

THE SCRIPTURE STANDARD

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

Beware of the Leaven,



THE history of the Christian Church would have been vastly different if she had heeded her Lord's warning to 'beware of the leaven of the Pharisees and of the Sadducees. The Lord made clear that just as leaven or yeast put into flour or meal permeates and transforms the whole mass, so false teaching and practices, if allowed to get into His Church would work insidiously 'until the whole is leavened.' 'A little leaven leaveneth the whole lump.'

The leaven of the Pharisees and Sadducees may be summed up in such terms as 'Ritualism' and 'Modernism.' The Pharisees were real Ritualists. The Lord drew a graphic portrait of them when He said: 'All their works they do to be seen of men; they make broad their phylacteries and enlarge the borders of their garments; and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets; and to be called of men

Rabbi, Rabbi.' They practised and pushed on others rites, forms, and ceremonies, which were not only foreign to the Scriptures of Truth, but made void and of none effect the commandments of God.

The Sadducees were the Modernists of their day. They said: 'There is no resurrection, neither angel, nor spirit.' They seem to have preferred the first five books of the Bible rather than other portions of the Scriptures. Their materialistic denial of the supernatural led to loose living. 'If the dead rise not, let us eat and drink for to-morrow we die.' If men believe that they die like beasts and perish, it is little wonder if they live like beasts-

While differing from the Pharisees in many things, the Sadducees united with them in opposing Jesus. Strange, yet true, that formalism and scepticism make common cause in opposition to the truth. In all ages, the leaven has been doing its fatal work. 'The mystery of lawlessness,' wrote Paul, 'doth already work,' and he shows how it would result in the exaltation of man to the place belonging to God.

The leaven so corrupted the Church 'from the simplicity that is in Christ,' that by the close of the second century, Tertullian speaks of 'a sacer-

dotal order,' and elders or overseers were called priests. Soon the Lord's ordinances were changed from what, in their primitive form, are described as beautiful poems into nursery rhymes and fairy tales. Infant sprinkling took the place of believers' immersion; and the memorial feast, grand in its very simplicity, was transformed into a gorgeous ceremony, where, after a priest has pronounced certain words, the bread and the contents of the cup are declared to be the real flesh and blood of the Lord. And millions believe it!

It was a tragic day for the Church when small departures, and seemingly innocent innovations, were lightly regarded. It was the introduction of the fatal corrupting leaven.

For a long period, even in the Restoration Movement, the leaven of Ritualism and Modernism has been working. Over seventy years ago, Archbishop Purcell, who debated with Alexander Campbell, speaking of the changes in Churches formed by the latter, said, 'The Church is drifting away from the Apostolic simplicity of which its founder dreamed, and has joined the race all Protestant Churches are making towards something grander and more majestic' We are witnessing the results of that drift. Elaborate buildings adorned with crosses, organs, and choirs. Official publications recommend the ordination of evangelists and elders by laying-on of hands by specially selected persons, the wearing by preachers of a 'specially designed cross,' ecclesiastical titles are paraded, Romish festivals and feasts—Christmas, Easter, Lent—are observed and we are advised to spend our holidays with 'a modern equivalent of a monastic order.'

The leaven of the Pharisees, indeed! How awfully blind those must be who cannot see where it all is leading. As to the leaven of the Sadducees (Modernism), eighty years ago an American pioneer, Benjamin Franklin, wrote of some then in the Churches, who, under the 'silly conceit' of going on to perfection, pro-

gressing, advancing in knowledge, produce 'nothing, except some stupid, antiquated, and oft-exploded notions familiar with all the sectarian parties. They agree in nothing, that we are aware of, unless in disliking the main principles we, as a religious body, have maintained and defended for many years.' History does repeat itself, and many of this type are now abroad. They are always talking about what they cannot and do not believe. They assert that the Scriptures are really the thoughts of the writers, and that the New Testament is defective. When a certain brother claimed that we had got beyond Apostolic sanctions, and occupy a higher and better position, Bro. James Anderson said: 'May God have pity upon your conceit, my dear brother . . . The next peacock may try and spread his tail larger than that, if he can.'

Preaching doubts never saved nor strengthened a soul. Faith in the grand, old Book has been undermined, and many are drifting without chart and compass to Rome and ruin.

Compromise with sectarians is a fatal policy. In the U. S. A., the Disciples of Christ allowed the unimmersed to break bread. This open communion led to open membership, *i. e.*, membership without baptism; and now, according to the *Christian Standard*, many of these Churches have joined up with sectarians. So the leaven works. 'A little leaven leaveneth the whole lump.'

'Purge out,' said Paul, the old leaven, that ye may be a new lump, as ye are unleavened.' Purge out, get rid of the leaven of the Pharisees and Sadducees, Ritualism and Modernism. Back to the 'unleavened bread of sincerity and truth.' There is no safety in neutrality. Compromise and indecision have ever been fatal. We must either get rid of the leaven or say farewell to the movement to restore New Testament Christianity.

