

The SCRIPTURE STANDARD

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as it was in the beginning.*

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Talks on the Tabernacle.

No. 5. The Holy Place

'THERE was a tabernacle prepared, the first, wherein were the candlestick, and the table, and the shewbread: which is called the holy place' (Hebrews 9:2, R.V.).

In former talks, we have seen that the holy place, where consecrated priests served the Lord, was a type of 'the sanctuary and true tabernacle, which the Lord pitched, and not man' (Hebrews 8:2); 'the house of God which is the church of the living God' (1 Tim. 3:15). We will now look into the holy place, and note its furniture.

The Candlestick or Lampstand.

This was made of pure gold, and had seven branches of beautiful beaten work. Oil was to be prepared 'for the light, to cause the lamp to burn alway.' When the tabernacle was set up with its sides of board, and the four sets of curtains drawn across the top, it would be dark inside: the only light came from the golden candlestick. By its light, worship and service were offered to God. There was no light in the candlestick; it was a light-bearer.

In the book of Revelation (1:20) the Church is said to be a golden candlestick. The Church's business is to hold up Him who is 'the light of the world,' the 'sun of righteousness'; and 'his word which is a lamp and a light' (Psalm 119:105). Of prophecy, Peter said, 'Ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts' (2 Peter 1:19). Paul said the old covenant came with glory: but it has now no glory by reason of the glory that excelleth ['surpasseth,' R.V.] (2 Cor. 3:7-11). The moonlight has faded away before the glorious sunlight. As members of the Church of Christ, 'in the midst of a crooked and perverse generation,' we are to be 'seen as lights in the world, holding forth the word of life' (Phil. 2:15).

That Word can dispel all the darkness and gloom in the world. But it is only in so far as Christ and His Word dwell in us, that we can shine for Him. We have no light in ourselves apart from Him. We can all by Christlike character and conduct reflect the life, teaching, and glory of the Lord. We must hold up in these dark days the Lord Jesus Christ, and His powerful saving gospel. As the golden candlestick supplied the only light in the holy place, so the Word of God, 'the Scriptures of Truth,' are the light by which all worship and service in the Church must be rendered.

It is a lesson of supreme importance to 'learn not to go beyond the things which are written' (1 Corinth. 4:6, R.V.).

Apart from the written word none, whatever his scholarship attainments, and position, knows what is acceptable to the Lord. If we are at liberty to go beyond that Word, and introduce into worship things not found there, where is the stopping place? The whole Papal system is the result of speaking where the Bible is silent. It is according to the mind of man, not the mind of God.

The Table.

On this table were placed twelve loaves, called shewbread, or presence-bread, which were 'for a memorial.' Aaron and his sons, the priests, were commanded to eat it in the holy place (Leviticus 24:9). The highest authority, the Lord Jesus, said it was not lawful for even David to eat it. 'but only for the priests' (Matt. 12:4).

That table was a type of the Lord's Table, which is inside the Lord's Church. On that table, every Lord's Day, bread for a memorial is placed. 'This do,' said the Lord Jesus, 'in remembrance of me.' He did not give liberty to do something else which might better please human eyes and ears. This bread speaks of Him who is the Bread of Life sent down from heaven, and which was sacrificed for us. By faith, not in any material, corporeal, sense, we feed on Him.

'On Thee we feast, Thou living bread,
And here would feed upon Thee still;
Here drink of Thee, Thou fountain-head,
Whose streams each thirsting soul can fill'

The Lord's Table, inside the Lord's Church is for the Lord's priests, which under the better covenant are all those who have entered by the door, and have not climbed in some other way. The Lord Himself has set up the only door of entrance: 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.'

All societies have their initiatory rites, and conditions of membership. We do not say, 'I can be a member of that society and ignore its rites and conditions.' It is only concerning the Divine Society, the Church of the living God, that men claim the right to membership without complying with Divine terms of admission. When infant baptism was first introduced it was seen that baptism made them members of the Church, and as such, they were entitled to the privileges of the Church. They tried to give them the Lord's Supper, they gave them the fruit of the vine, but they were too young to take the bread. One false move leads to another. So Confirmation by onlaying of a bishop's hands, when they come to riper years, was made the passport to the Lord's Table. Article XXV of the Church of England names Confirmation, among other things, and says: these 'are not to be counted for Sacraments of the Gospel . . . for they have not any visible sign or ceremony ordained of God.' So they belong to those things of which the Lord Jesus said: 'In vain they do worship me, teaching for doctrines the commandments of men.'

It is written: 'Upon the first day of the week . . . the disciples came together to break bread' (Acts 20:7). Paul and his colleagues had been in Troas some days, but they did not, as some now do, feel at liberty to attend to the Lord's Supper on any other than the Lord's Day, they waited for that day. Then, it was the disciples who came together to attend to that feast. The Lord planned how disciples were to be made (Matt. 28:18-20). Remove the line of demarcation from where the Lord has placed it, and there is no legitimate stopping place,

The Altar of Incense.

This was placed 'before the veil' that separated 'the holy place' from the 'holiest of all'; 'and Aaron shall burn thereon sweet incense every morning . . . and at even . . . a perpetual incense before the Lord throughout your generations' (Exodus 30:1-10). David pleaded: 'Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice' (Psalm 141:2). We read in the book of Revelation of 'golden vials full of odours, which are the prayers of the saints' (5:8). That altar of incense was a type of the golden altar of prayer. Aaron offering incense was a type of our great High Priest, the 'one mediator between God and men, the man Christ Jesus'; who intercedes in the presence of God for us. It is our priceless privilege to approach God through Him, and make our requests known.

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

Note the Divine Order: the altar of sacrifice pointing to the Cross of Christ; the laver, typical of believers' baptism; the holy place, now the Church of God; the candlestick, holding forth the Lord and His Word; the table, a type of the Lord's Table in His Church; and the altar of incense, telling of acceptable prayer through Jesus Christ. All this is summed up in Acts 2:41, 42: 'Then **they** that gladly received his word were baptised . . . and **they** continued stedfastly in the Apostle's doctrine and fellowship, and in breaking of bread, and in prayers.'

