
cordially invite you to join them on
September 9th
Afternoon Session, 2.30 p.m.

Theme:

'THE CHURCH'

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

Speakers:

A. E. WINSTANLEY

ERIC McDONALD

FRED C. DAY

Tea Interval, 4.15 p.m.

Evening Session, 5.45 p.m.

GOSPEL PROCLAMATION

Speakers:

W. STEELE

ANDREW GARDINER

Tea or Coffee provided for Brethren
bringing their lunch

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

Are you coming? If you are, write
early

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

Secretary:

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

COMING EVENT

Kentish Town—(God permitting)—
Rally-Anniversary, August Bank Holiday
Monday. Afternoon 3 o'clock, tea
5 o'clock, evening 6 o'clock. Reports, dis-
cussions, addresses. All visitors heartily
welcome.—R. B. SCOTT.

SCRIPTURE READINGS

August 6th.—Acts 17: 16-34; Job 11.

August 13th.—Acts 18: 1-23; 1 Cor. 2.

August 20th.—Acts 18:24 to 19:7;

Isaiah 52:13 to 53:12.

August 27th.—Acts 19:8-20; Isaiah 55.

Paul at Athens.—This town remained the centre of Greek learning. Epicureans and Stoics represented two philosophies of life taught about 300 years B.C. by Epicurus and Zeno respectively. The former denied God and worshipped enjoyment, in its best days subject to moral restraint. The latter accepted a supreme God and professed loyalty to a high moral standard, and indifference to pain and pleasure—"stoicism." Paul was conducted here by some from Berea and left alone. He was feeling the care of the Churches he had left behind, having sent Timothy back to Thessalonica (1 Thess. 3:1-5). A Roman writer said in satire that in Athens it was easier to find a God than a man. 'Full of idols' (R.V.) may be more correct than 'wholly given to idolatry' (A.V.). It was a very religious city, but there was no true religion. Paul would have been deeply moved had he just been a Jew, but with the love and light of the Lord Jesus in his heart, what deep emotions were stirred! The idolatry of materialism is with us to-day.

Worshippers of the true God were there, too, and to them first he went to put before them God's good news. Then he made personal contacts in the market place where men congregated until finally the 'thinkers' took hold of him. They brought him to the open-air court, and gave him the opportunity he needed. Commonsense and tact shine through his address as briefly reported by Luke. Christianity, after all, is logical though it transcends human wisdom (1 Cor. 2:6). How absurd to think that the Almighty can be represented in wood and stone! The words of their own poets are quoted from two works of the third century B.C.

No doubt Paul discoursed at length on the wonder and beauty of the Christ, the greatness of His love, and its manifestation among His own people. He would speak also of the 'exceeding sinfulness of sin,' and thus lead up to repentance. But how could the philosophers accept the miracle of divine power in the resurrection? Most of them mocked or were indifferent. However, the word took effect in every honest heart, and a member of the Council became a Christian.

Paul at Corinth.—From the centre of the world's learning, Paul passes on to a

centre of trade and a hotbed of vice. It had access to two seas, was the capital of Greece, and became celebrated even among the heathen for licentiousness. Paul had been brought up to work at a trade. A Jewish proverb said 'a man who does not teach his son a handicraft teaches him to be a thief.' The edict expelling Jews from Rome must have been temporary. Aquila and Priscilla went back (Rom. 16:3), and Jews lived there subsequently (Acts 28:17). It served God's purposes to encourage Paul and win Aquila and Priscilla for Christ. We note Paul's first effort is with the Jews once more. Paul had special reasons for earning his own living in some measure at Corinth (1 Cor. 9). He had support from other Churches (Phil. 4:15). When he was joined by Silas and Timothy he brought his work with the Jews to a conclusion by facing them very plainly with the gospel message, so that a division took place. He had a considerable following from them.

At this point the Lord encouraged Paul with a special vision, and his work continued for eighteen months. The vision indicates that violence was being planned against him by the Jews. They did indeed try to stop his work but the indifference of Gallio saved him, and their interference was resented by the Gentile community.

