

The Scripture Standard

'What Saith the Scripture.' (*Rom. iv. 3.*)

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Worship.

THAT man will worship has been demonstrated in all ages, and every land, 'Religion,' said the rationalist, Renan, 'is not a popular fallacy; it is a great intuitive truth, felt and expressed by the people.'

Worship means to bow before, to obey; and includes *submission, sacrifice, service*. To the woman at Sychar's Well the Lord Jesus told what true spiritual worship is.

In the new dispensation, which He came to inaugurate, *it is not a question of locality*. 'Neither in this mountain,' Gerizim, where the Samaritans had reared a temple, 'nor yet at Jerusalem,' which the Jews held to be the true centre, would people 'worship the Father' (John iv. 21). Paul at Athens, surrounded by altars and shrines, told those very religious people, that 'God dwelleth not-in temples made with hands.' Yet many to-day think that buildings, material aids, and atmosphere, are essential to real worship. To those whose hearts are right with God, a barn, a cave, or the open-air will be 'the house of God, and the gate of heaven.' 'Where two or three,' said Jesus, 'are gathered in my name, there am I in the midst of them.'

Why should men in Christ desire to return to the beggarly elements of Judaism, copy the rudiments (crude lessons) of the world, borrow forms of worship from the Anglican Prayer Book, or seek to ape Rome?

'*God is a Spirit, and they that worship Him must worship in spirit and in truth.*' This surely means more than that worship must be sincere and real, for it may be that and yet be wrong. '*In truth*' means

according to the truth. 'No man, nor angel,' said Milton, 'can know how God would be worshipped and served unless God reveal it.'

To introduce what gratifies our taste, what we like, is not worship, though often falsely so called. The washing of hands, when regarded as a religious duty, was denounced by the Lord, who said, 'In vain do they worship me, teaching for doctrines the commandments of men.' The lesson is plain, that to introduce into worship things God has not commanded, even though innocent and harmless in themselves, is vain, futile, and fatal.

That a thing is *not forbidden* does not warrant its use in worship. 'Who hath required this at your hand?' saith the Lord. The Corinthians made their assembly an occasion for gratifying their material appetites, and were asked by the apostle, 'What! have ye not houses to eat and drink in?' This is an answer to those who plead that because an organ is used at home it is therefore right to bring it into the Church of God. In our homes we can do what we please, consistent with our Christian profession; but in God's house we must do what pleases Him, and that can only be known from His revealed will.

The Scriptures make clear that the God we have to do with has for each dispensation prescribed His own worship; and that daring innovators have always been punished. 'This God is our God.' Worship in harmony with Divine instructions simply rendered by humble hearts is acceptable to God. Pious attitudes and platitudes, 'With all the pomp of method and art,' are a 'show of wisdom in will-worship, self-imposed,'

they 'simply pamper the flesh'; but as acts of Divine worship they are vain,' for they manifest obedience to the 'doctrines and the commandments of men,' rather than submission to the will of God.

We can only know that our worship is acceptable, well-pleasing to God,

when 'with reverence and godly fear' we keep to what is written in His Word.

'Worship the Lord in the beauty of holiness
Bow down before Him, His glory proclaim;
Gold of obedience, and incense of lowliness
Bring and adore Him, the Lord is His
Name!'

EDITOR.

The Wedding Garment.

IN this parable our Divine Father is the King, and His peerless Son is your Lord and my Lord. 'The kingdom of heaven is like unto a king who made a marriage supper for his son.' According to ancient custom the people were twice invited. "We see the servants sent out to invite those who had already been bidden. This clearly has reference to the Jewish people. To them went John the Baptist as harbinger of the Christ, and it was they only who were invited. John the Baptist made the first distinct and definite call to the people for the Messiah. When Jesus came and was baptized, John realised that he had baptised the Messiah, and said, 'Behold the Lamb of God, who taketh away the sin of the world.' This was the first call for Jesus. John's mission was to prepare the people for the Lord—to gather a nucleus for the Lord Himself. Then the servants were the twelve and the seventy who were sent out under the first commission—sent out to the Jews only—to those already bidden by the harbinger. Up to this time the work was merely preparatory—to the lost sheep of the House of Israel. So when Jesus sent them out under the first commission He gave them their orders: 'Go not into the way of the Gentiles and into a city of the Samaritans enter ye not.' It is a strange thing that intelligent men and women will go to that commission to learn the way of salvation, despite the fact that Jesus said, 'Go not into the way of the Gentiles.' We are all Gentiles. When Jesus prohibited them from

