

# The SCRIPTURE STANDARD

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

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## Our Plans.

THE BRETHREN responsible for the publication and conduct of the *Scripture Standard* met in Ulverston on the 2nd April last.

We are anxious to increase the circulation of the magazine by making it a suitable paper to hand to both Christians and non-Christians.

We plan to publish a Gospel article, and an article specially designed to teach Christians, in each issue. Brethren will be invited to contribute. Helpful suggestions will always be welcome, whereas criticism of the magazine to your brethren will not help anyone.

### You can help to increase the circulation.

Why not take an extra copy to pass on to a friend, or to a brother or sister who does not take a copy? We are sure an extra 6d. per month will not hurt. Many Christians spend a great deal more on daily papers and weekly periodicals. Help to spread the truth through the *Scripture Standard*.

We hope you will enjoy reading this Conference Number.

Look out for a special "Hindley Bible School" issue in July.

We have appointed a team of reporters to bring you interesting news of this event.

The brethren appreciate the continued support of all agents and subscribers.

P. PARTINGTON.

## Conferences.

THE FIRST Conference of Churches of Christ in Britain was held in Edinburgh in August, 1842. Bro. John Davies, of Mollington, presided. We have in our earlier issues quoted from his address, and we think some of his remarks are well worth repeating now: 'Six years ago, he thought himself and a few others were the only persons in this country advocating the Bible alone as the only rule of faith and practice; but now he found himself in company with many brethren in the Lord. When taking into account the principles and practices contended for by this reformation; the opposition met with from all classes of professing Christians; the many interests every one who buckles on the armour of truth has to war against; and the humble means employed . . . we are constrained to say with gratitude, "It is the Lord's doing, and it is wondrous in our eyes." Surely such proof of the mighty power of the truth is sufficient to inspire the heart of every lover of Jesus with renewed zeal.'

Those who do not attend Conferences miss much. Often as we toil on in small churches, with so much to discourage, the indifference of many, the opposition of some who claim to be standing for the same position and plea, we are tempted to despair. Elijah, that strong uncompromising prophet who could face and charge the king and the whole nation with apostasy, was a man of like passions as we are, and had his fits of depression. He hid in a cave, and cried, 'The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left, and they seek my life, to take it away.'

The Lord soon told him that the position was not so black as he imagined it. It was well to know that so many in Israel were still loyal to the Lord, but it would have been much better, and would have helped and cheered Elijah considerably if they had been courageous enough to have shown themselves, and to have rallied round him. We are devoutly grateful to God for so many who have come out, and are standing for the original plea and practice of Churches of Christ, but there are still many who while claiming to be with us in our fight for the old faith, are in a co-operation which is being lost in the whirlpool of sectarianism.

However, when we meet in conference with loyal brethren, many of whom we have laboured with in the gospel, we are inspired to go back to our small corners determined to hold fast and plod on, knowing that He who giveth power to the faint is with us.

EDITOR.

### A Parting Thought

As sunset days are setting now  
And starless nights appear,  
An Angel with a heavenly voice  
Soft whispered in my ear.

Let not your heart be troubled sore.  
You've always known your God:  
For you have seen Him in your walks  
And sought Him when abroad.

Full many blessings you have found  
In nature's wealthy store;  
The fragrant flowers of many hues  
You loved and could adore.

For earthly things and heavenly things,  
Come from the hand divine,  
To aid each pilgrim seeking, wise,  
Inspiring thoughts sublime,

Your greatest pleasure was to gain

The truth about the soul  
From God's own Revelation given  
To guide you to your goal.

This truth you sought and found  
within

God's own most holy Word—  
The Way, the Truth, the Life Divine,  
The Christ, the risen Lord.

Oh, holy Angel! from on high,  
Inspire my heart with love;  
Transport my thoughts and mingle  
them

With heavenly things above.  
And with my last inspiring breath,  
Do welcome me to come  
To that bright land where all is  
bliss,  
My everlasting home.

W. FERGUSON.

## Conference at Clevelleys

THE yearly conference of the Churches of Christ was invited to the above Lancashire holiday resort by the newly-formed church which meets here regularly. The number present at the singing of the opening hymn was below the average, but as the meeting proceeded the attendance increased and soon the large 'Congregational' chapel was about half full.

### Chairman (Bro. P. Partington).

*A Plea.* In his remarks our brother called for unity among the brethren on the basis of God's Word, and at the same time abandoning of all personal opinions. After stressing the need for progress, he concluded, 'Let us unite and go forward.'

### Finance

*A Surprise.* To learn that an unnamed but mindful brother had left a legacy of over £2,760 (more to follow later on) to the committee for evangelising. This good news was revealed by the treasurer (Bro. R. McDonald) in his financial statement.

### Hymn Book

*A Regret.* Owing to the report on the work being done on the book not being available at the time of the Conference, nothing definite could be learned. (Unfortunately, Bro. Hood was on holiday when the report was posted to him by Bro. Melling.) However, some of the hymn book committee who were present at the Conference assured the brethren that the work on the hymn book was nearly completed and ready for the publishers. Two estimates had been received, and a third was being waited for.

*A Decision* was made that the brethren concerned with the work of the long-awaited hymn book were to go ahead with the publishing arrangements. Also that an appeal be made in the S.S. for support for more churches to assist in the carrying out of this great project.

### 'Scripture Standard'

*A Loss.* Although there was approximately £300 cash in hand for this work, and money still continued to come in, the treasurer revealed there was a great need for more financial support. The *Standard* is not paying its way. In the near future, the cost of a copy may be increased again. Why not? If periodicals and newspapers are increased in price, then why not the S.S.?

*A Change.* New ideas suggested by the brethren responsible: to stimulate the reading and the sale of the *Standard*; such as reporters selected to cover various high-lights; Bible School, Conventions, etc. Personal invitations to capable brethren to write various articles. Less controversial discussions, and more gospel items so that the paper can be handed to friends.

