

# The SCRIPTURE STANDARD

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

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## *Christ Died for our Sins according to the Scriptures*

### The Question

THREE crosses were set up on Calvary the day Christ died. An eye-witness, John the apostle, tells us that "they took Jesus, bearing his own cross, to the place of a skull, called in Hebrew Golgotha. There they crucified him and with him two others, one on either side, and Jesus in the midst." Why is it that the central figure stands out from the other two? Indeed, those crucified with Him would have received no mention apart from their having been put to death at the same time as He. They were suffering the same physical agonies. Crucifixion was a common sight in Judaea under the Roman rule. Why then, when we speak of the Cross, should we be understood as meaning the crucifixion of Christ?

### The Answer

One of the two criminals crucified with Jesus answers our question. To the outcry of the other against Christ he answered, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed justly, for we are receiving the due reward of our deeds; but this man has done nothing wrong." (Luke 23:40-41). He was testifying that Christ was dying not as a criminal but as an innocent man. Jesus on that day was "in the midst." As His cross was central on Calvary so has it been in history. The cross stands in the midst of time. During that same week Jesus had said, "I, when I am lifted up from the earth, will draw all men to myself," and John adds the note that "he said this to show by what death he was to die." Since the crucifixion all men have been drawn to the cross. At Calvary disciples, friends, relatives and merciless enemies centred their gaze and words of love, pity or hate upon "Jesus in the midst." Ever since, whether in adoration, confession, or in mockery and blasphemous railing, the cross of our Lord Jesus Christ has been the centre of history.

### No excuse for Sin

The dying criminal bore witness to the innocence of Christ. He was more than innocent of any crime: He was absolutely sinless. He asked His bitterest enemies a question which none of us dare ask our best friends—"which of you convicts me of sin?" (Jn. 8:46)—and they were silent. To form a charge against Him these men had to pay false witnesses. "In every respect he has been tempted as we are, yet without sinning," says Heb. 4:15.

Let us remember that Jesus lived this sinless life as a man. True, He was God revealed in flesh, the Son of God. But He was also man, "born of a woman" (Gal. 4:4):

"In every pang that rends the heart  
The Man of Sorrows had a part."

As man He overcome temptation to which we are all subject. The gospel writers tell of "The miracles, and wonders and signs which God did by him," yet all these were to restore and bless others. Never do we read of Jesus using His power as God to benefit himself. Even after fasting for forty days, intensely hungry, He refused to turn stones into bread at the devil's challenge. Surely it was right to satisfy His hunger. But had Jesus satisfied himself through His divine power He would have lifted himself above our level, in doing something for His natural life which we cannot do. We could not then look upon Him as our perfect example in all things.

A vivid passage in Rom. 8:3 demonstrates Christ's sinlessness as a man: "For God has done what the law, weakened by the flesh, could not do: sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh." God had given His people, the Jews, His law, contained in the Old Covenant scriptures. This law was "holy, just and good" (Rom. 7:12) and "spiritual" (Rom. 7:14). Being from God it was perfect for its purpose. But no one perfectly fulfilled this law until Christ came. The weakness of the flesh gave men an excuse for sinning. The law was too high and noble to allow for its being broken. Thus the Jews could, as it were, complain that God had set before them a law which could not be lived up to. God's answer was in himself becoming man—"the Word became flesh and dwelt among us." God demonstrated that His law could be fulfilled fully and perfectly by man and that God had not demanded the impossible. His Son condemned sin in the flesh. Thus God showed that there is no excuse for sin (Rom. 1:20).

#### For the Sins of others

The two men crucified with Christ were dying for their own crimes, but not only they, for "there is no distinction; since all have sinned and fall short of the glory of God" (Rom. 3:22-23). Christ Jesus was the only one who ever lived without sin. It is that fact which makes His death different from the death of all others. Jesus was not a criminal dying for His breaking of the law; nor was He a martyr dying for the cause in which He believed, as many thousands of noble and brave men and women have done for all sorts of causes. His was a willing voluntary offering of himself. All scripture combines in showing this, but only a few need be quoted: "I am the good shepherd. The good shepherd lays down his life for the sheep. I lay down my life for the sheep. No one takes it from me, but I lay it down of my own accord. I have power to lay it down and to take it up again; this charge I have received from my Father." (Jn. 10). In Gal. 2:20 Paul glories in the truth that Christ "loved me and gave himself for me." And when Jesus stood before the Roman procurator, Pilate, He reminded him that His life lay not in the hands of Roman justice. "Do you not know," demanded the Procurator, "that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above." (Jn. 19:10-11).

