

The Scripture Standard

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

VOL. I. No. 9.

SEPTEMBER, 1935.

'That They All May Be One.'

Neither pray I for these alone, but for them also who shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.—(John xvii. 20-21)

THIS petition, from what may be correctly called 'The Lord's Prayer,' clearly shows that Christian union is not merely desirable but indeed essential. Our Lord prayed for it, and He regarded it as necessary to the success of the cause; nay more, He plainly implies that efforts to win the world for Him cannot succeed unless His people are truly one.

The history of the Church has fully demonstrated the truth of this. In the first days when the Church was one, though opposed by all the powers of earth and hell, she triumphed gloriously. But since she has been divided into sects and parties her efforts have been paralysed. It was an earnest desire to help to answer the Lord's prayer for unity that brought the Restoration Movement into being.

The famous, *Declaration and Address*, published by Thomas Campbell, in 1809, was mainly a great, earnest, and loving appeal for Christian union, as the following quotations from it show: 'Tired and sick of the bitter jarrings and janglings of a party spirit, we would desire to adopt and recommend such measures as would restore unity, peace and purity, to the whole Church of God.' 'Why should we deem it a thing incredible that the Church of Christ, in this highly favoured country, should resume that original unity, peace, and

purity which belongs to its constitution, and constitutes its glory? Or is there anything that can be justly deemed necessary for this desirable purpose, but to conform to the model and adopt the practice of the primitive Church, expressly exhibited in the New Testament.' 'Division among Christians is a horrid evil, fraught with many evils. It is anti-Christian, as it destroys the visible unity of the body of Christ. . . . It is anti-Scriptural, as being strictly prohibited by His sovereign authority; a direct violation of this express command. . . . In a word, it is productive of confusion and of every evil work.'

The pioneers of the Restoration Movement regarded their mission as being primarily to believers, to call them back to the ground on which the Church stood at the beginning; that again the Church might be one, and like an army with banners, formidable and awe-inspiring, go forth to the conquest of the world.

While this aim was kept prominent, and the plea for restoration in order to re-union plainly and earnestly set forth, marvellous results followed. Beginning at a time when sectarianism was regarded by the religious world as a necessary blessing, and the idea of union was scoffed at, the pioneers succeeded beyond their expectations, and even better than they knew. The change of view on this matter is largely due to their labours. Such a manifesto as that drawn up by Drs. Gore and Jowett, and published in *The Times*, in 1906, would have caused the pioneers to say, with ancient Israel, 'When the Lord turned again the captivity of Zion, we were

like them that dream.' That manifesto, signed by the archbishops, primates, moderators, and presidents of the British Churches, declared: (1) "That our Lord meant us to be one in visible fellowship; (2) That our existing divisions hinder or even paralyse His work; (3) That we all deserve chastisement, and need penitence for the various ways in which we have contributed to produce or promote division; (4) That we all need open and candid minds to receive light, and yet more light, so that in ways we perhaps as yet hardly imagine we may be led back towards unity.'

That marked a distinct advance, and was surely a challenge to a people with such a plea as ours to push the battle to the gate.

But there had been a great change in our own movement, and unlike the pioneers who pressed their plea on their religious neighbours, our mission came to be regarded as more for the outside world.

Bro. T. J. Ainsworth, in the *Life of Sydney Black*, says, 'As a preacher of the Gospel he brought about a decided change of view among the Churches. For many years the preaching which prevailed had been concerned with the doctrinal presentation of truth and especially of certain phases, almost to the exclusion of evangelical truth as to sin and salvation. The desire was to emphasise the need for the restoration of primitive Christianity, to plead for a return to the apostolic simplicity and spirit; to find the basis of Christian unity in the teaching of the Word of God: and in this connection to call attention to the importance and place of baptism in the Divine plan. . . . Mr. Black . . . pleaded with the Churches to put first things first. Instead of antagonising the religious opinions of the various denominations, he would have the Churches present a positive Gospel, afire with the spirit of divine love. . . . It may be that he put this view with something of crudity and over emphasis, but with such effect, that, as time went on, a gradual change took place in the form and

manner in which the message of salvation was presented; so that, while not abating a whit of insistence upon the foundation truths upon which the Churches are built, there is to-day a more truly evangelical note of urgency, of personal pleading, and a more constant uplifting of the Saviour of the world.'