going it was because they had nothing to offer the Gentiles. The time had not yet come for that. The servants were sent out, but they could not say, 'Behold, all things are ready. Come!' because Jesus had not yet accomplished His mission in the world. He had not yet offered Himself as a sin offering for the whole world. Everything was yet in the preparatory stage. Finally other servants were sent, who said, 'Behold, all things are ready; come unto the marriage.' The Apostles of Jesus under the second commission had a world-wide mission. He said to them, 'Go ye into all the world and preach the gospel to the whole creation.' When Jesus had died and risen again triumphant over death He could say, 'Go teach all nations, beginning at Jerusalem.' They were to go to the ends of the earth. Are we to go to the Samaritans? Yes, to the despised Samaritans and the Gentiles. Go to the ends of the earth. A new and living way has been opened up unto God; God has made all His preparations for those who will come. This is the divine part of that great salvation; He has done all His part. Now do your part. 'Save yourselves from this untoward generation.' That is a Scriptural statement. If you talk that way nowadays someone will come and say, 'That is not right. That is heterodoxy.' You would make the Apostle Peter talk heterodoxy, would you? It was he who said it. I trust that none of us will treat the invitation as some of those in the parable treated it. They were miserably destroyed—

that is, the Jewish nation. Titus, with the Roman Army, came and besieged Jerusalem and destroyed the nation. I trust we will not meet the fate of these people, condemned because we have treated the invitation of the Saviour as they did. These men treated it lightly and many are doing the same to-day. 'Oh,' they say, 'We have our shop to look after. Our business must be attended to. We are too busy. We will give attention to these things at a more convenient season.' Oh! my brother and my sister, how foolishly we act in this great matter—the greatest in the world—the matter of our soul's salvation. Jesus says, 'The king said to his servants, Go ye out into the highways and byways and compel them to come in.' He wanted the guest-room filled. 'Go to the highways.' Who lives there? Not the people who are much respected and looked up to. No, that is where the poor and the despised are. That is where they always have been. Jesus had in His mind the Gentiles—'dogs,' to the minds of the Jewish nation. Go out and bid the Gentiles. I want the wedding-room filled with guests. 'And they gathered in both good and bad'—the bad Jerusalem sinners, some of the very men who put Jesus to death, and good men from among the Gentiles, like Cornelius. The same thought is set forth in the parable of the drag net. They gathered in of all kinds. That was true in the Gospel age, and we should not be discouraged because we sometimes do that to-day. The apostles did not always gather in good people. 'If judgement begin first at us, what shall be the end of them that obey not the gospel of God?' The Church then is to be judged: and just as in the parable of the fish net, the fishermen kept the good and threw away the bad, so there shall come a separating time when the Church itself will be judged.

After the guests assembled the king came in and saw one man without a wedding garment. 'How earnest thou in hither?' demanded the king,

and the man was speechless. He could not even say, 'I am a poor man I couldn't afford to come dressed like these others.' Why not? The fact was that the king provided the garment, and all that the invited ones had to do was to put it on. Here was a man who came in and insulted the king by refusing what he in his goodness had provided. No wonder he is speechless. The Great Divine Father made provision for all the sons and daughters of men, and prepared the wedding garment for us—a robe of righteousness—so that we should not be found naked, or clad in the robes of our own righteousness, but robed in the righteousness of the Son of God. In view of this, I can understand how Paul could say, 'Ye are complete in him'—complete in Christ. He covers us. He met all the demands of the law against us, and the Lord Jesus Christ is the Wedding Garment. The Lord's own righteousness is that which clothes us. This is God's own rich provision for us. The important thing for us is to know how to put on the Wedding Garment. 'God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life.' We are saved because we are in Him. 'There is therefore now no condemnation to them that are in Christ Jesus.' Here is the wedding garment. We are saved if we are covered with the Lord Jesus Christ—if we have put Him on. How do we put Him on? We believe into Him; we repent into Him; and we confess unto or into Him. Now hear what the Apostle Paul says in Gal. iii. 27: 'As many of you as have been baptised unto Christ have put on Christ.' How do we put on the wedding garment? The Holy Spirit says, 'As many of you as have been baptised into Christ have put on Christ.' There is the teaching of the New Testament on the subject. The Holy Spirit distinctly teaches that we believe into Christ, confess into Christ, repent into Christ, and we are baptised into Christ. This last step is the consummating act. We are not