We are well aware of what will be said about us for writing this. Those who dare not come out into the open and meet your arguments generally find fault with your style, or resort to

personalities and abuse. When we remember how the Pharisees and Sadducees treated our Lord, we can gladly bear anything their modern representatives say about us. EDITOR.

The New Order.

THE new order about which so much is heard to-day has not yet been clearly defined, and only very meagrely outlined.

We are assured that in some way conditions of living will be vastly improved, and there will be radical changes for the better. But how this is to be accomplished, we are not told. Let us look at the facts as they are ranged before us. Wherever we may look for this 'new order,' there are some quarters from which it cannot come.

It cannot come from organised religion, as we know it to-day. Sectarianism is too narrow and weak a foundation upon which to build. In addition to faith there must be also *faithfulness*, and it is at this very point the weakness and inefficiency of sectarianism manifests itself. You cannot build a new order here.

Nor can it come from politics. The late Geo. Lansbury, Lloyd George, and Earl Baldwin, representing the three main political parties, agreed that politics is too much a game of chance, too unstable and changing to make it a basis of a new order.

Listen, if you will, to the broadcasts and you will find nothing there on which to build. Now let us look around. Watch the men and women at closing time making their exit from the public house. Listen to their conversation and you will find nothing there on which to build a new order. Glance at your newspapers and note the criminals and crimes. What a list! From larceny to murder, from bestial cruelty to mad, unbridled lust, and at once you realise, that a new order cannot be built here.

And so we might continue: pictures, gambling, racing etc., and be forced to the same conclusion.

Where then shall we turn for a foundation upon which this new order may be safely reared. The answer is given in these words: 'If any man be in Christ, he is a new creation. Old things are passed away, behold all things have become new.'

For centuries, men have been searching to find a solution to the age-old problem of humanity, and for centuries they have failed. The problem, at heart, is the problem of sin, and however unpleasant it may be, we have to face it. Jesus said, 'Out of the heart cometh evil thoughts, murders, pride, foolishness,' etc. 'Keep thy heart with all diligence,' said the Preacher, 'for out of it are the issues of life.' David prayed, 'Create in me a clean heart, O God, and renew a right spirit within me.' We need these thoughts and this prayer ever in our hearts and minds, for it is only the power of God, through Jesus Christ, that is able to renew and recreate mankind.

If a man be in Christ, the old things are passed away. He becomes a new man. Not, mark you, the old patched up, and repaired, and given a new lease. Not the turning of a new leaf, but a new life, a life never before lived. Principles, ideals, outlook, hopes, the present and the future, all new, vital and dynamic. A new creation, a new order in Christ Jesus. To such a one has come to pass the saying, 'Behold I make all things new.'

The problem of sin is solved, and the recreated man or woman, take their place in the New Order. 'Other

foundation can no man lay than is laid, which is Jesus Christ.' On this foundation only can a new order be built up. It alone is strong, deep and firm enough on which to build. It alone has permanence, 'Jesus Christ the same yesterday, to-day, and forever.' No changing circumstance can affect its value or validity. Our hopes for a New Order must have their basis in and on Jesus Christ. Here only is power, permanency and efficiency. In this regard we may say:

**'Our hopes are built on nothing less,
Than Jesu's blood and righteousness.'**

It is on this 'Rock' we must build, as workmen who need not to be ashamed handling aright the Word of Truth. Any attempts to create a new order which designedly or ignorantly sets this one foundation aside, is doomed to failure, and that rightly so.

To every follower of the Lord and Master, the call comes clear and urgent. To work with redoubled energy for the setting up of that new order wherein Jesus Christ shall have the pre-eminence. His Word, the supreme and unquestioned authority, His Spirit the guiding and controlling force.

Let us be done with substitutes, subterfuges, and disloyalties—done with them once and for all, for it is eternally true, that it is only as men and women be in Christ can they become new creations, only as they build upon that one foundation, can old things pass away, and all things become new. So shall a new order arise to the glory of God, the honour of our Lord and the eternal blessing of mankind.

A.H.ODD.

Stewardship.

IN one of His parables the Lord Jesus told of 'a certain rich man who had a steward, and the same was accused unto him that he had wasted his goods. And he called him, and said unto him: How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward'. (Luke xvi. 1-13).

This man is commonly called the unjust steward, and the great Teacher sets him forth as an example of those who, guided by worldly wisdom, lose their honour by dishonest conduct. A steward is one who manages the affairs of another, and is in a position of responsibility. 'It is,' said Paul, 'required in stewards that a man be found faithful.' It is absolutely essential that a steward be found honest, and able to render a strict account of his trust. The steward in the parable had wasted his master's goods and he had to go. This made him take some thought for the future, His dismissal did not make him decide to act more honestly, but by further

dishonesty he seeks to win the favour of his master's debtors by lightening their obligation.

