

The SCRIPTURE STANDARD

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

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Talks on the Tabernacle.

No. 3 The Way into the Holy Place

IN our last talk we noted that the first apartment of the tabernacle was the Holy Place, typical of 'the sanctuary and the true tabernacle,' the Church of the living God.

There was one way in

The worshipper desiring to enter must pass through the gate in the east end of the outer court. The Lord Jesus said: 'I am the door: by me if any man enter in, he shall be saved.' 'I am the way, the truth, and the life: no man cometh unto the Father, but by me' (John 10:9, 14:6). That flings a barrier across every other way. No road, but by Me. Not through earthly priests, whether of Roman, Greek, or Anglican order. Not by works of our own righteousness. 'Jesus is the true, the only living way.' 'Neither is there salvation in any other: for there is none other name under heaven given among men, wherein we must be saved' (Acts 4:12).

The Altar

Passing through the gate of the court, the worshipper was challenged by the brazen altar: the appointed place where sacrifices, according to Divine instructions, must be offered. This testified to the fact of sin, and the need of atonement. That has been learned by the whole human family. Behind the crudest and most cruel sacrifice offered by the lowest savage tribe is the consciousness of the fact of sin, and that only life, or blood which is the life, can atone for sin.

The sacrifices of the Old Covenant, continually repeated, testified to the need for, and pointed to, a greater and better sacrifice than these. That brazen altar pointed to Calvary. The contrast is vividly set forth in Hebrews 10: 11-12, 'Every priest (under the old covenant) standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins, but this man [Jesus, our High Priest], after he had offered one sacrifice for sins for ever, sat down on the right hand of God.' The priests of the old dispensation stood, because they had continual work to do; but Jesus sat down, having by His one sacrifice made an adequate atonement for sin, and 'obtained eternal redemption for us.'

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

The Laver

'The Lord spake unto Moses, saying, Thou shalt make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.' Many writers on the tabernacle either ignore the laver, or claim that there was no special significance about it. Yet God said, 'Aaron and his sons . . . when they go into the tabernacle of the congregation, they shall wash with water, that they die not' (Exodus 30:17-21).

So there was a death penalty for disobedience in that matter. The laver was between the altar and the door of the tabernacle. The antitype, baptism, is placed by the Lord between the Cross and the door of his Church.

All in New Testament times who believed that Jesus the Christ of God died for their sins on Calvary were immersed in water into His name, and into His body, the Church (see Acts 2:37-41; 16:30-34; 18:8 etc.).

In that inspired commentary, the Epistle to the Hebrews, the writer says: 'Having therefore, brethren, boldness to enter into the holiest 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: and having an high priest over the house of God: Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water' (Hebrews 10:19-22). Commenting on this passage, Dean Alford, an eminent Church of England clergyman and scholar, wrote: 'There can be no reasonable doubt that this clause refers directly to Christian baptism. The bath of water of Ephesians 5:26, and the bath of regeneration of Titus 3:5, are analogous expressions; and the express mention of bodies here as distinguished from hearts before stamps this interpretation with certainty.' The margin of Revised Version gives 'laver' in passages named above.

Writing of Titus 3:5, Professor J. A. Beet (the eminent Methodist) said: 'These words I do not know how to interpret except as a reference to baptism.'

If there is any other way into the true holy place, the Church, where does the New Testament show it? But daring innovators, despite all God's warnings, have dared to tamper with this Divine order. Some have removed the laver, and taken it past the altar, the Cross, outside the court. They take a babe who knows nothing of Jesus or Calvary, and taking a few drops out of the laver sprinkle them on its face, and declare that its sins are remitted, that it is regenerated, and is made a member of Christ, and is grafted into the body of Christ. These are the folks who tell us who plead for believer's immersion into Christ for the remission of sins, that we make too much of baptism. Those who believe that a few drops, or an ocean of water, can make any difference to an unconscious babe in the sight of God hold that there is more in water than any of us ever imagined in the wildest dream we ever had. Baptism, unless preceded by sincere faith and genuine repentance, is of no value whatever. Others have pushed the laver through the door into the holy place. They affirm that a person is saved, pardoned, and born again, before baptism; and then strangely refuse these saved regenerated people a place at the table in their assembly until they have been immersed.

When we depart from the divine order we create confusion. That order as given by the Lord Jesus is: 'Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptised shall be saved, but he that disbelieveth shall be condemned' (Mark 16:15-16, R.V.). After the giving of that commission that order was never violated during the apostolic age. Some try to make it read: 'He that believeth is saved, and he can be baptised afterwards, if he so desire.' Others act as if it

read: 'He that is baptised is saved, and he can later be taught to believe on the Lord Jesus.' When we keep to the Divine order, we are on solid ground, and 'all other ground is sinking sand.'

Standing by the gate of the court, we hear Jesus say: 'I am the door,' 'I am the way.' We come not to the altar, but to the Cross of our Lord Jesus Christ. When we have heard not merely the history of the Cross, but gripped the mystery of it, that He loved us and gave Himself for us: then, because He commanded it, we are baptised into Christ, into His death, we have His own assurance of pardon and acceptance; and pass into the Holy Place, the Church, to worship and serve as He has appointed.

THE EDITOR.

The Pastor System.

WE read often in the papers published by 'the brethren' of the 'located preacher,' the 'located minister,' and 'local evangelist,' and suchlike expressions. It is hardly necessary to suggest that none of these are scriptural expressions. Not only are these terms unscriptural, but often the position, work, and objective of the one to whom they refer are even more so.

One of the principal elements in the digressive movement has been 'the pastor of the Church.' This individual was not one of the God-ordained pastors of the Church at some particular place, but an officer unknown to the New Testament who 'took charge' of the Church, pastors and all, and 'ran the whole works' to suit himself, and often his personal interests. From a biological sketch of Benjamin Franklin, written by John F. Rowe, we quote two sentences, as follows:

'About the period of 1856 the "pastorate" began to be discussed. This meant, by its special advocates, that "educated pastors" must take the oversight of the Churches. . . . Colleges sprung up in every direction; teachers, by scores, rushed to the colleges; in a short time hundreds of pastors, without age or experience, and some without any previous religious education, were seen rushing (with diploma in hand) for the most inviting Churches, the majority of which had been built up by the now slighted evangelists.'