*A Regret.* That our present editor, who has done the work so well may, as he says, 'Retire in the near future.'

### Great Yarmouth Effort

*A Joy.* To learn that owing to the patient work of the committee and Brethren D. Dougall and A. Gardiner, success was beginning to show in the North of Scotland. Fishermen who loved their Lord had been inspired with the efforts of these brethren at Great Yarmouth, when they visited them during the fishing season. Going back home to Peterhead and other places in the North, they were working harder than ever for the Lord, and winning souls, too!

*A Sorrow.* To learn that no meeting place of a suitable nature could be found in Great Yarmouth. There was a scarcity of good meeting places, Hitler with his bombs had seen to that. This resulted in hindrances of the work.

*A Need* for a permanent church in this town was felt by many at the Conference. A Christian family going to reside there may be a small beginning of a good cause in this area.

*A Call.* To brethren to support the rally to be held (D.V.) in October. Any of our brethren like to spend their late holiday at Great Yarmouth?

### Committee (to be or not to be?)

*A Problem.* Owing to the controversy caused by the opinions of some as to the true method of evangelising, the fate of the above still remains in the balance. No solution or common ground has yet been accepted as a basis of doing the Lord's work. So the present committee are still in office till the next Conference (if we are not all in conference with the Lord before then).

*A Solution?* Someone proposed that instead of the present system of a central committee that the plan of district evangelising be considered. That is, districts such as Lancashire and Yorkshire have their own workers or evangelists, each supported by the churches in these areas. Churches could co-operate together through their elders, etc., for the progress of this work. Owing to the lack of time, no decision was arrived at on this suggestion. The whole matter will be raised again at the next Conference.

### Hospitality

was kindly provided by the brethren from Cleveleys. We are grateful to them and to Bro. Frith for all their help and the warm welcome they gave us.

A. ALLAN.

### Contributions to the Evangelist Fund

Receipt number.	£	s.	d.		£	s.	d.
1154 .....	1	0	0	1172 .....	250	0	0
1155 .....	5	0	0	1173 .....	1	0	0
1156 .....	5	0	0	1174 .....	5	0	0
1157 .....	10	0	0	1175 .....	50	0	0
1158 .....	1	0	0	1176 .....	10	0	0
1159 .....	10	0	0	1177 .....	5	0	0
1160 .....	10	0	0	1178 .....	20	0	0
1161 .....	2	0	0	1179 .....	5	0	0
1162 .....	5	0	0	1180 .....	6	0	0
1163 .....	10	0	0	1181 .....	16	0	0
1164 .....	5	0	0	1182 .....	2392	19	6
1165 .....	3	0	0				
1166 .....	1	0	0				
1167 .....	5	0	0				
1168 .....	5	0	0				
1169 .....	10	0	0				
1170 .....	16	0	0				
1171 .....	5	0	0				

The committee are very grateful for the above contributions, and wish to express their thanks for the loyal support of the brethren.

R. McDONALD (Treasurer).

### Evening Meeting

This was ably presided over by Rev. Eric Winter. Helpful and inspiring addresses were given by Bro. A. Allan (Blackburn) on 'The Laodicean Church,' and Bro. L. Murphy (Dewsbury) on 'The gospel the power of God unto salvation.' There was hearty singing of the songs of Zion.

Our warmest and heartiest thanks are tendered to the brethren and sisters of Cleveleys Church for all the work they put in and arrangements they made for entertaining the Conference. No light task for a small church.

# The Gospel of Christ the Power of God.

IN HIS LETTER to the Romans (1 : 16), Paul says that he is 'not ashamed of the gospel of Christ, for it is the power of God unto salvation.'

The way in which Paul begins this letter is interesting. First, he is 'a servant of Jesus Christ.' Secondly, he is 'called to be an apostle.' Thirdly, he is 'separated unto the gospel of God.'

We could spend a long time in the study of that first clause, but let it be sufficient to say that Paul was the slave of Jesus, the willing slave, the bondsman. The bonds were the bonds of love, and he was ready to serve in any way the Master commanded.

Paul was called to be an apostle, separated unto the Gospel of God. He tells us why he calls the gospel 'the Gospel of God.' It is the gospel which God had promised afore by His prophets in the holy scriptures. In his letter to Titus, the apostle makes a similar reference, '... in hope of eternal life, which God, that cannot lie, promised before the world began; but hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour.'

## Paul an Apostle

Concerning the gospel, Paul was an apostle of Jesus Christ. He was called, appointed and sent out by Jesus. But Jesus was the apostle of God. So we read in Hebrews 3 : 1-2 : 'Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus; who was faithful to him that appointed him.'

The apostles of Jesus Christ, of whom we read in the New Testament, were not apostles in the sense that Jesus was an apostle. He was the Son of God, appointed by God to reveal, to unfold, to work out those prophecies which were spoken of old time by men of God. The gospel of God, promised aforetime, is made known through God's son. 'God hath spoken to us through His Son ...'

The great news of the gospel of God is life—eternal life. Life could only come through death; and so it was that the Divine Apostle must die. That is the vital, the essential, part of the gospel of God. Because no man could fulfil that requirement of the gospel, God sent His Son, His Apostle.

The eternal purpose of God, foretold and searched after by men of ancient time, was worked out in the agony of Gethsemane and Calvary. The Apostle of God died. But the grave could not hold Him, the power and glory of the Father brought back the Son from death. The promise is fulfilled, 'Thou wilt not suffer thine Holy One to see corruption ...'

Paul tells that, 'He is declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.' In his first letter to the Corinthians we have an apt summary of the gospel. '... how that Christ died for our sins according to the scriptures; And that he was buried, and rose again the third day according to the scriptures ...'

The gospel of God and the gospel of Christ are the same gospel. The gospel of God is the gospel foretold. The gospel of Christ is the gospel of God fulfilled.