We are all stewards. The rich man is responsible for the use he makes of his riches. The educated man, and the man of fine talents, are responsible for the use of these. Some exceptionally clever men impose on a credulous public to provide a good income for themselves. That is a misuse of what their Creator has bestowed upon them, for which they will be called to give an account.

Some who know the will of God but fail to do it, thus neglect their soul's salvation. Because the way of salvation is not popular, or for fear of ridicule, or loving pleasure more than godliness, they do not give themselves to the Lord in return for what He has done for them.

Returning to the rich man who employs a steward. This in no way relieves him from responsibility in God's sight for the right use of his riches.

Another rich man appears in this same chapter, clothed in purple, feasting sumptuously every day; and a certain beggar lay at his gate full of sores, desiring to be fed with the crumbs which fell from the rich man's table. It is not said that this rich man was wicked, drunken, or vicious. He took good care of himself and had no care or compassion for the poor. The Lord Jesus never reproached the poor, but in scathing terms he frequently reproached the rich. Like the unjust steward this rich man was not faithful with that entrusted to him. He could have fed, and alleviated the sufferings of Lazarus, but he was as selfish as he was rich. So he died and was buried, and received his due punishment. The tables are turned, Lazarus who in this life received evil things, is comforted; the rich man who here had his rill of good things is tormented.

Many blind themselves to the fact that the poor have some claim on their means; but brotherly love is not in their programme. Many who even claim to be religious studiously avoid associating with or helping the poor. The rich, and those who desire to be, worship in an imposing structure, whilst as a rule the poor are found in a less pretentious place. There is little mixing of rich and poor. They imagine they are all making for the same place, but do they really wish to spend eternity with those with whom they refuse to associate here? Whilst anxious for the salvation of all I have not much hope for those who from proud and selfish motives shun others. To despise others is to be unfaithful to the teaching of the Word: for 'God resisteth the proud, and giveth grace to the humble.'

All are responsible to God for the use of their time and talents, for He will reward every man according to his works. Let each ask: how am I spending my time? Am I living an aimless life? Am I making fit and proper preparation for eternity? Could I give an account of my stewardship, with joy or with grief?

Now about stewardship and the Gospel. The Lord Jesus commissioned His Apostles to preach the Gospel to every creature, to make known the terms of pardon: he that believeth and is baptised shall be saved. (See Mark xvi. 15-16. Matt. xxviii. 18-20, Luke xxiv. 44-49). How faithfully they discharged their trust is seen in the Acts of the Apostles. They so presented Jesus, crucified, risen, and enthroned, that hearers were pricked in their hearts, and cried 'what shall we do.' True to his trust, Peter answered, '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.' (Acts ii. 38.) That was a faithful answer given by an honest steward of the Lord. We entreat all who have not given themselves to the Christ to yield to Him without further delay. Why wait for a more convenient season that may never come?

Perhaps some will say, cannot I be saved without baptism. Why not ask, cannot I be saved without faith. Is it not better to cheerfully surrender to Christ, and accept salvation on His own terms. Nothing else can give you such full assurance of pardon. It is the preacher's duty as an honest steward to faithfully tell the Lord's way of salvation. 'It is required in stewards that a man be found faithful.'

W. G. STUBBS.

The Priest and the Schools.

THE Roman Catholic priest has been forcibly put outside the school door in every land that desires its people to be happy and contented. For when the priest is in the school, as as he is in Ireland, education and sound development are not the objects for which the school is maintained, but the inculcation of a religion which means the prevention of mind growth, and the glorification of an idle and ignorant priesthood.

MICHAEL MCCARTHY.

Priests and People in Ireland.



Young Folk's Corner.

CONDUCTED BY UNCLE BERT.

Month's Motto:

'BEAR ye one another's burdens.'
(Gal. vi. 2).

Black Out.

Dear Boys and Girls,

Wasn't it a worry? Father would get all 'hot and bothered' putting up those thick black curtains—to prevent the tiniest gleam of light from escaping. Then, when at last it was finished, perhaps there was a thunderous knock on the door, and a stern voice said: 'There's a light showing here!' Then someone would suggest a dark shade for the bulb, or painting it; or someone else wearily proposed that the only way to properly 'black-out' would be to have no lights at all!

At nights, lamp standards got into our way, walls blocked our paths, curbs seemed determined to trip us, and we thought how lovely it would be if the moon could only come out every night. But we got used to it, and now, with the longer days, we do not notice 'black-out' so much.

But I would warn you of a far worse 'black-out.' Jesus said: 'Men loved darkness rather than light, because their deeds were evil.' Because of men's evil deeds, we have been plunged into war and darkness of the worst kind. But we musn't despair. When, at creation, 'there was darkness upon the face of the deep,' God provided light. He said 'Let there be light: and there was light.' He has given a light to dispel our darkness too. Jesus said: 'I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life.' You would never venture out in darkness

without a light, would you? Then don't travel the road of Life without 'the Light of the World.' Shall we, every one, let Jesus be our unfailing Light and Guide? For there cannot be a 'black-out' where Jesus is.