These modern pastors superseded the elders in the management of the Church, constituted God's simple order of Church government into what came to be known as the 'one-man pastor system.'

When the writer first began to learn about these things thirty-five to forty years ago, one of the principal things criticised in the 'digressives' was this 'one-man pastor system.' The preachers among the Churches of Christ fought it like they did instrumental music and missionary societies. There were few, if any, Churches of Christ in this section of the country that had 'located preachers' in those days. But how is it to-day?

We have the 'located minister' or 'local preacher' on every hand. Many of these gentlemen are typical modern, not ancient, pastors. With them preaching is as much a profession as practising law, medicine, or dentistry. It is an easy way of life—a soft job. The more successful ones are like the lilies of the field: 'They toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.' Any sort of physical labour is beneath their dignity. To 'labour with their hands,' like Paul did, would soil them. They must be kept clean and soft. He must be perfectly groomed. His clothes must be of the latest style, the colour scheme must blend just right—his hatband and his socks must match. Moreover, the crease in his trousers must be kept

as sharp as a razor's edge, and his tie must be adjusted with meticulous care.

These modern pastors are job hunters and job holders. They 'compass land and sea' to get a job as the 'located minister' of some strong wealthy congregation, and then they begin to fortify themselves and strengthen their position, so that they cannot be ousted when the congregation desires to make a change. Some of them resort to the dirtiest political tactics. They court the sisters or the young people or some other influential group so as to gain a personal following and create a party that will insist upon their retention as minister or 'split the Church.' Sometimes this 'modern pastor' is able to oust the old elders, the scriptural pastors, and install younger men who are his personal friends and partisans. Some of them insist upon being made one of the elders themselves, so they can dominate the eldership, control the Church, justify themselves in receiving 'double honour' (pay), and thus perpetuate themselves in office. It is not uncommon for a congregation to have trouble over its 'pastor' (located minister). Some of the members get tired of him and want to make a change. He wants to stay on. He likes the town, is well fixed, gets a good salary, and is enjoying life. Why make a change? He convinces himself that he can serve the Church better than some stranger. He has a small following, with whom he connives and schemes to perpetuate himself as their 'pastor.' Sometimes he stays on, but 'splits the Church.' Quite a number of congregations have divided over the preacher. Of course such a preacher is a hireling and 'careth not for the sheep.' His purpose is not to feed, but to fleece the flock. The writer knows of Churches that have 'pastors' that they cannot get rid of. He 'outsmarts' them and stays on. Such a preacher not only 'careth not for the sheep,' but he does not care much for himself. He has a low sense of honour and very little self-respect. When any preacher continues to hang on after he learns that any considerable number of the members do not want him, he shows that he puts his own selfish desires and interests above the welfare of the Church. He is just a hireling and 'careth not for the sheep.' Like 'Simon the sorcerer,' his 'heart is not right' in the sight of God.

Not every preacher, however, 'located' with a Church is a pastor, modern or ancient. Paul was 'located' with the Church at Ephesus for about three years and at Corinth for about half that time, and yet no one would think of Paul as a pastor after the modern type. Neither would anyone think of our little 'sissy' modern pastors as being after the Pauline type. Paul was not hunting a job as a preacher. He may have hunted a job as a tent-maker, but not as a preacher. He did not look upon preaching the gospel as a job, a position, or even a way of making a living. He seems to have thought that his eternal salvation depended upon his preaching. 'Woe is unto me, if I preach not the gospel!' said he. He was willing to endure 'hardness as a good soldier of Jesus Christ.' He laboured night and day that he might not be chargeable to any of the Thessalonians while he preached unto them the gospel of God (1 Thess. 2:9). At Ephesus he 'ceased not to warn everyone night and day with tears' (Acts 20:31). So diligently did he teach and preach during the time that he was 'located' with the Church at Ephesus that 'all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks' (Acts 19:19). While carrying on these arduous labours—'disputing daily in the school of one Tyrannus,' warning 'every one night and day'—he 'coveted no man's silver or gold, or apparel.' 'Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me' (Acts 20:33, 34). Among his sufferings, he speaks of cold, hunger, and nakedness (2 Cor. 11:27). Contrast our 'located ministers' to-day with Paul at Ephesus and Corinth. Our modern pastor lives in a nice home, with all modern conveniences—electric lights, fan, refrigerator, radio, range, telephone,

and other equipment. Delivered at his door are the morning and afternoon papers, his mail, milk, groceries, laundry, etc. His family are all well dressed—painted, powdered, and perfumed. His wife has her household servants—the cook, the housemaid, and nurse—if, perchance, there should be a baby. The minister rides about town, making his 'pastoral' calls in a fine car, which is kept spotlessly clean, waxed, and polished. On Sunday morning he appears in the pulpit immaculately dressed, spends thirty minutes making 'the announcements,' and then preaches a little twenty-minute sermonette which he has gleaned from the work of far abler and more industrious men. Another sermonette of about the same character and length on Sunday evening, delivered to a few bored and sleepy old people, completes his pulpit labours for the week. When the hot days of midsummer come, this hard-working, self-sacrificing, broken-down servant of God must have a vacation (with pay) in the mountains or at the seashore, lest he have a 'nervous breakdown' superinduced by overwork. For all of this the Church pays.

The foregoing description in a general way fits the more advanced and favoured type of 'located' preachers among us, but it is admitted to be exaggerated somewhat of 'located ministers' in general. The majority of them are not so well fixed, but would like to be, and are striving to that end. It is this professional attitude—this looking upon preaching as a job, a way of making a living—that is so utterly contrary to the whole tenor of gospel teaching. A letter received recently from a brother who is preaching for a good, strong Church speaks of his work as 'my job' and as 'a place to preach and make a living.' This hunting for the best jobs, the best places 'to preach and make a living,' the strong Churches that somebody else has built up, because they can pay good salaries, is one of the greatest and gravest evils among the Churches of Christ to-day. Nearly every young preacher just as soon as he gets to where he can preach a few sermons wants to get 'located' with a Church. He does not wait for 'a call,' he goes out hunting a place—a Church where he can get a good salary. Some such preachers have quit preaching and gone into business or some secular employment when it is promised more money. When they made a failure or the job played out, they have gone back to preaching again. Of course, if a preacher does not receive enough to live on from his preaching, there is nothing wrong in his taking up some secular employment, providing he continues to preach all he can. But when he quits preaching because he can make more money at something else, he 'is not fit for the kingdom of God.' E. A. Elam used to say that 'if a man could be hired to preach, he could be hired to quit.'