Jesus lay down His life for the sins of others. It is hard to bear the consequences of one's own sin. We rebel against what we know to be the outcome of our own misdoings; we try to show that we are not to blame, to vindicate ourselves. But even though we suffer in some respects we have not purified ourselves of sin: the stain is still upon us. Even more do we refuse to bear the sins of others. It is hard to endure the results of our own sin, but harder still the wrongdoings of others. But that is what Jesus did, and not for another simply, nor even for His own nation alone, but for the whole world. He is "the Lamb of God, who takes away the sin of the world." We can perhaps understand a little better the horror of Gethsemane and Calvary, their agony, blood-like sweat, loneliness and darkness when we recall that there sin was seen in all its power, centred upon one man. For Christ not only bore our sins but became sin for us.

"Without the shedding of blood there is no forgiveness." Sin by its very nature demands for its atonement the shedding of blood. Even by God it cannot be put away by mere thought, nor overlooked, nor treated as though it did not

exist. Lord Hewart, a former Lord Chief Justice, uttered the famous saying, "Justice must not only be done, but must be seen to be done." Sin is not only sin, but must be seen to be sin.

Throughout the scriptures and in history God shows what we might term the sinfulness of sin. Nothing demonstrates this more clearly than the sacrifices ordained in the Old Covenant scriptures. Sin can be shown in its awfulness in the sight of a holy God only by the shedding of blood, the giving of life. Blood must be shed and sprinkled to make holy the tabernacle, temple, altars, vessels and priests set apart for the service of God, and in offerings to atone for sin. Blood is the life principle—"the blood is the life" (Deut. 12:23). The dead sacrifices under the Old Covenant were burnt, but not the blood. The blood, the life, was poured out, a symbol of its returning to God, the source and giver of life.

#### 'According to the Scriptures'

The symbols, doctrine and examples of atonement for sin under the Old Covenant are fulfilled in the New in the blood of Christ. In giving the cup to His apostles at His last meal with them Jesus said, "Drink of it, all of you; for this is my blood of the covenant, which is poured out for many for the remission of sins." (Matt. 26:28). The Epistle to the Hebrews demonstrates how the sacrifices, worship and priesthood of the Old Covenant are given their full meaning in Jesus Christ. The writer sums all up in chapter 12:24 when he speaks of "Jesus, the mediator of a new covenant" and of "the sprinkled blood that speaks more graciously than the blood of Abel."

The prophets of the Old Covenant laid the foundations of the New Covenant doctrine of atonement—built upon the foundation of the apostles and prophets" (Eph. 2:20). Redemption and atonement are not the outcome of Jewish conception or of their "genius for religion," as the modernist view of sacrifice claims, but are the work of God. There was deeper meaning than Abraham realised when, as he was preparing to offer his son Isaac as a sacrifice to God, he said, "God shall provide himself the lamb." The Old Covenant sacrifices and ritual are not the groping of men towards the appeasing of a vengeful tribal god, but the revealed will of the one true and living God, into whose presence sin cannot enter, and who himself pays the price of His creatures' sins.

The atonement originates with God. "God shows his love for us in that while we were yet sinners Christ died for us." (Rom. 5:8). "God was in Christ, reconciling the world to himself." (2 Cor. 5:19). "God so loved the world that he gave his only Son" (Jn. 3:16). Jesus Christ is the "Lamb slain from the foundation of the world" (Rev. 13:8).

Peter, preaching in the house of the Roman centurion Cornelius, said concerning the Christ, "To him all the prophets bear witness." (Acts 10:43). Paul writes that Christ's death was "according to the scriptures" (1 Cor. 15:3)—the Old Covenant scriptures, the sacred writings of the Jews. There is much dispute as to whether Isaiah 53 refers to the Lord Jesus Christ. It is explained that "the suffering Servant of Jehovah" is the Jewish nation, or any man who takes upon himself the burdens and sins of others. But Philip the evangelist points the Ethiopian to Him of whom the prophet speaks when, "beginning with this scripture, he told him the good news of Jesus" (Acts 8:35). And a higher authority than Philip, Christ himself, said, "this scripture must be fulfilled in me, 'And he was reckoned with transgressors,' for what is written about me has its fulfilment." (Luke 22:37).

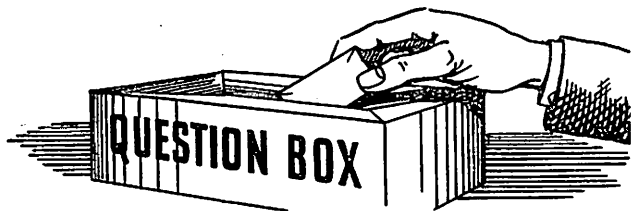
#### He Died for me

Thousands of volumes have been written on the death of Christ, and many theories of atonement advanced—the substitutionary, the vicarious, the imputation and the martyr theories. Men have wrangled, argued, reasoned and racked their brains in vain to reach the depths of the love of God in Christ Jesus, as set forth in the cross of Christ. But these theories bring us no nearer salvation. Only when we realise our sin in the light of the gospel, that we need a Saviour and that this need is satisfied in the life, death and resurrection of Christ; only when we

go the way that Christ has gone before us and are cleansed from our sins by His shed blood as we are identified with His death, burial and resurrection in baptism; only then do we find that Christ's saving power is not a theory but an intensely practical and constant experience.