Do You Know?

1. At a time when many believed the earth to be flat, one man said of God: 'It is He that sitteth upon the circle of the earth.' Who was it?
2. When the ancient astrologers thought they knew every star, a prophet said that 'the hosts of heaven (the stars) cannot be numbered.' Who was it?'
3. Who was the first Christian convert in Europe?
4. Whom did Paul describe as 'My dear beloved son.' ?
5. There is only one person mentioned in the Bible whose name begins with the letter Q. Who is it?
6. Who are the only three persons mentioned in the Bible whose names commence with letter F?

The answers to the first two questions are somewhere in the Old Testament. All the others are in the New.

A Precept in a Joke.

TWO little girls were hurrying to school. As they passed the town clock, they noticed that it lacked only two minutes off nine, and they still had quite a distance to go.

'We shall be late,' the smaller girl said anxiously, 'Let's kneel down right here and ask God to help us get there in time.'

'No,' said the older girl, quickening her pace, 'let's run our best, *and pray as we run.*'

These two girls are typical of praying people of to-day. If each should pray as she suggests, is there any doubt as to which prayer would be

answered? We cannot expect God to answer a prayer when we cease all effort and selfishly ask Him to do it all.

ANSWERS TO LAST MONTH'S QUESTIONS.

1. Deborah. (Gen. xxxv. 8).
2. Jochebed. (Ex. ii. 7-9, Num. xxvi. 59).
3. Naomi. (Ruth iv. 16-17).
4. Nurse to Mephibosheth. (2 Sam. iv. 4).
5. Nurse to Joash. (2 Kings, xi. 2-3, 2 Chron. xxii. 11).

Who Was It?

Answer: Lot's wife. (Gen. xix. 27).

War Sells The Bible.

WAR has vastly stimulated the circulation of the Bible in Scotland as elsewhere.

Under their War Scheme the National Bible Society have distributed over a quarter of a million Scriptures to the Forces in Scotland. Even among civilians circulations totalled 49,774 copies—13,730 Bibles, 12,986 Testaments, and 23,058 parts.

'Amid the strain and anxiety of war,' states the society's report, 'Scotland respects the Book, for which her forefathers gave their life-blood.'

Since being founded in 1804 the British and Foreign Bible Society have issued 521,000,000 copies of the Scriptures; last year they issued 11,700,000 in 741 languages.

In spite of the war a record increase is recorded in Europe—over 2,000,000 extra volumes. And the greatest advance, strangely, is registered in Germany—232,000 copies last year, compared with 124,000 the previous year.

'At a time when men's hearts fail them for fear,' states the society, 'they turn to the Book for comfort and hope.' *Scottish Daily Express**

Life's Garden.

ONCE my life was like a garden,
With a path so straight and clean,
And a gate flung widely open,
For its beauty to be seen.

For on each side of the pathway
Grew the flowers of honesty;
Shielded from the heat at midday,
By the trees of sympathy.

In the centre of the garden,
Innocence and kindness grew;
With their faces raised to heaven,
Waiting for each drop of dew.

Tucked away in quiet corners,
From the rustle of the trees;
Grew the tiny fragrant flowers,
Such as Love, and Joy, and Peace.

But, alas, by some misfortune,
Other plants began to grow;
Even though some looked quite handsome
They were weeds of grief and woe.

Hatred, Bitterness and Anger,
Came in through the open gate,
Stealing from it all the beauty,
Leaving it quite desolate.

Yes! my life is like a garden,
Which was planted with good seeds;
But, through lack of cultivation,
They are being choked by weeds.

I'm no use, without a Gardener,
There's no beauty to be seen;
So to Christ I'll give my garden,
He will keep it pure and clean.

VERA WOOD.

'Take My Yoke.'

IT is yoked service. There are two bows or loops to a yoke. A yoke in action has both sides occupied, and as surely as I bow down my head and slip into the bow on one side—I know there is *somebody else* on the other side. It is yoked living now, yoked fellowship, yoked service. It is not, working for God now. It is working *with* Him.

S. D. GORDON.

The Living Church.

THE New Testament is the literature of life: the living Word of the living God. Therein lies its first and final emphasis. It tells of life, abundant and abounding life; life above the common, eternal; life unto the ages of the ages. It holds within it a promise of the life that now is and the life which is to come.

Its source is in God. It is the free gift of God to men of faith: in Jesus Christ our Lord. 'God gave unto us eternal life,' says John, 'and this life is in his Son.' That is the witness of God Himself.

Its perfect manifestation is in the Son of God. 'I am . . . the life,' He says. 'I am come, that they might have life and have it more abundantly.' So He affirms the primary purpose of the Incarnation. John begins his Gospel thus: 'In him was life and the life was the light of men,' and his first epistle, with words which glow with the radiance of manifested life, thus: 'That which was from the beginning, that which we have heard, that which we have seen with our eyes; that which we beheld and our hands handled concerning the Word of life; (and the life was manifested, and we have seen and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us).'