We knew and esteemed both Bro. Sydney Black and his biographer, and quote the foregoing not as endorsing all that is said, for we question if our pioneer preachers ever failed to emphasise the facts of sin and salvation, but as showing that there has been a change in the presentation of the message of the Churches of Christ. The figures given in our last article showing rate of progress during certain periods; and what is more important the present condition of many of the Churches, demonstrate that our forefathers' presentation of our plea was the 'more excellent way.'

We believe and proclaim all the truth held by other bodies concerning the Saviour, sin and salvation, but we have also a distinctive message that must be sounded forth, if we would justify our separate existence and win others to the Scriptural position. Great missions, in which numbers are swept to decision and rushed through the baptismal water, many as quickly going back, and those who do stay being without knowledge or conviction of what Churches of Christ stand for, are a source of weakness rather than strength. Members who are not members from conviction of the truth of our position and plea, like the mixed multitude which followed Israel out of Egypt, soon tire of what God has provided, and desire what He has not provided. Thus innovations come in, and New Testament simplicity is departed from.

Put first things first, certainly, and if we are to be guided by our Master, the matter of first and supreme importance is to press upon the religious world the necessity of union by a return to the faith and practice

of the New Testament Church. There is no ground for expecting that world evangelism can be really successful until the Church is united on the Scriptural basis.

Dr. J. R. Mott, speaking on work in the Foreign Field, said, 'If we have to confront this situation with a divided Church, we will fall back defeated before we begin.' Is not that in a large measure true of work in the home field, too? Let us pray, work, and proclaim the old plea, 'that they all may be one . . . that the world may believe,' and obey the Saviour. We hope to write more on this in our next issue.—**EDITOR.**

Prayer.

BE not afraid to pray—to pray is right.
Pray, if thou canst, with hope; but ever
pray>

Though hope be weak, or sick with long
delay;

Pray in the darkness, if there be no light.
Far is the time, remote from human sight,
When war and discord on the earth shall
cease;

Yet every prayer for universal peace
Avails the blessed time to expedite.
Whate'er is good to wish, ask that of heaven,
Though it be what thou canst not hope to
see;

Pray to be perfect, though material leaven
Forbid the spirit so on earth to be:
But if for any wish thou darest not pray,
Then pray to God to cast that wish away.

HARTLEY COLERIDGE.

Conference.

Will be held (D.V.) in the Baptist Chapel, Commercial Street, Morley (Yorks), on Saturday, September 14th. Afternoon Meeting, at 2.45.

Tea will be served in the Meeting Room, Zoar Street.

Evening Meeting, at 6.30 p.m. Chairman, Bro. A. MURRAY (East Kirkby). Speakers, Bro. T.E. ENTWISTLE and W.M. KEMPSTER.

Brethren desiring lodgings, please write to Bro. H. BAINES, 42 Garnett Street, Morley, Leeds,

Correspondence Classes.

THESE classes will be resumed and the subject chosen is 'The Church.' The following are the questions for the first lesson. The answers will be found mainly in the early chapters of Acts. At the request of several brethren, we are adding this winter an optional subject, *viz.*, the preparation of an outline address. Get busy now, to take advantage of this opportunity of learning more of the Scriptures; and send in your replies by the end of September.

CORRESPONDENCE CLASSES
1935-36.

SUBJECT: 'THE CHURCH.'

1. What is the N. T. meaning of «Church»?
2. What was the 'church in the wilderness'? (Acts vii. 38).
3. Quote passages to shew that a building of stone cannot properly be termed a 'Church.'
4. By what names were the early Churches known?
5. Justify the use of the name 'Churches of Christ.'
6. Where did the early Churches meet?
7. What were the conditions of entry to the Church?
8. To what things did they attend?
9. In view of Mark xvi. 15, why, in the first Gospel sermon, is there no command to believe?
10. Who were the earliest officials in charge of the Churches?
11. How were such officials appointed?
12. What were their duties?
13. What are the qualifications of an apostle?

OPTIONAL SUBJECT: Write an outline address on Matt. xvi. 13-20, but explain fully, 'The gates of hades shall not prevail against it.'

Please write on one side only and quote the number at top.

Write your name at the back of each page and your name and address on the back of the last page.

Replies should be forwarded, not later than 30th September, to JOHN SCOULLER, 79 TWEEDSMUIR ROAD, GLASGOW, S.W.Z.

George C. Reid—His consuming Zeal,

'HE lived for one object: the glory of the Redeemer in connection with the salvation of souls.' So it was written of Murray M'Cheyne, Scotland's divinely-blessed missionary, of Dundee, a century ago. The same consuming zeal for souls, the like all-constraining ardour for extension of the Master's Kingdom characterised his fellow-townsmen and contemporary, George Reid, our pioneer evangelist.