"Living, He loved me; dying He saved me;  
Buried, He carried my sins far away.  
Rising, He justified, freely for ever:  
One day He's coming—O glorious day!"

EDITOR.



CONDUCTED BY  
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WE are happy to be able to resume this feature once again, and we commence with a series of questions from a brother in Africa.

We claim to speak where the Bible speaks, and be silent where the Bible is silent. Will you please therefore answer the following questions:—

**Q.—Are we supposed to keep Sunday School?**

A.—In the first place it must be pointed out that the maxim, "We speak where the Bible speaks, and are silent where the Bible is silent," is not to be regarded as though it were an inspired utterance. It is merely a precise and convenient way of expressing a scriptural principle. However, the scriptural principle involved is not to be regarded unscripturally. The principle of being silent where the Bible is silent does not mean that we must have a precise statement or example in scripture for every single detail of the Christian life and work of the church. Neither does it forbid the use of expedients in the carrying out of the work of the church, providing they are lawful, that is, do not contravene any scriptural principle.

The Sunday School (we prefer the term Bible School) comes into this category. It is simply an agency of the church for the teaching of the gospel. As such it is one of the means of fulfilling the great commission to preach the gospel to every creature. In particular it is an ideal means of reaching young people and children. It becomes unlawful when it is conceived of as a separate organisation, distinct from the normal work of the church, and virtually unaccountable to the church. As such it becomes a door through which unscriptural innovations can be brought into the church.

**Q.—Are we supposed to let a woman be a teacher of the Bible for Sunday Schools?**

A.—The prohibition concerning women publicly teaching applies only when they are in the presence of men, in mixed public assemblies. 1 Timothy 1:11-12 says, "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church." In all other cases the woman is not only permitted, but as a Christian is obligated to teach the gospel to members of her own sex (Tit. 2:4-5), to children (1 Tim. 5:10; 2 Tim 1:5, with 3:15) and even privately assist in the teaching of men if the need arises (Acts 18:24-26). In teaching women and girls, therefore, in the Bible school, the Christian woman is only doing that which is enjoined upon her. In teaching young children, she is only doing that for which she is especially fitted,

**Q.—Are we supposed to keep concert, or to organise a choir band?**

A.—We take it by the way the question is framed that the questioner has in mind a church which is either organising, or contemplating the organising of these activities. If so, then the answer is that the church is not in the entertainment business. It is the "pillar and ground of the truth." Its business is not to amuse, but to teach the gospel. We are not denying that mutual and healthy social activities amongst members of a church are not only good but desirable. But let them come from private and individual effort, rather than being part of the organised programme of the church. Experience has shown that to do otherwise is for the church to end by laying more stress upon the social activities than on its obligation to preach the gospel.

**Q.—Can a person continue to be a policeman or a soldier after being converted to Christ?**

A.—Romans 12:17-21 says, "Recompense to no man evil for evil. . . . If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good" (see also Matt. 5:38-48, 7:12, 26:52; Luke 6:27-33; John 18:36; Rom. 13:10; 2 Cor. 10:4-6; Eph. 6:17; 1 Thes-5:15; 1 Pet. 2:19-23, 3:9, 4:13-19). In the light of these and many other scriptures bearing on the subject, this writer fails to see how anyone can become a Christian and remain, or afterwards become, a member of the Armed Services. However, he recognises that whilst all brethren agree that war is anti-Christian, how far can one go in activities that may have some connection with warfare, is a difficult matter to decide, and must be left to the individual alone.

In regard to being a policeman, this is not analogous to being a soldier. The ideals and methods are different. Although police powers are abused in some countries, in the main they are there to uphold laws which are for the good of the community. This can be only very indirectly applied in the case of a soldier. The police also endeavour to use legal methods, bringing the offender before an impartial judge. Warfare is not bound by such methods. The police are concerned with the punishment of those guilty. Warfare often makes no such distinction, involving both innocent and guilty alike. Although this writer would not enter the police service, again this is his private judgment alone.

**Q.—If such a one, being a soldier, comes to our meeting, is he or she to be welcomed to the Lord's Supper, or what?**

A.—By refusing to fellowship the Christian who is in the Armed Services, the church is (a) passing judgment on one who (as far as his conscience is concerned) may not be troubled by the position he occupies; (b) drawing an arbitrary line of demarcation which so often proves to be inconsistent. If fellowship is to be refused to the soldier, then what is to be done about the armaments worker, the aircraft builder and so forth? (c) refusing the comfort of Christian association to one who by reason of his environment may need it the most; (d) losing the opportunity of giving any teaching or having any discussion with the person concerned in regard to his position. The real answer is not harsh arbitrary judgment, but patience and love in all humility.