There is no denying the fact that the 'pastor system' exists among the Churches of Christ to-day. It is a growing evil. It constitutes a major menace to the cause of Christ. If it continues to develop as rapidly during the next quarter of a century as it has during the last one, the greater part of the Church is going to be corrupted by it. 'Brethren, we are drifting.'

Finally, let it be said that not every preacher who seeks a place to preach is a professional. If he picks out a place where the cause is weak, where the Church is small, but where the opportunity is great, and 'locates' there for the purpose of doing his very best to convert the community to Christ and to build up a strong Church after the New Testament order, I would not accuse him of being a professional preacher or a modern pastor. But when the preacher is always seeking a large congregation with a finer meetinghouse and that pays a bigger salary, to say the least, it looks suspicious. It looks like he is a professional seeking his own personal interests. —*Apostolic Times*, U.S.A.

'The American Scene.'

UNDER the above heading, I hope to write a series of articles giving my impressions of Churches of Christ in America. After more than six months amongst the brethren 'over there,' these impressions are not easily sorted out. This is necessarily so, for those months were the most crowded I have ever known. It is amazing how much ground can be covered, and how many places visited in so short a time. But that is typical of Americans generally (and our brethren are no exception!), they're always going somewhere—and going fast! On our first day in the United States, in busy New York, we became acquainted with America's most over-worked phrase: 'Let's go!' The brother who was driving us around on a brief sight-seeing tour slowed down his car to ask directions of a policeman. His question was never completed: the officer simply roared at us: 'Let's go! Let's go! Let's go!' Go we did, and thereafter seemed to be going continually—and usually much faster than we cared about!

Remembering then that one would need to spend not months, but years to obtain a complete picture of what is usually called, 'The American Scene,' I shall give some observations in these articles. I am convinced that only good can come from an honest attempt by brethren 'here' to understand the Churches 'there,' and vice versa. Certain it is that Christians on both sides of the Atlantic Ocean can learn from each other. Certain, too, that honest investigation by each of what the other believes and practises is to be encouraged. Truth fears not investigation, but welcomes it with open arms, knowing that every honest enquiry will but serve to confirm the truth. In this attitude these observations are made.

The Common Language

We customarily speak of our Commonwealth and American cousins as 'English-speaking peoples.' In the case of the latter this is misleading indeed. I think Winston Churchill was nearer the mark when he said: 'The British and the Americans are two great nations, separated by a common language!' Probably, one of the most fruitful causes of misunderstanding between Christians here and there is a failure to remember that the same words and phrases often differ radically in meaning in our two lands. This is soon evident in day-to-day living. Soon after our arrival, a good sister asked: 'Do you have a baby buggy for David?' It was a while before we realised what she meant: a 'baby buggy' is a pram! Probably the biggest *faux pas* I ever made was when I told another sister that she was 'a very homely woman.' I should have known that to call woman 'homely' over there is next door to saying she is an ugly duckling! If in a cafe you ask for 'chips,' they bring you not chips but potato crisps! Our 'chips' are 'French fries' to them. If you ask for a 'biscuit,' they give you a scone instead!—and should you ask for 'cookies,' then they'll bring you biscuits!

Obviously, such radical differences in common words and phrases carried over into the religious realm, can be confusing. I know that much unnecessary misunderstanding has been created by a failure to remember this simple fact: a common word or phrase does not necessarily mean the same thing in the two countries.

The Pulpit

Shortly before I left Britain, a brother in Christ said: 'Well, you're going to America. No doubt we'll hear about you preaching from a pulpit!' This brother had read about 'pulpits' in American gospel papers, and naturally concluded that the word means there what it means to us. This

is an excellent example of how misconceptions can arise. 'Pulpit,' to our brethren in the States, is the equivalent of 'platform' to us. I visited nearly one hundred congregations, but never saw a single 'pulpit' as we use the word. But the brethren often said I had 'preached from the pulpit'! If any Churches of Christ have 'pulpits' in the sectarian sense of the word, I have no knowledge of it.

The Word 'Fellowship'

Repeatedly brethren in Britain have questioned me about statements like this: 'We do not fellowship that man,' or 'He will not fellowship me.' If we ourselves used that word in that way it would be taken to mean that brethren were not permitted to break the loaf together. To us a man we do not fellowship is one from whom the Church has withdrawn, and who therefore is permitted to participate at the Lord's Table. When used by our brethren in America, the phrase does not mean this. There, when one brother says that he does not 'fellowship' another, he means that he does not 'endorse' him. In such a case, the one who is 'not fellowshiped' might be present at the Breaking of Bread and would participate with the rest, but he would receive no official endorsement, and would not be used in any way. Thus a Church is said 'not to fellowship' any preacher whom it believes to be teaching error—one with whose teaching it refuses to be indented. I am not trying to define the correct use of the word 'fellowship' here—but I am insisting that we may gravely err if we do not recognise that here are two entirely different meanings given to a common word.

The Communion Question

I intend to discuss this issue more fully next month. At present though, I would point out that some misunderstanding has been caused through the fact that 'open communion' and 'closed communion' do not usually mean to brethren there what they mean to us here. Again and again, during question periods, I was asked, 'Do you believe in Close Communion?' It appeared that to some brethren, to believe in Close Communion was almost as bad as believing in salvation by faith alone! Invariably I answered in the affirmative, of course. But on every occasion I had to explain what we meant by the phrase, and usually our meaning and that of the questioner were poles apart! But more of this particular issue next month.