EDITOR.

The World Council of Churches.

THE *Christian Advocate* is seeking donations for the support of the above Council. It is very doubtful if the members of the co-operating Churches know or realise the object of this Council. Dr. Van 't Hooft is its general secretary, and he surely is the man to supply authoritative information on the subject. He likens the Council to a ship of new design, setting out on her maiden voyage, and says, 'she is a new type of craft.'

Why a new craft at all? Is the old seaworthy, storm-tested, Gospel ship to be scuttled in favour of this new craft entirely of man's designing? It would appear so. Finding fault with the old, this modern Council has built, launched, and manned a craft which, in their wisdom, will do better in every way than the ship built to a strictly Divine plan at Pentecost, long years ago. But 'except the Lord build the house, they labour in vain that build it.' 'Every plant my Father hath not planted shall be rooted up.' This Council is neither of God's building or planting, and must fail.

That it is not of God Dr. Hooft clearly shows. He says: 'Never before in history have Christians of so wide a range of belief and practice come together, given a pledge to stay together, and said, in effect, they were altogether in one boat.'

What a motley! What an incongruous crew, carrying within themselves the ripe seeds of mutiny. Look at them! Modernist and ultra-modernist, Greek Orthodox (first cousin to the Roman Catholic Church), Unitarian, Evolutionist, Congregational, Baptist, Methodist, doubters and plain deniers of the Word of God. It is an outrage on the revelation God has given of Himself to suppose that He could or would recognise such a religious mob. To-day, as ever, God demands a contrite heart, a humble spirit and implicit obedience to His will in **all** things.

Whither bound? you ask, and 't Hooft replies: 'An unknown destination.' So this Council, with no experience, no chart, no compass, is just 'going some place,' not a man aboard knows where. Just driving on, on, and, like the 'Flying Dutchman,' never arriving.

For sheer hopelessness and downright self-condemnation, what can equal this, by the learned doctor: 'We do not yet agree on the meaning of the Church, or the Lord's Supper. It is almost as if our crew could not agree on which is the bow and which the stern.' What an admission of culpable ignorance on the part of these theological pundits who compose the World Council of Churches. 'If the light that is in thee be darkness, how great is that darkness.' Can it be they have forgotten, or are ignorant of, the elementary principles of the Christian religion? Well may t' Hooft say: 'We feel the hull strain with the cleavages that divide us, in politics, in culture, in theology.' On their own confession, they are a modern theological Tower of Babel. Flouting the counsels and commands of the God they profess to honour and serve, they hope to form out of this heterogeneous mass of contradictions and ignorance a universal Church. God wants a united Church after the pattern for which Christ our Saviour so earnestly prayed, but obviously this is not the pattern on which the World Council of Churches proposes to build their edifice. If one is touched with this 'ecumenical fever,' a welcome awaits him on this crazy craft. One may believe or disbelieve, it matters not. If he be 'universal,' all's well.

After all, is Dr. 't Hooft as simple as he would have us believe? One definite and sinister purpose must be noted, ere closing these remarks. The Council seeks, and, in a measure has obtained, an interdict against all religious bodies attempting to enter new overseas fields, in order to proclaim the Word of Life, unless or until they become affiliated to the World Council of Churches. This cannot be truthfully denied. The co-operating Churches of Christ in this country are so affiliated with W. Robinson, D.D., as their official representatives, and it is for this Council he speaks and begs, knowing it to be as far removed from the constitution, faith and practice of the New Testament Church as any religious Council can be. Is it any wonder that those who desire to walk in the old paths, and keep the 'perfect law of the Lord' have been compelled by conscience to withdraw from our erstwhile brethren, by reason of their unfaithful and disloyal practices?

Men and brethren, if you would maintain the great work of the restoration begun by our forefathers in the faith; if you would give the Word of God its rightful place and authority in your service and worship; if you would preserve the freedom and purity of the Gospel of our Lord Jesus, at home and overseas, have the courage of your convictions and come out from among this people who are betraying the original position and plea of the Churches of Christ. 'Let courage rise with danger, And strength to strength oppose.'

A. H. ODD.

The American Scene—3.

IN previous articles, I have stressed the fact that familiar words and phrases may have different meanings on either side of the Atlantic Ocean. This is obvious in the different meanings attached to words like 'fellowship,' 'pulpit,' and especially in our very different understanding of the phrase 'close communion.' Consequently, I found that many brethren in the New World had completely erroneous ideas of our attitude to the Table of the Lord. I hope that my visit helped to dispel the ideas in the minds of the brethren I met, and gave us a better understanding of one another. We

do believe in 'close communion'—when that phrase is understood to mean that only those who have believed, repented, confessed faith in the Saviour and been immersed have a Scriptural right to observe the Lord's Supper. This is the clear teaching of Acts 2, and was never denied during any discussion of the subject.

However, my discussions did emphasise one very great need. It is that we should speak of Bible things in Bible language. 'Close communion' is not a Scriptural phrase (though we certainly use it to express a Scriptural principle) and consequently has led other Christians to have a wrong idea of what we practise. It may be said that when there is apostasy, and unscriptural teachings and practices arise, then we are practically forced to use unscriptural phrases for purposes of differentiation. That may be so, but it is evident that a complete restoration of Christianity can never be effected until we learn to forsake the language of sectarian Ashdod and speak of Bible things in Bible terms.

Where we differ.

My contacts in the United States were primarily with those brethren who believe in 'mutual ministry' and oppose Bible Colleges. However, I did visit and serve various assemblies belonging to what is sometimes called the 'Bible College group.' Moreover, I talked with outstanding brethren—and many others—of this same 'group.' I believe, therefore, that what I shall say in this article is generally true of all 'sections' of the Churches over there. Incidentally, I hope to mention some of these 'sections,' and the issues which divide them, in a later article.