Learn to hold thy tongue; five words cost Zacharias forty weeks of silence.

Blessed is the man who, having nothing to say, abstains from giving in words evidence of the fact.

He who wishes to secure the good of others has already secured his own.

The way to gain a good reputation is to endeavour to be what you desire to appear.

One may be better than his reputation, but never better than his principles.

The greatest of all faults is to be conscious of none.

# SCRIPTURE READINGS

5—Genesis 6.	Romans 1:14-32.
12—Psalm 109:12-36.	" 2: 1-16.
19—Isaiah 52:1-12.	" 2:17-29.
26— " 59:1-16.	" 3: 1-18.

## "The righteous shall live by faith"

Paul had been proclaiming the gospel to rich and poor, religious and irreligious, Jew and Gentile, bond and free—all sorts and conditions of men. He had not up to the time of writing this epistle preached it in the capital city of the world. But he longed to do this, for the power of God could well be manifested there as anywhere. The most cultured of men were as much in need of it as the barbarians. He felt a deep obligation to God and man to bring the only means of salvation within his reach.

Only the exercise of faith can bring righteousness into our lives—"without faith it is impossible to please God" (Heb. 11:6). The revelation of God in the gospel is the only means of generating faith—"faith comes by hearing—the gospel—and hearing by the" revelation of God. But there is a revelation of God's righteousness in the fact that sin brings physical and moral degeneration in its train, and certainly cultured men of every age have consciousness of it. Magistrates, rulers and philosophers knew and know that 'righteousness exalteth a nation.' The writings of heathen philosophers now extant prove they had this consciousness, but they did not worship the true God neither did they publish the truth. One of them in fact wrote: "It is neither easy to find the Parent of the Universe, nor safe to reveal Him to the common people, when found."

Priestcraft of one sort or another is surely in view when Paul writes of those "who hold down the truth in unrighteousness." The word for "hold down" is variously translated—"conceal" or "confine" (MacKnight), "suppress" (R.S.V.), "stifle" (Twentieth Century), "hide" (Moffatt). The same Greek word is rendered in the authorised version by "hold fast," "retain," "let" (meaning "hinder" (Rom. 1:13), and other words indicating the keeping to oneself in a possessive sense — withholding from

others. Those who knew the truth in the dawn of history failed to proclaim or publish or practise it, used their superior knowledge to enslave or take advantage of the less cultured, and so mankind became degraded, and could be held down through their ignorance for the advantage of the wise and strong. The history of the Dark Ages gives a similar picture of extremes of poverty and riches culminating in revolution, often bloody and terrible, but we understand that at least three parts of the world population in the time of Christ were slaves.

Our subject comes from the prophet Habakkuk. His sad vision was of the overthrow of his own country and others by fierce heathen invaders. He is instructed that they are God's servants for vengeance upon wickedness, but he is bidden to be patient and not to suppose that the cruelty of the invaders will go unpunished. The righteousness of God will be revealed in their final overthrow. There is woe to follow increase by theft, by selfish accumulation of comforts, by "building towns with blood," by "making his neighbour drink," by idolatry—wrath will assuredly come. But trust in the Lord amidst all the distress of nations, and turmoil of war, will surely sustain the Lord's true people. They can be absolutely certain of the ultimate victory of good over evil, but they must exercise faith and manifest it in obedience to God's commands.

Idolatry has always resulted in ignorance, superstition and vice, and the only influence in the world for moral cleanliness in the centuries preceding Christ's coming, was the Jewish nation and religion, and it influenced for good all those who sincerely sought the true God through it—witness the godly centurions mentioned in the New Testament. The dark picture of sinful mankind drawn in the early chapters of this letter remain true in a measure today, and of course the warning against sitting in judgment on others is needed by all. The enlightening influence of the gospel can be clearly traced in the history of the nations. Whole nations remain enslaved through ignorance of the truth of God, and some of those who are enjoying the benefits of a Christianised civilisation—it is no more than that but is still a most wonderful advance on all ancient civilisations—are failing to live up to their light. The price will have to be paid for

the degrading influences of arming for war, pandering to evil passions, encouraging strong drink and gambling. Our own rulers know better than this, for they know God by His word and the gospel, and so do so many more, including more especially ourselves.

Writing of the ancient world and the establishment of false worship, Mac-Knight says, "This corrupt form of religion, though extremely acceptable to the common people, was not contrived or established by them. In all countries they were grossly ignorant of God, and of the worship which He required." With an open Bible this cannot be said of many countries today, which makes wickedness still more reprehensible. It was refreshing to read of a new government determined to clean up society by abolishing rock and-roll, sexy songs and strip-tease shows. God will assuredly bless them whether they succeed or not, because they seek to do what faith in Him requires. But finally Christians in their individual and corporate capacity need to know that to live truly we must live righteously, which does not mean respectably, and yet the faith which enables us to do so makes us know we cannot earn forgiveness for our failures, but must humbly put our trust in the sacrifice made once and for all by our Saviour, through whose perfect righteousness we have our hope of heaven.