In the *Scripture Standard* July issue, Reid's noble stand for New Testament truth and heroic self-sacrifice were particularly emphasised. No less striking was his great devotedness in winning and confirming souls. In Pauline language, he could say, 'Woe is me, if I preach not the Gospel.' It was not sufficient that he should embrace the truth himself, but, to the utmost of his powers, he must persuade and induce others likewise. The passion for souls possessed him, mastered him, and impelled him to labour and suffer accordingly.

His call from Liverpool to Dundee, and the increasing success of the work under his leadership indicate the depth of his earnestness before adoption of strict New Testament principles. With fuller knowledge and obedience came fuller devotedness. To accept apostolic teachings as to the ordinances and church order did not satisfy him, apostolic missionary spirit, all-absorbing and unflagging, must also be exhibited.

Reid lost no time in beginning his crusade. The Saturday afternoon following his own baptism, he met the precursor of his previous congregation. They conversed together and, walking to the Tay, Reid baptised his companion therein. Arriving home, he found no fewer than twenty-two men and women awaiting his return. They conferred together.

The claims of the Scriptures were paramount, and they all proceeded to the Tay, where, under a starry sky, the twenty-two were buried with the Saviour in baptism.

It was assuredly a glorious beginning of a glorious apostle-like crusade. Records state that by tens and twenties baptisms followed. Long before a year had elapsed, referring to the formation of a Church on the New Testament basis, and 'the ill-will of every sectarian man and community,' incurred through his pronounced protests against sectarian innovations, Reid could write: 'No matter! Our efforts already have been crowned with far more than expected success. The membership has risen within a few months to one hundred and ten, our present number.'

In addition to preaching the Gospel, personally presenting its claims, and watching and feeding the flock, Reid sought other available means to advance the Saviour's cause. Strong in nerve, fearless, logical, and thoroughly conversant with the Scriptures, Reid was ever ready to defend the truth or judiciously to attack and expose error. Giving special addresses on Bible topics, he invited discussion on the points presented. Frequently, he attended kindred lectures by others, confuting, as opportunity offered, by apposite questions and keen reasoning, unscriptural teaching then set forth. On one occasion, his incisive thrusts at a lecture on, 'Infant Baptism, a Scriptural Doctrine,' led to an exciting public debate. As a result of the two nights' discussion, several persons became enlightened, were immersed, and united with the newly-formed Church. In 1843, Reid challenged Robert Owen, then in Dundee, advocating his special schemes for the renovation of society, to debate. This Owen declined

The summer of 1840, the Church at Dundee being well established, he began a prolonged evangelistic tour. With intense yearning, Reid longed that others should learn the New Testament way of salvation. Whatever the inconvenience or hardship to himself, he must go forward to minister the Word of Life. In exhausting, almost incessant, service, he visited Cupar, Alloa, Dunfermline, Edinburgh, Glasgow, Dumfries, Carlisle, etc. After ten months spent thus, he reached home in May, 1841. But a few weeks—or, rather, days—of comparative rest and he was away again. On June 1st, he commenced a second tour, re-visiting some of the localities just mentioned, and also Chester, Wrexham, Wigan, Nottingham, Lincoln, and London. He arrived at Dundee, Lord's Day morning, October 27th, and despite the terrible experience of a protracted storm on the voyage from London, was thrice at the services that day, and delivered two addresses—a lesson for these times, especially to 'oncners' and those who, when holidaying from daily, material duties, holiday also from worship and Gospel meetings on the Lord's Day. Early in November, he proceeded to the north of Scotland.

Concerning these tours, Reid stated that he had visited most of the congregations in Britain. Public interest had been wonderful and opposition strong. Numerous acknowledgements had been made of the truth of the position taken up, and some had confessed the Saviour. He particularised an animated scene at Fraserburgh: 'The hall, a large one, was crowded to such a degree that we could not get inside, hundreds were standing outside. At last, we got to the musicians' gallery, when the crowd from the outside made such a tremendous rush that they carried away the door posts. We thought the house would come down. When order, in some measure, had been obtained, we set to, proclaimed, and continued the dispute until near midnight.'

In 1842, he laboured chiefly in South and West Scotland, and the following year at Glasgow, Turriff, and in the northern areas. Then failing health necessitated curtailment of his activities. But though physical strength rapidly diminished, his spiritual ardour never waned. He died January, 1847, little beyond middle age.