Its experience in human hearts is by faith in Christ, and through identification with Him in His death, burial, and resurrection. So Paul declares, 'I have been crucified with Christ, yet I live; and yet no longer I, but Christ liveth in me; and the life which I now live in the flesh, I live in faith; faith which is in the Son of God, who loved me and gave himself for me.' And in another place: 'We are buried therefore with him through baptism into death, that, like as Christ was raised from the dead, through the glory of the Father,

so we also might walk in newness of life.'

Its fellowship and fullness is within the spirit of life within the Church, which is the living Body of the living Christ, the fullness of Him in whom all in all is being fulfilled, until we all attain unto the unity of the faith, unto a full-grown man, unto the measure of the stature of the fullness of Christ; until the living Christ realises His own desire 'to present the Church unto himself a glorious Church, not having spot or wrinkle or any such thing, but . . . holy and without blemish.'

Thus the spirit of life in Christ Jesus makes free from the law of sin and death, and, in* the fellowship of a truly communal life creates the living Church, for which He died, and which still remains the object of His interminable love.

Within these living records of the living Church, there are some fundamental affirmations we do well to recall and re-affirm. Paul's word to his son in the faith, Timothy, is to the point here: 'These things write I unto thee . . . thou thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth.'

This essential truth is stated later: 'And without controversy, great is the mystery of godliness: he who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up into glory.' (i Tim. iii. 14-16).

Here is the truth about God: God manifest in the flesh, God as seen of angels or messengers, God as proclaimed among the nations, God as believed on in the inhabited earth, God as manifested in the flesh in Jesus Christ, ascending in glory. The 'mystery of godliness' is the

'mystery' of Christ: God manifested in the flesh for us men and for our salvation.

Within this mystery, the Church has a place. For

THE LIVING CHURCH IS THE CHURCH
OF THE LIVING GOD,

whose distinctive vocation is to realise, reveal, and release the reality of God—this truth about the living God as the eternal, the invariable, the invincible, the inescapable God—into the life of our time. God as life, God as light, God as love at its highest and best. God as 'a personal Spirit, perfectly good, who, in holy love, creates, sustains, and orders all.' To put it in New Testament terms: 'The God and Father of our Lord Jesus.'

THE LIVING CHURCH IS THE CHURCH
OF THE LIVING CHRIST.

Now, the living Christ is the cosmic Christ. That the New Testament affirms. Take Paul's description in the Colossian epistle: 'Who is the image of the invisible God, the first-born of all creation: for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principles or powers; all things have been created through him and unto him; and he is before all things and in him all things consist [hold together], and he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it was the good pleasure of the Father that in him should all the fullness dwell, and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, I say, whether things upon the earth or things in the heavens.' (i. 15-20).

Here we see His peculiar relationship to God. 'He is the image of the invisible God.' The Son reveals the Father, the apparent Christ the unapparent God. His position as prior to and supreme over all creation, for 'the first-born of all creation,'

taken in its context must mean that. As Creator and Sustainer of all things, He is prior to all things. In the emphatic four-fold reiteration of all things . . . all things . . . all things . . . all things, He insists on the *range* of this relationship. In Him . . . through Him . . . unto Him . . . created . . . in Him: there we have marked the *modes* in which His position has been and is now exercised. All creation in heaven, on earth, visible and invisible; all *grades* of spiritual beings, even the loftiest of them bearing rule in heaven, have ever been and will ever be absolutely dependent on Him. Here, too, is seen His pre-eminence as Head of the Body, the Church: 'who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence.' The living Church is the executive of the living Christ: the Body through which the thought and will of the Head finds expression, and is actually carried out.

Thus, the living Church, being the Body of the living Christ has cosmic significance in cosmic service. Paul declares that it is within his Apostolic function 'to make all men see what is the dispensation of the mystery which from all ages hath been hid in God, who created all things; to the intent that now unto the principalities and the powers in the heavenly places might be made known through the Church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord.' That is one aspect of the many-sided ministry of the Church we are so very apt to miss. The Church certainly has a mundane ministry to fulfil, such as that referred to by Peter in his First Epistle: 'Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession; that ye may show forth the excellencies of him who hath called you out of darkness into his marvellous light: which in time past were no people, but are now the people of God.' But that is not the fullness of her vocation: she has a

supra-mundane ministry, too. There are some things angels desire to look into, and within the eternal purpose of God, in Jesus Christ, our Lord; it is the inestimable privilege of the Church, which is His Body, to make these things known to these principalities and powers in heavenly places.

THUS THE LIVING CHURCH BECOMES
THE LIVING BODY OF THE LIVING
CHRIST.

Not as a mere figure of speech, but as a literal living reality; the extension of the incarnation, sharing His sufferings that she may share His glory and His sovereignty.

