

# THE SCRIPTURE STANDARD

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

## *God's Plain Way and Man's Perversions.*



THE Bible cannot be understood by taking a verse here and a verse there, at random. It has a plan or purpose which is explicit when taken as a whole. Its opening pages tell of the sin of our first parents, and later pages of God's dealings with mankind, to make manifest the exceeding sinfulness of sin, and to direct attention upon better promises than the old—a covenant which would not be superseded, but continue till the ages of ages. Thus we find the unfolding of the divine purpose: 'sin manifested, its nature and forgiveness as demonstrated by the Law, the gospel age as the fulfilment of what the Law and prophets portrayed, and its ultimate design when sin and death shall be vanquished, and new heavens and a new earth, wherein dwelleth righteousness shall be the abode of the redeemed,

When sinners seek God's plan of salvation, it should be easy to find. We cannot think that a matter so vitally important as man's salvation would not be clearly revealed. The divine plan and arrangement whereby man may become reconciled to God is clearly and definitely set forth in the Word of God. We would not expect to find it in the patriarchal age when God revealed His will to the heads of families. Neither would we expect to find it in the Mosaic dispensation, when God gave laws for the Jewish nation only. We would look for it in the New Covenant Scriptures where it is said, 'God hath in these last days spoken unto us by His Son,' and the voice from heaven said, 'Hear ye Him.'

During Christ's personal ministry, when He sent out the twelve, He said, 'Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go, rather to the lost sheep of the house of Israel.' The message they had to proclaim was; 'The Kingdom of Heaven is at hand.' It was not until the Lamb of God had been slain, and the Law fulfilled, that Christ said, 'It is finished.' Jesus shed His blood for remission of sins, and was raised again for our justification. Hence, we find a new order or plan estab-

lished by Jesus, who had received all authority in heaven and on earth.

The plan given by the Lord is found in Matt. xxviii. 19-20, Mark xvi. 15-16, Luke xxiv. 46-47. It was not limited to any particular nation or people. 'Go into all the world,' is the order given. Never before was such a plan, sweeping aside geographical limitations, and providing for all the blessings of the Gospel. Even Peter, to whom had been promised the keys of the Kingdom of Heaven, had to see a vision before he would proclaim the Gospel to a Gentile, one of another nation. It was after he was convinced by angel and vision that he announced: 'God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is acceptable to him.' (Acts x. 34, 35). The field is the world, and the message for every man in every clime and condition.

There are no conflicting statements in the commission as recorded in the three first gospels; indeed, by placing them side by side we find them complementary to each other.

The first thing to be done was to *make disciples*. A disciple is one willing to be taught by his master or teacher. The disciples of John the Baptist were those instructed by him. The disciples of Christ accept the authority of Christ and pay heed to the things He taught. What had they to be taught? Mark inform us: the Gospel, which is 'the power of God unto salvation to every one that believeth.' It had to be proclaimed that forgiveness of sins might be obtained. In Mark i. 1 we have these words: 'The beginning of the gospel of Jesus Christ, the Son of God.' Towards the end of John's narrative, he declares, 'these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name.' The facts of the Gospel are given in 1 Cor. xv. 3-4. Paul says, 'I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scrip-

tures, and that he was buried and rose again the third day according to the scriptures.' The four gospels record the birth, life, mission, death, resurrection, and ascension of the Son of God who has wrought the greatest changes of all time in human society. The Gospel has facts to be believed, commands to be obeyed, and promises to be enjoyed.

The Apostles had to begin their mission in Jerusalem. The very place where Jesus was condemned and crucified, there the offer of salvation was to be first proclaimed. That was the starting point, but Judea, Samaria, and the uttermost parts of the earth were the extent to which the glad tidings had to be proclaimed.

The Apostles had to tarry in Jerusalem until 'clothed with power from on high.' The promise of the Holy Spirit was given to equip them for their task. 'He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.' (John xiv. 26.) With such superhuman guidance, they were the channels through which God's will was revealed to men.

Those who heard the Gospel and had learned of Jesus had to believe. That was a primary condition in order to, forgiveness of sins. 'Faith comes by hearing, and hearing by the word of God.' To disbelieve the testimony God has given of His Son results in condemnation. Believing the Gospel gives the privilege to become a son of God.

The next condition is given by Luke, and logically comes after faith. Repentance is that change of mind that leads to reformation of life. Sorrow for sins committed, which Paul terms 'godly sorrow,' produces that decision to be done with a life of sin, and determination to begin a new life in Christ Jesus. Genuine repentance will be known when it produces actions which necessarily result from change of mind. The prodigal son had repented when he said, 'I will arise and go to my father.' We know his repentance was real, for 'he arose.

and went.' Faith and repentance are evidence of a change of mind and heart.

Matthew and Mark name baptism as a condition of salvation. It is a transitional act, as the penitent believer is baptised 'into the name of the Father, and of the Son, and of the Holy Spirit.' It will not be denied that the word *baptizo* means to immerse. Indeed, what is recorded in the Scriptures makes that quite clear. John baptised in the river Jordan, and at Aenon, near to Salim, because there was much water there.' (John Hi. 23). Jesus said to Nicodemus, 'Except a man be born of water and the Spirit, he cannot enter into the kingdom of God.' (John iii. 5). The Eunuch, when he was baptised, came up out of the water. (Acts viii. 39). Paul says, 'We are buried with him by baptism into death.' (Rom. vi. 4). There can be no doubt that the person who has been immersed has complied with this condition in order to pardon.