The knowledge Reid had gained of the Churches in his tours convinced him of the absolute necessity of co-operation, so that efficient Gospel proclaimers could be brought out and continued. 'The simultaneous shout we hear is: we will go forward! Yes, we have every reason to anticipate a glorious victory.' For this, however, Brethren must co-operate. He suggested that Nottingham and Dundee Churches should consider the matter. No personal ambition prompted him. 'No,' he wrote, 'the Brethren have supplied all my wants and those of my family, while I have been absent from them.' Consequent on his appeal, the first Annual Meeting was held, in Edinburgh, in 1842, forty-two of the fifty Churches then existing, reporting a total membership of 1,300.

Again in 1843, he pleaded: 'The man who imagines souls can be converted without suitable means, is ignorant alike of himself, the world, and the plans of his Creator. Let those who believe in conversion by means of some abstract influence sit still and wait, but let those who have read, and rely on, the Word of God, be up and doing, if we would see the Kingdom enlarged, or with joy meet our King when He comes in His glory.'

One who knew Reid well declared he had heard many great preachers, including Spurgeon, but none to equal George Reid. In his very opening sentences, it could be seen he was no common manufacturer of sermons. 'An evangelist after the type of the first age of Christianity, he took no thought for himself, but was willing to spend and be spent in the service of the Master.'

Sublimely touching was Reid's reply when urged, for health's sake, to lessen the ardour of his labours: 'Did Paul himself count his life dear to him? Did our blessed Lord and Master lay down His life for us? Is the world perishing for very lack of the Gospel, and are we afraid of losing a few years of life, and that life purchased by the blood of Jesus? Oh, my God, remove from me, and from every disciple of the Crucified, all selfishness, all cowardliness. Had I a thousand lives, I would give them all to Jesus. Had I my course to run over again, I would try to exert myself yet more in the glorious cause; yes, I would. Not that I depend on my labour for salvation. No! My hope and confidence is in the blood of the Lamb. But I also remember that among others who are left outside the Holy City are cowards.'

May the spirit of George C. Reid, our first evangelist, ever animate us: rigid firmness on New Testament principles combined with unbounded, consuming ardour for the Saviour's glory in the salvation of souls!

CHARLES BAILEY.

A Crisis in Methodism.

'SMALLER congregations; fewer Church members; fewer Sunday School teachers and scholars. . . . Bible Classes so rare that no statistics of them are presented; gatherings for fellowship and corporate prayer the exception rather than the rule; it is no wonder that there should be so many fearful saints. In the realm of finance some see the collapse of our Connexional system. All the Connexion Funds are faced with difficulty The Commemoration Fund, launched with great hopes, has failed to capture the imagination of our people, and apparently has reached a dead end. The Overseas Missions are burdened with the biggest deficit of them all. . . . Organisation may easily become more of a burden than an asset. As at present consti-

tuted the Methodist Conference is so cumbersome and unwieldy that one can hardly expect it to be effective. . . . "Speaking frankly," a leading Methodist layman is reported as saying in a Leicester paper, "Methodism has ceased to function to the purpose for which it was ordained, and unless in the near future one can see evidence of spiritual quickening and advance in the circuit—I, for one, will have to retire and leave myself free to devote my services in other spheres where they will be more useful." Such significant admissions might be multiplied indefinitely. The spiritual life of the Church is being destroyed by unworthy entertainments, with the inevitable consequence that many of our spiritually minded people quietly leave us, and seek elsewhere the fellowship they are failing to find in Methodism. The time has come when the Conference should declare that it is no part of the business of the Church to provide entertainment. . . . Better by far, like Gideon of old, that Methodism should dispense with those of a fearful heart and of a worldly disposition than that she should continue to be handicapped as at the present time. . . . But a Methodism that uses its premises, premises that were built by sacrifice and hallowed by prayer, for comic operettas, for card playing, and dances, is foredoomed to failure. The world has no use for it, and God, I say it reverently, can do without it.'

Joyful News.

[The above applies to, and has lessons for, others than Methodists.—
EDITOR, S. S.]

BLACKPOOL.

COMFORTABLE APARTMENTS.

Central. Five minutes sea Running water in bedrooms. Separate tables. Board residence, if required. Moderate terms.

Queries.

AT the head of the following is quoted, 'If any man speak, let him speak as the oracles of God.' We would add, and be silent where they are silent.