A new creation of God in Christ, the very workmanship of God Himself created in Christ Jesus unto good works which God foreordained that we should walk in them. A living organism; many members in one Body, with differentiation of function within a developing unity. A unity in the Spirit, with a oneness as real and vital and as necessary as that between the Father and the Son, and that for the same reason; that the world may come to believe that the Father loved the Son and sent Him to be the Saviour

of the world and the Lord of all, good life. A universal Church, a truly catholic Church; instinct with life; full of the Holy Spirit and of power. A fellowship of reconciliation, calm, confident and dynamic in the midst of a chaotic and disintegrating world. Christ, in a new Body, coming into the life of our time . . . 'As of old, by the lakeside, He came to those who knew Him not. He speaks to us the same word 'Follow thou Me,' and sets us to tasks He has to fulfil in our time. He commands, and to those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the sufferings which they shall pass through in fellowship with Him, and, as an ineffable mystery, they shall learn in their own experience who He is.'

'Now unto Him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be the glory in the Church and in Christ Jesus unto all generations for ever and ever. Amen.'

GODFREY FRETWELL.

[A brother of our esteemed Bro. J. T. Fretwell.]

Preach the Gospel and Let Others Alone.

PREACHING the gospel is a serious matter. Preachers of the Church of Christ are positive in their preaching. They come with a definite message and speak with boldness. Because of this positive manner and boldness of speech they have been sometimes misunderstood. They have been accused of being just fighters. The question is often raised, why try to tear down what others have built up? Why not give attention to sinners? Why not just preach the gospel and let other folks alone?

Now, I am sure that most of my brethren want to be agreeable and

pleasant. They will do anything they conscientiously can to have the good will of all men. If we can please men and at the same time please God, then we are glad to please men. We are not just contrary and stubborn. We do not purposely try to antagonize. So let us start with the idea of preaching and let others alone. What can I preach about?

Suppose I want to preach about God. I think it would be good to tell people about the Creator, of the great love wherewith He loved us and the gift of His Son to die for our sins. What do you think about it? Is that

a good thing? Well, can I do that and let others alone? No. When I preach about God I run counter to the atheists. There is a society in America called the Atheist Association whose purpose is to advance atheism.

Suppose I want to preach about Christ as the Son of God, the Saviour of men, the Messiah. Don't you see I will offend the unbelieving Jews? So we have to leave off preaching Christ. Let us go a little further: I want to talk about the Holy Spirit. I want to tell my hearers that the Holy Spirit operates through the Word. Now, if I do-that, can't you think of all those preachers who preach a direct operation independent of the Word? Can't you see what that will do to the mourner's bench? Now, I must leave off all of that if I preach and let others alone. I can no more preach about God, Christ, or the Holy Spirit.

But I do want to be agreeable, so I try again. I want to tell you that Jesus is the Author of eternal salvation to all them that obey Him. Although I read that plainly in the Bible (Heb. v. 8-9), the Calvinist tells me that all that was fixed before the foundation of the world. So I have to leave that off. Still it seems to me that I must tell you that there are conditions to be met before you can be saved, but they tell me no, salvation is unconditional. And the Universalist says that none will be lost, and that all men will be saved. Then, out of deference to him and others, I cannot say, 'He that believeth not shall be damned.' (Mark xvi. 16). Oh, yes, I know Jesus said that, but it disturbs others for me to tell them about it.

I am trying my best to find something I can preach that will not bother others. So I decide to try to preach something about baptism. I know it is hard to do it in a way not to disturb; but, surely, if I say exactly what the Bible says, all will be pleased? So I turn to Acts ii. 38, and read, 'Repent ye, and be baptized every one of you in the name of Jesus Christ for the

remission of your sins . . . ' I turn again to Acts xxii. 16 and read, 'Arise and be baptized and wash away thy sins, calling upon the name of the Lord.' I read again, this time in Gal. iii. 27, 'For as many of you as have been baptized into Christ have put on Christ.' I think, maybe, I am doing all right now, as I have not said a word, just simply read the Bible to you. But the Baptist preacher tells me at once that what I have read is not true; that we are not baptized for the remission of sins at all, but, rather, because of remission. Further, he says, we are not baptized into Christ either. We are baptized into the Baptist Church. Yes, I know he has read me nothing from the Bible about any of that, but that is not the question.

I am trying not to disturb. I really want to keep preaching, so I try again. I want to be careful and not hurt feelings, and I want to tell you just what I read in the Bible, so I say that in a Scriptural baptism there is a going into water, a coming out of water; and then I read to you, 'We are buried, therefore, with him by baptism . . . (Rom. vi. 4.) Then, I say frankly that baptism is a burial in water. Is anybody bothered? Yes, all preachers who sprinkle and those who have been sprinkled say that I am talking about them. I am just a fighter; a drop is as good as an ocean. Now, I know, and you know, that the Bible plainly says a burial, but I am trying my best to preach and let others alone, so I can never preach again that baptism is a burial. If I should ever decide that it didn't matter much what the Bible says, and that, although sprinkling was started by the Pope, it has been very popular and I want to please, then I would just preach sprinkling for baptism. Surely that would satisfy, but, lo and behold, I have disturbed the Baptists again. The preacher might concede that it was all right and that I could go to heaven; he might even consent to assist me in a 'Union Meeting,' but

even then he would not eat the Lord's Supper with me.