It seemed to me that the brethren in this country and the brethren there have two different attitudes to the question of who shall partake at the Lord's Table. We believe that it is the responsibility of the Church to ensure that only those Scripturally qualified participate. They seem to emphasise that the burden of responsibility lies upon the people who desire to partake. I sometimes talked with individuals who contended that the Church had no right to withhold the Supper from the unimmersed. These brethren would usually quote 1 Cor. 11:28 in justification for their position: 'But let a man examine himself, and so let him eat of that bread and drink of that cup.' But I must make it clear that this position was hardly ever taken by responsible or leading brethren. Obviously, that instruction was addressed to Christians, and therefore has no application to the unimmersed at the Table. Often I found that brethren were well aware of the fact that only obedient believers should partake—but they wanted to know just how far the Church could go in withholding or restraining those not so qualified. Frequently, it was contended that if the Church preached the New Testament plan of salvation, and maintained that the Supper was for Christians, then that was as far as she could go. Some suggested that, given these conditions, the responsibility then lay entirely with the participant himself—that nothing more could be done to restrain him. I am not here examining these attitudes alongside the Word of God—I am seeking merely to show how the emphasis, among many I met, differs from our own.

On the first Lord's Day that I 'broke bread' in the United States, I heard a brother indicate in the plainest terms that only those who had been immersed into Christ, consequent upon faith, repentance and confession, could Scripturally partake. I regret to say, however, that such statements were very rare. It was common enough for the brother attending to the Table to say that this ordinance was for Christians. But—as I often suggested—this statement was totally inadequate. A good Methodist regards himself as a Christian. To say that an act of worship is for

Christians does not convey to him a true Scriptural understanding of the position. It is surely necessary also to tell him what a Christian is according to the New Testament. Hence my disappointment in finding that only in a very few places did it seem to be customary to make such an unequivocal statement.

In fairness, I must say that in many places there seemed to be an awakening to the need for such clear teaching. Again and again, elders and evangelists stated that this matter had been neglected. Many felt that it was due to the fact that Churches had taken it for granted that visitors knew the teaching as to what constitutes a Christian. On a number of occasions, I talked with those who were honestly trying to remedy this. I repeatedly met a willingness for frank, honest examination of these issues. The brethren there do not resent investigation of the things they believe or do—they welcome and encourage it. This attitude is commendable.

My observation is that various factors are responsible for the attitude I have described. First there is

The type of service.

Usually, when seeking to interest the unsaved, we invite them to our gospel meetings. We do not habitually invite the general public to visit our Sunday morning service. Consequently, we do not usually have more than a few non-members present at the latter meeting. We expect outsiders to come on Sunday nights. Over there, the position is vastly different. The Sunday morning service is almost invariably much larger than the evening service. I was surprised to see how large a proportion of non-members were usually present at the morning meeting. Probably this accounts for the fact that there, exhortations—indeed, all addresses to Christians—seem to have a gospel flavour about them. We, by contrast, would never deal with purely gospel themes, addressed to the unsaved, on Sunday mornings. Perhaps this too is partly due to the fact that the Churches in the New World issue a gospel invitation at every service, even at Bible studies. Perhaps this habitual practice tends to make preachers, when addressing the Church, give time also to the non-members present. I feel that we need to give very careful consideration to this factor. I'm sure that we could issue gospel invitations more often than we do. Though I cannot feel that this ought to be done when the saints assemble to remember Jesus. My personal conviction is that God has made no provision whatsoever for the unsaved in that service. They may be observers, but they cannot be participants. Whatever they learn from that service, it is not because God has arranged for them to receive any spiritual blessings as partakers of it. The spiritual blessing He intends to convey is only for the members of His family. Hence the reason why I never grew accustomed to giving a gospel invitation after exhorting the Church. However, may it not be that there is a golden mean between the two practices, here and there? Could we not learn from the fact that over there it is common for the unsaved to walk forward, in response to an appeal, after a session of Bible study, or in other services? Again there is

The order of service.

The common practice over there is to have a session for Bible study beginning Sunday morning at ten o'clock. After hymns, prayer and Bible reading the assembly divides for Bible classes. Classes over, all gather again in 'the auditorium' and the service proceeds. These classes are equivalent to our Sunday afternoon classes. More often than not, the Breaking of Bread is observed last of all in the morning service. It seemed to me that this order of service tended to place too much emphasis on other

items, and too little on the Supper itself. Inevitably there would be occasions when a good deal of time was given to other acts, and not much time to the Lord's Table. This might sometimes give a non-member the impression that the ordinance was relatively unimportant—though no Church would willingly be a party to this idea. This did help us to appreciate the value of our own general method—where the Breaking of Bread is central in the order of service. Not that any order of service is inspired—or even that anything the Lord has commanded is less important than anything else. Yet it is true that the prime purpose of the gathering of saints on the Lord's Day is to 'break bread.' Other things may be done on other days, but the Lord's Supper may only be observed on the Lord's Day. Thus, whatever the order of service we observe, it should in itself make evident that the feast is central in our worship. It was pleasing to find that some assemblies in the States had re-arranged their order of service for this very reason, and were following a pattern similar to our own.

Finally, I would point out that these are my own honest observations and impressions—given for no other reason than that Christians on either side of the Atlantic should understand each other better. Only an honest, yet loving attempt at understanding can help us toward that true and evident unity for which the Saviour prayed. A. E. WINSTANLEY.

'Rubbish.'