How easy and reasonable it is to believe the testimony God has given of His Son, and how needful for all to obey the commands of 'Heaven's exalted King.' Those who believe Jesus should be ready to do whatever He commands. Trusting Christ and obeying His word will give that assurance of pardon the penitent sinner desires. A new life in Christ begins when the penitent believer is 'buried with him by baptism into death, that like as Christ is raised up from the dead by the glory of the Father, even so we also should walk in newness of life.' (Rom. vi. 4). Those who are in Christ have to be taught all things He has commanded.

The Scriptures reveal the mind and will of God. Man is without excuse as to what is required of him in order to salvation. In every dispensation, the waywardness of unregenerate man has been painfully evident. The prophets had to warn the Jews of their wickedness and call upon them to return to the way of God. 'My people,' said Jeremiah, 'have committed two evils; they have

forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.' (Jer. ii. 13.) Alas! it is the same to-day. Even the way of salvation, although it is so plain, has been perverted. Even in Paul's day the mystery of iniquity was at work (2 Thess. ii. 7). We need therefore to 'prove all things and hold fast that which is good.' The Scriptures are the standard by which we must test what is truth and what is error.

'Preach the gospel' was the order given by Christ to the apostles. One would have thought there would be unity of belief as to what the gospel is; but a certain religious body informs us that the promise of the land of Canaan to Abraham is the Gospel: the death, burial, and resurrection of Christ have been added to it. The error of such a belief is evident in the preaching of the Gospel as exemplified in, Acts of Apostles. Christ was proclaimed as exalted to the right hand of God, and enquirers were told to believe on the Lord. The facts of His death, burial, and resurrection were testified to, but not a word said as to the land of Canaan Gospel.

Again, some earnest, but mistaken, people claim that the Gospel and its conditions, as proclaimed by the Apostles and recorded in Acts ii., were for the Jews only, and that another Gospel, and other conditions of salvation, were for the Gentiles. The commission has but one Gospel for all: 'Go into all the world and preach the Gospel to every creature.' It makes no distinction of race or nation. After stating what enquirers had to do to obtain remission of sins, and the gift of the Holy Spirit, it is added, 'for the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.' (Acts ii. 39). Thus the Gospel and the conditions named were for the descendants of the Jews, and to those who were afar off. (Gentiles) (Eph. ii. 13), even to as many as the Lord would call. Paul declared: 'If any man preach

any other gospel unto you than that ye have received let him be accursed.' (Gal. i. 9.) One gospel and one plan of salvation is what the New Testament teaches.

Following the preaching of the gospel belief was required. Not a word should be spoken to undervalue faith in Christ; but we should tremble to add anything to His word. A very common error is held that belief *alone* is all that is required to be saved. That word 'alone' is exclusive of other conditions enjoined by the Saviour. Faith or belief is inclusive. Faith must manifest itself by doing the things enjoined by Him in whom we trust. To say, 'Lord, Lord,' and not do what He commands is of no value. Some of the chief rulers 'believed on Him, but because of the Pharisees they did not confess Him, for they loved the praise of men more than the praise of God.' (John xii. 42, 43.) 'As the body without the spirit is dead, so faith without works is dead also.' (Jas. ii. 26.) Faith alone is a dead faith, and there is not an instance in the New Testament where an enquirer was told *only* to believe to be saved.

After faith comes repentance. If faith *alone* is all that is required, then repentance has nothing to do with salvation; and yet Luke says 'repentance and remission of sins' had to be proclaimed in His name. God has commanded all men everywhere to repent. (Acts. xvii. 30.) He is not willing that any should perish, but that all should come to repentance. (2 Peter iii. 9.) It will be noticed how seldom the call to repent is made by some preachers, because that would conflict with the 'faith alone' theory.

Confession of Christ as the Son of God, while not named in the commission under consideration, is in harmony with it. Jesus said: Whosoever shall confess me before men, him will I confess before my Father which is in heaven.' (Matt. x. 32.) 'With the mouth confession is made **unto** salvation/ says Paul. (Rom. x.

10.) To confess Jesus as Lord implies, readiness to do all he demands of us. Believers are exhorted to hold fast their confession. (Heb. iv. 14.)

Baptism is for penitent believers and no' others. We must take the conditions in the order as stated in the commission. To immerse a person not having faith in Christ would be a perversion of that order. The practice of infant sprinkling is subversive of the teaching of Christ. Firstly, an action is performed in His name that He never commanded; secondly, it deceives such as are sprinkled in infancy, when they, come to years of responsibility\* that they have been baptised according to the will of the Lord. Baby baptism as it is termed is not of God, but man. y

There are different religious bodies who also change the order in another way. They say that when a person believes he is saved and should be! baptised. The Scriptures have it thus: 'He that believeth and is baptised shall be saved.' How dare any one change the order Christ has given? Faith, repentance and baptism are the conditions upon which forgiveness of sins is promised, To obey these conditions produces peace of mind and heart\* for the word of the Lord is both sure and steadfast, and what He has promised shall be fulfilled. Those who trust and obey have the blessed assurance of pardon resting on the unchanging word of the Redeemer.

JAMES WARDROP.

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# *Preaching Jesus—The Need of the Age,*

An Address by BRO. BARTLEY ELLIS.