A. E. WINSTANLEY.

The Unbaptised and the Lord's Supper

It is perfectly true that the two ordinances may be contemplated apart; but that is equally true of other things which have necessary and indissoluble connection. We contemplate incarnation apart from atonement, and atonement apart from resurrection, and resurrection apart from the mission of the Comforter; but notwithstanding our separate consideration, we still conclude with most profound assurance, that these realities form one glorious chain of a unity which must not be broken. That the ordinances were enjoined at different times, and appointed for different purposes, is true, but serves no argumentative purpose, for it is just as true concerning circumcision and the Passover. Indeed, had they not been appointed for different purposes, either they would not have met at one time, or one of them never would have existed, and so all controversy would have been spared.

The view that the one ordinance has no connection with, or dependence upon the other, is extremely shallow. Before we enter upon any special investigation, we may be allowed to say that there is a strong presumption against it, arising out of all that we know concerning the wisdom of the Lord, and the inter-dependence among things which He has constituted in worlds or systems material or moral. Even in that inferior province of visible nature, which is but the antechamber of God, we find among the laws, forces, and energies which prevail, the most strict dependence and inter-dependence. Even in apparent antagonism, though in essential harmony, the centripetal and centrifugal forces combine their action, preserving in their orbits those worlds which journey above, and holding up the everlasting roof without visible pillars. In our own little planet the aqueous agency is continually abrading and wearing down rocks and mountains by rain, dew, and torrent; while the igneous agency, with fiery force, as continually lifts them up again, preserving the balance of things. From the time when the waters were gathered unto the present hour, the resounding ocean lifts up her face to the moon for continual guidance in the regulation of her tides.

That organic body, the Church, is a more sublime creation, and we may rest assured that the gracious ordinances of such a kingdom do not stand first or second in an arbitrary fashion, but are strictly in the order of Divine wisdom, disclosing to those who have open vision the perfection of the spiritual empire.

But now be it distinctly noted—we will endeavour to show the dependence of one ordinance upon the other—to point out how baptism anticipates communion, and how communion looks backward to baptism. John, in the first chapter of his Gospel, thus speaks of the Great One: 'He came unto his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.' It is clearly evident from this passage that receiving the Lord Jesus Christ, by faith in His Divine mission, though essential as a starting-point, was far from the completion of reconciliation. The Lord gave to such the power or privilege of becoming His sons by a mystic birth, not regulated by human will or fleshly law, but entirely of God. Into the spirit of this wonderful transaction we are led more especially by the same Evangelist in chapter three of his Gospel. A ruler of the Jewish people came to Jesus exclaiming, 'We know that thou dost except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter a second time into his mother's womb and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.' How finely this foundation teaching harmonises with what Peter afterwards declared in his first Epistle: 'Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.' The kingdom of God is spiritual, and without a new birth no mortal man can enter into it. 'If any man be in Christ, he is a new creature; old things are passed away, behold all things are become new.' The resemblance betwixt things natural and spiritual is very marked. The Holy Spirit is the life-giving agent, His seed the incorruptible Word, the preached gospel concerning

Christ. The believer of that gospel is quickened into life by receiving the truth, and thus begotten of the Spirit, he can see that kingdom for which all ages were preparing. But *seeing* the kingdom is not entering into it. His entrance must be by a birth from the water. Where Christ, the Holy One, had His manifestation and sealing, receiving the Spirit in fullness, there the believer must have the manifestation of his life, and be sealed by the Spirit as the property of God. Hence the commission runs: 'Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved.' The inspired men who in the fullness and power of the Holy Ghost administered this will, or executed this commission, said to three thousand who were crying out, 'What shall we do to be saved?' Repent and be baptised every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit.' In accordance with this, we read in the Epistle of Paul to Titus, 'Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing or regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus our Saviour.' So we read in Galatians: 'For ye are all children of God, by faith in Christ Jesus; for as many of you as have been baptised into Christ, have put on Christ.' To the same effect speaks Peter in his first Epistle. Having declared that in the olden time eight souls were saved by water, he thus proceeds: 'So the antitype, baptism, doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ.' These gracious passages are all one in import. In various phraseology they all set forth the two stages—the internal transformation and the external confession—by which sinners were led into the kingdom of God. Faith in Christ Jesus as a sin-offering and a risen Saviour, was the principle of a new life, the renewing of the Holy Spirit; baptism into Jesus Christ for the remission of sins, was the washing or bath of regeneration, the completion of that foundation work. It was both the *seeking* of a good conscience on the part of man, and the *answer* of a good conscience on the part of God, for in that way the believer *put on* the Lord Jesus Christ as a purple covering, and was henceforth sheltered from the blast of the world by the robes of His blood and righteousness.

Having discovered the meaning of baptism, it now devolves *on* us to find out the meaning of the Lord's Supper, which is likewise a spiritual ordinance. 'Jesus took bread and blessed it, and brake it, and gave it to the disciples and said, Take, eat; this is my body. And he took the cup and gave it to them, saying, Drink ye all of it, for this is my blood of the New Testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom' (Matt. 26). 'Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat of the flesh of the Son of Man and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day' (John 6). 'And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and prayers' (Acts 2). 'For as often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come' (Cor. 11). 'The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread and one body, for we are all partakers of that one bread' (Cor. 10). From these statements of Holy Writ we draw the following conclusions respecting the Lord's Supper, not as exhaustive as to its spiritual import, but merely as suggestive. First: It is a solemn memorial of the one sacrifice by which we have eternal

redemption. Second: It is the believing anticipation of the festival which God will provide on the holy mountain for all ransomed nations, when the veil of ignorance and darkness is abolished for ever. Third: It is our continual testimony, that we are a peculiar corporate body, with one imperishable charter, one Spirit, one inward life, one everlasting hope. Fourth: It is the central transaction in the solemnities of the Christian Church—the deepest and highest act of social and spiritual worship. Fifth: It is the principal channel through which we are nourished with Divine life, strengthened in the spiritual nature with the body and blood of our Lord Jesus Christ.