saved until we are in Christ—until we have put on the wedding garment. Now we are in this room, but we had to take the steps necessary to come into this room. The term 'into' suggests motion towards a place, in order to, and before we can be in that place. The expressions 'in Christ' and 'into Christ' are used by the Holy Spirit over and over in the New Testament, and always most accurately. They are never used interchangeably. The term 'in Christ' is used with reference to a state of rest, peace, and security, after we have come into the Lord. 'Into Christ' is used of acts in the process of coming to Christ, our conversion to God and turning to the Lord. The former suggests rest, the latter transition or change. We speak of sleeping in a house, never of sleeping into a house. So the terms 'in Christ' and 'into Christ' are always accurately used, and the Holy Spirit emphasises them in the New Testament. Christian baptism is the consummating act by which we put on the wedding garment. I have pinned my faith to all that is recorded in this Book of Books. It is my business to preach it so faithfully that no man shall ever rise up and say, 'Mr. Campbell, you did not make that plain to me. Why didn't you point that out?' The Saviour said, 'Many are called, but few are chosen,'—not 'many are chosen, but few are called.' There are many called. The call is to the ends of the earth. 'Who-soever will, let him come.' Few are chosen because only a few respond. In my heart I often wonder why, when life and death hang upon it. Why are there so few willing to do right—to do what the King bids us to do? We should all be willing to be saved in the Lord's own way. Many would be willing to be saved if they could only have it in their own way. The Lord's way is a uniform way. What He requires of you, He requires of me. He does not accept the rich on more favourable conditions than the poor. God is no respecter of persons. Now, who has

on the wedding garment? The man who believes that Jesus is the Christ, the Son of the Living God, who loves Him supremely, who repents of his sins and learns to do the things that God requires of him, and thereafter lives to please God. The man who believes, repents, confesses, and puts on Christ has on the wedding garment. Is he then all right? No, he must keep on wearing the wedding garment. Many will be lost who put on the wedding garment and afterwards put it off because they are tired of wearing it. We want to keep on the garment to become more and more formed into His likeness, and He has promised when He comes again to make these bodies of ours like to His own glorious body. That will be the glorious consummation of the children of God. No better Saviour will ever be offered to you. If you have now learned some new truth, will you, like Apollos, when he learned the way of the Lord more perfectly, walk in that way? Some of you good people have been sprinkled with water when little children. Do you know that baptism is a command, and a command is something to be obeyed? There can be no obedience without knowledge. Our will is also involved in it. We must yield our will, else we do not obey at all; and so, even if sprinkling were the command you have not obeyed the Lord. There was no knowledge, no heart, no will in the matter. It is not a question of what your father and mother did, but what have you done of yourself. 'To whom ye yield yourself servants to obey, His servants ye are.' In this matter you have to admit you have not obeyed anybody.

You may secure your own peace of mind in this life and happiness in the world to come by whole-hearted surrender to the claims of the Lord Jesus Christ.

We shall give (D.V.) a Gospel Address each month,

Thomas Campbell—His Historic Declaration.

ON July 4th, 1776, was signed America's epoch-making Declaration of Independence, inaugurating the internecine conflict between the Colonists and Britain's government, and culminating in the latter recognising the American people as an independent nation.

Thirty-three years later, September 7th, 1809, there was adopted another remarkable declaration, not so world-famous as the former, yet destined, by Divine blessing, to be of immeasurable importance in the struggle of religion for freedom from the trammels and tyranny of the errors and domination of sectarianism. It certainly marked a new period in Protestant annals of the Republic, and is an outstanding event in the history of the efforts across the Atlantic for return to New Testament faith and practice. It has been described as one of the strongest documents of the religious world since apostolic times.

Inseparably associated with that historic declaration is the name of Thomas Campbell, its originator and foremost advocate. Though eclipsed by the more pronounced personality and, in some respects, greater ability of his illustrious son, Alexander, Thomas Campbell, by his responsibility for this declaration, can be regarded in a very real sense as the father of the New Testament Restoration Movement in America.

Born of Scottish extraction in County Down, Ireland, February 1st, 1763, Thomas Campbell, in young manhood, after three years' course at Glasgow University and other theological training, became a preacher for the Secession community of Scotland. He preferred Presbyterianism to his father's Anglican connection. Eventually, he was appointed to serve a Church in a locality near Newry and Lough Neagh. There he laboured

assiduously for nine years. His stipend was but some £60, and to help support his family, it was necessary to add farming and teaching to his preaching duties.

Exemplary in personal Christian life and observance of religion in the home, he was most conscientious in his preaching and pastoral obligations. Family devotions and scriptural instructions were pursued each day in the household, and he earnestly urged the same upon others. Additionally to his ordinary visitation of Church members, twice every year, accompanied by one or more of the elders, he made visits catechizing the children, examining the older ones on Scripture matters, and giving such spiritual advice and admonition as were deemed advisable for growth in the Divine life.