## Jesus appoints His Apostles

Having done all that the Father sent Him to do, the Son, in His turn, sends out His apostles. Divinely appointed, they are commissioned to preach the gospel. 'Go ye into all the world and preach the gospel to every creature, he that believeth and is baptised shall be saved ...'

Paul was one of those whom Jesus chose to be an apostle. One of the men to whom Jesus gave authority and power to pioneer the gospel. He claims the right to the title, 'Paul an apostle.' He is willing and eager to preach the gospel, anywhere, to all people, for, he said, 'the gospel of Christ is the power of God unto salvation to them that believeth.'

### Why was Paul so confident?

Because the gospel had changed his life. He had felt, as he later wrote, that the preaching of Christ crucified was a stumbling block to the Jews. It was probably the greatest stumbling block to the Jews acknowledging Jesus to be the Christ. Yet this man must have seen many demonstrations of the power of God. For he had met many people who were ready to die for Christ. The power of the gospel was evident in their lives. It was not until he was converted, until he became a Christian, that he understood why men and women were faithful unto death. Now he is full of confidence; he has a faith which cannot be shaken. He could say, 'I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to his trust . . .'

As a Christian, Paul held firmly to the truth of God's word as revealed through Christ. To Paul, the gospel of Christ *was* the power of God. To add to, or to take away, was to make the gospel of none effect. A powerless gospel is not the gospel of Christ: it is the gospel of man.

Paul was confident in the power of the gospel because of what happened when he preached the gospel. At Thessalonica, Paul met strong opposition from the Jews. These Jews paid a great tribute to the power of the gospel, for they said that 'These men that have turned the world upside down have come hither also.' When the apostle wrote his first letter to the Thessalonians, he said, 'Our gospel came to you not only in word, but also in power and in the Holy Spirit and with full conviction.'

### Preach the Word!

The word presents the facts of the gospel. On the facts of the gospel man forms his belief, but to be effective it must be more than a mere intellectual understanding of the word. It must reach down to the heart of man, for with the heart man believeth unto righteousness.

The eunuch asked, '. . . what doth hinder me to be baptised?' Philip said, 'If thou believest with all thy heart thou mayest.' 'I believe,' said the eunuch, and he was then baptised.' That is when the gospel comes in word, in power, in the Holy Spirit and in much assurance.

The gospel of Christ is the power of God unto salvation *because it is an established fact in heaven.*

Jesus said, 'I have finished the work which thou gavest me to do . . .'

On the cross, He cried, 'It is finished.' The eternal purpose of God, which He purposed in Christ Jesus our Lord; the divine plan of the ages; is fulfilled when God's Son died on that cross.

'Thanks be to God who giveth us the victory through Jesus Christ our Lord!' He 'hath abolished death and brought life and immortality to light through the gospel.'

### The Gospel of Christ is the power of God unto salvation

'God, in the gospel of His Son,  
 Makes His eternal counsels known;  
 'Tis here His richest mercy shines,  
 And truth is drawn in fairest lines.'

Brethren, how do we feel about the gospel? Are we disappointed? Despondent? The gospel is the creation of God's wisdom, it is the greatest power the world has ever known. There can only be two causes of failure. The first is our responsibility, for which we are answerable to God. Our lack of faith, our neglect to preach the gospel. The second is the rejection of the gospel; the sin of unbelief.

Preached faithfully, believed firmly, obeyed fully, the gospel of Christ is still the power of God unto salvation.

LEWIS MURPHY.

*(substance of address delivered at evening meeting)*

## Wealthy-but Poor!

'I KNOW your doings—you are neither cold or hot accordingly, because you are lukewarm, and neither cold or hot, before long I will vomit you out of my mouth' (Rev. 3:15-16, Wey. Trans.).

The vision of John revealing the One who walked amid the churches beholding their doings, reveals a sad and piteous church at Laodecia. The church claimed to be wealthy; but Christ said it was poor. They claimed to have all, but lacked the only essential—Christ, He was outside begging for admission. What produced this chronic condition? Lukewarmness! And he was ready to 'spit them out of his mouth' (Moffatt Trans.). Like something bad and distasteful in his mouth. Wealthy, but poor, they had need of many things.

### Sight

'Anoint thine eyes with eye-salve that thou mayest see.' Open your eyes—and view the facts. You lack vision, you are troubled with near-sightedness. That may be the effect of the Saviour's exhortation. Not only does it apply to the church to whom it was addressed, but could it not also apply to the condition of many of our churches to-day? Lack of vision, blind to the needs of the sin-weary world. Holding fast to New Testament teaching; but not holding it forth!

While many blame this and that for their poor condition, does not the blame lie within themselves—blindness through sin? The remedy: the applying of the Word of Truth to their own condition. The eye-salve which makes blind's eyes to see.

### Riches

'I counsel thee to buy of me gold refined by fire that thou mayest become rich.' This injunction would be well understood. The city of Laodecia was one in which money and foreign currency was freely transacted—'I counsel thee to buy of gold.' Gold they had; but it was perishable. 'Moth and rust would soon play havoc on their bags of wealth.' It might have been used to support the weak, spread the truth, but it was laid by in store, because they loved it so. Of course, they were blind and couldn't see that gold tried in the fire was not material wealth, but as Peter declares: 'That the trial of your faith being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ' (1 Peter 1:7). True faith is precious; it costs more than gold. It cost suffering and sacrifice. These brethren were wealthy—but poor in faith.

Do we rejoice over our big bank balances? Beware! We may be paupers in our faith!

### Clothes

'Buy of me, white garments that thou mayest clothe thyself.' Under the all-searching eye of Jesus Christ they were nude and naked, and in need of clothing, yet they had their purple and fine linen; but it did not cover their shame and sin. Therefore unready for the 'Bridegroom' and without wedding garments.