We are ready now to point out the connection between the two ordinances, if it requires pointing out; for surely to the thoughtful reader it will already be obvious how baptism anticipates communion, and how communion looks back to baptism, and in what way one depends upon the other. One is the naturalisation in a kingdom, the other the distinguishing privilege in the kingdom. One is the adoption into a household, the other the sustenance spread on the family table, and the seal of all the sanctities of the hearth-stone. One is the birth or manifestation of a new life, the other the continued nourishment of that life among those who are partakers of the Divine nature. One is the ceremonial of marriage with Him who is risen from the dead, the other is the communion of wedded love. Through the one the believer puts on Christ and enters into Him, and by the other he continues to drink from the fountain of His supernatural grace and Divine fullness.

The old Strict Baptists were in the habit of saying to their accusers: 'You were never in our Church, and how can we be accused of excommunicating you? Why should you brand us with un-Christianising you when we acknowledge your perfect right to the fellowship of the Lord's Supper, among men of like conviction with yourselves? Why do you seek to bring confusion among us, while there are so many Churches constituted according to your own faith and opinions?' This was reasonable, and was as much as they could be expected to say, considering their low and imperfect views on the ordinances of the kingdom. A deeper and wider survey of the ordinance compels us to take very different ground. We feel bound to say unto the unbaptised (that is, to those who, sprinkled in infancy, have not been immersed into the Father, Son and Holy Spirit, on a confession of their faith), you have no right or title to the Lord's Supper, either among us or among men of your own faith. You have not put on the Lord Jesus Christ, nor sought a good conscience in the stipulated way; you have not been buried with Christ by baptism, nor raised with Him into newness of life. In truth, such men having not been born of water and the Spirit, are not in the kingdom, and have no more to do with its privileges and mysteries, than a foreigner would have to do with the securities of our Empire of Great Britain, if he refused to be naturalised and excused himself from obedience to the fundamental laws. This may sound harsh and severe, but it is the utterance of ancient truth.

From *Christian Communion*, by G. Greenwell.

COMING EVENT

Hindley.—Bible School, May 27th to June 1st. Mountain-top experiences.

Reports, lectures, debates, "questions answered," early-morning prayer meetings, open-air services, Gospel messages. Send for programme.

Those intending coming, book immediately. Write: L. Morgan, "Glen-Iris," 44 Lord Street, Hindley, Wigan.

Fleetwood.—Lord's Day, April 9th, 1950. Breaking of Bread 10.45; Evening 6.30. Lecture Hall, London Street. Speaker (D.V.) Bro. W. Crosthwaite. A warm welcome to those visiting the Fylde coast.

WANTED

Old Volumes of 'Bible Advocate' (official), 'Ecclesiastical Observer,' etc. Prices to Bro. A. Allan, 18 Herbert Street, Blackburn, Lancs.

CORRESPONDENCE

AN APPRECIATION

Dear Bro. Crosthwaite,—May I add to what already has been said concerning our late Bro. R. Banks, whose obituary appeared in last month's issue of the 'S.S.'?

I was privileged to meet our esteemed brother for the first time when I was received into fellowship with the Church at Bathgate, eleven years ago. After that occasion, it was indeed a rare sight to see our brother at the Lord's Table. His illness, one of a long, weary and exhaustive nature, confined him to bed or his room, and prevented him from serving at the table as he so often desired. Yet in his suffering I always found him eager to discuss things that pertained unto the Lord's work. Often in laborious breathing he would tell of reminiscences of James Anderson and his dear friend James Wardrop, who laboured with him in Slamannan district.

He loved his Lord, brethren, and the Bible which always lay at his side. Always he was eager to hear how the Churches 'over the border' were progressing and of new events happening in the 'field.' To the family and to Sis. Banks we extend our sympathy. Our bereaved sister was to him a patient, thoughtful, and devoted wife. During his suffering, she must have suffered mentally, yet one never heard her complain or grumble during her long, weary ministering to her husband. Such courage can only be maintained, as she often used to say, "by the One above."

A. ALLAN

WOMEN'S SILENCE IN THE CHURCH

Dear Bro. Editor,—I am both surprised and sorry that Bro. Frith has raised the above question. Surprised, because Bro. Frith is known to the writer as not a man who is in the habit of raising questions which have 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. And sorry, because of the present-day tendency to depart from the truth in this, and in other, respects.

However, upon reflecting, I remember the subject being raised by my particular friend and brother thirty-five years ago.

No reasoning in the world can alter the teaching of 'The Word' upon this subject: I submit the rule laid down by the Apostle in 1 Cor. 14 and 1 Tim. 2 is just as positive, explicit and final as words can make it, and that, taken at

their full import, leads us to conclude that sisters are not permitted to take any leading, audible, part in the public worship of the Church, except in the praises of the Church. Singing by the whole Church is enjoined (Eph. 5: 19-20 and Col. 3:16).

There is simplicity in the words employed—'Keep silence,' 'not permitted to speak.' There is also reiteration 'let them keep silence,' 'it is not permitted them to speak,' 'it is a shame for them to speak.' This language surely applies not only to teaching but leadership in any act such as the giving out of hymns, or the reading of the Scriptures.

One thing Bro. Frith seems momentarily to forget—that the Scriptures of truth are given us to be conformed to, and not that we should expect the Word of God to be turned or altered to meet the peculiar circumstances and position of any one Church. Meetings conducted solely by women, and with only women present, would be on New Testament lines.

W. B. JEPSON.

Dear Editor,—In reply to questions in March 'S.S.' the inspired Word says 'No,' so that should settle it. But I think that covers exhortation and teaching only. With reference to the position at Fleetwood, this is an exceptional case, and we are not asked to do the impossible. Fleetwood seems just the place where an evangelist should be instead of nursing larger Churches. Surely, in time, some of the opposite sex could be won. Are there not brethren near who could serve them on the Lord's Day? Travelling is easy and quick to-day. We have a Church in Hereford composed of women. When no visiting brother is present, they break bread on their own. When I was present, one sister said, 'I believe in being subject to the man,' so I just carried on. These difficulties can be overcome. As to a woman secretary, I question whether that would have the Lord's approval. If a church can be set in order with elders and deacons, much that is now wrong could be put right.

HENRY JOHNSON

GOSPEL MEETINGS

Dear Editor,—In his letter to you in March issue of 'S.S.' Bro. Chaffer raises an interesting issue—and one we need to consider carefully. He says: "We preach the gospel in a semi-religious atmosphere, with song and prayer."