In 1807, for health reasons chiefly, he emigrated to America, followed two years later by his wife and family. Arriving at Philadelphia, he was cordially received by his co-religionists, and almost immediately given an appointment with a Presbytery not far distant. For a brief time he was thus happily engaged. Then trouble arose. He permitted at the Lord's Supper scattered members of other Presbyterian branches outside the fellowship of his own section. For this action he was censured by the Presbytery, and though the stigma was partly removed on appeal to the Synod, he felt he was not in full sympathy with the principles and policy of the Presbyterial authorities.

A man of self-respect, scrupulously conscientious, he would in no wise compromise where clear, deep principle was involved. He would permit no mental reservation. How could he act with or under the direction of authorities whose principles and methods his conscience strongly disapproved? He resigned and, with

apostolic faith, went forth simply trusting the Lord for provision for himself and his dependents. Then began *the* purpose of his life, for which he is so gratefully remembered and appreciated.

Conspicuous among Thomas Campbell's many admirable characteristics was his love for truth. His paramount, all-comprehensive duty was to serve God with heart, mind, soul, and strength. To do this he must know the will of God. Meditating long and earnestly, he saw clearly that the Divine will for men can only be found authoritatively in the Word. Hence the Scriptures must be searched to discover what God requires in this dispensation. Then rigidly and tenaciously we must simply comply with the directions divinely given to us. This must be done undeterred by favour, flattery, opposition, or persecution.

Disunion and friction amongst the Presbyterian community in America tended to concentrate his attention on this line of thought. In the Homeland, he had been greatly impressed by the fact of four distinct Presbyterian bodies all professedly based on the Westminster Confession. Campbell's influence had secured the vote of local Churches for union, but this was not allowed to proceed further. One way only could he see for removal of disunion, rivalry, and antagonism: the recognition and acceptance by all of the Scriptures as the sole authority in worship and service, actually as well as theoretically.

After his resignation, Thomas Campbell preached in groves, private houses, and elsewhere, as opportunity offered. People thronged to hear him, for he was a powerful preacher, and a man admired and trusted. He emphatically pleaded for liberality in minor matters, and for Christian union, and stressed the Bible as his only guide. Keen interest was aroused. Accordingly, Campbell called a meeting of those deploring the unsatisfactory religious conditions then existing, and disposed to recognise the Bible's supreme authority. A large

audience assembled. Campbell delivered a magnificent address, cogent, eloquent, and persuasive, concluding with the thrilling climax, 'WHERE THE SCRIPTURES SPEAK WE SPEAK AND WHERE THE SCRIPTURES ARE SILENT WE ARE SILENT.'

Such was the impression that for some moments not a word was spoken. Then a Scotsman, with logical acuteness said: 'Mr. Campbell, if we adopt that as a basis, there is an end to infant baptism.' Campbell replied: 'Of course, if infant baptism is not found in the Scriptures, we can have nothing to do with it.'

Another meeting was held when those present formed themselves into an association and appointed a committee which requested Campbell to write a report. This, when presented was unanimously adopted as 'The Declaration and Address.'

From this historic document of fifty-four closely printed pages, we quote paragraphs which express the root principles.

The purpose of the Declaration: 'That, rejecting human opinions and the inventions of men as of authority, or as having any place in the Church of God, we might forever cease from further contentions about such things, returning to and holding fast by the original standard, taking the Divine Word alone for our rule, the Holy Spirit for our teacher and guide, and Christ alone, as exhibited in the Word, for our salvation; that by so doing we may be at peace among ourselves, follow peace with all men, and holiness, without which no man shall see the Lord.'

The Perfect Constitution: 'That although the Old and New Testaments are inseparably connected, making one perfect revelation of the Divine will for the edification and salvation of the Church, and therefore, in that respect cannot be separated; yet as to what directly belongs to its immediate object, the New Testament is a perfect constitution for the worship, discipline, and government of the New Testament Church and as perfect a rule for the particular

duties of its members as the Old Testament was for the Old Testament Church.'

Ordinances and Commandments: 'With respect to the commands and ordinances of our Lord, about which the Scriptures are silent as to the express time or manner of performance, if any such there be, no human authority has power to interfere in order to supply the supposed deficiency by making laws for the Church. Much less has any human authority power to impose new commands or ordinances not enjoined by the Lord. Nothing ought to be received into the faith or worship of the Church or be made a term of communion among Christians that is not as old as the New Testament.'

Human expedients: 'If any circumstantial indispensably necessary to the observance of Divine ordinances be not found upon the page of revelation, such, and such only, as are absolutely necessary for the purpose should be adopted, under the title of human expedients, without any pretence to a more sacred origin, so that any subsequent alteration or difference in the observance of these things might produce no contention nor division in the Church.'