There was a need for a 'putting off' and a 'putting on.' The putting off entails humiliation; the putting on, exaltation. 'Put off the old man, with his deeds, and put on the new man, which is renewed in knowledge after the image of him that created him' (Col. 3:9-10). Christ and His righteousness is the perfect covering for our souls, and is the only adornment which will make us acceptable when He comes.

### Heat

'Be zealous, and repent.' Rightly translated, zealousness means 'boiling with heat.' This church needed heat, like most of us do. It was lukewarm, tepid, needing to be brought to a boil with fervourness, a zeal for the Lord. The same which was clearly evident in Paul. Remember Athens? 'Now while Paul waited for them at Athens, his spirit was stirred in him when he saw the city wholly given to idolatry' (Acts 17:16).

William Booth, Salvation Army leader, said he became a red-hot Salvationist after listening to an infidel lecture, 'If I believe what some of you Christians believe I would never rest day or night telling men about it.'

Are we cold or hot for Jesus Christ, or just lukewarm? What a tragedy to be spat out of His mouth. May we become 'fervent in spirit' for Him through His heart-warming love.

A. ALLAN.

*(Substance of address delivered at Conference at Cleveleys)*

## Isaiah 53

IN THIS beautiful chapter the sufferings of Jesus are foretold. Some of the passages are expressed as if the prophet spoke in the past tense. 'He was wounded,' 'he was bruised,' 'he was oppressed,' 'he made his grave with the wicked.' The passages might well have been recorded in any of the Epistles for they express the truth of fulfilment with exactness. To get the prophet's mind as he has revealed himself in this chapter, we require to go back a few chapters to see part of the history of the Israelites as they are warned of the coming change. Isaiah lived under the reign of four monarchs and is supposed to have suffered death under the fifth one. His opening words are, 'The vision of Isaiah, the son of Amon which he saw concerning Judah and Jerusalem in the day of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah.' That gives you a clue that under the reign of kings, good and bad, he knew the character of each and beheld the state of the Israelites and their behaviour, and also relates the fortunes and misfortunes. Oftentimes God approved them for their fidelity, but more often had to chastise them and pass judgments upon them for idolatry and wickedness. So Isaiah as God's prophet reveals the future and says, in effect, that in your neglect of the true God, there shall come a change; you shall no longer be the chosen people; your covenants shall come to an end and I will make a covenant with a people who are looked upon as nothing, yet this change shall come through you. 'The days come, saith the Lord, that I will make a new covenant with the house of Israel. Not according to the covenant that I made with their fathers. After those days I will put my laws in their inward parts and write it in their hearts and will be their God and they shall be my people.'



The four previous chapters speak of the coming of Christ and His gospel; the work of Calvary and His cross are all portrayed in this 53rd chapter. In looking forward, it might be that the prophet saw not only the cross of Jesus, but far beyond it. 'Who hath believed our report?' The apostle Paul says, 'They have not all obeyed,' and quotes Isaiah. 'Who hath believed our report?' The change from Judaism to Christianity was met with disdain by the Jewish people. Their rage was all the greater when they realised that the gospel was not confined to them alone, but had become the possession of the Gentile world. The second and third verses give us a picture of a poor specimen of a plant from the unwatered earth. Plants lacking nourishment become weak and frail-like, and I think the prophet means that Jesus as an individual was like that. Anyone making claim to be worse off than foxes and birds, having nowhere to lay his head for rest, could not be otherwise than like a starved plant. Starvation is sure to leave its impression upon the physical frame and accounts for lack of form and comeliness.

We did not see Jesus in the flesh, nor have the writers of the New Testament given us any description of His personal looks nor figure. His character is revealed and outshines all other men, and that is something more to be proud of than height, weight or handsomeness. 'There is no beauty that we should desire him.' Perhaps this is all the more reason why He was despised and rejected of men. 'He was despised and we esteemed him not.' As a man among men, reputation and character were lost and accounted as nothing. He did not mingle with the great and mighty, but rather sought the poor and the needy with a view to rendering assistance to their physical and spiritual ailments. 'A man of sorrows and acquainted with grief.' Sorrow might have been His chief companion, not that He needed the company of men to cheer Him. Under the circumstances of His earthly mission, which He alone knew of and with the figure of the cross ever before His eyes, how could He be as other men who saw not the future?

The thought of the cross and the suffering pain, He knew would pass away and a crown of glory would be His for ever; but that was not His only thought. 'Surely he hath borne our griefs and carried our sorrows. He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed.' Notice why he was a man of sorrows and where the cause lay. It was the sins of men. It was *our* griefs, *our* sorrows, *our* transgressions, *our* iniquities, *our* peace. 'All we like sheep have gone astray, we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all.' It is evident that this beautiful chapter gives us some details concerning the divine part of the scheme and purpose of redemption. It contains only God's plan of His Son's entry into physical life, work, suffering, death and burial. Nothing is said of man's duty, his faith, nor his reception of God's truth. There are no marching orders to go and preach, no mention of ordinances, of baptism, nor the Lord's supper. All that was to be when Christ rose from the grave and was given authority over heaven and earth. The New Testament supplies the details concerning man's duty and how he may meet the claims and demands of a crucified Saviour who died for him.

WILLIAM FERGUSON.

LO! Messiah, manifested,  
 Man of griefs, despised, rejected,  
 Wounds His form disfiguring;  
 Marred His visage more than any,  
 For He bears the sins of many,  
 All our sorrows carrying.

Death our portion, slaves in spirit,  
 He redeemed us by His merit,  
 To a glorious liberty;  
 Dearly first His goodness brought us,  
 Truth and love then sweetly taught us,  
 Truth and love have made us free.