*'THEN Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus.'* (Acts viii. 35-)

This was the burden of the preaching of the Apostles: their one theme was Jesus. Whether they discoursed in the busy market place or the quiet village, in the synagogue, or under the blue canopy of heaven, in Jerusalem, the city of religion; Athens, the city of philosophy; Ephesus, the city of idolatry; or Rome, the city of royalty, oratory and song. Jesus was the one topic of their conversation, the centre and circumference of their preaching; the A and the Z of all their testimony. Philip could have 'preached Jesus' from any old Testament Scripture. He is the key by which to understand and unlock its meaning, and He is to be found anywhere in these Scriptures, if you dig deep enough. The fifty-third chapter of Isaiah, from which Philip preached, is full of Christ. Jesus dead, buried, risen, glorified, is the prophetic theme of that wonderful chapter, so that it would be easy for Philip to preach Jesus from it.

PREACHING JESUS WAS THE CAUSE OF  
ONE MIGHTY REVOLUTION IN THE  
WORLD

The marvellous change brought by it is altogether unique in the world's history. Preaching Jesus burst upon the world just as if a new sun had been suddenly lifted to the troubled firmament of the "human mind. Opposition rallied its forces, Pagan fanaticism, pharasaic malignity, philosophic pride, and political animosity, combined to hinder the spread\* and, if possible, secure the destruction of this^new movement. But all in vain. Christianity held the

field: it won glorious victories all along the line.

The first time Jesus, in all the fulness of His power as 'Lord of all,' was preached, three thousand were converted. In a few days it is recorded, 'the number of those who believed were about five thousand,' and again, we are told that 'a great company of the priests were obedient to the faith.'

It changed the manners and customs of ages, and poured new life into the veins of a stagnant world.

The pioneers of this blessed revolution were not professional preachers, but simple disciples of Jesus, who lived to preach the Gospel, and did not preach to live. They wore no ecclesiastical titles: they were men whom the glitter of gold could not bribe, nor the power of the sword frighten. Their hearts were full of the love of Jesus, and their minds well stored with the truth as it is in Jesus; and with this simple yet glorious gospel of salvation, they, in a comparatively short period of time, achieved one of the most salutary revolutions ever accomplished in the world's history. The enemy characterised the proclaimers as *'the men that have turned the world upside-down.'*

THE GOSPEL OF JESUS IS STILL GOD'S  
POWER TO SAVE.

It knows neither the exhaustion of decay, nor the extinction of force. It is still 'The Word of God which liveth and abideth for ever,' 'quick and powerful, and sharper than any two edged sword.' Only let it have iair play, lull justice, and free delivery, and it will show itself to be 'mighty through God to the pulling down Of strongholds.'

But alas, alas, it has ever been the weakness of human nature to depart from the ways of the Lord, and to seek help in other quarters. To ancient Israel the prophet uttered the warning, 'Woe unto them who go down to Egypt for help.' Many of the modern professed followers of Jesus have gone down into the Egypt of expediency and compromise for help, and have turned from the simplicity of the Gospel of Jesus, which wrought such wonders in primitive times.

The great desideratum now-a-days is trained choirs, full orchestras, solos (instrumental and vocal)—these are the things advertised to attract the people. Religious services in many instances consist of a homeopathic dose of preaching, with an allopathic dose of musical performances, the object being to please and amuse the hearers. No wonder that conversion to God is well-nigh among the 'lost arts,' a kind of *rara avis* to be met with only now and then. The parade of a gorgeous ceremonial, and the exhibition of musical talent, may please the taste, but they have no converting power in them. The age does not need a progressive Gospel, nor an improved Gospel, but it does need the Gospel of Jesus. The old Jerusalem blade, 'The sword of the Spirit which is the Word of God,' is what the world needs. It is still powerful to save.

When on earth Jesus said, 'The words that I speak unto you, they are Spirit, and they are life.' That Spirit and life Jesus put into the Gospel which He commanded to be preached to every creature, and the Gospel possesses that power to-day. Gospel power is power that reaches the heart. It is God's moral power put forth in the facts of the Gospel, and this alone is power to save.

The Gospel has power enough in it to take the soul lying in all its filth and pollution, and lift it up, polish, and brighten it, until it becomes a fit diamond to adorn the Saviour's brow. Jesus will hold up many such one

day, and say, 'Is not this a brand plucked from the burning?'

THE EVER-WIDENING REIGN OF JESUS IS THE ONLY HOPE FOR THE WORLD.

We live in an age when schemes are formulated and recommended as panaceas for the world's woes. Civilisation is the much vaunted remedy which many proclaim. Old Rome was civilised, but its character was so rotten and corrupt, that God mercifully swept the civilisation and corruption out of existence. We need not go to Old Rome. What about our own civilised country? Here the blessings and benefits of civilised life are at their best. Is all right here? Friends, the world wants something more than civilisation. It wants a Redeemer who can free it from the galling yoke. Let men and women be brought to realise and acknowledge the saving power of the name of Jesus; then, and not till then, will the barren wilderness blossom into a fruitful garden.

The Gospel needs nothing to precede it. Let it be taken to those lands of heathen darkness, where not one ray of Gospel light has ever shot across the enshrouded gloom, and it will prove itself to be 'the power of God unto salvation' of the heathen. Other schemes merely deal with man's circumstances but do not touch the man himself. The Gospel of Jesus deals with the person first; it puts the man right. The man will then seek to put his circumstances right. The Kingdom of God, over which Jesus is the King, is the institution designed by God to bless the world. The statute book of this kingdom is the New Testament. In proportion as its teachings are faithfully carried out, so will the world be help and blessed.