'THERE is much rubbish; so that we are not able to build the wall' (Neh-4:10). The work of Nehemiah and his colleagues in restoring the broken-down walls of ancient Zion, 450 B.C., and our work in this twentieth century have many things in common. For example, the builders of the material walls of Jerusalem were hindered by the vast amount of rubbish covering the stones which once formed the bulwarks of that great city. To-day, rubbish still hinders God's workers in restoring the walls of the spiritual Zion, razed to the ground by the foes of Christianity. Look at the

Rubbish of Denominationalism

It smells with age, and its origin can be traced back to the time when Rome emptied its dust cart on God's Word, and hid the truth from the people with its pernicious doctrines of mass, priestcraft, indulgences, and purgatory. The Reformation brought men, such as Luther and other reformers, with their spades in an effort to clear away this rubbish left by Rome. They removed a great deal, but left behind little piles of their own rubbish for men to build on down through the centuries. Hence, we see the cause of so many sects to-day. Denominationalism breeds indifference. 'Any church will do,' they say. It causes infidelity, 'once saved, always saved'; reason it out, live as you like, 'heaven is sure.' It makes the Bible a fallible book and an uncertain guide. 'They all cannot be wrong,' is the often repeated cry. Gaze also at the

Rubbish of Materialism

The world has gone mad for food, clothes, worldly pleasure, and material things. How seldom do the workers of God hear the great and important question asked, 'What must I do to be saved?' The questions uppermost in people's minds are: 'What shall we eat?' or 'What shall we drink?' or 'Wherewithal shall we be clothed?' This rubbish is a menace. It blocks the channels that lead to the souls of men; thereby hindering the free course of the Word of God. Supposing no rubbish, or obstacles existed

outside the spiritual wall of Zion, would we be free to work unhindered? An honest survey of the conditions prevailing inside some of our Churches at the present time will lead us to the conclusion that there is 'much rubbish' inside as well as outside. Take for example the

Rubbish of Inconsistency

It is difficult to hide from the world, and it is no use hiding it, or trying to sweep it out of sight. Non-members sometimes know more about our business in the Church than members themselves. Inconsistency is seen in (a) division, the result of family trouble, jealousy, malice and back-biting; (b) members who will not forsake the tobacco habit, the dancing urge, the cinema craze, and the public house crawl. Our appeals through the Gospel to the world lose their edge when we are not consistent with God's Word. Labourers are sometimes faced with the

Rubbish of Indifference

Members who say, 'I don't care; let George do it,' who greet the willing worker with 'Glad to see you, how is the work progressing?' and then disappear for a month or two. Ask the indifferent member to lend a hand in the work and he will tell you he is 'too tired,' and 'I have no interest.' He prefers to sit on the rubbish, rather than move it.

Examples are shown by Nehemiah and his companions in the building of the walls. They teach us the need for

Prayerfulness

When Nehemiah heard of the ruin and condition of the wall, he made it a matter of prayer; when opposed by outward forces they sought God's help. We, too, need prayer and more prayer meetings. The work and the task is great, therefore Divine help must be sought. The early Church was a praying Church, and when united prayer was made, things happened. Paul said: 'Pray that the word of the Lord may have free course and be glorified.'

We also find that there is a need to possess a greater spirit of

Willingness

The restorers of the walls 'had a mind to work' and wherever that spirit of willingness and co-operation exists to-day, as it did in the time of Nehemiah, progress can be noted. Let us keep in mind we are not working to please one another but God. 'Whatsoever ye do, do it heartily as to the Lord, and not unto men.'

In conclusion, we could copy Nehemiah's example of

Devotedness

'I am doing a great work, so that I cannot come down.' It would have been easy for him to forsake the work, but he realised its greatness, and how much God depended on him. When we, like him, fully appreciate the greatness of our work, and realise that God is depending on you and me to see it through, loyalty or devotedness to duty will surely follow. May we put 'first things first' and 'Seek first the kingdom of God and his righteousness.'

There is 'much rubbish,' let us all do our part, great or small, in removing it.

A. ALLAN.

Substance of Address delivered at Blackpool Conference.

'On the Knocker.'

It was evening. A few Christians were doing personal work—the task someone has facetiously described as 'on the knocker.' Going from door to door, the little group talked to people about the gospel, invited them to the services, and left gospel tracts in each home.

'What can I do?'

It was almost dark. The workers decided to finish the row upon which they were working. A brother went to the last house. He knocked twice before receiving an answer. An old woman opened the door. She was greatly distressed. 'Oh dear, what can I do?' she cried. 'Everything is wrong. I can't go on like this—I'm going to end it all.' Her next words were a pointed question: 'Can you help me?' 'That is why I'm here,' the brother replied—then listened patiently to her story.

She was the housekeeper. Her employer—an old man—was crippled by rheumatism, and almost blind. He lived a very secluded life—and seclusion and infirmity had made him caustic and bitter. The more she did to please him the more exacting he became. She herself was a sensitive soul, and his attitude had completely destroyed her self-confidence. In her extremity of despair she had decided to commit suicide.

The believer went and found others. Returning to the house they were invited in. On entering they met a tirade of abuse from the master of the house. He was savagely sarcastic. He turned from the visitors to the woman, hurling invective at her. She shrank from it, crying bitterly. 'It's not long since my daughter killed herself,' she said, 'and now he's driving me to do the same.'

In gentle words one of the brethren spoke to the man. A few words of sympathy, and his attitude changed. He heard about an understanding Saviour, who was able to help and cheer him. His response to the softening influence of the Word of God was seen in the smile that lit up his face. His housekeeper had listened carefully too, and the visitors told her about Jesus. She heard that He had lived a human life—that He knew all about her difficulties. He was ready to help her if only she would ask Him. While the brethren prayed a feeling of calmness and serenity seemed to settle upon the unhappy pair. Bitterness and fear had given place to kindness and confidence. The sunshine of Divine love had broken through the stormclouds of hate and envy. The little band of workers had met with abuse and tears; they now left with thanks and joy. The woman who had said she must kill herself found that she had something to live for.

What are we doing?

An interesting incident? Yes! But true, and, what is more, a picture of real life. Or is it life? Life—sorrow, unhappiness, hatred, fear and frustration—that is all it is to million, to-day. The incident described could be multiplied indefinitely, in the same town and in every town. It was the kind of experience that Jesus often had. It reflects the great aching need of the human soul—the need which Jesus died to satisfy.