## 'Christ Our Passover Lamb'

TO SOME people the Bible is just a book of rules ; to atheists it is a book of contradictions ; but to Christians it is the full and final revelation of the will of God. The studious reader finds that the Old and New Testaments are interwoven together, and cannot be separated : they are a complete whole, each necessary to the other. Augustine said, 'The Old Testament and the New Testament are inseparably bound together. In the Old the New is concealed, and in the New the Old is revealed.'

In the Old Testament there are various types, the anti-type or fulfilment of which is found in the New Testament. Some of the Old Covenant types are wonderful pictures of Jesus and His salvation.

### The Passover Lamb and Christ

The Israelites were in captivity in Egypt. God sent Moses to Pharaoh to demand that he let the captives go free. Pharaoh refused. God then sent nine plagues upon the Egyptians, but still the king's heart was hardened. Finally, God told Moses and Aaron to prepare for the tenth plague. Each Israelite household was to take a male lamb of the first year, physically pure and unblemished. On the fourteenth day of the first month, Abib, the lamb was to be slain. That night the angel would pass through Egypt, and the first-born in every Egyptian household would be slain. The Israelites were to sprinkle the blood of the lamb on the doorposts of their dwellings, and the angel of death would *pass over* them. They were 'sheltered beneath the blood.' Jehova'h said, 'When I see the blood I will pass over you.'

### The Passover Lamb typifies the Christ

The Passover lamb had to be the best. There must be *no blemish in it*, such as blindness, lameness or disease. The idea here is of purity. That this is a picture of our Saviour is beyond question : for it is written that 'Christ our passover is sacrificed for us' (1 Cor. 5 : 7). What is suggested by the physical perfection of the selected lamb ? This : that the Lord Jesus Christ was pure as to His character ; *he was without sin*. He was able to ask His enemies, 'Which of you convinceth me of sin ?' and no man was able to say, 'I do.' Again we read, 'And ye know that he was manifested to take away our sins' and *in him is no sin*' (1 Jn. 3 : 5). Further, 'Who *did no sin*, neither was guile found in his mouth' (1 Pet. 2 : 22). The same apostle says that we are redeemed 'by the precious blood of Christ, as of a lamb *without blemish and without spot*' (1. Pet. 1 : 19). The lamb, without blemish is a wonderful picture of the sinless Son of God.

We see a further likeness in

### The Lamb slain

After telling His people where and how the lamb was to be eaten, God said, '... neither shall ye break a bone thereof' (Ex. 12 : 46). Some fifteen hundred years later, John records an eye-witness account of this being fulfilled. He tells of the cruel death of the Master. The soldiers broke the legs of the two thieves, to hasten their death. 'But when they came to Jesus, and saw that he was dead already, they brake not his legs : but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water . . . these things were done that the scripture should be fulfilled, A bone of him shall not be broken' (Jn. 19 : 31-36).

The law of God forbade the Jews to have one who had been executed hanging on a tree overnight (Deut. 21 : 22-23). It was for this reason that the legs of crucified criminals were broken—to hasten death. But in the

case of Jesus it was not necessary—He was dead already. Little did the Saviour's enemies realise that their own scripture was being fulfilled: 'He keepeth all his bones, not one of them is broken' (Ps. 34:20). What a wonderful proof that Jesus is the Messiah—He completely and perfectly fulfils Old Testament prophecy.

Another wonderful likeness to Jesus in the Passover is in the fact that the Lord's people were

### Saved by the blood

The Lord said to Israel, 'And the blood shall be to you for a token upon the houses where you are: and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you . . .' (Ex. 12:13). It was by the blood of the lamb that the Israelites were kept safe from the avenging angel. Those under the blood were secure; those outside the blood were in dire danger.

God has made it possible for man to leave his sinful condition and return to fellowship with his Maker. He did this by sending His Son into the world. Jesus shed His blood that we might have our sins forgiven. On what conditions does the shed blood of the Lamb of God avail men? The Word of the Lord make this clear. According to Hebrews 11:6 faith is necessary to salvation; but James 2:14 shows that something more is necessary. How must men manifest faith Acts 17:30 states that all men must repent. Again, it is necessary that belief shall be confessed with the mouth (Rom. 10:9-10). The final act in conversion is that the one who believes and repents shall be immersed in water that his sins may be washed away by the blood of Jesus (Acts 2:38; 22:16).

'But wait,' says someone, 'if the blood of Jesus cleanses from sin, where is the need for water baptism?' The answer is that the blood of Christ cleanses from sin *in the act of believer's baptism*. Jesus shed His blood that our sins might be remitted. In baptism we are 'buried into his death'—we come into contact with His shed blood—thus, cleansed, we can rise 'to walk in newness of life' (Rom. 6:3-4). If afterwards we live in obedience to the Saviour, we continue to be under the cleansing power of His shed blood (1 Jn. 1:7).

There is also a warning for us in the Passover story. In Ex. 12:22 the people were told that in order to be protected by the blood they must

### Stay in the house

The salvation of the ancient people of God was conditional upon their staying in the house when the angel passed through Egypt. Should not we who are Christians heed this warning? So long as we remain faithful members of the Lord's church—so long as we stay in the house of God—we are safe under the blood. To leave the church is to leave security and safety and to endanger our eternal salvation. Those who have gone out of the house of God are said to be in a worse condition than if they had never known the truth (2 Pet. 2:20-22).

An Israelite might have found many seemingly good reasons for going out on the dreadful night long ago, but to do so would have meant death. The blood did not avail for those outside.

Faithful Christians are waiting for their Lord's return. We do not know when He will appear; but we do know that our salvation is secure if, when He comes, we are found faithful in Him.

COLIN LEYLAND.

**FAMILY CIRCLE***conducted by Harold Baines***The Alphabet of Success****X**tend to all a kindly greeting

Yield not to discouragement

**Z**ealously labour for right and success is certain.

We now come to the last of our talks in this series, and I would like to express my thanks to all of you who have been kind enough to express appreciation of them, and glad to know you have enjoyed reading them.

