

# THE SCRIPTURE STANDARD

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

## *Haunted, But Not Devoted.*



PENDING a short holiday in Ayr, the centre of the 'Land o' Burns,' where so much speaks of the genius of that remarkable poet, we thought of a newspaper discussion on 'Was Robert Burns religious?' which was summed up by a quotation from another great Scot, R. L. Stevenson, who said; 'Burns was haunted by religion, but not devoted to it.' That this was a true verdict is evident in many of his poems.

In what, in our judgment, is the finest piece Burns wrote: 'The Cottar's Saturday Night,' his knowledge of and reverence for the Bible is clearly seen:

'The priest-like father reads the sacred page,  
How Abram was the friend of God on high.'

'Or rapt Isaiah's wild, seraphic fire  
Or other sacred seers that tune the sacred  
lyre.'

Knowledge of 'rightly dividing the Word' is seen in:

'Perhaps the Christian volume is the theme,  
How guiltless blood for guilty man was shed.'

'Then kneeling down to Heaven's eternal  
King,  
The saint, the father, and the husband prays.'

The poet declares that:

'From scenes like these, Old Scotia's grandeur  
springs.'

And he prays that:

'A virtuous populace may rise the while,  
And stand a wall of fire around their much  
lov'd isle.'

His estimate of the 'pleasures of sin' is given in 'Tam o' Shanter':

'But pleasures are like poppies spread,  
You seize the flower, its bloom is shed;  
Or like the snowfall in the river,  
A moment white—then gone for ever.'

Among much sage advice in his 'Epistle to a Friend,' he says:

'When ranting round in pleasure's ring,  
Religion may be blinded;  
Or if she gie a random sting,  
It may be little minded.  
But when on life we're tempest driv'n—  
A conscience but a canker—  
A correspondence fixed wi' Heaven,  
Is sure a noble anchor!'

He closes this epistle with the hope that his young friend may 'better reckon the rede' (heed the advice) 'than ever did the adviser!'

Truly, 'haunted by religion, but not devoted to it.'

But Robert Burns was not alone in this. It has been true of a vast number in all ages. God's ancient people, Israel, possessing the 'Oracles of God,' well knowing His will, continually 'rebelled against the words of God, and despised the counsel of the Most High.' Because of this they fell low, their enemies were allowed to triumph over them; yet in times of trouble and danger they were ever ready to cry unto the Lord for mercy and help. So in these days of real danger, many during air raids cry aloud to God for help and protection, but when the all-clear sounds their mouths are 'full of cursing and bitterness.'

Many, brought up in Christian homes, who have passed through Sunday Schools and have even been Church members, live heedlessly, despising all that is sacred, never entering any place of worship, until some great trouble or calamity comes upon them: then they squeal and wonder why God does not protect and save them. Many forget, if ever they knew, that all God's blessings are conditioned on man's obedience to His revealed will.

Many, on reaching the closing scene of life's little day, are 'tortured with the ghost of a vain regret, the thought of the years they've wasted, and would if they could forget.' Failing to make use of the opportunities, God so graciously gives, for amendment, obedience, and service, their death beds are 'haunted by the ghost of a mis-spent past.'

With reference to the plea for the Restoration of New Testament Christianity, many are haunted by it, but not devoted to it. Our experience, when moving about among the Churches, and this is confirmed by others, is that all over Britain many long for, and love to hear, the old-time message. Many times, brethren have said: 'These meetings, and these addresses, carry us back more than twenty years to the good old days in the Churches of Christ.' Others have asked: 'Could you not get free for a

period, and come to conduct one of the old-time missions?' Yet, strangely, these brethren support those who have led them out of the old paths, away from the good old days, and give their voices and votes against those who are loyal to the original position and plea. Haunted, but not devoted!

Many who talk much about the Restoration pioneers, by their attitude to the plea of those heroic souls, seem to be like the Pharisees to whom the Lord Jesus said: 'Ye build the tombs of the prophets, and garnish the sepulchres of the righteous.' Better to give heed to the teaching of those who have gone on before, than to build and ornament monuments over their remains. The Pharisees, who were so careful of the tombs of the prophets, were at the same time plotting the murder of the greatest of all Prophets, Heaven's last Messenger, proclaimed by all a truly righteous one.

We pray that the memory of those who were 'jealous for the Lord God of Hosts,' and 'valiant for the truth upon the earth,' may so haunt those who have departed from the faith for which our fathers so earnestly contended, that they may return and fully devote themselves to the old Restoration plea, which, if accepted and practised, would solve every problem.

EDITOR.

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### *Forthcoming Event.*

**East Ardsley.**—Anniversary Services will be held (D.V.) on Saturday, October 25th. Meetings at 3 p.m. and 6 p.m.

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### *Marriage.*

**Derby.**—Higton-Gretton. At Church of Christ meeting-place, Chaddesden, on Aug. 9th, 1941, William Arnold Higton to Dorothy May Gretton. A. E. Winstanley officiating.

## Report of Old Paths Committee.

WE very much regret delay in presenting our report.

First, we share with a good number of our brethren the disappointment at not being able to have a Conference. This was carefully considered at our last meeting, and while we were keen to have a Conference, we felt that the 'times' were inopportune. We urge the necessity of Brethren getting together locally, during these days of restrictions.