The 'Declaration' shows the grasp of Thomas Campbell's mind, and the Christlike spirit he possessed. Termed the 'Magna Charta' of the Restoration Movement, record says opponents never made any serious attempt to controvert any one of its propositions, nevertheless Campbell encountered much opposition, and suffered not a little persecution..

A few sentences must suffice to summarise the subsequent years of his career. Zealously and successfully, though less prominently than his son, he laboured, preaching the Gospel and presenting the Restoration plea, making protracted journeys for these purposes. He was instrumental in multitudes of conversions and in establishing numerous New Testament Churches, his knowledge and experience being given to the cause he loved. Until well beyond four-

score, he continued his strenuous efforts in the Master's service. He died January 4th, 1854, in his 89th year, his last discourse being delivered but a few weeks previously. In a touching tribute, his son wrote of him: 'I never knew a man, in all my acquaintance with men, of whom it could have been said with more assurance that he *walked with God.*'

How often his inspiring motto: 'Where the Bible speaks,' etc., has been used with convincing power by representatives of the Movement in the almost thirteen decades since its first utterance.

Regarding another of Thomas Campbell's similar slogans, 'A Thus saith the Lord either in express terms or in approved precedent,' a foremost Baptist leader of Western America, in 1892, declared: 'It is the very essence of the Christian religion, the very glory of the Christian body. Talk about Christian union—it can never be effected save upon this basis, God's Word, unchanged: from it no subtraction, to it no addition, in it no alteration. There is no unity save that of truth, and truth is unchangeable, unbuyable, uncoercible by power, unconquerable by authority.'

The Movement for return to primitive Christianity owes a deep debt of gratitude to Thomas Campbell's memory. His lofty Christian character, love of truth, courage, and self-sacrifice, his untiring service for the Saviour and his strict conscientiousness, call forth warmest admiration. May we earnestly emulate these Christ-like apostolic characteristics. We pray that the principles of Thomas Campbell's Declaration may ever be *plainly manifest* in the practice of *all* avowed adherents of the Restoration cause.

CHARLES BAILEY.

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Bible Readings.

OLD TESTAMENT.

Lev. xxiv, HERE we see the law gradually being unfolded to this wandering

10-23 tion. Intermarriage of a woman of Israel with an Egyptian leads to quarrels on the part of her son with an Israelite. 'Be not unequally yoked together with unbelievers,' is a command exemplified in those "days" as in ours. The blasphemer of God's name is reserved until God's will should be ascertained. They knew it to be wrong, but did not know what was its just reward. He is stoned by command.

The law was constituted on a basis of restitution; and of retaliation where restitution was impossible. The foundation principle was justice, but this was superseded by the law of love when Jesus unfolded the principles of His kingdom.

1 Kings 18 Elijah predicted the great 17-27 famine which desolated the

land for three years. Ahab sought him far and wide. Now he is bidden to interview Ahab and proclaim the end of the drought. The king exhibits the spirit of those who forsake God's laws and adopt expedients of their own. He has not been in the wrong; it is Elijah who is the troubler of Israel. Elijah challenges the prophets of Baal to a trial by fire. Though in a minority of four hundred and fifty to one, Elijah is assured of the result. Baal does not, nay rather, cannot respond, and God vindicates His servant, punishing the false devotees of a false god. Elijah assures Ahab that abundance of rain will refresh the earth once more.

1 Kings 10 The fame of Solomon's 1-13 reign and splendour of his court

was so widespread that it brought a heathen queen many miles to verify the truth of what was told of it. It was a truly oriental trait, the asking of hard questions. See Samson's similar queries (Jud. xiv. 12). The queen was impressed not only by the outward pomp, the number who were entertained, the officers of state and servants who waited on him, but also by the wisdom of Solomon and prosperity of the kingdom. Particularly, she recognizes the sincerity and abundance of the offerings made to the Lord. She makes a present to Solomon of so large a sum as to suggest rather tribute

paid to a conqueror. It is suggested that the almug (algun—2 Chron. ix. 10) trees were sandal wood, or possibly ebony.

Ezekxxx11 The sins and shortcomings of the people are all too graphically

described in this chapter, and the warnings of the prophet are as terrible as the wrong-doing. A smelting furnace is the lurid picture of judgment which shall be meted out for Israel's sins. Prophets, priests, princes come under condemnation. Greed of gain has led to profanation of holy things and contempt for the law. The people are corrupt and there is not a man to stem the tide of ruin that confronts them. The intimation of God's indignation and wrath might well have made them pause; but nothing could cure their blindness or expiate their folly but the tragic experiences that befell them.