Our mottoes this month are on 'Greetings,' 'Discouragement' and 'Success.' Three words which mean a lot to our daily lives. Most of us exchange greetings in the course of the day, but you will notice that the emphasis is on 'kindly' greetings. We all are aware of the polite 'good morning' and the rather perfunctory 'morning' which generally greets us at the commencement of a day, but how often do we receive, or give for that matter, a kindly greeting? Kindliness is born of sympathy, consideration, understanding, so a kindly greeting is one which conveys these qualities in the way it is given, not in a surly, begrudging kind of way, but lovingly and cheerfully, as though we meant it. So, boys and girls, let your greetings, those daily little courtesies (that do so much to sweeten life) that we give to mother, father, brother, sister and friends be given kindly, conveying in their very presentations, the sympathy and understanding of a loving heart, and even our acquaintances that we pass in the street will benefit. Remember our Lord's teaching, 'What do ye more than others, if ye greet those that greet you? What thank have ye? Do not even the publicans the same?'

Our next thought is discouragement. Now it is easy to be discouraged, but we know how much easier it is to be encouraged, and we should always be ready to give a word of encouragement. Unfortunately life is such that more often we receive discouragement. Strong characters, those with sturdy stability, just take life's criticisms in their stride. This is because they have learnt to make their mistakes the stepping stones to better things, and if at the least sign of discouragement we allow ourselves to be plunged into the depths of despair, we are merely displaying weakness in our character that needs remedying, and this is how to do it.

Our next motto urges us to zealously labour for right. The apostle Paul put it another way, 'Always abounding in the work of the Lord.' That means to have our time fully occupied with the Lord's work, which is, of course, doing His will in our daily lives. There is a saying that 'Satan finds work for idle hands to do,' and if you want to overcome life's difficulties you won't do so by giving way to despair every time anyone discourages you, but you will make a success of your life if you keep yourself 'abounding in the work of the Lord.' Working with zeal and enthusiasm for what you know to be right, and success, satisfying success, will come your way. It may not be success by worldly standards, such as fame or fortune—these are fickle favours at the most—but the satisfying knowledge that your life is being well spent in the greatest of all successes, the service of the 'Kings of kings.'

**A**ttend carefully to details.**B**e prompt in all things.**C**onsider well, then decide positively.**D**are to do right, fear to do wrong.

Fight life's battles bravely.  
 Go not into vicious society.  
 Hold integrity sacred.  
 Injure not another's reputation.  
 Join hands only with the virtuous.  
 Keep your mind free from evil thoughts.  
 Love your enemies.  
 Make few special acquaintances.  
 Never try to appear what you are not.  
 Observe good manners.  
 Pay your debts promptly.  
 Question not the word of a friend.  
 Respect the counsel of your elders.  
 Sacrifice money rather than principle.  
 Touch not, taste not, handle not, intoxicating drink.  
 Use your leisure for improvement.  
 Venture not on to the threshold of wrong.  
 Watch carefully over your passions.  
 Xtend to all a kindly greeting.  
 Yield not to discouragement.  
 Zealously labour for right and success is certain.

## SCRIPTURE READINGS

1—Psalm 147.	Luke 12:22-34.
8—Proverbs 8:11-36.	„ 12:35-59.
15—Isalah 1:10-20.	„ 13: 1-17.
22— „ 49:1-12.	„ 13:18-35.
29—Proverbs 25:1-13.	„ 14.

**The Disciple and his earthly needs** (12:22-34). This is a continuance of our Lord's teaching on covetousness. Obviously covetousness is an inordinate desire for material things—a clinging to earthly comforts and treasure—something from which the best and the worst need protection and warning. Those successful in accumulating property become its slaves; those unsuccessful become absorbed in the effort to get, and envy the successful—so both forget God. Those however who recognise God as what He is, the loving Heavenly Father, all-powerful and all-wise, cease to have interest in property in their search after God and goodness. 'Be not anxious' is, of course, the correct translation (see R.V.). This is not an encouragement to careless living. Christians have to work (Rom. 12:11; 1 Thess. 4:11; 1 Tim. 5:8, etc.) in order to get their needs, but they are conscious that all is in the Father's hands. 'Thy will be done' represents the effort and the patience of the saints. It may be the words in verses 32-35 refer primarily to the apostles and immediate disciples to whom He is speaking, but we would do well to read this beautiful

passage over and over again to keep our perspective right—the correct relation between the 'life' and 'food'—spiritual and material. Some natural phenomena puzzle us, but the whole so obviously speaks of divine power and wisdom, that we accept it as God's work without question—and similarly in spiritual matters we know that all is well whatever details may appear otherwise. The most wonderful works of man pale into insignificance before the smallest and simplest of the works of God—the birds, the lilies, the grass. Read also Matt. 6:19-24.

**The duty of watchfulness** (12:35-40). The main thought here is the need of being ready for Christ's return. Here again it is clear that the immediate aim of the teaching is to impress upon His disciples the uncertainty of the time. The return of the master from the wedding might be at any time according to the time taken at the bride's home and I assume the place of the ceremony. The servants would be expected to greet him with every attention regardless of the hour. Safety of the house in the other parable depended upon the master's readiness. There is a wonderful reward for the prepared servants. 'Loins' must be girt about before service is possible.

**The happy stewards** (12:41-48). Peter's question is not directly answered—but rather he is told to 'mind his own business'—that is, to be ready himself, and doing the duties appointed to him. He is having a very serious trust placed in him, so great that he need not look around (as he did also on another occa-

sion and as suitably answered (John 21:20-22). Reward will be exactly just. Those who have most opportunity will be most severely dealt with if they miss.