It is certain that our method of conducting Gospel meetings is something inherited from sectarianism—and it is highly questionable if this method is either consistent with Scripture teaching or in the best interests of the truth. Are we consistent in having the unsaved sing God's praise in "psalms, hymns and

spiritual songs"? when these can only be offered acceptably by the saints? Would it not be more in line with what the Apostles did to eliminate both hymns and prayers from our "Gospel meetings"? Hymns of praise, adoration or thanksgiving may only be Scripturally offered to God by Christians. It may be said that many Gospel hymns are hymns of invitation—but is it reasonable to ask the unsaved to invite themselves to come to Jesus?

In addition, it is probable that a meeting without what Bro. Chaffer calls "semi-religious atmosphere" would attract many who never come near the present type of meeting. In such a meeting it would be fitting to let anyone question or oppose what the preacher said—an occurrence common in N.T. times. As we are not reaching the mass of the people with the Gospel we must of necessity give consideration to this question: Can our methods be made more Scriptural and effective?

A. E. WINSTANLEY

SCRIPTURE READINGS

- Lord's Day, April 2nd, Isaiah 43:1-19;
Acts 8:26-40.
- Lord's Day April 9th, Psalm 76;
Acts 9:1-22.
- Lord's Day, April 16th, Mark 16:9-20;
Acts 9: 23-43.
- Lord's Day, April 23rd, Daniel 1:1-17;
Acts 10, 1-18;
- Lord's Day, April 30th, Daniel 10:1-12;
Acts 10:19-33.

Philip and the Eunuch.—The Book of Acts has been rightly called 'The Book of Conversions.' Could we imagine a clearer example than this vivid story? The circumstances of both the preacher and the hearer of the Gospel are peculiar, but the process of conversion is the same. The evidence of Christ's work and resurrection are presented to a mind ready to receive the truth, then there is the answer to the question (uttered or unexpressed) 'What shall I do?' and finally the ready obedience. Joy follows the obedience, a joy based upon the Word of God, which says, 'He that believeth and is baptised shall be saved.'

It must have astonished Philip to be taken from the busy and successful scenes in Samaria, and sent to a 'desert' (uninhabited) region. His further miraculous guidance set his mind at rest, and he was then left to do his part—'preaching Jesus.' What a splendid introduction was there for him already.

Here was the good soil and some good seed already germinating. 'What advantage hath the Jew (or the proselyte)?' Certainly much every way, because already God is at work upon the mind and heart if His Word is being considered.

Verse 37 is regarded as an interpolation into the text by a copyist, but the omission or otherwise does not invalidate the teaching in it. A confession that Jesus is the Christ is necessary and natural and the believing must be 'with all thine heart,' to be acceptable to God.

We observe that Philip was appointed a servant of the Church at Jerusalem, but became a travelling evangelist for a time. He settled down in Caesarea (see 21:8) and had a family. Thus he served God and the Church in a variety of ways and continuously. Also, we see a very wealthy and influential man turn to Christ from the Law. He was a godly soul, and therefore his prayers for God's favour were answered by his hearing the truth.

The Conversion of Saul.—We need to read for fuller information Paul's own accounts of this event in 22:1-21 and 22:1-18. The young man who looked after the clothes of those who stoned Stephen became the chief persecutor of Christians. In keeping with his character, he brought all his powers to bear on this cruel work. We incline to the view that his conscience nevertheless was uneasy, and this accounts for the Saviour's words, 'It is hard for thee to kick against the goad.' Again we note the circumstances of this case are peculiar, but the process is the same—evidence presented, 'What shall I do?' and obedience to commands.

This man is a chosen vessel. It is a miraculous intervention that brings Saul face to face with the Lord Jesus. He selects him for his work. Nevertheless, the choice is made by Saul. The message of salvation is brought by Ananias. We can try to imagine the anguish of Saul's mind as he reviewed his past wickedness and hostility to the truth. Little wonder that he fasted three days in utter humiliation and he never could forget his cruelty though he did it in ignorance. His physical blindness ended his spiritual blindness.

Saul preaches and is himself persecuted.—Naturally the work of Saul in Damascus had gratifying results for the Christians there. The astonishing change called attention to the Gospel, and he put that same energy into this new work, which he put into his persecution. The sojourn in Arabia, mentioned in Galatians 1:17, must be fitted into the history recorded here, probably it falls in the 'many days' of verse 23. Probably in that time we must place those wonderful visions vouchsafed to

bring him into line with the other apostles (2 Cor. 12:1). It will be observed that Paul mentions the escape from Damascus in that same letter (2 Cor. 11: 32 and 33). Saul soon found himself following in the footsteps of the Stephen he had helped to destroy. Then when he got to Jerusalem he was engaged in dispute with those same Jews who had previously been his accomplices. The brethren in Jerusalem saved him in accord with the will of God from his enemies—for future service elsewhere, and we cannot doubt that he was busy in Tarsus. It required the influence of Barnabas to assure the Jerusalem Church that Saul was no longer their enemy.

Peter at Lydda and Joppa.—The conversion of Saul brought a lull in persecution and the Churches in Palestine had a period of peace and increase. This doubtless enables the Apostles to consolidate the work in those districts. The striking miracle at Lydda, and the raising of Dorcas to life would remind Peter of the Master's promise recorded in Mark 26: 17-18. The work of Dorcas has been many times imitated in the Church by noble Christian women, and it is still being done.

Peter and Cornelius are brought together.—The description of Cornelius would make any good man want to be like him. God is pleased with such. He is, however, in need of the Word, and his condition of heart is such that his prayers are heard by God, and He gets His messenger ready again by miraculous intervention. Cornelius was not a proselyte. He was a Gentile with whom a Jew ought not to eat. He was also in a profession abhorrent particularly to the Jews—and to all Christians. We see how his household and his friends respected him—the former by his confidence in the servants and the soldier, the latter by their attendance when called. The procedure reminds us very much of that taken in the case of Saul, Ananias being called upon to give necessary instructions.