While we have been hampered by the war, we have not suspended activities. Bro. Winstanley, our evangelist, has been loyally serving the Churches at Bedminster (Bristol), East Kirkby (Notts.), East Ardsley and Morley (Yorks.), Derby, Coplaw Street (Glasgow), and Aberdeen. When this report was written he was labouring with the Church at Netherfield, then he goes on to Selston, both in Notts.

We are gratified to learn from every Church Bro. Winstanley has visited, of his faithful labours. In every case we have been asked for extensions, or another visit soon. A number of souls have been added to the Church, and many express benefit from his ministrations.

Our difficulty is not in finding work for him, but in trying to fit in the many applications for his services. We would ask the Churches whose applications we have had to defer, to appreciate the difficult position we are in. We want to render help where it is most needed, and we can assure you that every application is very carefully considered.

You were informed a few months ago that we had sent Bro. Frank Worgan, of Hindley, Wigan, to Bro. Crosthwaite for training. We are glad to report that this young brother of nineteen summers has done remarkably well under the able guidance of his teacher. For over eighteen months, Bro. Worgan has done good work at his home Church, and for a year has

been taking advantage of the educational facilities at home. (We would earnestly advise all young men who are desirous of serving the Master to adopt this course).

While with Bro. Crosthwaite, Bro. Worgan has rendered acceptable help to some of the Slamannan churches.

After only three months stay with Bro. Crosthwaite, and in view of the satisfactory progress made by Bro. Worgan, we have felt justified in sending him to help the Church at Aberdeen—a course recommended by Bro. Winstanley. Bro. Worgan is still under the guidance of Bro. Crosthwaite, and if we deem it advisable he may return for a further period of training.

A start has been made in intensive Missions, to be conducted by brethren who are free at week-ends; we hope to develop this work. Bro. Partington is to serve the brethren at Nelson for four week ends; Bro. Morgan hopes to serve Ulverston.

We desire to place on record our appreciation of the services rendered to the Churches by Bro. Crosthwaite. He has been a member for fifty years, and an Evangelist for forty years. We sincerely hope he will be spared to render many more years of acceptable service.

We would also record our appreciation of the services rendered by our esteemed Bro. Bailey. He, too, has been over fifty years a member. We are very sorry to learn of the serious illness of his wife. They can both be assured of our interest and prayers.

We sincerely hope this report meets with your approval. They are small beginnings, and we ask for a fuller surrender to the claims of Christ, and a greater effort to extend the Kingdom.

Again, we wish to thank all who have supported us financially. Our last 'list' was an improvement on any previous one, but we can do better.

Yours in the Master's Service,

THE COMMITTEE.

## The Second Coming of Christ.

(continued).

FIRST in order of the books of the New Testament, and first in importance for our subject, are the contents of Matt. xxiv. and xxv. Our Lord had been condemning the Scribes and Pharisees, and was passing the Temple when the disciples called His attention to the wonderful buildings—built by Herod and the pride of the Jews—when, to their utter astonishment, Jesus foretold their complete destruction. Eagerly they asked Him: ‘When shall these things be, and what shall be the sign of thy coming, and of the end of the world [or age].’

The reply of Jesus is given at great length in Matthew’s Gospel. Mark, in a lesser degree, and Luke, with some minor details, give the warnings of events connected with the Jewish-Roman war. The sufferings of the Apostles are foretold, and a warning against false Christs is given. A very complete and detailed account of the origin, progress, and culmination of this Jewish War is to be found in the works of Josephus, and all commentators agree that this prophecy (to Matt. xxiv. 28) was very literally fulfilled.

The remainder of this prophecy is usually expounded as being in the future.

The language of the Saviour is that of an address to the disciples personally. He gives them the phenomena which will precede His coming, and calls upon them to watch for these events and so be ready to meet their Lord.

These events are to take place immediately after the sufferings during the war. The Apostles are further admonished by parable to be awake for, at a time when they would not expect Him, the Son of Man should come, and, finally, He states, ‘This generation shall not pass away till all these things [*viz.*, not merely those connected with the Jewish war, but also His coming] should be accomplished.’

The teaching of the New Testament concerning the time of His coming can very conveniently be divided into two sections, one under the general heading of ‘this generation,’ and the other, ‘during the lifetime of the Apostles.’

Taking the first heading we will proceed seriatim (more or less) through the book. Jesus, during His trial before the High Priest declared (Matt. xxvi. 64) that ‘hereafter [very soon], the High Priest would see the Son of Man sitting at the right hand of the Majesty on High, and coming in the clouds of heaven. This could not happen if the High Priest had died in the meantime. The promise of the Saviour (Matt. xxviii. 20) to be with the Apostles, while carrying out the Divine commission, till the end of the world (or consummation of the age), indicates that the Apostles would be alive till then.

The Apostle Paul, writing to the Church at Corinth, first letter (i. 7-8, iv. 5, vii. 29-31), reminds them that they are patiently waiting for the coming of the Lord, and that the time is so short that they who were married should be as those who were not and those who bought should be as those who did not possess, because ‘the world as it now exists is passing away.’