*The result of preaching Jesus, looked at in the light of present day preaching, was to say the least, extraordinary.*

When Philip preached Jesus to the enquirer, it let him to confess his faith in Jesus as the Christ, the Son

of God; it led him 'down into the water,' to be baptized (immersed) and when he came 'up out of the water,' he went on his way rejoicing.' This was the uniform result produced by preaching Jesus in primitive times, and if the same Jesus, in the same way, is preached to-day, it will lead to the same result. I, then, preach unto you Jesus as the one, the only one who can save you from sin, and give you an inheritance among the sanctified. '

Are you conscious that you are lost, and that none but Jesus can save you? Standing upon the margin of eternity, with all human hopes trembling beneath you, what foundation can support you but that which is laid in Zion? Exposed to the storm of wrath that is coming, what rock can shelter you but the Rock of Ages?

Oh, I beg of you to consider these things. Let yours be a whole-hearted surrender—spirit, soul, and body—to the reign of Jesus the Lord, and you will rejoice in that freedom wherewith Jesus, makes His people free.

'Bow the knee, embrace the Son,  
Come and welcome, sinner, come.'

## Bible Readings.

### OLD TESTAMENT.

Isa This chapter forms the conclusion of the prophecy of Isaiah.

The succeeding chapters (xxxvi. to xxxix.) contain a historical record, and the prophecy is resumed at chapter xl. We realize, that despite prophecies of judgment and desolation, this is not the last word from God but rather that of peace and restoration in which the beauty and

fertility of the earth reflect the glory of the Lord. The blind, deaf, lame,

and dumb, are restored in the opening of a highway, a way of holiness, over which the ransomed of the Lord return. These conditions are equally

applicable to the return from Babylon or from the thralldom of Satan,

2 Kings In desperation from the rigours of siege in Samaria, Jehoram, king of Israel, determines that Elisha shall die—Although he sends a messenger, he apparently goes down immediately after him. The prophet declares that by to-morrow there will be food in abundance. The officer, who accompanies the King scouts the idea; and is assured that he will see the fact accomplished, but shall not partake. Through the night the Syrians raise the siege and flee, and the discovery of the fact is made by four lepers, who had determined to take a chance of visiting the enemy, on the score that that would not be worse than their present condition. Finding the camp deserted, they, go to tell the king. The sceptical officer comes to the gate and in the stampede of the people is knocked down and killed; thus the prophecy comes to pass.

At the first glance, one might think that the new name is to apply to Jerusalem, but the parallel passage in chap. lxiv. 15. shews that the new name is to be given to the servants of God; and that after the nations (*i.e.* Gentiles) have seen the glory of the Prince of Peace It is therefore worthy of note that immediately after the calling of the Gentiles (Acts xi.) the servants of the Lord were called Christians.

The great blessings here foreshadowed will indeed be realised when the fulness of the Gentiles is complete, and God's ancient people return to David, their Lord and Messiah.

2 Kings If people were too poor to pay their debts, the Law permitted them to be taken by the creditor to be bond servants They however regained freedom in the year of Jubilee. Here

the poverty is so great that with only a little oil in the house, this widow makes appeal to Elisha, who takes what is left and multiplies it, so that she is enabled to pay her debts.

Hospitality was a sacred duty in the East, and a wealthy woman entertains Elisha, as often as he comes her way. Elisha seeks in some way to reward her; and promises that she shall have a son. As childlessness was considered almost a disgrace, the fulfilment of the prophecy must have brought much joy in that house where Elisha was accustomed to lodge.

2 Kings  
4:18-37 The child grown to boyhood goes out in the heat of the day to the

harvest field, and is struck down with sunstroke. His mother determines "to appeal to Elisha. She requisitions an ass to take her on the journey. Her husband queries why she is going, seeing it is neither a new moon or sabbath. The first day of the lunar month was observed as a holy day. Having arrived at the prophet's house, she explains her quest, but will not be put off with any substitute. She insists on Elisha accompanying her. The prophet goes and restores her son to life. The sneezing of the lad was no doubt occasioned by his efforts to regain breath.

#### NEW TESTAMENT.

Mark vii  
24-37 It was probably the enemy of the Pharasaic

party that led Jesus to journey northwards to the coast. People from the prosperous cities of Tyre and Sidon had previously seen his mighty works, and this was the cause of His having no privacy there. Matthew records that Jesus met the request of this woman with silence, then refusal, and reproach. Yet in spite of these, she persevered and finally was rewarded.

The Jews characterized the Gentiles as dogs, as the Mohammedans apply that term to Christians to-day. The woman actually uses the epithet to further her request. Dogs in Eastern countries are not household pets, but vagrants that scour the cities and largely act as scavengers. As such, they would enter houses and lick up the crumbs. The Saviour heals the daughter for the aptness and persistence, of the mother.

Returning via Decapolis, Jesus cures a deaf and partially dumb young man.

Mark viii. The compassion of the **1-21** Saviour is very marked in this instance. Even to this desert spot, people continued to follow Him until four thousand thronged Him. To feed them, He takes just what the disciples happen to have—seven loaves and some small fishes—and after giving thanks, they are multiplied, so that seven large baskets are filled with the remains of the feast.

The Pharisees again request a sign from heaven. This was, in effect, a renewal of temptations in the wilderness.