Meanwhile Peter is being prepared also. Had he forgotten the commandment given on the mountain in Galilee, 'Go into all the world.' Certainly, up to this time the Apostles do not seem to have made any effort among any but Jews and Samaritans. The Holy Spirit was still leading them into all truth. Doubtless they were already fully occupied with the territory they had covered. It is evident that Peter still 'thought as a Jew,' and the vision of the clean and unclean animals—to be killed and eaten in relation to Gentiles. The sequence of events did the rest, and the explicit commandment of the Spirit. We can see clearly a purpose in this very wisely planned succession of events.

Peter did not have to have his prejudices only removed. He would need all the testimony when he faced the meeting later at Jerusalem, and would be required to refute the arguments then brought forward against this very thing. How otherwise could prejudices of his brethren be removed and the unity of the Church preserved?

How good it would be to have audiences to-day like that one—ready 'to hear all things that are commanded thee of God.'

R. B. SCOTT.

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A. L. FRITH.

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MORLEY

Change of Secretary: Bro. Geoffrey Lodge, "Windy Ridge," Rein Road, Morley, nr. Leeds.

BIRTH

On February 21st, to Bro. and Sis. Frank Worgan, a daughter, Susan Jennifer.

Spring Conference.

Blackpool Church of Christ

April 8th, 1950

Chapel Street Methodist Church,
Blackpool

(opposite Central Pier and about 100 yd.
off the Promenade)

Programme:

1.30—3 p.m. General Business Session

3. 0—4.30 p.m. Hymnbook Discussion.

4.30—6. 0 p.m. Tea.

6. 0 p.m. Gospel meeting.

Chairman: A. L. Frith (Fleetwood).

Speakers: W. Crosthwaite (Ulverston),
A. Allan (Blackburn), W. Steele (Tranent)

Tea will be served in the Church
Schoolroom.

IMPORTANT.—Unless all who intend to be present advise Bro. E. Winter at once, there will be disappointments for tea. So far, very few have written to him. Address: E. Winter, 65 Freedora Avenue, Blackpool.

Note.—The Church at Blackpool wish it to be understood that visitors who wish to stay over the week-end will have to make their own arrangements regarding accommodation, as the holiday season will have started and Blackpool will be very busy.

East Kirkby, Beulah Road.—Great Gospel Campaign, from April 1st to July 30th (week-end, April 8th and 9th expected). Preacher: Bro. David Dougall, evangelist, of Scotland. Special opening meeting on April 1st. Tea 4.15 p.m., meeting 6 p.m. Speakers: Bren. David Dougall and John Diggle (Eastwood). Gospel meetings each week during the campaign on Tuesday and Saturday evenings at 7 p.m., Lord's Day at 6 p.m. We seek the co-operation and prayers of all brethren. This is a real 'Macedonian Call.' Come and have happy fellowship with us in this great mission.

ONCE there was a Christian;
He had a pious look.
His consecration was complete,
Except his pocketbook.
He'd put a nickel on the plate,
And then, with might and main,
He'd sing: 'When we asunder part,
It gives us inward pain.'

Timely Messenger.

NEWS FROM THE CHURCHES

Blackridge.—We rejoice to report that yet another two souls have been added to the Church since Bro. Frank Worgan came to help at Blackridge. Bro. Frank has given of his best in preaching the Gospel. A young woman, Agnes Cherrie, and a young man, Michael Drummond, confessed that Jesus was the Christ, the Son of God, and were baptised before many witnesses, on February 22nd, and were thus added to the Church.

JOSEPH KERR.

East Kirkby, Beulah Road.—The Church has had cause to rejoice in two young people being added to the Lord, one, the elder daughter of Bro. and Sis. Fred Longden, a scholar from the Lord's Day School, and Joan Smith, the younger daughter of Bro. and Sis. George Smith, of Derby. May they continue faithful unto the One whom they have so nobly confessed, and find much joy in the new life in which they have commenced to walk. W. B. JEPSON

Glasgow (Hospital Street).—Our annual Church social was held on Saturday, February 11th, in St. Mungo's Hall, and, although there was a heavy fall of snow, 118 gathered and had an enjoyable and profitable time. Bro. A. H. Odd presided in a most genial way. Briefly, he spoke truly helpful words, and during the evening enlivened the proceedings with touches of humour. Bren. D. Dougall and A. Gardiner were at their best, and gave us much spiritual food. Bro. Gardiner spoke of the responsibility of Christians, inside and outside the Church; and also to make the Gospel message clear and plain. Bro. Dougall contrasted human and divine systems for the improvement of mankind, and showed how far short men's systems are when compared with the message Jesus gave.

The Motherwell choir helped us much, and Bro. W. Hunter deserves special congratulations and thanks for his able leadership. We had quartettes, trios, duets, solos, and recitations, very well rendered, all contributing to the great success of the meeting. After the meeting we went to our own meeting-hall where tea was served to those from a distance. We had a real experience, meeting with hearty singing of hymns. A time long to be remembered, which should encourage all present to serve with greater zeal the cause of the Master.

A. MORTON

Hindley.—We are glad to report that we had the joy, on Lord's Day, March 12th, of listening to the confession and witnessing the immersion of a husband and wife, Bro. and Sis. Westhead, who live in Ince. Bro. Harold Baines was our week-end speaker. Bro. Tom Kemp and Bro. Frank Worgan are back again, working at Ince, and have had many conversations with our brother and sister. Sowers and reaper rejoice together, the Lord be praised. Members living in Ince now total six.

Besides working at Ince, Tom and Frank are surveying the new housing area in Atherton, a town about four miles from Hindley. A cottage meeting will be arranged, if this survey is successful. A Bible School has been started in Ince and fourteen scholars attended Lord's Day, March 12th.

Brethren are requested to have a prayerful interest in our work.

L. MORGAN.

Kirkcaldy, Rose Street.—We are pleased to report another splendid gathering, at our annual social on February 26th, under the chairmanship of Bro. W. McDonald. We were delighted to welcome another "full house" of brethren and friends—some of whom had travelled a long distance to be with us. Bro. Nesbit, Tranent, gave a very fine address which was much enjoyed. Our thanks are also due to the many brothers and sisters who contributed to a very successful and enjoyable programme of solos, choir pieces, etc.