The author of Hebrews warns his readers (x. 27) that they must endure persecution, so that they may receive the reward, ‘yet a very little while, he that cometh shall come, and will not tarry.’

The Apostle Peter writes of the ‘grace that is being brought unto you at the revelation of Jesus Christ,’ and that the judge is ‘ready to judge the quick and the dead.’ In his second epistle, replying to some who asked, ‘Where is the promise of his coming?’ he states that the Lord is not slack concerning His promise, and that His readers are to be earnestly desiring the coming of the day of God, and

'to look for new heavens and earth wherein dwelleth righteousness.'

We now come to the book of Revelation. The majority of interpreters give the date of the book as A. D. 96. The language of the book as a whole, the injunctions to the seven Churches 'to hold fast till I come,' etc., would imply an early date, and the command in chapter xi. to measure the Temple demands a date before the Temple was destroyed. What is the authority for asserting a later date for this book than any other in the Canon? A statement by Irenæus in the third Century that 'the vision was seen in the reign of Domitian,' a statement unsupported by any other authority (prior to his time, of course), while, on the other hand, the earliest commentators that have come down to us, Andreas and Arebus, write as though the book was written before the fall of Jerusalem, and that it was written of that event. The epistle of Peter (2 Pet. i. 19) referring to the coming of the Lord, supports this view, as do several incidental allusions in the Pauline epistles.

Assuming that the book of Revelation was written before A. D. 70, take notice of the warnings to the seven Churches. The Church at Pergamos is told to 'repent at once, else the Lord would come quickly and make war upon them.' The Church at Thyatira is bidden to 'hold fast that which they have till I come.' Sardis is warned that the Lord will come suddenly as a thief.' To Philadelphia, he says, 'I am coming quickly,' and to Laodicea, He says, 'Behold, I stand at the door and knock.'

Do not allow prejudice or previous teaching on this subject to warp your judgment. I propose, with the Editor's permission, to adduce further Scriptural proof, under various headings, all pointing, unswervingly, to one undoubted conclusion. J. A. WHITE.

THERE is not enough darkness in the world to extinguish the light of one small candle.

## The Ritualist.

You ask me to describe him;  
But it's puzzling to describe  
This very hybrid species  
Of our ecclesiastical tribe.  
At Lambeth and the Vatican  
He's equally at home,  
Although it's said he rather gives  
The preference to Rome.

The Bible is to him  
An almost seal'd book;  
Reserve is on his lips,  
And mystery in his look.  
'The sacramental system'  
Is the torch of his dark night,  
He loves the earthly candlestick  
More than the heavenly light.

He's great in all small trifles,  
Like the hemming of his bands,  
And the cutting of his surplice,  
And where he bows or stands;  
Each saint, all through the calendar,  
He knows by name at least,  
And always dates his letters  
By a 'Vigil' or a 'Feast.'

He talks about authority,  
But where the shoe doth pinch,  
This most obedient, duteous son  
Will not give way an inch;  
He is his own authority,  
Or whatever is his whim,  
And he's only for the Bishop  
When the Bishop is for him.

Poor souls as weak, but more sincere,  
Who act on what they think,  
Soon find that he has led them  
To Popery's dizzy brink,  
And there they take the fatal plunge,  
Whilst he walks back content  
To his snug berth in England's Church,  
And 'wonders why they went.'

Oh! Well it were for England,  
If her Church were rid of those  
Half-Protestant, half-Papists,  
Who are less her friends than foes;  
Whom even Rome repudiates,  
As she laughs within her sleeve  
At each sacerdotal mimic,  
Each solemn make-believe.

SYDNEY SMITH.

(Written in 1843).

## *Is Baptism Part of the New Birth?*

SERIOUS objection having been offered to the statement that baptism is a part of the new birth, it seems well to me to state somewhat more fully what is meant by that statement, and the reasons there are for believing it.

The importance of being born again can hardly be overstated. All evangelical parties insist firmly on this. The burden of many of their gospel addresses is, 'Ye must be born again.' But they seldom, if ever, state to the people *how* they are to be born a second time. It is just here that the clearness, simplicity, and value of the position advocated by this paper, comes in.

A gentleman attended, on one occasion, a revival meeting. It was addressed by a popular preacher. His theme was the new birth. At the close of the meeting, an invitation was given to any one who desired to converse with the preacher, to remain. Our visiting friend accepted the invitation. When the preacher spoke to him, he asked, 'How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?' The preacher looked at him with amazement and said, 'Why, that is Nicodemus' question.' 'Yes,' rejoined our friend, 'and a very good question it is. Can you answer it?' 'Oh! I see what you are,' said the preacher, 'I have no time for discussion. Good night!'

The preacher evidently felt that our Saviour's answer to Nicodemus would take him on to dangerous ground; and so he thought best to avoid it. The Saviour's answer was, 'Except a man be born of water and the Spirit he cannot enter into the kingdom of God.' On that answer we base our belief that baptism is part of the new birth.

Birth in no case imparts life. Normally it is simply the transition of a living being from one state of exist-

ence into another. This is as true in spiritual things as it is in natural.