The disciples' store of bread having been exhausted in the feeding of the crowd, they feel that Jesus reproaches them in bidding them beware of the leaven of the Pharisees. The Saviour assures them that He was not concerned about the bread supply, but that He feared their being deceived by the hypocrisy of the pharisees and of Herod.

Mark viii. At Bethsaida Julias, on **22-38** the north-east coast of

Galilee, a blind man is brought for cure. Jesus does not heal him immediately, but in stages, and there were no doubt good reasons for this somewhat unusual procedure.

North again, in Caesarea Philippi, Jesus enquires as to the views of men concerning Himself. They had



to reply that His mission was much misunderstood. He turns to the disciples, and Peter confesses Him to be the Messiah. Almost immediately Peter takes up the tempter's task, and would fain turn the Saviour aside' from the way of the Cross. Jesus rebukes him and proceeds to speak of His disciples taking up the Cross and denying themselves. How little meaning it had for them then, but how fraught with meaning after the resurrection from the dead.

**Mark 9** While still far north, Jesus  
1-13 takes his three closest

friends into a mountain, and as He is praying, He is transfigured. Having transformed Himself from the glory of heaven into a servant, a glimpse of His glory is here seen. Moses and Elijah have come to talk of the decease he should accomplish. Then, a cloud overshadowing them, Moses and Elijah disappear; and a voice from heaven bids them hear,

not the old Law or the prophets, but Jesus, Son of the Living God. Despite the fact that Jesus had informed them of His submission to the spite of the Scribes, Pharisees, and Chief Priests, He is again misunderstood, and they marvel as to the meaning of rising again from the dead. Jesus reveals that Elijah has already come in the person of John the Baptist.

**Mark ix** The Apostles discover that 14-20 it is impossible always to

dwell on the mountain heights. There was much to be done, and at the foot of the mountain a lad with a dumb spirit had been brought to the other disciples, who were unable to help. Jesus casts out the evil spirit; and as the disciples subsequently ask why they had not been able to cast out the dumb spirit, Jesus emphasizes the necessity of larger faith and more abundant prayer. We may well heed this lesson.  
j. SCULLER.

## *Bible Problems.*

### *No. 3. The Flood.*

THOSE who, through all the critical storms and fogs, have maintained faith in God's unerring Word, have much cause for thankfulness and joy because of the many evidences being turned up and published demonstrating that their faith has not been vain. 'Scholars,' who boasted of 'assured results,' must now face facts proving critical theories to be baseless.

Concerning the Flood, many would endorse a statement in the public press, in 1929, by a Cathedral Dean: 'I do not believe in the Flood. I never did. . . . I had a Noah's ark as a small boy . . . but I never believed in Mr. Noah\* But a few months after this statement appeared, Sir Leonard Woolley, speaking on the result of excavations, said, 'We have proved the historical basis of the story: of the Flood.' Dr. Stephen Langdon,

Professor of Assyriology, waiting to *The Times*, in the same year, giving results of the Oxford Field Museum Expedition to Kish, said: 'When we made these discoveries two months ago, we were loth to believe that we had obtained confirmation of the Deluge of Genesis, but there is no doubt about it now.'

All nations have a record of the Flood. The common knowledge came from the common fact.

Geology tells of deposits of mud, clay, sand, gravel, fish, and shells on the top of high mountains, confirming the Bible record. Immense graveyards containing skeletons of men, and of animals that normally prey upon each other, tell of panic and fear, such as a mighty flood would cause. For those who wish to see further evidence of confirmation of

this, and the Bible generally, we would commend *The Genesis of Genesis*, by D. E. Hart-Davies, M.A., D.D., and *The Bible Comes Alive*, by Sir Charles Marston, F.S.A. The highest confirmation comes from the lips of Him whom we call Master and Lord; 'As it was in the days of Noah, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day, that Noah entered the ark, and the flood came, and destroyed them all.' (Luke xvii. 26-27). E° those who believe that Jesus was what He claimed to be, that should be sufficient.

In answering the question, 'Was the Flood universal?' we cannot do better than quote the following from *The Scripture of Truth*, by Sidney Collett, which also confirms what we have written on the theory of two creations: 'Moreover those who argue that there were other races of men on the earth besides the descendants of Adam, have to face the question of the Flood, for the Scriptures declare that at the Flood, with the exception of Noah and his family, "every man," "all in whose nostrils was the breath of life," "were destroyed from the face of the earth," "under the whole heaven." (Gen. vi; 7, vii. 19-22.) And then after the flood, this important truth of the unity of the race is again enforced, twice over, in the most clear? and unmistakable language, viz.; "These [Shem, Ham, and Japheth] are the three sons of Noah, and of them was the whole earth overspread.' (Gen. xi. 19). 'These are the families of the sons of Noah, after their generations, in their nations, and by these were the nations divided in the earth after the flood.' (Gen. x. 32). Surely nothing could be more plain than the way in which the subject of the unity of mankind is thus presented in Scripture.' We would add, no language could make clearer that the flood was universal. The Master's 'as' and 'so' in Luke xvii. 26-27, quoted above implies that both events named are co-extensive. EDITOR.