Q. . Why did not Divine authority protect Paul directly, instead of Paul needing a bodyguard of soldiers, etc.? (Acts xxiii.)

A. We might ask, 'Why did "Divine Authority" allow Paul to be arrested, kept in prison, and executed?' The chief captain supplied the bodyguard. Paul, as a prisoner, would have no choice in the matter.

Q. Did Cornelius, the centurion, have to leave the army after he became a Christian, or did he remain there?

A. He is the only soldier of whose conversion we have an account in the New Testament, and of his subsequent career we know nothing. . . . Let it be noted, however, that this is an instance of a soldier becoming a Christian, not of a Christian becoming a soldier. It furnishes a precedent for the former, but not for the latter. (McGarvey on Acts x.)

Q. If my kingdom were of this world, then would my servants fight. (John xviii. 36).

A. The Lord's kingdom is not of this world, therefore His servants must not fight.

Q. Matthew xxiv. 43.

A. The Lord here, as frequently, uses the practice of men of the world as an illustration of the need for watchfulness in view of His coming. Whether the action of 'the goodman [master, R.v.] of the house' be right or wrong it furnishes no encouragement to join an army, and deliberately train to shoot, poison, and bomb those who are not coming to attempt to break up our houses.

Q. 1 Kings ii. 29-34; 1 Samuel xv. 33.

A. These men lived and acted under the law of the Old Covenant, and were not as we are 'under law to

Christ.' We are subjects of the 'Prince of Peace,' who taught us to 'love our enemies,' etc. Under the Old Covenant God was gradually preparing the people for the final and complete revelation of His will, given through His Son, and contained in the New Covenant Scriptures.

Q. Romans xiii. 1-5.

A. The purpose of rightly constituted government is 'for the punishment of evildoers, and for the praise of them that do well.' (1 Peter ii. 14). When, as so often has happened, rulers reverse that and become 'a terror' to those who 'do well,' a Christian must say with the Apostles, 'We must obey God rather than men.' (Acts v. 29 R.v.) If rulers try to compel a Christian to act contrary to the teaching of his Lord and Master, he must refuse to obey them and suffer the consequences, as did the early Christians and the whole 'noble army of martyrs.' And it was those who refused to obey earthly rulers, and remained loyal to their Lord, who purchased the freedom we now enjoy.

'Ministering Members.'

BRO. JAMES DONALD, of Glasgow has issued a book bearing the above title, and has sent us copy for review.

The first part of the volume deals with ministering members in Synagogues in New Testament times. The author shews how the abilities of even the younger members attending the synagogue were utilized. In every city, these were the common meeting places of the Jew; and in the service of the synagogue, priests and Levites had no predominance, although they were entitled to the privileges along with ordinary members. On the first Sabbath day after a boy was thirteen years of age, he had to go up to the platform and before the congregation must read or repeat from memory a passage of Scripture. If unable to read, a portion was read for him by

his father or some one else. Thus he was made to realize his responsibility for a share in the services.

At the end of part one is given a useful list of authorities from whom the information has been culled.

In part two, the author proceeds to show how the synagogue practices dominated the early Churches of Christ, and therefore left no room for the 'one-man minister' system which is so prevalent in Christendom to-day, and which is beginning to find acceptance with so many 'Churches of Christ' in these times. Indeed, the whole book might be termed a protest against priestly assumptions in all Churches. We regret that the author, in dealing with the qualifications for elders, should say, 'If he is a married man.' There is no 'if' in the apostle's instructions on the subject. We are in hearty agreement with his view that 'elders or pastors paid to do all the Church services usually discourage the use of the spiritual gifts of the members; mutual exhortation is neglected, incentives to study are taken away; the sacred volume is neglected and ignorance of the Word remains.'

There are a few obscure sentences and certain repetitions in the book, which might have been vastly benefited by being sub-edited before issue. Despite these blemishes, we heartily commend this volume which is in accord with New Testament teaching and practice; and if it serves to hold many or recall others to first principles and practices, it will, we feel sure, have met the purpose for which the author has sent it forth.

The book, consisting of one hundred and sixty pages, is tastefully printed and bound in cloth, and is embellished with a portrait of the author. The price is two shillings, post free, and can be obtained from James Donald, 75 Skirving Street, Glasgow, S.i.

Nyasaland.

