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Evangelical Churchmen we shall show and practice our loyalty to Him by our loyalty to His Church. That will involve the kicks and curses of His Church's open enemies, as well as the still more wounding indifference of its secret foes. It will involve our personal identification with all the failure and sin, both personal and corporate, of our fellow-Christians of every kind. It will involve also the pain of ourselves, both by life and word, keeping the challenge, the call to drastic revolutionary action, constantly before the mind and conscience of the Church. But then God's Word to us through the crisis of to-day is a challenge! It is not a mere invitation to sit at ease beneath the awnings, comfortable spectators of the combat in the arena below. It is a challenge ourselves to get down upon the sand and join the battle, to Change, Unite, and Fight!

Summary of a Devotional Address.

BY THE REV. PREB. H. W. HINDE, M.A.

I Corinthians ii., 2. "Jesus Christ and Him Crucified."

THE subject which has been chosen for our Conference is "The Challenge of To-day." This evening we have been considering the challenge to Evangelical Churchmen. Tomorrow morning we shall be meeting for the service of the Holy Communion. Why? Firstly, because it is our usual custom to invite our members to meet together at the Lord's Table on the first morning of our Conference. Secondly, it is St. Peter's Day, therefore, fitting for the Conference to mark the day by such an act of worship. But chiefly because what we there thankfully commemorate is fundamental to the consideration of our subject, and indeed to all for which we stand, whether it is

in respect of Social Righteousness,

in respect to Education,

in respect to the world, whether Europe or elsewhere.

Last Thursday was St. John the Baptist's Day. "A man sent from God" (John i. 6) who "came . . . preaching the baptism of repentance for the remission of sins" (Luke iii. 5). We read, "there went out unto him all . . ." (Mark i. 5), a sort of mass movement, witnessing to a hunger and thirst after God; and to a belief that God "is, and that He is a rewarder of them that diligently seek Him." Out they went, apparently distance was no obstacle, a great crowd, a multitude, including all sorts and conditions, confessing their sins, and seeking to walk in newness of life, enquiring what they should do to give expression to this new way of life.

But twelve months later—what was its effect? What was its fruit? There were some, of course, who remained, two became Apostles, some later were found at Alexandria (Acts xviii. 24) and at Ephesus (Acts xix., 3), but the vast majority did not continue. Where did this great religious movement break down? The answer is that the preaching of repentance and baptism could not alone satisfy.

Remember that the testimony, "Behold the Lamb of God" (John i. 29) came later, and indeed led to the apostles following Jesus Christ, but the movement failed as such—why?

Tomorrow is St. Peter's Day, and in the Gospel appointed for the day, we read of the challenge of Jesus Christ to the apostle, "Whom do men say that I . . . am" (Matt. xvi., 13-15) and the answer of St. Peter, "Thou art the Christ, the Son of the living God" (v. 16) a confession of His Deity and of His Mission, which our Lord commended, "Blessed art thou . . ." (v. 17). But what follows? "Then charged He His disciples that they should tell no man" (v. 20). Why? It was a truth the world needed to know. But note the next verse "from that time forth began Jesus to shew unto His disciples how that He must . . . suffer . . . be killed."

A Christ who was all that St. Peter said and no more could not save the world, not a single individual. He might call forth enthusiasm for a time but not a life laid out or laid down. The revival movement of the Baptist and the enthusiasm of Peter might arouse interest, but must ultimately fail unless there was something more.

St. Paul knew what was required. "For I determined not to know anything among you, save Jesus Christ and Him crucified." (I Cor. ii., 2). Notice, he goes on in this first Epistle to the Corinthians to make mention of the lack of unity amongst believers, and rebukes reliance on human wisdom for a new order. Later, he deals with moral problems, he mentions the case of the incestuous person and deals with fornication generally. He sets forth certain marriage principles and writes on the duty of self-discipline, the position of women, and the question of order in church life. All these were matters of grave concern: the issues were moral, ethical, theological. But in it all he persists—"I determined not to know anything among you, save Jesus Christ, and Him crucified" for therein was the secret of all else. He wrote to Rome at the time of its greatest degradation for which the leaders of the nation could find no remedy and said, "I am not ashamed of the Gospel of Christ: for it is the power of God . . ." (Romans i. 16). And to-day still it is the power of God
in respect of Social Righteousness,
in respect to Education,
in respect to the world (including Europe).

Here is the foundation for all that can benefit. "I have laid the foundation. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ." (I Cor. iii., 10-11).