### **A Puzzle.**

NEAR a place called Center Village, in Delaware Co, O., a protracted meeting was in progress, many years ago, and a Methodist preacher was attending. The 'Disciple' preacher, who was conducting, called on that Methodist preacher to lead in prayer, and even to introduce for him by reading and prayer. Later, that 'Disciple' preacher discoursed on immersion as the only baptism, and then on the so-called 'design of baptism.' Then that Methodist preacher spoke thus to that 'Disciple' preacher: 'I don't understand you; for, according to your preaching, you don't regard me as a Christian; and yet you have called upon me to lead in prayer, and even to introduce for you when you intend to preach. What does it mean?'

*Apostolic Review.*

### **The Trustworthiness of the New Testament.**

THE longer I study the New Testament, the more convinced I become of its absolute trustworthiness, and also of the care and the faithful study which ought to be given to the reading of it. The books of which it is composed are so wonderfully true to the surroundings and the life and spirit of the time. We who live far away, in a different spirit and different way of looking at life, thinking and speaking of the world differently, find it hard to realise the full meaning of the words.

The disciples who had been with Jesus often perceived in later life that they had not rightly understood what He said to them; yet they learned from those words their way of life. Even Peter says that in the Epistles of Paul there are some things which are hard to be understood. So the Ethiopian, reading the prophet Isaiah, said: 'How can I understand except

some one shall guide me?' The true and best guide is belief that the truth is in the-words. The worst and most deceptive of guides is the Modernist critic, who is everywhere and always trying to find proofs of late date and untrustworthiness of the words.

The Christian religion is not founded on a falsehood, nor on a misapprehension of facts, nor on legend, nor on half-forgotten and exaggerated tales. Even the words which the disciples afterwards, in the course of their lives, saw that they had not understood at the time when Jesus spoke, those very words are reported exactly as they were uttered. Christianity is the religion of truth; it is founded on truth, absolute and perfect truth. We cannot understand all; but we can understand part; we can see in a glass darkly; and we can, like the disciples, get life from the words.

SIR WILLIAM RAMSAY.

### *The Late W. H. Cook.*

Dear Editor—Soon after the death of Bro. W. H. Cook, of Bulwell, an appeal was made to the Churches who had received his services as Gospel preacher over a number of years, for contributions towards a fund for his widowed mother, as a token of appreciation for the services rendered.

The appeal has been liberally responded to, and the sum of £60 2s. 6d. has been handed over to Mrs. Cook (his mother). Numerous letters have been received, paying wonderful tributes, to our late brother's ability, and Mrs. Cook feels unable to reply to these individually, and requests that, on her behalf, I express, her sincere thanks and appreciation for the liberal response and the sentiments expressed. She will treasure these letters in memory of her son.

I, too, wish to personally thank, all (Churches, and individuals) who so readily responded to the appeal.

E. BONSER.

## *Conference Meetings.*

IN several aspects the Conference at Birmingham, with its associated meetings, was a marked success. Probably some thirty to forty Churches and localities were represented. The speakers did well. The Lord's Table service was impressively observed. A deep spiritual atmosphere was experienced; the communion of kindred spirits was enjoyed; and the Birmingham brethren and friends were exceedingly kind.

It was an encouraging time. More particulars (D.V.) in June issue.

The Conference Committee will (D.V.) meet next on Saturday, June 4th. Any communications for this, please let the Secretary have Well in advance.

C. BAILEY, 6 Warley Drive, Morecambe, Lanes.

THE Treasurer of the Committee acknowledges with thanks the following subscriptions.

Receipt No.	Amount	Receipt No.	Amount
	£ s. d.		£ s. d.
37	2 0 0	55	10 0
38	1 10 0	56	10 0
39	1 0 0	57	5 0
40	5 0 0	58	1 0 0
41	15 6 59		2 0 0
42	1 0 0	60	4 6
43	10 0	61	1 0 0
44	2 6 62		2 2 0
45	1 0 0	63	5 0 0
46	1 0 0	64	5 0
47	1 0 0	65	1 0 0
48	10 0	66	3 0 0
49	2 0 0	67	6 0
50	2 0 0	68	1 0 0
51	10 0	69	2 6
52	1 0 0	70	1 0 0
53	5 0	71	10 6
54	10 0	72	10 0

We are deeply grateful for the many heartening letters we receive, these are greatly appreciated.

R. McDONALD.

### *Change of Address.*

BRO. E. BONSER, 52 Broom Ley's Avenue, Coalville, Nr. Leicester.

## *Nyasaland.*

BRETHREN who have read the pamphlet by Bro. J.-A. Hudson, *Back to Jerusalem*, will be interested to know a parcel of these was sent to 'Bro'. Ronald, who writes, 'I gladly received the pamphlets. Everyone here; who has read it has found it interesting, and I have felt very deeply for those who cannot read English. It is being translated into Chinyanja, the principal language of this country.' I think you will have the translation in March for printing. [Not yet received, April 4th.]

Bro. Ronald has supplied an instructive account of the Providence Industrial Mission concerning which he reported two Churches belonging to this Mission had come over to the New Testament position. They immerse believers burhave monthly breaking of bread whereas we have weekly. He continues, 'they do not separate themselves from works of the flesh. If any desire to join us, they are carefully taught not to drink, smoke, or snuff tobacco. If they are prepared to walk thus as Christian characters we accept them, as the two Churches in Deoza were accepted.

W. M. KEMPSTER."

## *An Appeal from Fleetwood*

Dear Editor,

After many fruitless efforts to find a suitable room for meetings, this has now been accomplished. By taking over premises next door for the extension of business, provision has been made in the same building for Church work. This began in public the first Lord's Day in April. Brethren from Blackburn came over and ten of us broke bread. In the evening, eighteen were present, and the following Lord's Day saw twelve at the Gospel meeting.