IN JULY S.S., we reported that Bro. Frederick was in hospital but hoped to be out soon. He returned to Namiwawa but is still unable to walk. This made him change his arrangements, and he expects to send others to Fort Manning to follow up the work previously referred to. It was expected that, on June 30th, there would be some baptised at Ntondwe where Bro. Ronald is working. On June 23rd, fourteen had been baptised at Phalombe, before many people, after the meeting had been held under the trees, owing to there being no indoor accommodation available. He reports that all the brethren who agreed to stand with him for the old paths are continuing faithful to God, who is giving them much blessing in their efforts in that village. On June 16th, a new prayer-house was opened at Soni, near the Roman Catholic headquarters, where some converts have been baptised. This place is in Chiradzule District where Bro. Somanje is at work for Jesus. There are two Churches in this district. At Chikala, where Bro. Khand is living, five have been added to the Church. The prayer-house at Ulumba is nearly finished and will soon be ready for occupation. Christians are meeting in many places in Nyasaland; in Mlanje District, Chiradzule District, Ncheu District, Lilongwe District, Dowa District, Kota-Kota and Malimba, Domira Bay, where there are prayer-houses, and at Cholo District, Limonda District, Dadza District, at which places there is no prayer-house. The new buildings are more costly now.

Overtures were made by some Baptists

Ministering Members in Synagogues and Churches in the First Century.

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who sought to get Bro. Frederick to unite with them concerning some schools, but he has declined their invitation. Our brethren there continually ask to be remembered in prayer, for they say we can do nothing unless God be with us.

W. M. KEMPSTER.

N.B.—On July 8th, I received two letters 'From a Friend' in Glasgow. Each letter actually contained 10/-, though the sender appeared to be under the impression that the first letter had been sent without 10/- being enclosed. I have, therefore, had 20/- in total. Thank you ! W.M.K.

Bible Readings.

OLD TESTAMENT.

Psalm xcvi Than the Israelites, no

greater occasion for gratitude to God, for mercies temporal and spiritual. Other nations had their gods—the creatures of men's rude artistry and handiwork; but Israel's God is great, because He creates all things. Strength and beauty are in His sanctuary. Are we always as cognizant of the fact as we should be? Yet it is inevitable that it should be so, for just these characteristics are seen in the world which God has created. The psalmist therefore logically calls to a worship in the beauty of holiness.

The nation which 'groaneth and travaileth' might well rejoice at the coming of the Lord to judge in righteousness.

Gen 2 Many assert that here we have a new story of Creation at variance with

that in chapter 1

and written by a later hand. Only those who wish to see such variance, can trace it here. The first three verses form part of chapter i. The remainder of the book consists of ten portions each introduced by the word 'generations.' (Heb., *tol-doth*.) 'Host,' in verse 1, means the entire living creatures peopling land, sea, and air. God's rest day was not

enacted for man's legal observation till the days of Moses. (Ex. xxxi. 13.) This was for Israelites only and the reason of its enactment is stated in Deut. v. 15. Then begins the *tol-doth* of the heavens and earth—a more detailed description; the breathing into man's nostrils the breath of lives (plural)—an inbreathed existence is given to man that differentiates him from the brutes. This gives point to the whole narrative that follows man's liberty and restriction, with penalty for the infraction of God's commands.

Psalm lxxxvi David's persecutions

of Saul. With confidence he cries to God, assured that He will in His own way and time save him. Past deliverances (verse 13) encourage him to come boldly to the throne of grace. Though proud and violent men seek his life, he does not cry for vengeance, but for a token for good, that his enemies may see in it the very hand of God and be ashamed.

A peculiarity of the psalm is the use of the word ADONAI, for Lord, seven times. Yet the critics are agreed that it is a mere collection of fragments from other Scripture writers. The logic which subdivides the earlier books of Scripture into many writers because of the use of various names for God does not apply here, where one name for God is prominent, yet by their united testimony not the work of one mind or hand!

Psalm cxlviii notable for horizon. The

writer surveys the heavens, and calls on these exalted ones to praise the Lord; then sun, moon, and stars are addressed with the same appeal. But, it may be asked, how can material things praise God? Inanimate things cannot sound any anthem; but they do praise God by fulfilling their proper functions. This seems to be borne out in verse 6, a better translation would be, 'He gave a law, and they do not trans-

gress.' Just here, man fails, God has given him a law, but he *has* transgressed; has utterly failed to fulfil his part in the purposes of God; yet His goodness is such that He has raised up a Lord of salvation for a people—rebellious all the day long.