It is not certain whether Aquila or Paul concluded the period of a vow at Cenchrea. The hair would be allowed to grow for a period and be cut when that period was fulfilled. The question of observance of the Jewish feast seems settled by the omission of the phrase in verse 21 by the R.V. The vow could have been a private one suggested by the regulations in Numbers 6:2, but not related to that as a law, nor involving sacrifices. Aquila and Priscilla went with Paul as far as Ephesus. His promise accords with James 4:15, with which also ours should agree always. The journey is briefly passed over, and new missionary efforts begun from Antioch. Probably this is the third visit to much of the country covered (Acts 14:5-7; 16:6).

Apollos.—We almost envy Apollos—eloquent, mighty in the Scriptures, instructed in the way of the Lord, fervent, diligent, bold. It is difficult to understand just where his knowledge of the gospel began and ended. 'The way of the Lord' must indicate the new way in Christ, and his position is further illustrated by the case of the converts Paul first contacted in Ephesus. We wonder whether such had heard of the resurrection, but it is quite understandable in view of the dispersion of the new converts in the earliest days, that the gospel reached some distant places without complete instructions. We add to the character of Apollos the somewhat unusual virtue of willingness to learn

new truths. We can assume that Aquila and Priscilla took the correct way of instruction—in meekness (2 Tim. 2:25), ‘in a spirit of love’ (Gal. 6:1). May God preserve in us the qualities of both parties—with the same happy results.

Paul's second visit to Ephesus.—It seems reasonable to suppose that the twelve disciples had been under Apollos before he learnt the way more perfectly. Their complete ignorance as to the coming of the Holy Spirit opened Paul's mind to their position. His instruction was followed by their glad obedience in baptism into Christ, and they then received through Paul's hands the miraculous gifts of that same Spirit. Three months were occupied in teaching the Jews in their synagogue, and this time sufficed to prove whether or no they would accept their Messiah. This recalls Paul's efforts at Corinth in the same direction. Some brethren have said (rightly, we believe) that every man has a right to hear the gospel once. These had much more opportunity than that, so Paul then went to a school and so taught there, that a whole province heard the good tidings. God evidenced His approval of the Word by miracles. Wonders of healing were done through the name of Jesus to such a degree that other ‘wonder-workers’ tried to use His name as an incantation with startling

results to themselves. While much of the ‘magic’ was mere deception, we have no doubt at all that devilish manifestations of power were and are possible. Heathenism and demon-possession go hand in hand. Some of those who had been converted still practised these dark superstitions—‘wizards that chirp and mutter,’ ‘automatic writing,’ etc. They came and made a final end of the books. Necromancers made money from their craft, working on the superstitions of darkened minds. The value of the books would be about £3,000. It was certainly a mighty power which wrought this change.

R. B. SCOTT

NEWS ITEM.

Aylesbury, Bucks.—On Lord's day, June 25th, a visitor from Ince, Albert E. Thomas, came out on the Lord's side and was buried by immersion with Christ in a culvert here in Aylesbury. We here, rejoice with the brethren at Ince, and elsewhere, for the good confessions of your young brother, and trust he may be used of our Master in His service, a life well lived.

W. J. COLE.

A WISE MAN HAS SAID

IF you want to get up, step down;
 IF you want to be seen, get out of sight.
 IF you want to be great, forget yourself.

Questions asked by Students.

Q. If Evolution is not true, why is it still taught in the Universities?

UNIVERSITY teaching is continually changing, and can never be held up as a standard of truth. For instance, last century, universities taught the spontaneous generation of life from non-living matter, and when Pasteur declared that life proceeds only from life, and from life of the same kind, he was violently opposed by the universities of his day. Lister built on Pasteur's work and introduced antiseptics into surgery, but was bitterly opposed by surgeons of the old ways of thinking, many of whom continued to operate in blood-spattered frock-coats. The old ways led to septic wounds and loss of life and the universities had to change their teaching. But although they dropped the theory of spontaneous generation of life, they still held in part to the theory of evolution—that *at one time* living matter appeared from non-living! The Evolutionists themselves admit that there is no evidence whatever in favour of their theory: they cling to it because the only alternative is Creation, and no man who has rejected the claims of Jesus Christ upon him can tolerate that.