On the first Lord's Day, our esteemed Bro. G. Hassell, of Leicester, served us admirably, and the Master's presence was manifest. Visiting brethren were delighted with the meeting room, and we were much encouraged.

My appeal in the February issue for financial help was responded to by a few, and to these we are grateful, and also for the gift of a cup and plate, also hymn books from other brethren.

We need further help. The seating, lighting, heating, and other things have cost some pounds, and further help will be appreciated. Help will have to be secured from a distance, the nearest Church is ten miles away, the next thirty, and after that forty, involving the outlay of a few shillings travelling expenses each time speaking help is required.

Will you help us by your gifts, prayers, and presence when in this district. May I appeal to brethren to consider Fleetwood when planning your holiday this year? We have a splendid sea front, safe sands for children, all kinds of open-air recreations, ships passing to and from port, a maximum amount of sunshine, and air second to none. Visitors to Cleveleys or Knott End could be here in a few minutes, and we should be glad to hear from such.

If any reader has on hand any of the large type hymn books we should be glad to receive them, as these are now out of print. Only small type in the cheaper editions are now obtainable, and these are difficult for elderly people.

Send us you gifts and books at once, please.

Address of Meeting Room: 12 Poultoh Street (centre of town, ground floor). Breaking of Bread, 1045. -Gospel Service, 6.30. Make a note of the address **NOW**.

A. L. FRITH.

10 Poulton Street,  
Fleetwood, Lanes.

[We feel that this effort to break up new ground is deserving of all the help that can be given; and trust that brethren and Churches will respond liberally to the above appeal.—EDITOR S.S.]

## *Able to Save in any Case.*

YOUR foes may be as numerous as the devils in Hell, strong and wily; but He will save. Your temperament may be as susceptible to temptation as an aspen leaf before the wind; but He will save. Your circumstances may be most unfavourable to a life of victory; but He will save. Difficulties are nought to Him; the darkness shineth as the day. If there be, therefore, perpetual failure in your

life it cannot arise from any weakness or impotence in the mighty God, but from some failure on your part.

F. B. MEYER.

## News.

Brighton:—On March 30th, the Church held the forty-eighth anniversary of opening of Oxford Street Chapel, and the eighty-sixth year of its existence in this town.

The chairman, Bro. F. Huggett, recounted, some of the blessings of the past, and encouraged us to press forward. Bro. Nelson Barr directed our attention to the power of Jesus to heal and restore both body and soul. The secretary, Bro. E. T. Thórpe,"gave an interesting account of the Church's work during the past year, and expressed thankfulness that he had united with the Church in his early years. Singing of three selections by some of the members helped to make up a pleasant and profitable gathering. At the close, refreshments were kindly provided by Bro. Ji W. Murray.

Commencing April 3rd, Bro. Barr, conducted a six days Special Mission. Distribution of cards—personal calls—resulted in some good meetings, both in attendance and interest.

It would have been to our greater satisfaction had there been response to the appeal made by our brother at the finish of his addresses, but there was no fault on his part for the message had been earnestly proclaimed. Therefore, we yet hope and pray that some may.be led to accept Jesus as their personal Saviour, and come to Him in the way He has taught us in His Word.

B. W. PARIS.

**Blackburn.**—The Women's Class held its 6th Anniversary Tea and Social on Saturday, March 19th. Tea was served to fifty-seven members and visitors. At the evening meeting, presided over by Sister Baxter, seventy were present. The visiting speaker was Sister Simpson, of Rodney Street, Wigan, who gave an excellent address. She spoke of Christian attributes founded on lover-simple acts of kindness one to another, the hearty handshake.. She made, particular reference to love in the homeji which cannot

fail to make itself felt in the Church. We were reminded of Rom, xii. 1: 'Present your bodies a living sacrifice, acceptable unto God,' and finally 'Let your love be without dissimulation, abhor evil, and cleave to that which is good.'

Sister Simpkin, of Blackburn, spoke on 'The Greatest Name,' of the comfort and consolation brought to those who accept it. How the young child lisps the name and how its syllables bring light to the face of a dying saint. The greatest question in life is, 'What think ye of Christ?' There is no neutrality,'each individual must decide for or against Him. Pilate made a bad choice. The followers of Jesus must use their talents, and let their light shine forth among men. There is great need of living witnesses for Jesus. Sister Simpkin closed with the words:

'Take my life and let it be  
Consecrated, Lord, to Thee,  
Take my moments and my days.  
Let them flow in ceaseless praise.' •

T. HAWORTH.

Nelson.—Bro. Leonard Morgan, of Hiridley, has just concluded a mission with the Church meeting here. Our Bro; has given three weeknights, viz., April 5th, 6th, and 7th, also Lord's Day, April 10th, presenting the claims of the Lord Jesus in a very clear and -convincing way. While we cannot report any decisions for Christ, we feel sure the Church has been strengthened in the faith. We are glad to report that one Sister who has been away from the Church for some years has decided to renew her fellowship.

**Slamannan.**—On March 12th, we held our annual combined social of Church and Sunday School. There was a good attendance, including many from sister Churches. We • began with the usual fellowship tea, after which Bro. W. Hunter, chairman, exhorted us to be faithful to the Master's cause, and to make progress along the road that leads to life eternal.