The ancient world drifted away from God through the withholding of the truth in unrighteousness, the Jewish nation fell away from Him in the self-same way, and the church falls when it falls away from the divine way and adopts human wisdom. May we learn our lesson, and maintain in the church and in our own lives, "the faith once and for all delivered." Also Paul shrank not from declaring the whole counsel of God—the reverse of "holding it down."

R. B. SCOTT.

### *An Epitaph*

In Greasley churchyard (Notts.) there is, or was, this epitaph over the grave of a soldier, J. Darew:—

"Whilst I was young, in wars I shed blood,

Both for my king and my country's good.  
In older years, my care was chief to be  
Soldier to Him who shed His blood for me."

## NEWS FROM THE CHURCHES

**Blackburn.**—On Lord's Day, June 7th, the brethren's hearts were gladdened in hearing the good confession and witnessing the baptism of Martha Croft, who has for many years been closely living the Christian life with the Methodist body but, after attending our gospel services for some months, was enlightened as to the more obedient faith through the ordinance of immersion and gladly submitted herself and is now our sister in Christ. "To God be the glory." H.W.

**Cleveleys.**—May we take this opportunity of thanking all the brethren who supported our effort over the holiday weekend, 17th and 18th May. The church was admirably served by Bro. W. Crowthwaite, whose years sit lightly upon him when it comes to doing the Lord's work.

On the Lord's Day our brother gave us two stirring addresses in his forthright manner. On the Monday we enjoyed fellowship with over forty brethren from churches in Lancashire and Yorkshire. The morning meeting took the form "Questions answered," and time was also given for discussion on each of the questions put.

After this spiritual feast our physical needs were equally well met in a nearby café. We commend this idea to other churches similarly placed to ourselves, since by this means none of the local assembly need be tied down by the need to make provision for the visitors. The gospel was again strongly proclaimed in the evening, a fitting climax to a very exhilarating and uplifting weekend.

We have been so encouraged by this effort that we are taking it upon ourselves to invite the autumn rally and look forward, God willing, to another wonderful time of fellowship.

**Eastwood, Seymour Road.**—The church here celebrated the fifth anniversary of the opening of their premises during the weekend May 2nd and 3rd, and were supported by brothers and sisters from near and far. On the Saturday, approximately one hundred were present for tea and a larger number gathered for

the meeting afterwards. Bren. A. L. Frith and T. McDonald were the speakers and they gave of their best. Their messages, rich in teaching, developed a high spiritual tone such that we all felt that indeed we had fed upon the living bread. Bro. McDonald served us on the Lord's Day, morning, afternoon and evening. We are thankful for the faithful sowing of the seed, and pray for strength to care for it, that God may give the increase, to the glory of His name.

CHAS. LIMB.

**Edinburgh, Hyvots Bank.**—The church has recently concluded three most successful missions. All meetings were well attended and we were greatly encouraged by the support given by sister churches. Mission programme covered the following periods: 29th March to 2nd April, Bro. Leo Hindsley, Paris; 19th to 26th April, Bro. Cline Paden, Copenhagen; 17th to 24th May, Bro. Frank Worgan, Amsterdam.

We rejoice to report that a rich harvest of souls was gathered into the Lord's kingdom. The Lord added to the church sixteen persons who responded to the glorious gospel message. This is truly a manifestation that the gospel is the power of God unto salvation. We earnestly pray that all may grow rich in the faith and prove worthy stewards in the Master's service.

R. STRANG.

**Hindley.**—Great efforts have been made here to bring to this neighbourhood the knowledge of our Saviour. The brethren worked together distributing literature, door-to-door canvassing, and sending out one thousand invitation cards by post. Bro. A. E. Winstanley proclaimed the gospel for six nights, Saturday, May 16th to Thursday, May 21st. The attendances were very good, averaging 130 per night, including many visitors.

As a result of the effort two were added to the church and the brethren encouraged to continue in the grace of God.

Our thanks are due to those who laboured so tirelessly; to the brethren from district churches for their support and help; and to Bro. Albert, who laboured so hard to win men for Christ.

**Ilkeston.**—The church here celebrated the 79th anniversary on June 6th and 7th. On Saturday, a good number en-

joyed a splendid tea. The social gathering was attended by over eighty members and friends, coming from as far as Morley, Dewsbury, Blackburn, Birmingham, Loughborough, Kirkby-in-Ashfield, Eastwood and Leicester.

The meeting was ably presided over by Bro. H. Gee. Fine addresses were given by Bro. Edmund Hill (Loughborough), who took for his text "Paul in a basket", and Bro. A. E. Winstanley (Tunbridge Wells), who spoke on "Redeeming Love." Both discourses were greatly enjoyed.