There are universities and Bible schools run by God-fearing men, where science and the Bible are taught without any anti-religious bias, and of course Evolution is not taught in these.—*Reminder* (New Zealand).

THE WHEAT AND THE TARES

(Matthew; 24-30, 36-43)

A FARMER sowed his good seed,
In the broad daylight,
But an enemy sowed his bad seed
In the dead of night.

But when the servants told him
That tares were in the wheat,
The farmer only answered:
'Wait 'till harvest heat.'

When the heat of harvest came,
He told them what to do,
First, bind the tares in bundles,
Then separate them through.

Then the wheat was stored away
Neatly in the barn,
But the tares were burned with fire,
So they could do no harm.

'Twas Jesus told this story,
To people standing by;
Told them of the one true God,
Who lives above on high.

So shall judgment be—
When looking to the sky,
Like the wheat, the good folk go,
To live with Him on high.

But ah! the wicked shall not go
To sit at God's right hand;
They shall go to Satan's home,
Far from God's happy land.

—By JOAN SMITH, a scholar
in Blackburn Bible School.

AN APPEAL

DO brethren have Bible dictionaries, commentaries or concordances to spare? These are needed for new converts and especially for brothers anxious to fit themselves for service. Will anyone who can supply books please inform me of price, etc?—A. E. Winstanley, 74 Station Road, Ilkeston, Derbys.

NEWS FROM THE CHURCHES

Bristol, Bedminster.—Another milestone in the history of the Bedminster Church was reached on June 24th and 25th, when the Church met to celebrate the 56th anniversary of the commencement of the cause here. Also the eleventh anniversary of the taking over of our present meeting place. We are glad to report the past year as being one of progress. A goodly number of brethren gathered at all the meetings to hear addresses of a highly spiritual and uplifting character from Bro. D. Harrington, of Ilford. We express our gratitude to our brother for his sterling services. We have commenced the new year with

the addition of four to our numbers and have welcomed Bro. and Sister A. Daniell, also Sister Brenda Daniell, by transfer from a Sister Church. We have also welcomed Sister Mrs. L. Jones, a formerly immersed believer who has come from London to reside in the immediate vicinity of our meeting place. Our Sister has been meeting with us some months and has expressed a wish to take up membership with us. We are encouraged by these additions and pray that they will find much happiness in fellowship with us and usefulness in the Lord's vineyard and that together we may all press forward in the work of the Lord.

F. W. WILLS

Cape Town, Woodstock.—We are glad to report that on Lord's Day, June 11th and 25th we rejoiced to witness an elderly woman, seven young women and two young men confess their faith in the Lord Jesus and unite into Him in baptism. Praise the Lord! Both services were conducted by Bro. Kannemeyer. At the first meeting about 100, including visitors, were present, and at the second meeting 116.

For the benefit of the candidates and visitors, addresses were given by Bren. Gray, Kannemeyer and the writer. The converts are the result of the zealous efforts of the young members, who organised cottage meetings. Also, about a year ago, Sis. S. M. Piper started a Bible School about six miles from Woodstock. This work is being encouraged by her daughter and brethren who go there on Lord's Day afternoons. Also one of our native brethren who, a few years ago, took employment at Pretoria, has preached the Word there, resulting in six precious souls being baptised into Christ. We trust that all these efforts will be remembered in prayer by all who serve the Lord with a pure heart.

T. HARTLE

Bro. Hartle proposes to give up his daily employment and devote his whole time to the work of the Lord. This is a real venture of faith. Bro. Hartle asks for the prayers of all the brethren. We are confident that many will join us in prayers and best wishes for Bro. H. and his family. May the work of the Lord prosper in his hands.

EDITOR.