Mal 1 The return from exile found the people humiliated and disappointed,

making only perfunctory offerings, and doing merely formal service to God. With what pathos and patience does He condescend to argue with them. Yet they see no evidence of God's love, and are oblivious of their own shortcomings. They grumblingly reply, 'Wherein hast thou loved us?' They are bidden to say whether their princes and great men would receive at their hands the polluted bread, the maimed, sick and lame animals which they present in sacrifice. We may come under a like condemnation if we offer to God what has cost us nothing, or is worth nothing.

The love for Jacob and hate of Esau were not personal but national. God overthrew Edom (Esau's descendants) because of the hatred they bore to Israel (Jacob's descendants). See Ezek. xxxv. and xxv.

The bringing in of Gentiles, who would offer acceptable sacrifice, is foretold to provoke Israel to jealousy.

NEW TESTAMENT.

Matt 5 The Saviour stands out here 21-28 not as he is sometimes represented

as but the echo of the views of the man in the street, but as authoritatively enlarging the scope, by bringing into view the spiritual significance of the kw. Many contrast the law and the spirit, as if it were possible to carry out the spirit and evade

the letter of the law. Here sin is defined as not only the commission of deeds forbidden, but more deeply in the thought that would inspire the deed. Anger that would fain kill is as culpable as the actual murder; lust as blameable as the act. The Jews held divorce as a light thing. The Saviour seeks to correct that error, shewing how serious it is for either party. He prohibits profane oaths, the passion for revenge, and hatred of enemies.

Matt vi The public ostentation that seeks
1-18 ' publicity for good deeds is here

condemned. The word 'alms' is too restrictive, and 'righteousness' which is found in the R.V. is more fitting, as the prohibition applies not only in the case of alms, but of prayer and fasting. If these are not sacred and blessed privileges, but mere opportunities for display and obtaining plaudits, they are shorn of blessing or real reward.

The prayer commonly called the 'Lord's Prayer,' but more appropriately the 'Disciples' Prayer,' is inappropriate to-day. It lacks the name of Christ (John xvi. 23); contains a human instead of a divine standard of forgiveness (Eph. iv. 32); and petitions for a kingdom which has now come, and into which many had been translated in the Apostles' day (Col. i. 13).

Matt vi The necessity of a single purpose
19-34 is emphasized. As a sixpence

held close to the eye can obscure the sun, so the pursuit of treasures can become so absorbing as to shut out higher things; and the service of mammon and of God are incompatible.

'Take no thought for your life' is not an injunction against forethought or labour. When the A.V. was translated the word 'thought' bore the idea of 'worry.' A writer of that period spoke of a man 'who drier of thought' (i.e., worry). Worry will not add an inch to height, though it may bring down to the grave.

The feeding of the myriads of birds is one of the marvels of nature. The lilies that outshine the most magnificent and brilliant of human decoration or pictorial beauty, are a perpetual reminder to mankind that God's care is over all.

Hypocritical judgment comes
Matt. 7. under the Saviour's ban. Not all judgment is forbidden, for (15 v.) judging of false prophets is Stated as

a duty. Not only so, but the method of judging is set forth, viz.: by their fruits.

The warning against mere lip service is as appropriate to-day as then. There is perpetually a tendency to be satisfied with the repetition of 'Lord! Lord!' without the submission, the service and the sacrifice that is entailed in the acknowledgment of Jesus as Lord and Master. The story of the builders emphasizes this warning and fitly concludes this Sermon on the Mount. It is hearing and doing the Saviour's words that alone brings blessing and safety.

Mat t 8 1-17 The condition of a leper in those days was appalling—cast out and "" banned from all association with his fellows, many of them abode in tombs. Jesus might have spoken the word of cleansing, but in sympathy touches him and he is healed. He bids him go to the priest and perform the ceremony (Lev. xiv.), without which he could not be reinstated among his fellows. The fame of the Saviour's power brings a Centurion to ask that his slave should be healed. His abundant faith is in marked contrast to that exhibited by His own people, and foreshadows the coming of many into His kingdom who were not of the house of Israel

j. scouler

Nyasaland.

A LETTER from the Elders of the Church in Namiwawa states that Bro. Ronald Kauride has been appointed to continue the work so long carried out by Bro. Frederick. The name of Bro. Ronald has been known to the brethren for many years, almost as long, if not quite, as Bro. Frederick's. 'For this reason we are glad the brethren have agreed on this point. Bro. Ronald assures us that though the children of Bro. Frederick have, according to native custom, gone to the parents of Bro. Frederick's wife, he will keep a watchful eye upon them. It had been the hope of Bro. Frederick that one of his sons should be a preacher of the Gospel, and that the other should be a school teacher. Bro. Ronald desires to carry out the father's wishes as the boys grow up. Naturally, out of regard to Bro. Frederick, we in Britain will do all we can to help as may be necessary in this, and contributions, earmarked for the children, may be sent to

me. I have already received £3 so apportioned.