**Divisive effects of the gospel** (12:49-53). It may be the Saviour's thoughts turned to the future work of His chief apostle, and the results of the gospel upon the people. Here is a figurative use of 'baptism' which casts light upon its meaning. Immersion fits the figure rather than anything short of that. I have recently read somewhere that Paul's preaching was followed by either revival or riot. I suggest both—so with the gospel if properly told anywhere. How often must our Lord have thought upon His 'decease which he was about to accomplish at Jerusalem,' in view of the faithful few to whom He was committing His work.

**Warning of impending judgment** (12:54-59). We all know the commonly accepted weather signs—'red in the morning' etc.—but there are more important things than weather. The coming of Christ into Palestine was something so utterly different, that those living and seeing should perceive that events of stupendous importance were at hand—the kingdom of God in fact. The multitudes but still more the religious leaders should be setting to work to put wrong things right, and reform their own lives to meet the crisis. Was the reference to 'the last mite' an indication of the final calamity about to fall upon the nation that rejected the Christ?

**Repentance an essential to forgiveness** (13:1-9). It was and is to some extent a common thing to attribute misfortune or disaster to some individual sin. Sometimes indeed it is so. But the lesson of all disaster is 'Repent yourselves,' rather than speculate as to the sin of others. Here is the threat of divine judgment again upon Jerusalem. The parable teaches just the same lesson but perhaps more clearly. It refers undoubtedly to the Jewish nation which was not bringing forth the fruits of repentance, but was moving towards rejection of the Messiah even then. The final trial was then in process.

**Healing on the Sabbath** (13:10-17). We would not put it beyond the leaders to tempt Jesus to this great work of mercy by the presence in the synagogue of the afflicted woman but it is not so recorded on this occasion. The presence of such a sufferer would certainly be enough to call forth the loving compassion of the Saviour, and so He acted quite regardless of opposition expected. The ruler blundered and brought about hostile feelings by the crowd, and the words of Jesus further angered His enemies. But the crowds rejoiced and gave glory where it was due.

**Parables of the kingdom** (13:18-21). The meaning of these two parables appears obvious. The gospel would produce a wonderful effect on society in general. The whole lump would be altered. Multitudes would benefit by its results among men. This passage proves leaven does not always represent evil in the Scriptures.

**How many will be saved?** (13:22-30). We would naturally think of the multitude which no man could number—as the answer. The answer of Jesus to His questioner is again, 'Mind your own own business.' 'Be there yourself.' 'Agonise to get there.' 'Do not delay the effort.' There will be no advantage in knowing, only in doing what is required by God. The warning is especially for the Jews who rested upon their privileged position in God's plan. But the Gentiles were to go in in greater numbers once they heard the message. Thus the last became first.

**Mourning over the lost city** (13:31-35). The Pharisees thought to put the fear of Herod into Jesus but quite failed. His time had not yet come, but it was quite near. He was on the way to Jerusalem and there the final test of Jewish apostasy would be consummated in the death of the Son of God. How terrible a fate was to follow. We need perhaps to review the truth that the sufferer under wrong is less to be pitied than the doer of it. We need to dread doing wrong because it is grieving to God but also because it brings condemnation and punishment.

**Sabbath 'desecration' again** (14:1-6). Houses were much more open to visitors in Palestine in those days than in Britain to day. So Jesus was in a ruler's house, probably invited to be tempted. His questions and action alike were unanswerable, but He also followed these up.

**Advice to guests** (14:7-11). Jesus knew what was in man, and He used His observation to teach courtesy and humility in this house. Those who put themselves forward and expect the homage of their fellows often enough meet with humiliating experiences. 'He that is low needs fear no fall,' sings Bunyan's shepherd boy. Christians look to God for advancement if and when it pleases Him. We observe young Joseph as a case in point.

**Advice to the host** (14:12-14). I suppose the normal thought in giving hospitality is to exercise it towards those of equal or better status. The Christian way is quite otherwise. Hospitality to bring real blessing must be towards those who cannot possibly repay—materially at least. This is the aggressive Christian way. It is expressed even more emphatically in the 'sermon' on the mount (Matt. 5:46-48).

**The parable of the Great Supper** (14:15-24). The record of the Lord's discourse at the meal in the Pharisee's house occupies this chapter down to verse 24, and it is specially interesting to understand the subjects that arose. Evidently the guests were intently listening, and we can well believe that Jesus spoke in a kindly and tactful way although much He said was in the nature of rebuke. The thought of the feast suggested by Jesus in the previous paragraph, caused one to look forward to a wonderful feast at which all the guests would be righteous. The kingdom was being rejected by those who should have been the first in it, so the picture of the excuses to be made fits the case. It is so different to what was expected. Preconceived notions are still keeping the divisions of Christendom unresolved, but the unity of the faith is here visible to God among all who love and obey Him. 'The kingdom of God shall be taken from you, and shall be given to a nation bringing forth the fruits thereof' (Matt. 21:43).

**The challenge to the disciple** (14:25-35). Jesus did not conceal the difficulties of the Way. The thought of hating mother and father and life itself is of course not literally intended, any more than cross-bearing, though that might become so. These are pointers to the self-effacement and self-abnegation necessary for a real following of the Christ. Preachers need to be sure that those they bring to decision by the gospel message, realise the serious nature of the choice. Too often in a society nominally Christian the distinction between world and Church is not sharply enough drawn because the members do not live up to their obligations. Thus the salt loses its savour. The phrase, 'He that hath ears . . .' of course means that the message wants careful consideration, not mere hearing of words.

R. B. SCOTT (10-4-55).

## OBITUARY

**Blackburn.**—Many Lancashire brethren will remember with pride and admiration Bro. Henry Lund, who was a member and elder of the Church in Anvil Street, Blackburn.

Owing to depression in the building trade he moved to Bramhope, Leeds, many years ago. With deep regret we report the passing of our brother at the ripe age of 81 years.

Our prayers and deepest sympathy go out for his dear aged wife and family, who are left to mourn their loss until the resurrection morn. He is resting where no shadows fall.