On Lord's Day over fifty members met together to break bread. Bro. Winstanley exhorted the church on the subject of "A model Christian," suggesting that as Christians we should be models (examples) to others in our thoughts, our conversations, and our love to others.

A special children's service was held with a good number of members and friends present. Hymns and recitations were rendered by the children and teachers. Bro. Winstanley gave the children a talk on "Every good and perfect gift comes from God." In the evening a good company of people came to listen to another programme of praise. Bro. Winstanley spoke on "How a religious man became a Christian," the story of Philip and the Ethiopian eunuch. We thank Bro. Winstanley for his services so willingly given, and all others who helped to make these meetings so great a success.

F. G.

**Kirkby-in-Ashfield (Beulah Road).**—The church here was again made glad by the addition of two more young people to the Lord's church. On Thursday, May 14th, Margaret Longden, youngest daughter of Bro. and Sis. Frank Longden, and Robert Woodhouse, youngest son of Bro. and Sis. Tom Woodhouse, upon confession of the blessed name, were baptised into Christ. Though young and still Bible School scholars, they have laid hold on eternal life, and we pray they may be kept by His power, growing in grace and knowledge into His service.

T. WOODHOUSE.

**Peterhead.**—On Lord's Day, May 17th, Sister Dorothy Atkinson, from Billingham, obeyed her Lord and Saviour and was buried with Him in baptism. Bro. John McClukie, from the church at Hadlington, preached the gospel. May Dorothy be found faithful to Him who died for her.

A. STRACHAN.



## Lesson Outlines

School. Series 1, Lesson 4.

**Conversion:** Very many priests.

**Lesson Verses:** Acts 6:1-7; 1 Pet. 2:1-10.

**Memory Verse:** Acts 6:7.

**Objective:** "Do you not know that to whom you offer yourselves in obedience as slaves, to him you obey you are slaves, whether slaves of sin for death, or of obedience for righteousness" (Rom. 6:16, Auth. N.T.).

**Time:** A.D. 32?

**Place:** Jerusalem.

**Persons:** Multitude of disciples of whom were (a) Hellenists, Greek-speaking Jews from the provinces and (b) Hebrews, Aramaic-speaking Jews. The twelve, the apostles, the seven chosen to serve tables, i.e., to administer the common fund; **priests**.

**Disciples.** "All who believed were together and had all things in common; they sold their possessions and goods and distributed to all as they had need" (Acts 2:44, 45). "The company of those who believed were of one heart and soul, and no-one said that any of the things which he possessed was his own, but they had everything in common; and with great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. There was not a needy person among them, for as many as were possessors of lands or houses sold them and gave the proceeds to the apostles; distribution was made according to the need of each" (Acts 4:32-35). "In these days when the disciples were increasing in number, the Hellenists murmured against the Hebrews because their widows were neglected in the daily distribution. The twelve said to the disciples, It is not right that we neglect preaching the word of God to serve tables. Choose seven men for this duty in order that we may devote ourselves to prayer and the service of the word" (Acts 6:1-4 in part).

**Priests:** Before the enslavement of the Israelites in Egypt (*circa* B.C. 2000) it is stated that Melchizedek king of Salem was priest of God Most High (Gen. 14:18). After the exodus from Egypt at the giving of the law, God said to the

Israelites through Moses "you shall be unto me a kingdom of priests and a sacred nation" (Ex. 19:6) but under the Mosaic law the Aaronic or Levitical priesthood came into being (Ex. 40:15), *circa* B.C. 1500. Many functions of this priesthood are detailed in Leviticus.

The kingdom of priests has come into being under the high priesthood of the Lord Jesus Christ, whose priesthood is of the order of Melchizedek. With the superseding of the Aaronic priesthood came the change of law. The law of Moses has given place to the law of the Spirit of life in Christ Jesus. (Useful references: Rom. 8:2; Heb. 3:1, 4:14-16, 5:1-9, 6:13-20, 7:8.)

**Message:** The Word of God increased.

**Results:** The number of disciples in Jerusalem was greatly increased and very many priests were obedient to the faith. These priests would no longer require to give service at the Temple in Jerusalem under the high priests Annas, Caiaphas and others, but continued in worship and service of the same heavenly Father in the kingdom of priests. They now do good to all men, especially to those of the household of faith.

**Emphasis:** "But God be thanked that though you were slaves of sin you have since obeyed that model of teaching which has been transmitted to you" (Rom. 6:17).

The Lord Jesus Christ became obedient unto death for us; let us render thankful obedience to him in return.