.Josh 6 By faith the walls of

I-II Jericho fell down after they had been compassed about seven days.' To human observation this task seemed absurd and impossible—seven priests with seven horns, solemnly walking round Jericho for seven days. How those on the walls would laugh and scorn. Faith filled the Israelites with confidence. The reason lay in the appearance to Joshua of the Angel of the Lord. (ch. v. 13.) This aid had been promised aforetime (Ex. xxiii. 20-23.) Recent discoveries have proved the truth of this record. The people had to learn that success in casting down principalities and powers opposed to God does not rest with frail mortal man: 'Not by might nor by power, but by my Spirit,' saith God. It is a lesson much needed in our day.

NEW TESTAMENT.

Eph. THE Ephesians having (ch. i. 13) heard the word of truth **ii.** and believed thereon, had been raised from death to life—formerly dead through sin. In Jewish theology, evil spirits were termed the 'powers of the air.' Again the writer emphasizes the fact that even the apostles and prophets themselves had been in no better case. Some attempt, by quoting verse 8, to prove that faith is a gift of God. The words 'faith' and 'grace' are, in Greek, feminine nouns, and if the word 'that' had referred to either of these words, it should have been in the feminine case to agree with its antecedent noun. It is however neuter, and therefore does not refer to 'grace' or 'faith' but to something understood—in this case 'the salvation' which *jis* in the writer's mind.

Once aliens and strangers, the Ephesians have been brought into one body with the Jews. (See 'one new man' in Gal. iii. 28.)

Eph 3 The mystery (something hidden or unrevealed previously)

is now no longer mysterious: it is that Gentiles are sharers and fellow members of the body, or Church, of Jesus Christ.

This letter is generally taken to be that which Paul originally wrote to Laodicea. (See Col. iv. 16.) It should hardly have been necessary for him to suggest that the Ephesians probably had not heard of the revelation given to him, or the manner of its being given. He had spent a long time at Ephesus (Acts, xix.) and on his voyage back to Jerusalem, he sent for the Elders of the Church at Ephesus to give them solemn warnings. The purpose of God in this unifying of mankind in one body is that through that body the world should know something of the manifold wisdom of God and His eternal purpose wrought out through our Lord Jesus Christ. Paul's prayer for them concludes the chapter.

Eph 4 The seven fold unity set forth' here is in accord with the whole New Testament revelation: one body (Church); one spirit; one hope; one Lord; one faith; one baptism; one God and Father. In none of these has mankind any choice, or chance of a choice. Where such choice is, indulged whether of gods, or lords, or bodies (Churches) it is really rejection of the manifold wisdom of God. The gifts by Jesus to the Church were apostles, prophets, evangelists, pastors, teachers. (See 1 Cor. xiii., where the teaching is the same, though there, the powers are considered rather than the men.) These were given for the childhood age of the Church, until unity of the faith might be attained in the fulness of completed revelation of the New Testament Scriptures. It is usual to refer this unity to the future and to

anticipate its accomplishment in heaven. But the purpose of the gifts is that we may not be carried about by winds of doctrine set forth by the sleight of men in craftiness. Surely it is abundantly evident that this cannot happen in heaven.

They are warned to walk as they had learned of Christ; to banish falsehood, anger, theft, wrath, clamour, railing; and to speak only edifying things.

Eph As Children begotten of God's
5 love, they are exhorted to
exhibit the character of God.

The grosser sins (then so common and so public) are not even to be named. Filthy, foolish jesting talk is unfitting for those redeemed to God. Only wrath avails those who do such things. Not filled with wine, but with the spirit of God, so that instead of bacchanalian ditties, their mouths may be filled with songs of praise, which should stimulate others—giving thanks always for all things in the name of Jesus.

Practical advice follows to husbands and wives based on the great Redeemer's example, who gave Himself that He might sanctify the Church—'having cleansed it by the washing of water [baptism] with the Word.' This passage is paralleled in Titus iii. 5, 'washing of regeneration, and renewing of the Holy Spirit,' and in John iii., 'born of water and of the Spirit.' Note that in each case water is mentioned first.

Eph 6 Various exhortations conclude the letter: to fathers and children, masters and slaves.

The apostle bids them clothe themselves with the whole armour of God for their protection, and the sword of the spirit for attack, and emphasizing the need for constant prayer.

Tychicus (who also bore the letter to Colossians) brings the letter and will impart further news. It is noteworthy that not a single greeting

is sent to anyone by name. This is unlike what Paul usually did, where brethren were known and loved of him.

Death of Bro. Frederick.