We all know of this need. We know the remedy too—the Gospel is the power of God unto salvation unto all them that believe. But are we applying the remedy? We like to quote the Great Commission—but how far does it take us? We have a regular gospel meeting—with perhaps an occasional special mission—but what is the result? It cannot be denied that these methods are not taking the pure Gospel to those who need it. If we are to reach the mass of the people with the truth, more than gospel

meetings is needed. We would condemn the seclusion of the monk, but have we not cloistered ourselves in our meetinghouses?

What saith the Scriptures?

The Master commanded His apostles: 'Go ye into all the world, and preach the gospel to every creature' (Mark 16:15). It is our responsibility to go and tell the people. It is not to be expected that the disinterested, hostile and unbelieving masses will come to hear us. Obviously we have reversed the Divine method. He said 'Go,' but we say 'Come.'

We have the example of the Saviour for this method too. He went to the people. He met them in their need, and there ministered to them. Certainly He taught in the synagogues, and in the Temple precincts, because there the people were to be found, but many of His outstanding successes were with individuals. This was personal work. He said, 'For the Son of Man is come to seek and to save that which was lost.' He came seeking the lost. We too should go out to find those who need Him.

The example of the apostles is seen in the record which says: 'And daily in the Temple, and in every house, they ceased not to teach and preach Christ Jesus.' They too went out taking the Gospel to the people—not waiting for the people to come to them.

Paul reminded the Elders at Ephesus of the manner of his ministry, saying: 'And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly and from house to house . . .' He reached the masses. He taught from house to house. Shouldn't we follow his example?

This method then is a truly Scriptural one. If we are the New Testament Church, pleading for a complete return to the primitive order, then we should be doing this.

What is its worth?

The examples quoted prove the worth of this method. Its final results will only be known in eternity. But that is considering the matter from just one viewpoint. In addition it is the solemn duty of every Christian to propagate the Gospel. If my neighbour dies, never having heard good news of salvation, then the fault is partly mine. But if I have tried conscientiously to teach him the truth then I have discharged my responsibility.

Again, whatever the result of this work, it is good for the saint who undertakes it. It is all very well standing up in a meeting and preaching the Word. We seldom meet with opposition there. Sometimes such opposition might be extremely difficult for us—we would find it hard to give Scriptural authority for all we say. The tables are reversed when we meet people on their doorsteps. The personal worker must be prepared to prove his words by the Bible. ' . . . be ready always to give an answer to every man that asketh you a reason of the hope that is in you . . .'

All around us are men and women who do not know the truth. These people must hear the Gospel. It is our responsibility to take it to them. How solemn the thought: that multitudes will enter eternity with no knowledge of the truth—multitudes who might have known it if only we had gone to them. God calls: 'Whom shall I send and who will go for us?' Shall we not answer: 'Here am I, send me, send me.'

RALPH LIMB.

Schism.

NO Christian nor any Christian Church has a right to assume or give any distinctive or denominational title. To do so is to commit the sin of schism; and, therefore, any Christian who does the thing himself, or remains in a connexion that does it, divides and rends the body of Christ, and so makes himself amenable for the crime and consequent disaster. How is the body broken by this unlawful assumption of ecclesiastical title? How can it be reunited till they are eschewed and reprobated by the people of God as they are by the Word of God.

If a Christian brother fulfils any work or office, it is his to receive only the Scripture designation of that service, and no other title, real or pretended. The Scripture states and designates the work of each member of the body according to the gifts of each respectively, and as for extra-scriptural, and so-called honorary positions and appellations, they arose with the apostacy, and as part and parcel thereof, must go to perdition with it. To the Christian all of them are unlawful. It is enough to him to bear the name of Christ—that name in which the whole family, both in heaven and earth, is named.' He knows no better. He needs no other. The Scripture designations are all that ever can be required, except for a spurious Christianity. Were the following not enough at first? Why not now but for the maintenance of Antichrist? 'The disciples were first called Christians at Antioch.' 'To the saints and faithful brethren in Christ who are at Colosse.' 'The churches of God which, in Christ Jesus, are in Judea.' 'To all that be in Rome beloved of God, called saints.' 'Unto the church of God which is at Corinth, to them who are sanctified in Christ Jesus, called to be saints.' 'To the saints who are at Ephesus, and to the faithful in Christ Jesus.' 'To all the saints who are at Philippi with the bishops and deacons.' 'Unto the churches of Galatia.' What more was wanted, in the way of designation, to preserve the unity of the body and the faith? But, suppose one or more of the Churches in Judea had set themselves up as 'the church of Palestine,' in vain superiority and contempt of all the congregations of the faithful, where, then, were that unity? Destroyed. Or, suppose again, one person or class in a given Church to be distinctively called the reverend (*reverendus*—to be revered), where were that unity? Lost. How much more under the numberless unwarrantable, carnal, motley assumptions of the present era? Give heed, then, O Christian, to the words of the Lord and His apostles. Matt. 20:25-28, 'Ye know that the princes of the world exercise dominion over them, and they that are great exercise authority upon them; but it shall not be so among you; but whosoever will be great among you let him be your minister (servant); and whosoever will be chief among you let him be your servant (slave), even as the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many.' Matt. 23:8-11, 'Be not ye called Rabbi, for one is your Master, Christ, and all ye are brethren; and call no man your father upon the earth, for one is your father who is in heaven. Neither be ye called masters, for one is your Master, Christ; but he that is greatest among you shall be your servant.' 1 Cor. 1:10-13, 'Every one of you saith I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?' 3:4, 'While one saith I am of Paul, and another I am of Apollos, are ye not carnal?'

SCRIPTURE READINGS

June 4th—Acts 12:24 to 13:12; Exodus 31.

June 11th—Acts 13:13-43; Luke 4:14-32.

June 18th—Acts 13:44 to 14:7; Isaiah 44:1-12.

June 25th—Acts 14:8-28; 1 Kings 18:21-40.