The beginning or impartation of life is to beget. The being begotten again is always distinguished in the New Testament from the new birth, especially is this made clear in the American Standard Version. Popular writers and speakers generally write and speak as if to be begotten again were to be born anew. This springs from a confusion of ideas in their own minds, and causes an unscriptural conception of things in the minds of all who accept their teaching.

### BAPTISMAL REGENERATION REPUDIATED

We are sometimes charged with believing in 'baptismal regeneration.' No more false charge could be brought against us. It is utterly alien to our understanding of Biblical truth.

Baptismal regeneration is the impartation of spiritual life by or through baptism, and is a doctrine of the Episcopal Church. Canon Knox Little in an attempt to present this doctrine in its most minimized and acceptable form, wrote: 'Again, it might be explained, that by regeneration in Holy Baptism is not meant a mechanical process by which conversion is superseded, but only that God gives a germ of spiritual life in the way appointed by our Lord, just as he gives germs of natural life by the appointed action of his ordinary laws.'

*We utterly repudiate this baptismal-germ theory.* We do not believe it is God's way, to impart spiritual life in baptism. With us, baptism is the manifestation of the divine life which is given previous to baptism.

How then does the sinner receive spiritual life? How is the divine life imparted to him? Let Paul answer: 'In Christ Jesus I begat you through the gospel' (1 Cor. iv. 15.) Active agent, Paul. Instrumentality, the gospel. Result, the new life begotten;

but the person is not yet said to be born.

The historic record of this work reads: 'Many of the Corinthians hearing believed, and were baptised' (Acts. xviii. 8). The 'believed' is equal to the 'begotten,' and the 'were baptised' stands for the figurative expression 'were born.' To the foregoing testimony we add, 'I beseech thee for my son Onesimus, whom I have begotten in my bonds' (Philem. x.)

How is Divine life given? Let Peter testify: 'Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth' (1 Peter i. 23.)

Let John now bear witness: 'Who-soever believeth that Jesus is the Christ is begotten of God (1 John v. 1.) And again, 'But as many as received him, to them gave he the right to become children of God, even to them who believe on his name' (John i. 12). Note here, that the 'receiving of Jesus' or the 'believing on his name' does not constitute us the children of God, but only gives us 'the right to become the children of God,' which is a very different thing.

Paul says that 'Ye are all sons of God, through faith in Christ Jesus,' and gives as proof of that statement, 'For as many of you as were baptised into Christ did put on Christ.' (Gal. iii. 26, 27.) He believed that baptism of persons begotten again, was the transitional, the new birth that brought them into Christ and the Kingdom of God. This agrees with John iii. 5.

#### WHAT THE SCHOLARSHIP OF THE WORLD HAS TO SAY.

That 'born of water,' in John iii. 5, refers to baptism is recognised by the following, amongst many other writers:

'By water here evidently signified baptism. Thus the word is used.' (Eph. v. 26. Tit. iii. 5.) Albert Barnes on John iii. 5.

'Of water, that is baptised.' Dr. James MacKnight on John iii. 5.

'The outward sign and inward grace of Christian baptism are here

clearly given, and an unbiassed mind can scarcely avoid seeing this plain fact.' Rev. A. Plummer, M.A.D.D., Master of University College Durham, on John, iii. 5, in the Cambridge Greek Testament.

'Water here undoubtedly means the water of baptism. . . . So this passage (John iii. 5) and Tit. iii. 5 were universally received until the days of Calvin.' Arch. McLean on Christ's Commission, p. 130.

'Except a man be born of water and the Spirit (John iii. 5) is another expression which is admitted to refer to baptism; and has its explanation most intelligibly in emersion out of the water in that ordinance.' Alex. Carson, L.L.D., on Baptism, p. 164.

*The Westminster Confession of Faith* quotes John iii. 5 in the chapter on baptism. Thus all Presbyterian ministers swear that they believe that John iii. 5 refers to baptism.

*The Book of Common Prayer* makes every Episcopalian clergyman, every time he baptizes anyone, quote John iii. 5, as referring to that ordinance.

Further testimony is needless. It is fully proved that this passage refers to baptism. Hence the Saviour's words compel us to believe that baptism is part of the new birth.

Let us then receive the life-giving seed (Luke viii. 11, 15.) and in obedience to our Divine Lord, be born of water and the Spirit, and thus enter the Kingdom of God, and share in all its blessings and privileges here and hereafter. *The Lord's Way*.

DO not vex God's holy Spirit, by whom you have been sealed for the day of redemption. Drop all bitter feeling and passion and anger and insults, together with all malice; be kind to each other, be tender-hearted, be generous to each other, as God has been generous to you in Christ. Copy God, then, as His beloved children, and lead lives of love, just as Christ loved you and gave himself up for you to be a fragrant offering and sacrifice to God.—Paul.



## Young Folk's Corner.

CONDUCTED BY UNCLE BERT.

### Month's Motto:

'DO that which is good.' (Rom. xiii. 3.)

### Mistaken for Jesus!

Dear Boys and Girls,

The above title may seem strange to you, but it refers to a very striking story. In a certain hospital, there lay a friendless lad, very ill with fever. Throughout his life, he had known nothing but unkindness and want, and had never experienced the joy of real love and friendship. But, one day, he was visited by a gentleman who brought him medicine, food, and fruit, and showed him great kindness. The boy was silent for a time as he watched the visitor move around the room, then suddenly he asked: 'Sir, are you Jesus?'