A cable message to hand intimates that Bro. Frederick passed away on August 7th.

It is with sincere regret, which we know our readers will share, that we record the passing of a brave, true, and loyal brother in Christ, who, since 1916, has carried on the work in Nyasaland, and who, at great cost, held fast to the faith and practice of the New Testament Church.

We hope (D.V.) to give a fuller notice later. EDITOR.

Aids to Worship. What Experts say about them.

J. E. ROBERTS, D.D.

'THERE are many in our land to-day, people of culture, too, who would have us believe that ornate services and decorated churches and robed priests are marks of culture, of development, of growth in religious life; and they effect to despise the humbler conventicles and plainer services of their fellow Christians. That is' like a child with a doll finding fault with a mother's care of her babe! Be it remembered that altars and crucifixes, and pictures and garments, and incense and exquisite music are not for the spiritually educated, but for the ignorant. They are the maps and objects used in the kindergarten, but not required at the university. Their absence denotes a sturdier faith, a more robust nature, a more developed spiritual life. . . . We know God through Christ, and not through pictures and flowers and the tones of a man's voice and the colour of his dress, and because there is a Lamb of God who taketh away the sin of the world, who is our great High Priest, who ever liveth to make intercession for us.'

The Baptist Pulpit.

ADAM CLARKE, D.D.

COMMENTING on Amos vi. 1-5., wrote 'Woe to them that are at ease in Zion . . . that chant to the sound of the viol, and invent to themselves instruments of music, like David . . . I believe the use in the Christian Church of such instruments of music as David had is without the sanction and against the will of God, that they are sinful. If there was a woe to them who invented instruments of music, as did David under the law, is there no woe, no curse to them who invent them and introduce them into the worship of God in the Christian Church? I am an old man, and an old minister, and I here declare that I never knew them productive of any good in the worship of God, and have had reason to believe that they are productive of much evil. Instruments of music in the house of God I abominate and abhor, and here I register my protest against all such corruptions in the worship of the Author of Christianity.'

ALEXANDER MACLAREN, D.D.

'WE are all more interested in art, and think we know more about it than our fathers did. The eye and ear are more educated than they used to be, and a society as "aesthetic" and "musical," as much cultured English society is becoming, will like an ornate ritual Nonconformist services are less plain; some go from their ranks because they dislike the 'bold' worship in the chapel, and prefer the more elaborate forms of the Anglican Church, which in its turn is, for the same reason, left by others who find their tastes gratified by the complete thing, as it is enjoyed, full blown, in the Roman Catholic Communion. . . . But enlisting the senses as the allies of the spirit in worship is risky work. They are very apt to fight for their own hand when they once begin, and the history of all symbolic and ceremonial worship shows that the experiment is much more likely to end in sensualis-

ing religion than in spiritualising sense. The theory that such aids make a ladder by which the soul may ascend to God is perilously apt to be confuted by experience, which finds that the soul is quite as likely to go down the ladder as up it. The gratification of taste, and the excitation of aesthetic sensibility which are the results of such aids to worship, are not worship, however they may be mistaken as such I would urge, as eminently a lesson for the day, Paul's great principle here; that a Christianity making much of forms and ceremonies is a distinct retrogression and descent. You are men in Christ, do not go back to the picture book A B C of symbol and ceremony, which was fit for babes. You have been brought to the inner sanctuary of worship in spirit; do not decline to the beggarly elements of outward form.'

Exposition of Colossians ii. 8-10,

News.

Birmingham (Summer Lane).—It is with great joy that we are able to report further additions to them that are being saved. On July 14th, Maude Townsend, having made the good confession, was immersed, and on the 28th, Harry E. Bull and George F. Davis similarly put on Christ in His own appointed way. At the close of the service on the latter date, two others made a public confession of faith in Jesus Christ and are to be baptised at the close of the Gospel service next Lord's Day. Thus are we still assured that the Gospel is the power of God unto salvation to everyone that believes.
FRED c. DAY.

Liversedge.—The work here goes steadily forward, and Bro. R. K. Francis has been much encouraged by real lively meetings in spite of the holiday months. So much so is this the case, that the brethren have arranged for an extension of his visit till September 8th. Each Wednesday evening, interesting items, on the general theme of 'Early Christianity,' are being given, with rousing Gospel addresses each Lord's Day. Up-to-date, twenty-one additions fall to be recorded. We rejoice with the brethren in the success that has attended their efforts, and bid them and the preacher 'God-speed' in their work for the Master.