A. HOOD.

## CORRESPONDENCE

Dear Editor,

I wish wholeheartedly to support Bro. Harbottle in his complaint concerning presiding brethren occupying so much time to the detriment of visiting speakers. It is very unfair for brethren to have to cut their addresses or prolong meetings. They should also consider the composition of the congregations; some have unbelieving partners, some are in lodgings, others, even though unwell, make the effort to get to the meetings. Buses will not wait for later comers. Then there may be strangers in the meetings, perhaps for the first time, and we don't see them again because of long-drawn-out heavy addresses. Brethren

should be able to give their hearers something to meditate upon and profit in from twenty to twenty-five minutes.

H. WILSON.

## *The Millennium*

Dear Brother Editor,

I have never read such utter nonsense as that published in the *S.S.* this month, by H. L. Boles. The writer contradicts his own theory by his own words.

He states that he believes "that every event denoted in prophecy is to be literally fulfilled," yet at the same time tries to prove they are wrong, who believe in Rev. 20 being literally fulfilled. We all know the language of Revelations is symbolic. Of what, may I ask?

The Book of Revelations is a "revelation of Jesus Christ, and of things which must be hereafter. Blessed is he that readeth, and they that hear the words of this prophecy," so every Christian should read it and seek to understand it, and it can only be understood if we study it in the light of other portions of God's Word. H. Boles will not accept the subject of the Millennium, being guilty of not seeking an explanation from other Scriptures.

In fact, the word "millennium" is not a Bible word at all; it is the translation of two Latin words which mean a thousand years. So the Bible does state that Christ shall reign a thousand years. If symbolic, may I ask again, symbolic of what? It was not recorded for fun, or a fable. It is symbolic of a period of time, however long. 2 Peter 3:8 states that "one day is with the Lord as a thousand years," but whatever the length of time, the fact remains that Jesus Christ shall reign in a coming day, and to this all the prophets agree, and the Scriptures of truth need little searching to prove that Jesus Christ is God's King and shall one day reign in righteousness and "the government shall be upon his shoulder." "God had sworn with an oath to him [David] that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on His throne."

This has not yet taken place, so it must be still future. It is one of those events which must yet come to pass hereafter. When God says hereafter, He means hereafter. With this in mind no wonder John's vision looks into the future, to see the souls alive after death,

to await the day of resurrection, for it is on that day, and not until the souls of the departed will be clothed with a body. Many Scriptures reveal just what kind of a body it will be on the day of resurrection. So Revelations 20 simply states, "this is the first resurrection," and if H. Boles will turn to God's Word he will find on the day of resurrection we shall be clothed with a body. There is no mystery; the brethren need not be ignorant concerning the souls of those who have passed on. And oh, the joy in that day to behold my blessed Saviour, undertake to do all that the Book of Revelations reveals concerning the Lord Jesus Christ!

This is the standard of Scripture, and yet I do not read much about it in the *S.S.* It seems to me the Churches of Christ are in danger of being afraid to hear the other side of the story. Are we in danger of being like the other churches, having a theory of our own and only reading those articles that comply with that theory, preaching from the Word only that which will build up that theory? We have no need to make any apologies for the word of God; let us study it, and preach it.

FRED WEBSTER.

To the Editor, *Scripture Standard*.

Dear Brother,

With reference to H. L. Boles's article "The Millennium" in the June issue: Having talked with holders of millennial teaching for over twenty-four years, I am very surprised to learn that they base their doctrine on Revelation 20:1-10 as their chief proof Scripture; this is indeed news to me. I have always understood them to refer to this passage merely to establish the length of one phase of Christ's kingdom, since "He shall reign for ever and ever" and "of his kingdom there shall be no end." Unfortunately, space forbids going further into this.

I take it that Bro. Boles accepts that all the Old Testament Scriptures concerning the Jews' Messiah were or will be fulfilled in Jesus Christ, and that He personally claimed to be the Messiah, King of the Jews. It would be very interesting to hear how Bro. Boles squares his acceptance of the foregoing with the fact that before the Book of Revelation was ever thought of all the Jews, including the apostles, after three

and a half years' daily association with Christ, which also included the forty days after His resurrection, were looking for their Messiah to reign over a literal Jewish kingdom. The state of Israel is both officially and unofficially. Their great mistake has always been in failing to realise that our Jesus is also their Messiah.

ERIC M. BLUNDELL.

## OBITUARY

**Birmingham, Summer Lane.**—We are saddened to record the passing of our sister, Mrs. Mabel Shaw, on 10th June, at the age of 57, after having been laid aside for about three months, part of which time was spent in hospital. She came into our fellowship in June, 1930, along with her sister Dorothy, who passed away some 27 years ago. They were the daughters of Bro. J. R. Bryden and the granddaughters of Bro. J. J. Bryden, well known throughout the brotherhood.

Sis. Shaw was of a fine Christian character and pleasing disposition, and will be sorely missed. Our sympathies go out to her husband, sister and brother, who are left to mourn her loss. We commend them to the care of our loving heavenly Father.