Wasn't that a strange question? But wasn't it also a beautiful thing to be asked? It was the spirit and love of Jesus in that man which made him so kind to that sick boy; and we know that Jesus Himself was always kind and loving to those in need. People who were sad, ill, unhappy, afflicted, or in any trouble at all, could always look to Jesus knowing He could *and would*, help them.

The Saviour 'went about doing good.' It is only by following His example—doing just as He did—that we become like Him. The writer of Acts, speaking of the Apostles, says that the rulers 'marvelled, and took knowledge of them that they had been with Jesus.' Could others say that of you? Are you so kind, so gentle, so loving, that others see Jesus in you? *Could anyone mistake you for Jesus?*

### Do You Know?

1. Who was described as 'perfect and upright, and one that feared God'?
2. Who is twice described in the New Testament as the 'chief corner stone'?
3. Who 'climbed up into a sycamore tree to see Jesus'?
4. Of whom is it said 'he was a thief, and had the bag'?
5. To whom did an angel say 'thou art highly favoured . . . blessed art thou among women'?
6. To whom did a Roman governor say 'thou art beside thyself'?
7. To whom was it said 'Thou hast a devil'?

### ANSWERS TO LAST MONTH'S QUESTIONS.

1. Joseph, son of Jacob. (Gen. xxxvii. 9.)
2. Jacob. (Gen. xxviii. 12.)
3. Joseph (the carpenter). (Matt. i. 20, ii. 13, 19.)
4. Nebuchadnezzar. (Dan. iv. 11.)
5. The wise men. (Matt. ii. 12.)
6. Nebuchadnezzar. (Dan. ii. 31.)
7. Joseph and Mary. (Matt. iii. 19-20.)

### If.

If nobody smiled and nobody cheered,  
And nobody helped us along,  
If each every minute looked after himself,  
And the good things all went to the strong,  
If nobody cared just a little for you,  
And nobody thought about me,  
And we all stood alone in the battle of life  
What a dreary old world this would be.

'Bear ye one another's burdens, and so fulfil the law of Christ.'



## Too Much Left Over.

BOYS without number have enjoyed the experience of taking a watch or a clock or some other piece of intricate machinery apart with the purpose of putting it together again, only to find that when the thing was reassembled, or apparently so, there were several pieces left over! Something analogous has happened to those humanists who have undertaken to explain the things divine by normal processes or by the evolutionary theory. They make a great show of accounting for the Bible, of explaining its recorded miracles, of humanizing the Christ; but, whether they admit it or not, they always come out with too many extra pieces, too much that is unexplained by their theories. They pass it off with a show of ease, but one of these days their 'assured results' are going to look as ridiculous as the elaborate theories of Washington Irving's 'Knickerbocker.' By the dictum of true science, that is not a tenable theory which leaves notable incidents unaccounted for.

Whatever be the ultimate fate of the theory of evolution, it is now quite clear that its opponents have discredited it as an absolute explanation of creation by pointing to the many important facts that it does not account for—the origin of life itself, the origin of animal life, the origin of the human spirit, the inability of individuals of different genuses to mate, and many other such extra 'pieces.' It is altogether proper for the critics to insist upon the significance of the fact that 'missing links' are still missing.

A similar situation arises with reference to the Bible. The humanists would have it that it is but the record of the experience of one race as it worked its way out of paganism, and

what purports to be history is not the reliable and impartial statement of facts, but a conglomerate of legends from various sources, all designed to serve partisan views. As has been pointed out many times, various discoveries of archæologists have, with cumulative force, justified the important historical statements of the Old Testament even to details. Theories have been overthrown by facts. Hittites really lived. Ur was a real and great city. Abraham was a person, not a tribe. The daughter of Pharaoh really was a political power when Moses was born. The Hebrews did enter Canaan at the time after the exodus. Jericho's walls did collapse. The reader is justified in studying the Bible records as they are. This means that there are pieces left over for those theorists. How are we to account for such an accurate record coming down through the millenniums? And how are we to explain the remarkable unity of the Bible—its manifest plan developed through the centuries? And the most embarrassing piece of them all—what are we to do with the new evidence that the Bible is right in saying that the original religion was monotheism? Incidentally, what of the fact that Genesis, out of all the possible combinations, has the true record of the order of creation—the order proclaimed in the rock fossils?

When we turn to the New Testament the critics have to account for pieces left over, too. As if it were not enough that Sir William Ramsay found that the record of Paul's journeys in Acts fitted precisely into the archæology of the cities visited, and Luke's references to Roman officers were found to be entirely correct, there now turns up a fragment of John's Gospel written in the earlier part of the second century in Egypt,

and, as Professor Foster points out, the 'two-source theory' for the Synoptic Gospels fails to account for too much. But there is the old, old problem—if the apostles were merely giving some erratic recollections and theories about Jesus, how are we to harmonize the superlative ethics they presented with the deceit they are thus accused of practising? And how are we to explain the miracle of these Galilean fishermen creating such a character as Jesus Christ? That is a piece left over.