During the past six years we have sent a considerable number of books, apart from Bibles and testaments, to Nyasaland, and purpose sending more. If brethren have any religious books, which they think helpful, if they will send them to me I will send them out to Nyasaland. Bro. Bourne, of Australia, is asked to continue to send to Bro. Ronald, who will appreciate the kindness.

On December 15th, ten converts were baptised at Chiradzulo and two were restored. Some two hundred witnessed the act of faith. w. M. KEMPSTER.

Bro. Frederick Vindicated.

The Christian Advocate (January 17th, 1936, p.39), in survey of evangelistic work abroad, says of the mission at Namiwawa: 'The work was being rapidly extended when it suffered a quite unexpected and very distressing set-back. A rising broke

out in Nyasaland, and Frederick, the best known of our African preachers, was sent to prison and the mission 'banned' by the government. It was not alleged that Frederick had any part in the rising, but it was said that he had knowledge which he had not passed on to the authorities. But though the mission was closed and the white missionaries withdrawn, *Frederick in prison was still a powerful factor for good in the district. His fine character and his fidelity to the Gospel which he professed, won the respect of the authorities and the admiration of his fellows.* . . . Until Miss Bannister's return, the work at Namiwawa was entirely carried on by native brethren down to 1928, when the government granted us permission to resume the work, and *it speaks highly for the fidelity and enterprise of these brethren that, during these trying years, their numbers had increased to over eight hundred.'*

We sincerely hope that those who started and spread false reports regarding Bro. Frederick will now acknowledge their error and the harm they have done to the work in Africa. EDITOR.

The Power and Purpose of the Gospel.

THERE is no lack of power in the world j so much, in fact, that we fear lest it be our destruction. But moral and spiritual power, to enable us to attain to that which is better, is what we lack. This has been the quest of the greatest thinkers throughout the ages. The whole field of human activities, the motives and hopes, which move and inspire men, have been carefully surveyed, faculties and appetites have been analysed, and reason has been given her rightful place. Reason points to an ideal, and points to the promised land, but generation after generation, we wander in the wilderness, because we lack the power to overcome our enemies and possess the land. Conscience reproaches us, and urges us to do better. Conscience speaks with no uncertain voice, but it cannot compel us against our wills. We look within

and without for an explanation of this problem.

Within, we are so made that we cannot be false to ourselves or our fellows without sinning against our better nature, and we feel that if gratification of our appetites or ambition injures any, we would prefer to attain our object some other way, if possible.

Looking without, the need is not for a higher standard of morality, but for a nearer approach to the one we acknowledge is everywhere evident. We know that truth, justice, and goodness, generally practised, would transform society, but the problem is how to make the practise of these more general. Plato acknowledges, in his *Republic*, that he knows not how to attain his ideal, nor how, if attained, it could be maintained. He shows, first, the essentials needed to attain

the ideal state, and then names the forces that would disintegrate and destroy it, but he did not modify his ideal, nor concede that it was worthless.

—Are we right in looking for an ideal state, or must duplicity, injustice, selfishness, and ignorance—like the poor—be always with us? Philosophy points the way, but lacks power. If we are to be, as Paul said, 'more than conquerors,' we must have spiritual power.

Is the Gospel of Christ the power of God unto salvation? Yes! to all who believe it. The Gospel's offer of pardon, peace, and power, is worldwide, and while its influence is a blessing to all who come under it, the blessings named are only for those who believe its message.

Does the New Testament anywhere picture an ideal world like Plato's *Republic*, or something even more exalted? No! The ideal community in the New Testament is the Church, an assembly called out of the world by the Gospel, a company of believers who have obeyed the Lord, and have become living stones in His temple. They are 'children of light,' who have come out from the world which lieth in darkness, and a broad line of demarcation is seen in the Scriptures. If this separation is not so evident to-day, it is not because the world has come nearer New Testament teaching, but rather because the Church has become more conformed to the world. The Gospel which was such a mighty power in the early days of Christianity is still the same. It has not been proved false in any detail, nor has experience shown that it is unequal to the needs of the soul. On the contrary many heavy-laden ones have proved its power, and triumphed through Him who loved and gave Himself for them. 'This is the victory that overcometh the world, even our faith.'