During the meeting, inspiring addresses pleading for faithfulness to the Word of God, to stedfastness, and earnest labour for the Lord were given by Bren. James Wardrop, John Scouller, and, W. Cros-thwaite. Solos and recitations were given by

Sunday School scholars and Church' members. A most enjoyable and profitable time was spent.

We take courage and go forward into another year of service, and we trust real progress in the work of the Lofd.

J. D. WILSON.

**Slamaannan.**—We have just concluded a month's mission with Bro. Crosthwaite. We have had a great time of rejoicing and harvesting of precious souls for the Master. Two responded to the Gospel call, and were immersed into His name. Late\* a young-woman decided, and put on Christ in His appointed way. Rejoice with us, and pray that they may be faithful witnesses and labourers for the Lord. Our brother spared nothing in proclaiming the old, old story of Christ's redeeming love, the Gospel; which we know is the power of God unto salvation to all who truly believe it.

We close our mission with a sincere regret that owing to other arrangements, we could not have Bro. Crosthwaite for a longer period. We heartily thank God for the season of refreshing, and triumph of the old Gospel, and commend our brother as an able proclaimer and defender of the truth as *it* in Jesus.

J. D. WILSON.

**Newtongrange and Tranent**—The young men of these Churches have, during the winter, run a successful training class, meeting at each place alternately. That it has proved really helpful was evidenced at a Social Meeting conducted by them which was held at Newtongrange, on April 2nd. A good company from each Church was present. Bro. W. H. Allan presided, and expressed pleasure at the interest taken in the young men. He referred to the subjects discussed during the session, and referring to the Lord's words, 'The harvest' truly is plenteous, but the labourers are few,' emphasised the great need for workers. Bro. George Allan, junr., gave a fine address on 'Progress.' Bro. D. Scott spoke well on 'Render to God the things that are God's.' Bro. Allan Hunter was very good on 'The need of the Church, the world, and the individual.' Bro. Stevenson spoke forcibly on 'Our Position and Plea,' and Bro. Crosthwaite wound up on 'The King's Business.'

Bro. T. Nisbet finely recited 'The Three Bidders,' Solos were well rendered by

Sisters Stevenson and M. Holgate, and Bro. W. Morris. Duettsby Sisters Carson and T. Allan, also Bro. J. Sneddon and his sister. A quartette party rendered two pieces. These items were all much appreciated. This was one of the most helpful meetings ever held at Newtongrange, and raised high hopes for the mission of Bro. Crosthwaite during April.

A fine start was made on Lord's Day, April 3rd. Bro. Crosthwaite gave an encouraging exhortation to the Church; addressed a good company in the afternoon and presented the Gospel truths in the evening.

We desire to thank the Slamaannan District for granting us Bro. Crosthwaite's services. We thank God for his coming and pray that through him God will accomplish great things in our village.

D. ALLAN.

**Fleetwood\***—The Church of Christ began public services in a room at the Health Centre Poulton-street, Fleetwood, on Sunday. The Lord's Table was spread in the morning for fellowship in the Breaking of Bread, according to the practice of the early Church.

In the evening, the number attending, was increased, and a simple service was held. The speaker was Mr. George Hassell, of Leicester, who gave an address on 'Treasure in Earthen Vessels.' A feature of the service was the singing of old hymns to well-known tunes, unaccompanied.

These services are to be continued each Sunday.

*Local Press.*

**Tranent.**—Our Social was held on March 19th, when over sixty partook of tea. Bro. Wilson presided over the after meeting, when addresses were delivered by Bren. G. Allan (Newtongrange), D. Reid (Buckhaven), and W. Crosthwaite (Slamaannan District). Two pieces were rendered by the choir, solos were sung by Newtongrange and Tranent members, and a recitation was given by Bro. T. Nisbet. Votes of thanks to those taking part brought to a close an enjoyable and profitable evening.

We are very pleased to report the baptism of two young people, Ella Riddell and James King, on Lord's Day evening, March 27th. We pray that the Lord will be with them, and keep them faithful unto the end.

W. WILSON,



3. FOR THE REJECTION OF ALL HUMAN CREEDS, Confessions of Faith, Doctrines, and Commandments, and the acceptance of the Divinely-revealed creed, '*Thou art the Christ, the Son of the living: God,*' believing that a real heart-grip of that, with all it implies, will lead to a complete surrender of life and will to Him.

4. FOR THE ORDINANCES AS DELIVERED BY THE LORD, and kept by the first Christians.. The Scriptures clearly show that BAPTISM was the *immersion* of a penitent believer into the *name of Jesus Christ*, in order to the remission of past sins. The Lord's Table, on which THE LORD'S SUPPER is spread, is *inside the Lord's Church*, and is *for the Lord's People*, to be partaken of on the *first day of the week*. This Divinely-ordained memorial of His death for us is to be kept by the Church *until He shall come again*.

5. FOR THE MINISTRY OF ALL THE CHURCH—every member, in differing spheres, doing that for which they are fitted, limited by ability to edify the Church.

6. FOR THE SUPPORT OF THE CHURCH BY THE CHURCH ONLY. Only those who have obeyed the Gospel have the duty and privilege of contributing to its treasury.

7. FOR THE ABANDONMENT OF ALL SECTARIAN NAMES AND ECCLESIASTICAL TITLES, and that Churches' and believers should be called by the names found in the New Testament.

We shall be pleased to answer enquiries relating to the; above, and to put those interested in touch with believers standing for these things.

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