And when we come to the Church, there is another extra piece. It is claimed that we have here different theories of the Gospel and the Church, that there are radical differences between the Church in Jerusalem and that in Corinth, between the preaching of Peter and James and that of Paul; and between Paul and Christ, indeed. How, then, are we to account for the essential unity that persists: the fact that all this is brought together in the Scriptures, the fact that a norm does appear—and that, even because the great leaders, such as Paul, judge the congregations by this norm?

And so it is with the effort to explain away the miracles. Take the miracle of prophecy. Without going into many details, let us say that if some sort of explanation may be made to account for other items, what is to explain Micah's definite designation of Bethlehem of Judea as the scene of Messiah's birth? And what of the marvellous fact that the prophets so clearly declared that the Messiah should suffer?

The humanists account for the feeding of the five thousand by a supposition that Jesus induced a general sharing of food, and for the stilling of the storm by a keen understanding of the vagaries of the weather. They assume to explain many healings by the effects of

psychology. But see what a number of pieces they have left over! What, first of all, are they going to do to explain the ethics of a Teacher, who leads men to believe that He is doing what He is not? Or what of the ethics of His disciples if they told what is not true of many of these incidents? And what of those cases where Jesus healed at a distance, where He raised persons dead a few hours, or a day, or three days? What of the power over demoniacs? How are we to account for the high ethics coming out of a religion shot through with deception (according to their theory)? 'Doth the fountain send forth from the same opening sweet water and bitter?'

When we come to account for Christ Himself, the point becomes all the more clear. These humanists are quite willing to acknowledge Jesus as a great man, a superior teacher. But when they have said all, they have yet too much that is not accounted for. How is it that, under their theory of evolution, this Genius sprang out of a race that has not produced anything comparable to Him, and how is that in all the nineteen centuries since His time no other has appeared that can approximate Him either in life or teaching? How is it that none has been able to take up His challenge to point out any sin in Him?

If He is not all that He evidently professed Himself to be, how are we to give Him credit for honesty and to account for the high standard of His ethics either in teaching or life? Indeed, what are we to do with this claim of purity as it is laid alongside His generally recognised attitude of humility?

How are we to account for the fact that an unschooled Carpenter out of a hill town in Galilee possessed such superior wisdom as to lay hold of the fundamentals of human behaviour so that He avoided the pitfalls of politics and worldly empire, and at the same time enunciated what all recognize as

the ethics that will transform political and social life, as well as personal conduct? Take Him for only a great teacher, if you will, but what is to be done with His insistence upon being recognized as more than that? And what is to be done with the fact that disciples, who, having accepted Him as only prophet and teacher, were consequently thrown into despair by

His death, nevertheless were convinced against their wills of His resurrection, and gave their lives to testify that He is the Prince of Heaven, Son of God and Judge of the living and the dead?

There is nothing scientific about a theory that has so many parts left over.  
*Christian Standard.*

## Where Is That Passage?

'YOU do not know where that passage is? Why don't you?' I have been told that there was a time when we were the people of the Book, and that members of the Church knew the Book fairly well. Even then the denominations maintained that the only passage we knew was Acts ii. 38. However, many do not even know that passage now. We are not familiar with the Bible and its references, for we are not studying and discussing it.

In any religious conversation with a denominationalist there are certain 'standardised' objections to the message and appeal we take to them. Members of the Church often know that these objections will not bear the light of Scriptural scrutiny, but they do not know exactly where to find the passages that bear upon the subject under consideration. Thus we are unable at times to teach them the way of the Lord more perfectly. Does it amount to criminal neglect? How much better it would be if we could reach into our vest pocket, or purse, and pull out a New Testament (for every member ought to carry one; no soldier wants to get far from his source of supply), and tell them to turn to such and such a passage and meditate upon its message!

We can do this if we spend a little time and put forth a little effort to make ourselves familiar with the New Testament especially. Most of us have a certain amount of education, and we can certainly do it if we try. In fact, we need only to know how to

read, for I have known of many individuals who have never been to school, but who could put 'Doctors of Divinity' to flight when it came to handling the Scriptures.

Let us notice a few of these objections. The moment you mention the curse of denominationalism, some individual says: 'I think denominationalism is a good idea. An individual can search and join the Church of his choice. One denomination is as good as another, and it does not make any difference which one you belong to, just so it suits you.' It would be good to cite this individual to John xvii. 20f. If he says that they are one in reality, but that some of them have just adopted human names, such as Lutherans, etc., it would be good for him to read 1 Cor. i. 12 (cf. Eph. iv. 5). There are other passages; these are simply suggestions.

There are others who will say that the denominations are branches of the Church of Christ. It is well to go to John xv. with that objector and show him that Jesus is not talking about denominations, but about individual disciples. There are others who will discount baptism, because they believe that an individual is justified by faith only. We have access *by faith* into redeeming grace. (Rom. v. 1.) Faith must lead to activity. Jesus did not say faith alone. (Mark xvi. 15, 16.)

Others object that they have been baptised in the Holy Spirit, or by the Holy Spirit, and thus do not need water baptism. We do not believe

that they have been; but even if they have, it would not be enough to release them from the necessity of water baptism. Cornelius and his household spoke with other tongues when the Holy Spirit came upon them. Peter took it as a sign that they should receive water baptism. (Acts x. 44-48.)