It is nearly two thousand years since Jesus commissioned His disciples to 'go into all the world and preach the Gospel to every creature,' Still the world's wrongs are not righted

nor its wounds healed, nor has its strife ceased. Shall we then conclude that the Gospel has failed? No, Jesus has never disappointed any who trusted Him, nor have any such found the Scriptural means of grace to fail. Wherever the Gospel has influence all enjoy a measure of security and liberty, but its chief blessings are for the faithful. Is then the Gospel partial in the bestowment of its blessing? No, 'God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have eternal life.' All God's blessings then are conditional. If we would be healthy, we must obey the laws of nature; if we disregard her laws only we ourselves are to blame for the penalty that follows. Nature is not partial, she blesses all who obey her laws. So is it in the spiritual world. If you have read Professor Drummond's *Natural Law in the Spiritual World*, you can hardly entertain a doubt on this matter.

The Gospel then meets the needs of the individual; it is a personal offer to put him right, but it promises no general betterment, only to the extent to which individuals believe and obey it.

It is not a philosophy of living, as some have supposed, for, unlike philosophy it presents no ideal to the world, but it offers a Saviour able to save to the uttermost all who will come unto God by Him. It does not promise an easy way through life; nor does it solve all life's difficulties, but it gives strength to meet them, and a sure hope of victory through Him who loved us.

Jesus said, 'Strait is the gate, and narrow is the way, which leadeth unto life and few there be that find it.' In the parable of the Sower, seed fell on the pathway, some on stony ground, some among thorns, and only a portion fell on good ground and brought forth real fruit. As in Old Testament times, God took from among all the nations one nation for His peculiar people, so, out of every nation He is calling out, by the Gospel, a people for His own possession.

The Gospel is the power of God unto salvation to all who believe it, *and to these only*. It is only a solution of the world's ills to the extent that it proves its power in the individuals who obey it. No system of philosophy or idealism has captivated the human heart like the story of redeeming SgVe. No name among the great ones of the earth like the name of Jesus. No hope like the hope of the Gospel; no prospect so complete, with time and eternity its scope. Herein lies its power: it directs the mind upward. Is it not significant that Jesus was lifted up on a cross? He could have suffered death at the hands of the mob in many other ways. He was raised up from the grave. When He was in the act of blessing His disciples He was taken up, and a cloud received Him from their sight. At God's right hand He is 'highly exalted,' His name is 'above every name.' To Him every knee shall bow, and every tongue confess that He is Lord, to the glory of God. May we not reasonably conclude that, not by looking within, nor by looking without, but by looking up, we shall receive the power we all so much need. T. MILLER (Kilbirnie).

Conference

will (D.V.) be held on Saturday, April nth, in the Baptist Chapel, Forest Street, East Kirkby, Notts., to commence at 3 p.m.

A paper by Bro. C. Bailey will be read on 'How can we best co-ordinate our work, and in so doing make possible a richer fellowship.'

Tea will be served at 5 o'clock.

The evening meeting, to commence at 6.30, will be presided over by Bro. R. McDonald (Dewsbury), and addresses will be delivered by Brethren J. Holmes (East Ardsley), and F. Day (Birmingham).

Will readers of *The Scripture Standard*, especially those in the Nottingham District, keep the date in mind and do their best to attend the Conference.

News.

Doncaster.—An uplifting and helpful time was experienced at the annual Church tea and meeting on January 16th. The visiting speakers gave excellent and encouraging addresses. Bro. J. Holmes, of East Ardsley, speaking on Paul's words in Gal. vi. 17, urged us to be prepared to bear the marks of ownership by the Lord Jesus, In a telling and forceful way he pleaded that we should more fully realise our obligations as servants of our Master, Jesus Christ.

Bro. E. W. Jepson, in an equally stirring address, emphasised some of the salient points in the wonderful vision granted to Isaiah in the year that King Uzziah died.

A splendid tone prevailed throughout the meeting, and though we are finding the work exceedingly difficult, the messages of our brethren greatly cheered and encouraged us to carry on in this corner of the Lord's vineyard. J. GARNETT.

Obituary.

IT is with very deep regret that we record the death of Bro. Charles Bateman, of Ballinhassig, County Cork, Irish Free State, on January 22nd, in his seventy-ninth year. Though not feeling very well since the new year, it was only during the last few days he had kept to his bed. He had been associated with Churches of Christ over forty years, having been convinced of the need of believer's baptism by Bro. W. Roberts from Wales, who was with the Ordnance Survey Department working in Ireland. Mrs. Bateman passed away five years ago. She with her husband and two sons, we understand, were immersed by Bro. J. Straiton, then of Belfast, about forty years ago. There are twelve children, all living, of whom nine were at the funeral, which was conducted by Bro. H. Dennis, of Cork, formerly of Birmingham. Three of the family are engaged in mission work in Scotland. Our prayerful sympathy is with the family in their bereavement. Bro. Bateman was a generous supporter of our work in Nyasaland, and also at home.

W. M. KEMPSTER.