Hindley.—We thank God that the brethren at Hindley had the vision to attempt the task of evangelising the township of Ince. In a manner we little dreamed of the work opened out in a wonderful way, and we had the joy to commence the Church in Ince on Lord's Day, June 4th, with eight members on the books. There were eleven present at the first meeting, a few brethren from Hindley supported. Brother Frank Worgan is in charge of the work, Bro. Tom Kemp assisting with the Bible School. Since that date we have had the joy of hearing five more confess

Christ, besides one decision at Aylesbury, giving a membership at Ince of fourteen. Some may plant, some may water, but God gives the increase. We press on greatly encouraged, and thank God for the showers of blessings. L. MORGAN

Iikeston.—We had a very helpful and inspiring time at our 70th birthday gatherings on June 17th and 18th. After the social 'cup of tea' on Saturday, Bren. A. E. Winstanley (evangelist, now with us) and Allan Murray, of East Kirkby, led up into serious thought regarding the reality and sincerity of our lives as Christians. Sisters Gwen Britton, S. Gregory and D. Gee also delighted us with their singing of hymns and spiritual songs. The usual review of Church life and activity during the year was given by Bro. S. Jepson, the Church secretary. Bro. G. E. Bullock ably presided and in a few choice words gave a good 'tone' to the meeting.

The Saturday meeting was a good prelude to the meetings and activities on Lord's Day. These commenced with the usual School parade. The gathering around the Lord's Table which followed was much above the average in attendance, with an offering of £40 for our evangelistic work.

At the afternoon and evening services, over which Bro. Winstanley presided in his own charming way, the children recited their poems and sang their special hymns and choruses with great credit. A public appeal on behalf of Dr. Barnardo's Homes brought in the very acceptable sum of £21/7/6. The most valuable opportunity afforded by these gatherings—that of 'preaching the Word'—was seized and made the most of by Bro. Winstanley in his message to the Church, the children, and the many parents and other friends who came.

These gatherings served also to advertise and emphasise our Mission. More people are acquainted with the things for which we stand. More are attending our meetings and we are getting in touch with a still far greater number, many of whom we hope will come. In this work of visitation and open-air witness and also in other ways, we very gratefully acknowledge the splendid help of Bro. Ralph Limb, along with Bro. Winstanley. Both our brethren are rendering invaluable service which we gratefully appreciate. At the moment much interest prevails, some, we believe, are favourably impressed and 'not far from the kingdom' and a good harvest of souls is anticipated ere long. Brethren, pray for us. S. JEPSON

Ince.—The Church meeting at Ince is happy to report further two baptisms. Bro. James Atherton was baptised at 10.30 a.m. on Friday, June 30th, and Sis. Mary Whittle was baptised on the evening of July 3rd. We feel that two

valuable additions have been made to our number and are sure that the brethren will share our joy in the success of the effort here.

Also, we are delighted to hear that another young man has been baptised at Aylesbury. Bro. Albert Thomas attended meetings at Ince before going to school at Stokenchurch and we look forward to his return to Ince as one more help in the work. This is indeed a case of 'fellowship in the Gospel' and we rejoice with the brethren at Aylesbury.

The outlook at Ince is promising and we hope that before very long we shall be able to report yet more additions to the Cause here. We ask, most sincerely, that the brethren will remember this work and the workers in prayer.

LATER

We are happy to report another addition to the Church now meeting at Ince. Bro. Alfred Whittle announced his decision to obey the Gospel at the meeting at Ince on July 6th and was baptised on July 7th.

Our meetings are well attended, there being 32 present on the 6th, and we are glad to say that, due to the efforts of the new members themselves, we have always several non-members to hear the Gospel. Mention should be made of the fact that the brethren from Hindley give valuable support to the work, for which we are very grateful.

Again we have great joy in reporting two further additions to the Church at Ince. On the evening of Lord's Day, July 9th, two young men responded to the Gospel invitation and, after making public confession of their faith in the Lord Jesus, were immediately baptised.