Others argue that baptism is not necessary. Could you cite them to passages which indicated its necessity?

If not, why not? Are we excused from knowing God's Word? Is there no further need to contend earnestly for the faith?

It would be a good idea if frequent drills were provided in order to help Christians know and locate Scriptures. Why not spend the last five minutes of the Bible class in such drills? Let the teacher take the part of the objector, state the objection, and then ask members of the class what passages would be helpful in teaching the individual the way of the Lord more perfectly. Such drills may also be used in ladies' meetings and prayer meetings. *Gospel Advocate.*

## Nyasaland.

THE progress of the Gospel in Nyasaland as reported by Bro. Ronald L. Kaunde:

'I am so willing to tell you about the good tidings of the Gospel, how it walks where our Churches are. I think you will hear of a new district since we started there this year. I am sure we had no idea of Chikwawa district having any members of the Church. Our opportunity arose this way. I have reported that our members in every district in Nyasaland go to work for wages in Southern Rhodesia. Our elder, Cedric Juma, of Chole district, met one man of Chikwawa district there and they worked together. Bro. Cedric never failed to pass on what he had learned to him, so the man of Chikwawa believed, repented, and was baptised there.

'After a while, the man of Chikwawa returned home, and he was very zealous in telling his friends the news of Jesus. As it is written, 'Faith cometh by hearing,' so three persons repented. I received a call from Bro. Cedric, who explained the circumstances. I and Bro. Somanje, of Chiradzulo,

left on January 16th, 1941, in response to the call, arriving at Chole on Jan. 17th. The next morning, we two and Bro. Cedric left about 6 a.m. We had a very hard journey, as the district was very hilly. We walked about fifty miles, arriving at Chiromo about 2 p.m., where we rested and had tea. At 3 p.m. we left Chiromo and crossed the lake, then resumed our walk until 7 p.m. when we reached Gondah village, thirty miles from Chiromo.

'Early next morning, the village headman came to greet us, according to custom. I told him about our home and why we had come. He stated that his son had told him of our coming, but he could not believe we would come from Zomba, so far, to see his people; but now, he said, I believe what he told me and also believe your worship to be true.

About 10 a.m., we went to the lake to baptise. There, Bro. Somanje conducted a beautiful service before many people. Three candidates confessed faith in Jesus and were buried with the Saviour in the waters of the lake.

'About 4 p.m., we had another meeting, which I conducted, telling the people that God, who made the world and all things therein, seeing He is Lord of heaven and earth, dwelleth not in temples made with hands. I told them, look how the world formed lay nearly everywhere, look how the heavens stand firmly above with beauty, sun, moon, and stars, but without pillars. Look at our small houses which we make, but they have to be fitted with posts, poles, and pillars.

'When I ended my address, the village headman opened his mouth before all and expressed thanks for the Gospel, saying, "I thank you for telling me there is a God. Yes, I believe there is a God."

'Next morning, we prepared to leave them. I told the head man I would send them a visitor [preacher], and, God willing, I would come in the summer-time and stay with them a few days.

'I am so glad to have these four members in Chikwawa district, and pray God to strengthen them and increase their numbers.'

The remainder of Bro. Ronald's fine report must stand over until the next issue of the S.S. Meanwhile, pray for the work and the workers, and what you purpose in your hearts to do, may you do it, for with the added work comes the greater necessity for that motor cycle for Ronald.

W. M. KEMPSTER.

## CORRESPONDENCE CLASS.

1941-42.

THE EARLY HISTORY OF THE  
CHURCH OF CHRIST.

OR

## THE ACTS OF THE APOSTLES.

## CHAPTER IX.

1. State what you know of Saul from his own statements *re* his birth-place, his ancestry, and his persecution of the Church. Do not refer to his life following his conversion.
2. To whom did Saul intend to take the letters?
3. 'Of this way.' Cite other instances where this term is used and state what is meant by it.
4. Describe the interview Saul had with the ascended Christ.
5. Why did Jesus tell Saul that a certain disciple in Damascus would tell him what he must do?
6. For what purpose did Ananias lay hands on Saul?

Answers, which should be written on one side of the paper only, should be returned by the end of September to William Steele, Ravensheugh Cottage, Prestonpans, East Lothian.

. . . . .

The number who have taken up Correspondence Class work has been highly gratifying. More can still be enrolled. Will those who intend joining for this session please write at once. This is a labour of love, and testimonies to hand as to help to better understand and hold forth the Word of Truth are very encouraging.

EDITOR.

*News.*

**Birmingham, Summer Lane.**—We are happy to report another addition to our numbers. Barbara Smith, daughter of Bro. William Smith (whose death we reported last issue) and Sis. Smith, made the good confession and was immersed into the ever-blessed name for the remission of her sins, on 23rd July. This took place at Great Francis Street chapel, kindly lent for the occasion. She was received into our fellowship on Lord's Day, 27th July—another added to them that are being saved.