A Living Church.—Our first sentence reminds us of the parable of the Sower. Twice otherwise is the same phrase and idea used in Acts (6:7 and 19:20). The Word was falling upon much good ground and producing fruit, some thirty, some sixty and some an hundredfold. Certainly, unless the growth of the Church is also the growth of the Word of God, it is not right growth. That "incorruptible seed" has the life of God in it. One feature of its success was manifested by the gifts brought by Saul and Barnabas. For further work at Antioch and perhaps even now with the wider preaching of the gospel in view, Barnabas' nephew is added to the group. Our historian mentions some of those who were responsible for the new work, showing what a varied selection of men formed the faithful and active assembly. They were drawn to the Christian fellowship from different places and walks of life but were united in their devotion to God. Their religion was no mere regular attendance at meetings, but a heartfelt effort to please God. Prayer and fasting was natural for them, and a readiness to obey God's message given through the divinely inspired prophets and teachers brought the command to send out those who were probably the most helpful preachers into foreign parts to take the gospel to others. Their spiritual life and joy was to be shared with those in darkness. The laying on of hands signified the setting apart of Saul and Barnabas to their appointed work.

The Gospel in Cyprus.—We see from 11:19-21 that the gospel had already gone into Cyprus. Barnabas was a native of the island also, and there were Jews there as indicated by there being more than one synagogue in Salamis. Thus it was a natural thing to commence the missionary labours there. John Mark served the older men, perhaps in baptising (see 1 Cor 1:14-17, John 4:2), and attending to their physical wants. Evidently the two evangelists preached as they went through the island, so that by the time they reached the capital, Paphos, the Proconsul and the sorcerer knew enough of their message to desire to hear it in one case, and to prevent its being heard on the other. We may safely assume that Sergius Paulus

wanted to learn the truth, and Elymas had been deceiving him for his own private advantage—sorcerers work for profit. His ascendancy could not stand against the truth, and his opposition only served further to his undoing. It seems particularly fitting that the one who was blinding others should now be physically blinded. Here Saul is called Paul and the former name is not applied to him again. Paul is a Latin name meaning 'little,' and it was the name of the Proconsul, Perverting the right ways of the Lord is a wicked thing.

The work at Antioch in Pisidia.—Crossing to the mainland of Asia Minor, the preachers next proceed into the mountainous inland regions. Mark's heart apparently failed him at this juncture, and he returned home to Jerusalem. Paul remembered this weakness, but in later years valued his fellowship. We should read 2 Cor. 11:23-28 in connection with this first missionary journey. No doubt Jews in foreign cities were glad to welcome their own countrymen into their worship, and this was taken full advantage of by Paul on every possible occasion. His speech at Antioch is recorded at some length, and bears a striking resemblance to Stephen's before the Sanhedrin. We think that the Jews in the synagogue would have heard of the preaching of John Baptist, and also the main points of the gospel story, but now the facts are set before them with scriptural proofs. The life and death of Jesus are declared and illuminated from the prophets which these would be continuously reading. The separation of the Jews from all others and God's special dealing with them, introduce and lead up to the selection of David, the promise to him, and its fulfilment. The conclusion and its warning note ask for decision.

As always the message of the Cross divided the hearers. There must have been quite a number of Gentiles attached to the synagogue worship, and they seem to have been more readily influenced by the thought of salvation from sin. They wanted to hear it again, and the jealousy of the Jews was thus excited. The success with "many Jews and proselytes" was good but how the preachers' hearts would rejoice to see almost the whole city asking for the Word of God.

It seems probable that quite a long time was spent at Antioch in order to spread the gospel all around the district. It took some time, too, for the unbelieving Jews to use their influence and stir up persecution. Paul and Barnabas had much more to do, and doubtless had the commandment of Jesus, "If they persecute you in one city, flee to the next." We note that the disciples were filled

with Christ's spirit and with joy—the latter accorded with Matt. 5:11-12, James 1:2, 1 Peter 1:6-7.

Iconium, Lystra and Derbe.—Iconium was rather further into the interior. We notice the same first approach to Jews, and this time a more immediate success was apparent. The opposition did not prevent an extension and continuation of the work. There is no mention of miraculous signs in Antioch but here God granted them in special measure for the purpose of confirming the believers in their trust in the message. We do not know what period is meant by 'Long time,' but the effort was sustained and the Christians formed a considerable proportion of the population. Again the apostles had to move into the next town to escape persecution. The district of Lycaonia heard the gospel in consequence. At Lystra the miraculous healing of the cripple brought unwanted worship by the heathen, and the rejection of that worship with incitement of Jews from Iconium brought a sudden change. Paul did not forget the hardships of that time but reminded Timothy of them in his last letter. Perhaps it was his narrowest escape from death when he was stoned at Lystra. We note that nothing daunted the preachers. That which brought them trouble in every city was carried further and further with much success. Timothy came from this district (16:1-3). The return journey was made through the towns that had been evangelised, and the purpose was to further strengthen the converts, and to appoint elders to the work of oversight, so that the Churches formed would develop the talents and characters of the members and be faithful to the divine oracles.

Finally, what a time of rejoicing there would be at Antioch (in Syria). It was what God had done that was recounted. 'That they may see your good works, and glorify your Father which is in heaven' (Matt. 5:16).

R. B. SCOTT.

Girls Wanted.

'WANTED—A young woman to read a few hours a day to an invalid. Liberal pay.'

'WANTED—Girl to work in a private family. No children. Good pay.'

The unwary girl may apply for such a situation, be at once captured by a white slave trader, confined within closed doors, robbed of her virtue, and never again given liberty. It may be thought that white slavery is to a large extent abolished. But such is not the case. Hundreds of girls drop out of existence

especially in the larger cities, never to be seen again.

There are many methods used by the white slave dealer. One of them is the poison needle. He approaches the would-be victim and places the needle in the arm or back. The needle contains a drug which soon renders the victim unconscious; and his work is easy. Girls, do not accept candy (sweets) or any kind of food or drink, even water from young men you do not know, or whose reputation is not the best. Any of these may be drugged. **Shun the dance hall as you would the door of Hell.** That has caused the ruin of so many.