Honestly, friend, what can a man preach and let other folks alone? He can preach neither truth nor error. Surely you can see the fallacy of such an idea. It cannot be done. To even try it, pleases neither God nor man. Why, if I preach on steadfastness and faithfulness I disturb some of my own careless and negligent brethren. If I preach on the kind of music which should be in the worship and say we should sing only, I disturb the users of mechanical instruments. If I say we should give of our means and in that way only, I have bothered all Churches which give socials and ice cream suppers.

A preacher has no choice in the matter. He is not the head. The orders come, 'Preach the gospel.' With respect for the authority of Christ, we can only preach the Word plainly and positively. A. S. LANDIS.

Apostolic Times.

The Real Issue.

ALL well-informed Christians know that Satan tempted Jesus with this plausible scheme when he offered Jesus the kingdoms of the world. To have the kingdoms of the world would mean to have the means of compelling men to be good (so to speak). Jesus chose the longer, harder and more fundamental task of winning from men a voluntary surrender by which He could work with and within them to their own improvement.

The other path not only involves 'falling down and worshipping Satan' (in other words, letting the end justify the means) in order to acquire the power over men to enforce 'what is good for them'; but it involves, in the end, enforcement of a degrading philosophy of mankind, quite out of harmony with that of Jesus Christ, who challenges men by holding before them the doctrine that, despite persecutions, imperfections, crosses **and**

even sins, they are ultimately to be perfect as their Father in heaven is perfect.

In the present world-wide struggle we are but seeing the sharpening of the issues that have been with us in our long fight with humanism, and especially its essential dogma of evolution. On the other side is the theory of man as a beast, the victim of environment; on this side is the doctrine of man in the image of God, and we see the whole creation groaning in travail, awaiting the revealing of the sons of God.

Christian Standard.

Nyasaland.

TWO letters from Brother Ronald have arrived to day, April 7th. One is dated February 12th and the second February 16th. Mine of December 2nd, 1940, reached him on January 24th, while mine of January 1st reached him on February 16th. Evidently, one letter, written earlier than either of these, has gone astray between Africa and Britain.

Bro. Ronald makes a very urgent appeal for help, to enable him to get about his area of work. He quotes a letter sent him, which was as follows; 'I think it was splendid that you should make the trip to Ncheu to hold the Conference and Bible Study there. I hope you will find the brethren taking part in the Bible study have been very much helped. . . . It is a form of study that has very much to commend itself to me.'

His comment is, 'Yes, certainly, but please remember nobody can do this as often as should be, without a suitable instrument.' During my reports of this mission I do not fail to report that the work is divided into two groups. In the Zomba, Mlanje, Cholo, Chiradzulo and Chikala groups. While the Northern from Ncheu, Deoza, Lilongwe, Dowa and Kota-Kota groups.

'All the groups in the districts say to me in effect, "We are waiting for you, that we may see your face that you might perfect that which is lacking in our faith,"

'How can I exercise supervision of such groups, scattered over such broad areas, without suitable means of transport? Let me tell you what Miss Bannister said when she arrived after her second journey in Nyasaland. She found the work in four districts only, viz., Zomba, Mlanje, Chiradzulo, and Dowa, in the North. She said, "You are worthy to have the lorry (?) that you may visit the Churches in the district more easily and more frequently lest you may die soon by only having your cycle to push when visiting the Churches such long distances apart" If Miss Bannister used such language to us in 1928, when the work was confined to four districts, what could she say to-day when the work covers ten large districts?'

He goes on to say, this is my first letter of this nature after eleven years of service, faithfully with you, from 1930 until to-day. Therefore, I do not feel any sense of shame in putting before you and the British brethren the difficulties attending my supervision of such groups, in such an extensive area, without adequate means of transport.

Brethren who read this letter, with its pulsating appeal for material assistance, some mechanical machine, a motor cycle or combination (for in Nyasaland materials have to be carried by the missionary), cannot but feel that the appeal is a worthy one. Last month's (April) S.S. asked for Bibles or Testaments. On every hand we hear and read of individuals and towns giving hundreds and thousands of pounds for munitions of war. Here is an appeal for munitions of war against the forces of evil, and to enable men and women in Nyasaland to be won for the Kingdom of God. Ear-marked donations for this purpose will be gratefully received.

Yours in the work of the Gospel,

W. M. KEMPSTER.

P.S.—I gladly acknowledge receipt, on March 24th, of 'First Contribution' 10/- (postmark Hecktondwike). Thank you!

Sending forth the* Light.

FROM Bathgate, Scotland, comes the first response to my appeal. Under the nom-de-plume, 'A Brother,' sends 8/-, hoping and praying for success in Nyasaland. Gratefully acknowledged. w. M. KBMPSTER.