F. C. DAY.

**East Kirkby (Beulah Road).**—The Church here received another uplift and impetus to go forward in these difficult days, on the occasion of the thirteenth Anniversary of the opening of our present meeting-house. On Saturday, July 26th, a meeting for the spread of the Gospel was held when two most edifying addresses were delivered by Brethren F. C. Day and A. E. Winstanley. Notwithstanding a downpour of rain, our meeting-house was comfortably filled. The usual social cup of tea, because of exceptional circumstances, had to be abandoned, but all experienced a real spiritual feast.

On the Lord's Day following, Bro. Day served the Church morning, afternoon and evening, as Speaker, when again we had a most helpful and inspiring time. In the evening, our Brother made his Gospel appeal to a full house, marshalling facts recorded by the four Gospel writers leading us to the crucifixion of Christ, thus making the question which was the subject in hand—'What, then, shall I do with Jesus'—a very personal one. His words will remain in our minds for a long time, and we trust will bring forth fruit in due season.

To some of us, these Anniversary occasions are times for serious reflection, and we lament the fact that during the past twelve months there have been no additions to the Church, though 'The Word' has been continuously and faithfully proclaimed. Evidently, for the cause of this lack of progress we must look elsewhere. It may be found in ourselves. In these days of crises, when so much indifference and apathy is apparent on all hands, we feel the need to get more in touch with the divine.

May this time of refreshing and spiritual uplift speed us on to a more consecrated life, and redoubled effort in working out our own

salvation, and the salvation of others for whom Christ died, is our earnest prayer.

W. JEPSON.

**Kentish Town.**—On Saturday, 2nd August, the Church held special meetings with a threefold purpose: to provide opportunity for a re-union of members separated by war conditions; for thanksgiving for seventy years occupation of the meeting-house; for worship and encouragement of all lovers of the old paths.

We were privileged by the Divine providence, and by his own kindness, to have Bro. George Hassell, of Leicester, with us as the visiting speaker, and about twenty-five came together from widely separated districts—Bedford, Ilford, Liverpool, Laindon, Northampton, and Tunbridge Wells. Three only of our own absent members were able to be with us, the rest being hindered by one cause and another. They are at Brighton, Hadleigh, North Wales, Bexley, one was at Peterborough, and three in H. M. Forces. The Ilford Church supported us to the limit of their ability.

In the afternoon session, Bro. Day, from Laindon, a member of the Forest Gate Assembly, spoke first, giving us reminiscences of the happy days of the Stratford Church, and close association with Kentish Town. He exhorted us to hold on in spite of difficulties. Bro. Kempster then read a report from our African Brethren in Nyasaland, giving a record of earnest and self-sacrificing efforts in spreading the truth—surely a model for us. Bro. Hassell concluded the session, summing up with further words of encouragement, and expressing his pleasure at being present.

A splendid tea, fully up to pre-war standards, was served by the sisters, without the slightest offence against Lord Woolton, but by happy co-operation in sparing rations. All enjoyed this and the fellowship around the tea-table.

Bro. Robinson of Ilford, presided at the evening meeting, at which Bro. Wyness, from Liverpool—previously at Ilford and a frequent helper at Kentish Town—gave us words of kindly greeting and earnest exhortation. Bro. Hassell based his address on the threefold purpose of the gathering, showing how necessary constant fellowship is to Christians, what a blessing it is to have a place of meeting over a long period, and urging a strict and faithful adherence to the old paths, which so many are now leaving.

The Church took the opportunity of this gathering to make a present to Sister Mrs.

Ramsden, on the occasion of her diamond wedding. She attained her eighty-fifth birthday on the date of our meeting also, and has been in continuous membership over a long period of years.

Hearty singing and happy unity characterised the gathering, and the Church feels the encouragement, and thanks all who came.

Bro. Hassell stayed with us on Lord's Day, and his ministrations were much appreciated. In the morning, he spoke very fittingly on 'Sorrow,' and its antidote, 'Cast thy burden on the Lord, and He shall sustain thee,' and in the evening on, 'Three manifestations of Life'—the merely physical, the new life in Christ, and finally the resurrected life. Several visiting brethren and sisters stayed with us also, and thus gave us special joy.

R. B. SCOTT.

## Obituary.

**Dennyloanhead.**—It is with much regret we announce the death of Sister Mrs. Fleming, at the age of seventy-six, after a long illness borne with Christian patience. Our love and sympathy go out to her husband and family in their time of sorrow. We shall meet again where the 'surges cease to roll, and sorrow ne'er shall press the soul.'

T. M. COOPER.

**East Ardsley.**—The Church here has been called to mourn the loss of one of its oldest members, Sister Ann Wintersgill, who died on July 18th, aged seventy years.

Our sister was at one time in membership with the Church at Wortley, Leeds. Later, she met with the Wakefield Church, and from there was transferred to East Ardsley. This was in January 1916, but Sister Wintersgill's association with East Ardsley dates back to October 1915, when she was one of seven members who held the first meeting of the present Church.

For a number of years during the latter part of her life, Sister Wintersgill suffered from severe bronchitis, and was often unable to attend the meetings, but was in her place on the Lord's Day preceding her death.

Her remains were laid to rest in the Ardsley burial grounds, Bro. W. Hoyle officiating. To Bro Wintersgill and his family, we extend our heartfelt sympathy, and commend them to the Father's gracious care.

L. MURPHY.