No girl should go to a strange city by herself to look for work. If a girl desires work in a city it is best to apply to 'The Young Women's Christian Association.' A common employment bureau may not be reliable, neither is it safe to put confidence in an answer to an 'ad' put by herself into a city paper.

Girls, when you are in strange places always ask a policeman what you want to know . . . don't inquire of anyone else, for white slavers may be dressed in even religious garb . . . Hundreds of doors are open to catch the unwary girl, and there are few to rescue her.

There is no safety for you outside of Christ. He alone can save you from the many snares that tempt the youthful feet to fall.

[Extracts from U.S.A. Tract]

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 to come, please book immediately. Write: L. Morgan, "Glen-Iris," 44 Lord Street, Hindley, Wigan.

BIRTH

At Hindley, Wigan, to Bro. and Sis. W. Hurcombe, a daughter, Christine Elizabeth.

Names and addresses of members of Church of Christ in Watchet, Somerset, and Hythe, Kent, wanted by W. H. Cummins, 29 Churston Avenue, London, E.13.

IMPORTANT NOTICE

SEPTEMBER RALLY

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

Cordially invite you to join them on

September 9th, 1950

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

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

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

Particulars, programme of speakers, etc., later.

CHANGE OF ADDRESSES

Secretary, Blackridge Church: John Steele, 8 Viewfield Street, Harthill, Lanarkshire.

Secretary of Morley Church: Bro. G. Lodge, "Maranata," Baghill Green, West Ardsley, nr. Wakefield, Yorks.

Bro. Ralph Limb, c/o Mrs. Aldred, 23 Derby Road, Ilkeston, Derbyshire.

NEWS FROM THE CHURCHES

Birmingham (Priestley Road).—On Saturday and Sunday, May 13th and 14th, the Church at Priestley Road, Birmingham, held its twenty-first anniversary services. Brethren from all the Birmingham Churches, together with about twenty from Churchgate, Leicester, joined us at tea on Saturday, and later at a public meeting. The Church was filled for the meeting at 6.30 p.m. and our speaker, Bro. W. B. Ainsworth, gave us a most inspiring address on 'One thing I do.' Our Leicester brethren added to the high tone of the meeting by singing to us about 'Jesus only,' and a few of our own sisters rendered an anthem, 'Jesus, joy of man's desire.'

The report showed an increase of fifteen new members during the year. We thank God for the measure of success granted to us and we pray that our efforts may be even more richly blessed in the future.

The meetings on Sunday were well attended and Bro. Ainsworth exhorted the Church in the morning and proclaimed the Gospel at night.

The Church rejoices in the addition of two sisters to our number. Sister Mrs. Onions was buried with her Lord on Sunday evening, May 7th, before many witnesses, and was received into fellowship at our anniversary service together with Sister Mrs. Baldwin, who comes to us as formerly immersed. Both are friends of long standing and it is good to know their friendship is thus deepened. May they be kept steadfast to the end.

R. H. CROSS.

Capetown, Woodstock.—On April 9th, we were glad to have with us Bro. Brittell, his wife, and three children, from Livingstone Mission, Northern Rhodesia. They were on their way to the U.S.A. Bro. Brittell gave us a talk on 'Love and its greatness.'

On the afternoon of that day, we rejoiced to witness the confession and baptism of a young man. The service was conducted by Brother Kannemeyer, and Bro. H. W. Machan (the oldest brother in the Cape) gave a fine address on the importance of baptism to a sinner who had truly repented.

On the evening of April 17th, Bro. Brittell showed moving pictures of the life and activities of the mission at Livingstone. We hope these pictures would create interest and zeal for mission work.

On April 23rd, Bro. Brittell and family, and Bro. and Sis. Reese, left the shores of Africa, and we sincerely said, 'God be with you till we meet again.' T. HARTLE.

Devonport.—We rejoice to report another addition to our numbers. On May 3rd, a young man, Harry Morris, having confessed his faith in the Lord Jesus, was buried with Him in baptism, and received into the fellowship of the Church on Lord's Day morning, May 7th. Our prayer is that he may grow in grace and in the knowledge of the Lord Jesus, and finally win the crown of life which is laid up in Heaven for those that love His appearing.

W. LAKEMAN.

East Grinstead.—We had the great joy on Lord's Day, May 14th, of witnessing the immersion, at Kentish Town, of one of our Bible Class girls, Mary Boyce. She was baptised, at her own request, by Bro. Eric McDonald, and was received into fellowship the same morning. Our very earnest prayer is that our Sister, with us, will remain faithful to the end.

W. HILLMAN.

Glasgow, Hospital Street.—We, your brethren, are rejoicing because of the fact that another precious soul has been convicted of her need of Jesus and has since been baptised into the ever

precious Name. At our Gospel meeting, Lord's Day, April 16th, Bro. A. Gardiner (sen.) preached the glorious Gospel and at the close of the address had the good confession from Josephine Donnelly, a fine young woman. A number of the brethren went to Motherwell, Thursday, April 20th, and as the result of the goodness of the brethren, saw our young sister baptised by our Bro. Hendry into the Name of the Father, Son, and Holy Spirit. Bro. A. H. Odd was the speaker and gave many fine truths in connection with the act of obedience.

A. B. MORTON

Heanor.—The anniversary services of the Church were held on April 15th and 16th, when, on Saturday, after tea, which about seventy thoroughly enjoyed, a well-attended social meeting was held, addressed very admirably by Bren. Arthur L. Brown and Fred White. Bro. Alan Murray presided over the meeting in his usual genial manner, his few well chosen words, together with the inspiring messages of the speakers challenged all present to greater service to our Lord, and to our fellow men, in view of the vast resources for them through the Holy Spirit.

Bro. Brown was our speaker on the Lord's Day, the theme of his exhortation in the morning was "The Church Christ wants and men need," bringing before us our responsibilities in no uncertain way.