'Be Not Unequally Yoked.'

AH, me, how many a young man is ruined by perilous alliances! For money, for business, or for social position, they are wedded to the ungodly. Some of you sell your daughters to the Devil that they may make a respectable match, when you know that this unequal yoking is forbidden by gospel precept. I am ashamed of Christian people who lend their countenance to this breach of the Lord's commandment. In this world there is blight in such unions, and in the world to come—well, over that you would wish to draw a veil.

C. H. SPURGEON.

Speaking in Tongues.

JUST why people should claim to speak in 'other tongues' among their own people at home and miss every opportunity of speaking in the tongues of the foreigners where they go is without any reasonable explanation. To utter a lot of jumbled sounds and call it speaking in 'unknown tongues' is, of course, the height of nonsense, entirely unworthy of intelligent people. Nothing short of speaking in a tongue that some one reared to know it could understand, if present, harmonises with what the Bible means when it refers to speaking in tongues. *Gospel Advocate.*

Wanted.

BOOKS dealing with the history and principles of the Restoration Movement, especially in Great Britain. Particulars and prices to Bro. L. Morgan, Secretary, Old Path's Committee, 'Glen Iris,' Lord Street, Hindley, Wigan.

Englishman's Greek Concordance. Price, etc., to Editor of S.S.

News.

Fleetwood.—Our third anniversary, the first Lord's Day in April, was a time of inspiration and joy. The meetings were the best ever held, and the attendance equally so. The meeting room at night being full.

Our esteemed brother, G. Hassell, of Leicester, was again with us; having served us when we began, and every year since. As we gathered around the Lord's Table there was a sense of reverence and expectancy. Does not the promise still hold good, that 'where two or three are gathered together in my name; there am I in the midst'?

And it was so. From the first hymn we felt the Master's presence. A simple, unadorned room, the simple symbols upon the table—no flowers even, lest they should take our minds off the central object of our worship—and Bro. Sandham leads our worship with that grand hymn, 319 in the old book, which book is still a treasure to many of us (the *Christian Hymnary* can never take its place), and we entered at once into the spirit of it. What a vision Bro. Tickle had when he wrote it, how true it all is to New Testament teaching, there is no glorying in the material building, but in the spiritual house which is being built. So we sang, and shall still sing:

'No lofty pile, nor glittering fane,
Is ours in tribes to seek;
God's house is one of living stones,
Where Christ is heard to speak.'

[This verse is omitted from Bro. Tickle's hymn in the *Christian Hymnary*.

—EDITOR S.S.]

Since returning home, Bro. Hassell writes, 'My reflections on the meetings have been very pleasant to me, and most inspiring. The simplicity of the service, and the spiritual atmosphere, will remain with me for some time to come.'

In the afternoon, Bro. Hassell spoke to the Boys' Bible Class, at which all were present save one. He urged the boys to think seriously of accepting Christ as their Saviour, and hoped upon a future visit to shake hands with them as brothers in Christ. We pray it may be so.

On the Monday, Bro. Hassell served the Church at Blackpool, where a very helpful address was given on Job ix. 32-33. Emphasis was placed upon the fact of Christ as our Daysman, who ever intercedes

for us, and to whom every believer has direct access.

We thank God for this lift heavenward, and pray that grace may be given unto us to continue this glorious work. A. L. FRITH.

Hindley, Wigan.—Readers of the *Scripture Standard* will be pleased to know that Bro. Frank Worgan has gone in training under Bro. Walter Crosthwaite, for evangelistic work.

A farewell meeting was held at Argyle Street, Hindley, after the evening service on Sunday, April 6th.

Bro. R. Robinson presided, and messages of goodwill were given by Bro. L. Morgan on behalf of the Church, Bro. S. Winstanley for the School, Bro T. Kemp for the Men's Meeting, and Sister D. Morgan for the Women's Meeting.

The men presented Bro. Worgan with a Bible, and the sisters gave him a travelling case, Bible wallet, and a New Testament.

Our earnest prayer is that our Heavenly Father will bless both Tutor and Student to the winning of many precious souls.

L. MORGAN.

Obituary.

Bathgate.—The Church regrets to record the death of our Sister Mrs. Tennant on Monday, April 7th, aged 59. Our Sister joined the Church about thirty-five years ago, and during all these years, when health permitted, she was always regular in her attendance at all the meetings of the Church. We shall miss her, but we sorrow not as those without hope, because we believe that those who sleep in Jesus will God bring with Him, and they shall be for ever with the Lord. We commend our sorrowing Bro. Tennant and daughters to our loving Heavenly Father, and pray that He will sustain them in their very great loss. Brethren Wardrop and Crosthwaite conducted the service in the home and at the Cemetery, where our Sister's mortal remains were laid to rest, in the sure and certain hope of a glorious resurrection.

C. FLEMING.

Bound Volumes.

BOUND volumes of the *Scripture Standard* for T940. Orders for these should be sent in now.