D. MELLIS

Loughborough.—The Church has been greatly encouraged by the addition of five Bible Class scholars: Helen Smith, Marjorie Biddles, Barbara Barratt, Ann Sharpe, and Will Sharpe, who were baptised on February 26th and received into fellowship the following Lord's Day.

F. WOOLLEY

Morley.—On Saturday and Sunday, February 25th and 26th, the Church celebrated the fifty-sixth anniversary of its founding. A tea was served by the sisters on both days. We had seventy on the Saturday and twenty-six stayed to tea on the Lord's Day. We had good meetings throughout, in spite of a heavy snowfall, which is invariably a feature of Morley's anniversary.

The evening meeting on the Saturday was ably presided over by our esteemed Bro. W. Wintersgill, of East Ardsley. Our brother was eighty in January, and spoke feelingly of the days of the founding of the Church, and made touching reference to the men and women he had known in those days, brethren and sisters who have now gone to their rest, and he urged us to be faithful as they were.

Our speakers were Bren. A. E. Winstanley and A. Gardiner. Both gave splendid addresses, urging us to be faithful to our trust and uncompromising in our conflict. They both served us very well on the Lord's Day; Bro. Andrew at the Breaking of Bread on 'Vision and Venture,' and Bro. Albert on 'The Church Christ Built.' In addition to addressing an open-air meeting each, Bro. Albert also addressed the school.

We appreciate the many who braved the elements to travel from far and near, some came from Notts, district to join with us in our rejoicing, and the hardy souls who supported us in the open-air, and tract delivering, not forgetting those who assisted in the annual spring clean of our premises in preparation for the week-end.

An item of special interest to our American readers was the exhibition of the films Bro. Winstanley brought back with him from America. For seventy-five minutes our hearts were thrilled at the panorama that passed before our eyes of American Church life and scenery. We saw the magnificent grandeur of the Rocky Mountains, the incomparable beauty of the crater lake, those marvellous structures—the Golden Gate and the Oakland bridges, the latter the world's largest. The pictures were shown in our schoolroom on the Saturday night after the meeting, and Bro. Albert is to be congratulated on his excellent photography. We are indebted to Mr. and Mrs. Harrison, of Roker-lane, Pudsey, for the loan of a suitable machine and their assistance in operating it.

H. BAINES

Motherwell.—During the month of January, Bro. Dougall laboured with the Church. While we have no additions to record, the Church has been built up in that most holy faith once and for all time delivered to the Saints. Bro. Dougall delivered a series of Bible studies on the journeys of Paul which were appreciated by old and young. We hope and trust that (D.V.) Bro. Dougall will long be spared to carry out the task of spreading forth the 'good news.'

L. PURCELL

OBITUARY

Kirkcaldy, Rose Street.—We regret to record the death, on February 26th, of our Bro. Robert Hughes, in his 89th year. Bro. Hughes was better known to the brethren as 'the skipper.' Until a few months ago, he was a faithful attender at all meetings in connection with the Church. He had a never-failing smile and a word of encouragement for all,

and it was with sorrow that the Church noted his declining physical condition in recent months. And so we leave our aged brother safely amongst those we have loved and lost awhile—secure in the knowledge that we shall meet again on that glad and happy morning.

D. MELLIS

Askam-in-Furness.—It is with deep regret we record the death of another of the Furness veterans of the Faith. On February 21st, at the age of eighty-one years, our greatly esteemed Bro. Robert Hornby passed onward to his reward, after weeks of illness and long months of weakness and weariness. He had been patiently and trustfully awaiting the Master's call. He was laid to rest in Kirkby-wall-end Chapel ground, where William McDougall and so many of Furness stalwarts of the past repose.

Of deep-rooted faith, Bro. Hornby held fervently and tenaciously to the principles of the Bible's full inspiration and full authority. For well-nigh forty years we had known our brother in close, affectionate friendship. Many were the rich seasons of hallowed converse we enjoyed together on the Kingdom, the Saviour's atoning sacrifice, God's gracious goodness to us personally and on the fundamentals of 'old paths' teaching and practice.

Confessing the Saviour, he was baptised at Lindal when a youth of seventeen years. Later, he was transferred from Kirkby to Askam, and became a pillar of the Church there, its leading spirit and for over twenty-two years the Church secretary. His one great interest was the New Testament cause at Askam. For several years, too, he rendered acceptable preaching service among the Furness Churches with his impressive personal spiritual witness.

For a brief period, as a young man, he was a miner in South Africa, but fortunately escaped the disease ravages

which attacked so many and victimised not a few.

Bro. Hornby stood firmly with the 'Scripture Standard' advocacy of New Testament truth, though in recent years physical weakness and disabilities prevented him rendering the active support he would have liked. He had no sympathy with doubtful innovations and the erroneous tenets of modernism. We remember his righteous wrathfulness when he heard a speaker at a Furness gathering pointedly cast doubt on the reliability of some statements in John's record of the Gospel.

What joy he experienced in soul-winning efforts and encouragement he gave to those faithfully proclaiming the 'old, old Story,' and its requirements. We recall his delight when an aged Methodist leader, learning the way of the Lord more perfectly, added to his previous experience fuller obedience in the waters of baptism, and became an ardent member of the Askam Church.

A lover of the little ones, it was a deep grief to him when the Lord's Day school ceased through lack of workers.

Bro. Hornby loved the Lord and 'the house of Thine abode.' We are very grateful for our knowledge of him and for his devotedness and faithfulness, and for what by divine blessing he did and tried to do at Askam for the New Testament restoration movement.

May the memories of his wholeheartedness thus be an inspiration to like determination, that the cause at Askam shall be earnestly maintained and continued on the same unwavering 'old paths' lines!

Deeply we sympathise with our dear, revered, aged Sis. Hornby, and pray that she may be graciously sustained in her sorrow of heart and bodily frailty. We sympathise with the daughter and son-in-law, who have so devotedly ministered to aged parents and with all the bereaved ones. We prayerfully commend them to the Father's heavenly grace.

CHARLES BAILEY

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