F. C. DAY.

**Buckie.**—It is with sorrow that we record the passing of our sister in Christ, Mary J. Geddes, on Friday, 29th May, at the age of 72 years. Our sister has been unable to attend the meetings on account of her health, but was a faithful Christian. We regret her loss, but rejoice on her release from suffering. Our sympathy goes out to her husband, Bro. Geddes, and his family. "Blessed are the dead that die in the Lord." Bro. P. Innes officiated at the funeral.

**Ilkeston.**—A link with the early days of the church at Ilkeston was broken on May 6th when Sister Martha Ann Gregory passed to her rest at the age of 89 years. A Primitive Methodist by faith, she was influenced by her late husband to join the Church of Christ, and was baptised in October, 1890. Then commenced a long Christian life of nearly sixty-nine years.

In early years she was eager to join in the activities of the church, but had to rear a growing family of four sons and

two daughters, upon whom she bestowed her love and devotion. In those early days she had a hard struggle to make ends meet, but was blessed with a strong faith in her heavenly Father and believed that He knew and cared for her and her loved ones. She had the joy of seeing all her children become members of the church, and several grandchildren too. In later years, owing to advancing age, she was not able to meet with the church, but she had a lively interest in its affairs, and it was a pleasure to her to welcome many of the preachers who served the church into her home for a chat about spiritual things. Her life could be summed up in saying, "She lived in daily communion with her God, and the hope of the life hereafter."

We can leave her in His keeping, and look forward in faith to meeting her again, where there will be no more parting.

The funeral service both in the chapel and at the graveside was conducted by Bro. A. E. Winstanley.

F. G.

**Ulverston.**—Sister L. J. Wood, widow of Brother Edward Wood, fell asleep in Jesus on May 30th, aged 82. For the past five years she had been staying in Birmingham, being an invalid most of the time. She was a daughter of Brother T. J. Miller, of Dundee. When married to Brother Wood, some forty years ago, her home was in the Furness district of Lancashire. She was keenly interested in the churches and their work, and by much visiting got many to attend the meetings, some of whom surrendered to her Lord. She started women's meetings in the district, and like one of whom Paul wrote, "she was a succourer of many."

Where we were compelled to take a stand for the original position of Churches of Christ, she left the Association Church, and met with us until the time of her going to Birmingham in 1954. She will be remembered by many for her works of faith and labours of love.

"She hath done what she could, and memory today  
Rises high o'er the flood that sweeps ages away:  
It gleams o'er the water of Jordan for all  
Who have done what they could when the Master shall call."

Her body was interred in the Ulverston Cemetery on June 2nd. W. CROSTHWAITE.

## Why I do not Practise 'Infant Baptism'

During the course of my labours in the gospel I have been asked more than once to "christen the baby." This I have always refused to do. But why? Many earnest, godly, and scholarly men practise it. Why should I act differently?

1. Because such has never been authorised by the Founder of Christianity, and I must not do things in His name for which he has not given warrant.

2. Because the apostles never practised it, and so it is without apostolic example.

3. Because it is without faith on the part of those to whom it is administered, and Jesus connected faith and baptism together (Mark 16:15, 16).

4. Because the infant has neither the power nor the occasion to repent, and the Holy Spirit connected repentance and baptism together (Acts 2:38).

5. Because it has been substituted by man for that which the Lord commanded (Matt. 28:18-20; Acts 2:41; Rom. 6:4).

6. Because it does harm to the ones to whom it is administered—they grow up to think they have been baptised, and oft-times resent any exhortation to obey Christ in this matter.

Thus I have good reasons for declining to satisfy even the wrongly-educated mother and "baptise the baby." The baptism that I administer must have at the back of it the authority of Christ (Matt. 28:18).

THOMAS HAGGER.

## COMING EVENTS

### AUTUMN CONFERENCE RALLY

#### Preliminary Notice

The Church meeting in Cleveleys (Lancs.) invites the brethren to meet in conference in Fleetwood on Saturday, 12th September.

Since it has been the policy of late to try to eliminate business from these autumn gatherings, it is probable that the afternoon session will include a series of short addresses supplemented by discussion.

The proposed venue is a school with ample parking space, and tea will be served between sessions in a nearby café. Whilst we regret that it is not possible for us to offer hospitality, we will book accommodation for any brethren staying over. In this regard please contact Bro. A. L. Frith, 12 Poulton Street, Fleetwood. (All other correspondence to Eric Winter, 77 Kelvin Road, Norbreck, Blackpool).

We had a most uplifting time during our recently-held "weekend of fellowship" (reported elsewhere in this issue) and we look forward, God willing, to an even greater season of refreshing in this rally.

Full details in August issue but book the date NOW.

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## BIRTH

To Bro. and Sis. A. S. Cowie, Eastwood, on Wednesday, 20th May, 1959, the gift of a son (John).

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