The attendance at the Gospel Service was only moderate. Bro. Brown proclaimed the Gospel, and we trust the seed sown may bear fruit as His Glory.

W. HAWLEY.

Hindley.—We are happy to report three more decisions for Christ: Mrs. Gibson and Mrs. Ryding, from Ince, and Mrs. Gore, Hindley. All three were immersed on Lord's Day, April 16th.

Bro. Frank Worgan was the preacher, and we rejoice that the Gospel has been the means of winning these precious souls for the Master. We praise God and press on.

Our total additions for the year is now thirteen. The brethren will be pleased to know (D.V.) we hope to commence the breaking of bread at Ince on Lord's Day, June 4th, for the eight members living in that area.

L. MORGAN.

Ilkeston.—By the Divine blessing on the efforts of faithful workers, led by Bro. A. E. Winstanley, ably assisted by Bro. Ralph Limb, our mission is still progressing. Since our report last month, we have added to our number five more by immersion, making a total of eight.

We believe there is a large fellowship in prayer behind our efforts, and we thank all our brethren far away geo-

graphically, even across the seas, who are praying for the work and the workers here.

We also gratefully acknowledge the co-operation of brethren at Hindley and Gildersome, near Leeds, in another way. That is, for their generosity in sending parcels of that excellent little monthly Gospel messenger, 'Revival,' which we are finding most valuable in our work. In two localities where this has been taken every month for over a year, we have been told that it is read regularly with interest by quite a few. We now rejoice in being able to circulate it over a much wider area. Very soon we hope to have it all over Ilkeston. Through house-to-house distribution, we are gaining many contacts with interested people. May we commend this method as one meeting present-day needs in our evangelistic work. We anticipate a better report next month.

S. JEPSON.

Kentish Town.—The first of what we trust will be a series of meetings for spiritual uplift and encouragement was held here on Monday, April 10th. The Churches at Aylesbury, East Grinstead, and Tunbridge Wells joined us and a company of about sixty sat down to tea at 5 o'clock. A coach had brought about thirty members and friends from East Grinstead and Tunbridge Wells. There was an afternoon session at 3 o'clock at which reports were made briefly on behalf of the four Churches represented. These were commented upon by the meeting and suggestions were made and information given in relation to special difficulties encountered. It is hoped that the pooling of problems and methods of dealing with them may make us more competent, by the grace of God, to press on more earnestly and successfully with our various programmes.

There has been warm sympathy among us and a desire to co-operate freely and heartily to increase the effectiveness of our work in the whole region. It is felt that more souls should be won by the gospel and more Churches planted.

The evening programme provided a brief address by Bro. Black on why and how he became a member of the New Testament Church, singing by Bro. Humphrey, by a party of the sisters from Tunbridge Wells, and by some of the Kentish Town Sunday School. Bro. Eric McDonald conducted a 'Twenty Bible Questions' with a selection of the younger people present (eight in number).

Keen interest was manifested throughout the meetings, and hearty singing of spiritual songs. More of these meetings are wanted. The long distances and varied occupations of members make it difficult to arrange. Numbers at the evening meeting rose to about seventy-five.

R. B. SCOTT.

OBITUARY

Fauldhouse.—On May 1st, Mrs. Stewart, aged 71 years, wife of Duncan Stewart, died suddenly after two days' illness. One out of a small number is always missed, and the Church at Fauldhouse will miss her who was a most regular attender. Margaret Sneddon, as she then was, joined the Church at Slamannan fifty-nine years ago. She worked in the Sunday School and after her marriage forty-eight years ago, although having a family of four sons and three daughters, always had time for anything to do with the Church. Hers was truly a Christian home, noted for its hospitality and most of the last generation of missionaries stayed there during their periods at home.

Twenty-four years ago, the family moved away from Slamannan and, although their home changed from Bents to Whitburn, their fellowship was with the Fauldhouse Church. She was delighted when one of her grandsons was baptised, realising that the good work was still going on. Sisters' work always interested her, and she gave of her time, service and money to it very faithfully.

Our sympathy goes out to her husband and the six surviving members of her family, one of whom, David, is now in fellowship with the Church at Kurri-Kurri, New South Wales. A. WHITE.

Wallacestone.—The Church has suffered a great loss in the sudden departure of Bro. Richard Brown, who fell asleep in Jesus on April 28th, at the age of sixty-two years. Our brother was immersed at Dunfermline on July 11th, 1925, and received into fellowship at Reddingmuir on the day following. Since then he has been a very loyal and active member, having held the position of secretary of the Church for fully twenty-four years, led the songs of Zion for

twelve years, and assisted in other Church work. Although not a talented speaker, he was a faithful sower of the seed, and true to the Book. In conversation with non-members he seldom left them without saying a word for the Master; and all knew where he stood. We rejoice in the victory and reward of such a life, and its legacy of Christian influence and example.

His mortal remains were interred in Polmont Cemetery, the service in the home and at the graveside being conducted by the writer. We pray for the comfort of God to be given to his wife and family. D. DOUGALL.

I have known Bro. Brown for many years. He was a faithful servant of the Lord. He did not claim to be a speaker, but was ready to take a turn when necessary. He was an overseer in the Church, a secretary, and he led the praise.

Richard Brown was possessed of some rare qualities. He was strictly honest. Most, if not all, of his working life he was clerk for the large Carron Company, and was highly esteemed by masters and men. He was straightforward. When things in the Church were not going well he was not slow to reveal his mind; by warnings against too much association with the world. If we desire to live as Christians and to lead others to Jesus, he exhorted us to examine ourselves. His words were striking and penetrating.

He was very sympathetic with suffering and bereaved ones. Many tears fell from his eyes when praying for his suffering brethren and sisters. We can ill afford to spare him, and shall miss him much. We shall all have to do our best to carry on the work of the Church at Wallacestone.

Our hearts go out in sympathy to Sis. Brown and family. We pray that God, who has promised to be a Husband to the widow and a Father to the fatherless, will richly bless them all through the journey of life. J. MCLAREN

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