H. HELLING.

## NEWS FROM THE CHURCHES

**Bristol, Bedminster.**—On March 18th and 19th the Sunday School held their anniversary, when we were pleased to have the services of Bro. Eric McDonald (London), who distributed the prizes and served both the school and Church to the satisfaction and blessing of all concerned. We were pleased to have a good number of parents at the meetings.

K. S. COWLEY.

**Buckie.**—The loyal brethren who separated from the Co-operation six months ago are meeting in the Town House, Buckie. Their membership is forty-five. They meet at 11.15 a.m. on each Lord's Day for the breaking of the bread, and at 6.15 p.m. for Gospel proclamation. They will be pleased to welcome any brethren who may be visiting the North-East of Scotland.

They desire to thank brethren in the Slamannan District for releasing Bro. David Dougall to serve them. Bro. Dougall spent three Lord's Days with them. His exhortations made a deep impression; and the Gospel meetings were well attended. They are looking forward to the coming of Bro. Andrew Gardiner to labour with them.

They ask for the prayers of all the brethren; that the seed faithfully sown may yield a harvest of precious souls.

The Church secretary is Bro. John Geddes, Elmbank, Tanatown, Buckie, Banffs.

**Ince (Wigan).**—Rejoice with us, brethren, over one accepting the Lord as her Saviour. The Gospel is the power of God unto salvation. Bro. Frank Worgan has preached the Gospel during the mission at Ince. The brethren worked hard to get people in to hear the Gospel. We have been strengthened spiritually by this effort. Pray for us, brethren, that we may be found faithful, praying that God will bless our brother as he labours for the Master in Holland. W. HURCOMBE.

**Kentish Town.**—Sister Mrs. Esther Tranter (née Black) has now arrived at Dar es Salaam where Dr. Tranter is taking up his work.

**Ulverston.**—On April 3rd the Church was very much cheered and encouraged by the presence of Brethren C. Melling, P. Partington and H. Wilson. Bro. Melling spoke to the school in the morning and exhorted the Church in the afternoon. At our evening meeting Bro. Partington preached the Word. Their services were much appreciated, and we are grateful to them. The ground here is hard, and there is much to discourage. 'Brethren, pray for us.'

W. CROSTHWAITE.

**COMING EVENTS.****HINDLEY BIBLE SCHOOL.****May 28th to June 2nd (inclusive)**

Saturday afternoon—'The Work in Holland': Dutch Evangelist.

Saturday evening—Speakers: F. C. Day and David Dougall.

Early morning Prayer Meetings, 8 a.m. to 8.30 a.m. Theme: 'Love Never Falleth.'

Lectures: 10 a.m. to 11 a.m. 1 Peter 2:9.

Forums: 11.30 to 12.30. 'Methods of Spreading the Gospel'; 'The Work of the Bible School—Primary, Junior, Adults'; 'Origins of Sectarianism'; 'Church Government.'

**Afternoon Session:** The Work in Nigeria, Bro. Hufford; The Work in Germany, a Missionary.

Questions answered: 2.30 to 3.15 p.m. Open discussion (men) on Forums, 3.15 to 4 p.m. Open-air Services, 6.30 to 7 p.m.

**Gospel Meetings:** Preacher, Bro. Frank Worgan (Holland). Write for programme—L. Morgan, 'Glen-Iris,' 44 Lord Street, Hindley, Wigan.

For hospitality write: T. Kemp, 52 Argyle Street, Hindley, Wigan.

**Aylesbury,** Guide Hall, Beaconsfield Road, off Queens Park, High Street. Special Mission with Bro. Weldon Bennett, Frankfurt, Germany. Weekdays, June 11th, 14th, 15th, 16th, 18th, 21st, 22nd, 23rd, 25th, at 7.30 p.m. Lord's Days, 12th, 19th, 26th, at 6.30 p.m.

Rally of brethren from various parts, Saturday, June 18th, 3 p.m. Open Forum; 5 p.m. Tea; 7 p.m., Bro. Weldon Bennett. Visitors welcomed. Write W. J. Cole, 13 Coronation Villas, Aylesbury, Bucks., for information, accommodation, etc.

Albert Street, Newtown, proposed Week-end Rally, Saturday, Sunday and Monday, July 30th and 31st and August 1st. Meetings afternoon, Devotional and a Forum; evenings, Gospel meetings, two speakers.

Names and speakers and times of meetings next month; a very hearty invitation is given to all to spend the week-end with us. Book the dates.

W. SMITH.

**GREAT YARMOUTH FISHING SEASON, 1955.****Preliminary Notice.**

Our fisher brethren from the North of Scotland have arranged to have their rally in Great Yarmouth on Saturday, October 22nd, 1955. Bro. D. Dougall is being released by the Slamannan district so that he may give his services for this mission during the herring season.

Brethren are urged to try to fit in a week's holiday during the period of the mission. It is expected that it will be possible to secure accommodation at fairly reasonable terms for the week-end of the rally or longer.

A. HOOD

**NYASALAND.**

A Brother, Leicester—£1 1s. 0d.

W. STEELE.

**MARRIAGE.**

On April 2nd, 1955, at the Methodist Chapel, Camden Road, Tunbridge Wells, Bro. Alan Ashurst, to Sis. Gretchen R. O. Jones; A. E. Winstanley officiating.

**U.N.I.C.E.F. APPEAL.**

Dear Brother Crosthwaite,—In response to the appeal published in the February issue of the S.S. a number of brethren have sent to me gifts for U.N.I.C.E.F. I am glad to be able to send a combined contribution of £20 to this Fund.

ERIC McDONALD.

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Secretary of Conference Committee: A. HOOD, 8 Torquay Avenue, Owton Manor, West Hartlepool, Co. Durham.

**NYASALAND MISSION.** Contributions to W. STEELE, Athol Dene, Longniddry, East Lothian.

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