We thank God for His blessings on our work, and know that the brethren will share our joy at this another manifestation of the power of the Gospel. May we again request the prayers of the brethren? FRANK WORGAN

OBITUARY

Belfast, Berlin Street.—We regret to announce the passing of our Sister Best, at the grand old age of eighty-four. She was constant in attendance almost to the last, and was a faithful member for many, many years. Our regret and sense of personal loss are overcome by the knowledge of a faithful servant gone to her reward in the regions of the Blessed.

The funeral took place on June 21st, and we trust that 'this mortal shall put on immortality then shall come to pass the saying which is written: Death is swallowed up in victory.' 'Thanks be unto God, which giveth us the victory through our Lord Jesus Christ.'

C. J. HENDREN

Hamilton, Canada.—Sister Sybil Cartwright fell asleep in Jesus on June 12th. She had been laid up in bed since November, 1948, and had suffered terrible pains, which she bore with wonderful patience. Her trust in her Saviour was firm to the end, and she continually looked to Him from whom came her help. Sister Cartwright was baptised on January 1st, 1913, and joined the Church at Hill Top Street, Leeds. We knew her then as Sybil Binns. She married Brother Clifford Cartwright, who was a faithful member of the Church of Christ. During the war of 1914-18 he was a conscientious objector, and was one of the company sent to France, where they were sentenced to be shot. This sentence was commuted to ten years' penal servitude. Through all this he never flinched. He passed away in Canada seventeen years ago. Now Sister Cartwright has gone to join him where pain, sorrow, and death are unknown, and where all tears are wiped away.

Sister Cartwright left a son and daughter. Since her passing, her son's wife, and daughter's husband, influenced by her life of faith, have been baptised into the Lord Jesus. So in the midst of sorrow there is rejoicing both on earth and in heaven.

We had much precious and helpful fellowship with the Cartwright family in Yorkshire, and experienced with them some stirring and fruitful times in the Old Wortley (Leeds) Church, of which Bro. Cartwright, Senr., was an elder. Some of the younger members of the family decided for the Lord during our labours with that Church.

Comparing Churches of Christ (generally) with those of that day, we can say definitely the old was infinitely better than the new. The future is theirs who are loyal to the old position and plea.

We commend all the bereaved ones to the God of all grace and consolation. We share their sorrow, and also the joys of hope of reunion in the better land.

'On earth we part with breaking heart,
But on the heavenly plains,
Love hath no broken chains,
Renewed, rejoined at life's pure river,
The golden links entwine for ever.'

EDITOR 'S.S.'

Huddersfield.—The death of Bro. Willie Knight, of Huddersfield, at ninety-three years of age, on March 31st, recalls the names of stalwart worthies of that Church fifty to sixty years ago: Bro. William Elias Knight, Bro. G. H. Smith, Bro. and Sister Thomas Kaye, Bro. and Sister Jonathan Wild, Bro. and Sister Ambrose Macey, and others of like devotedness.

Bro. W. Knight was the earnest and very efficient Sunday School Secretary of the Church for many years. The Huddersfield Church, formed in 1837, was one of the most influential Churches in Yorkshire and adjoining counties for a considerable period, until, alas, through distressing internal troubles it ceased in 1928. The writer was much indebted to encouragement and helpfulness from the Brethren mentioned above in his young disciple days.

C. BAILEY

Wallacestone.—The Church regrets to report the death of another of its members, Sis. Small, who fell asleep in Jesus on June 29th, at the age of seventy-two years. She was a devoted member of the Church and a regular worshipper at the Lord's Table. She was of a quiet disposition, always gentle, peaceable and inoffensive. She knew the Saviour as a personal Saviour, so much so that she was completely resigned to God's will and did not fear death. Her remains were interred at Linlithgow Cemetery on July 1st, and there rest in the sure hope of a glorious resurrection. The writer conducted the service in the house and at the graveside. We extend our Christian sympathy to all connected with her, and trust that they will long revere her memory and follow her example.

A. BROWN

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