

# The SCRIPTURE STANDARD

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

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*' . . . And was raised again, according to the Scriptures.'*

AFTER a life devoted to the propagation of rationalistic philosophy, C. E. M. Joad in his last few years, became nominally a Christian and was received into the Church of England. His book, *Recovery of Belief*, told of his conversion, although it would be difficult to see from a reading of it wherein the writer had altered any of his rationalistic views of Christianity.

Joad once said in a debate on Christianity, "Prove the resurrection: that would be final." The unbelieving philosopher correctly put his finger on the vital event in Christianity. His statement meant that, once the resurrection of Jesus Christ was established, the rest of Christianity—the virgin birth, the sinless life, the miracles, the infallible knowledge, the atoning death, the ascension and the final coming of Christ present no difficulties to being accepted as true.

In that statement, Joad took his stand upon the same ground as the scientific and scholastic objectors to the resurrection of Christ, and typified the refusal of the "modern mind" to accept the New Testament accounts as true and the resurrection as fact. These unbelievers have always been quick enough to see that, once belief in the resurrection can be discounted, Christianity has little left that is reliable or worthwhile. This fact of the resurrection and its resulting meaning to men has ever been the main focus of attacks on Christianity. Upon the resurrection the hammer-blows of criticism and unbelief have fallen with greatest weight.

### **The Testimony of Scripture to the Resurrection**

One of the wonderful characteristics of the Bible is that it seems to anticipate the criticisms and denials of those who refuse to accept it as the word of God. How often we have found that some text of Scripture exactly and finally answers what critics regard as death-dealing blows to its history and teaching. Just as opponents of the Bible have centred their attacks upon the resurrection, so have writers of Scripture based the whole gospel and cause of Christ upon that happening. It can be by no other means than the inspiration of the Holy Spirit that these attacks have been anticipated. The gospel writers and the writers of the epistles are ready to let their teaching stand or fall by the resurrection of Jesus Christ.

Indeed, Christ Himself taught that His resurrection set the seal upon His life, teaching and mission. There is no doubt that He foretold His own resurrection: "From that time (of Peter's confession 'Thou art the Christ') Jesus began to show his disciples that he must . . . be killed, and on the third day be raised" (Matt. 16:21). "The Son of man is to be delivered into the hands of men, and they will kill him, and he will be raised on the third day" (17:22-3). In the plainest terms He built His cause upon the foundation of His resurrection. To the Jews seeking

a sign He replied, "No sign shall be given except the sign of . . . . Jonah . . . . so will the Son of man be three days and three nights in the . . . earth" (Matt. 12:38-40; see also 20:19). Mark bears the same testimony: "And he began to teach them that the Son of man must . . . be killed, and after three days rise again (8:31, repeated in 10:34). Luke (9:22 and 18:33) and John (2:19-21) complete the fourfold evidence of the evangelists. The very enemies of Christ, who were not satisfied until their implacable hatred had done Him to death, were witnesses that "that imposter said, . . . 'after three days I will rise again'" (Matt. 27:63) and that "we heard him say, 'I will destroy this temple made with hands and in three days . . . build another, not made with hands'" (Mark 14:58).

#### What the Resurrection Proves

"The resurrection is not to be regarded as an isolated event, a fact in the history of Christ separated from all else. It must be taken in close connection with what precedes." (W. H. Griffith Thomas). We often hear the argument advanced that the virgin birth and the resurrection of Christ are no necessary part of His mission to men, and indeed that the whole miraculous element in the Bible can be disregarded without any loss to its essential message. The faith which remained after such treatment would be an insipid thing indeed, giving us a gospel without power, a Christ who was merely a good man, a message without redemption and therefore no "good news," no gospel, a humanism which has no other message than "To do good is my religion." To accept such a suggestion would be to reject the Bible as God's word and revelation, to treat its writers as fanciful concocters of myths and legends, or as deluded simpletons or even downright liars. What reliance can be placed on the teaching of such a book? So far as regards the resurrection, Paul states the issue clearly when he writes, "If Christ has not been raised . . . we are even found to be misrepresenting God, because we testified . . . that he raised Christ, whom he did not raise if it is true that the dead are not raised."

Christ's resurrection was "according to the scriptures." The evidence of scripture prophecy points to that great event. Peter gives an inspired exposition of Joel's prophecy. Previously that prophecy (Joel 2:28-32), had been difficult to understand and the Jewish rabbis gave their various and theoretical explanations of it. But on the Day of Pentecost Peter takes that prophecy and gives it a meaning, its true meaning, which none could possibly have seen before and apart from Christ's resurrection.

Peter says, "This is that": this demonstration of the reality and consequent power of Christ's resurrection is that era of glory and joy which Joel, equally inspired with Peter, told of 800 years before—an infallible prophecy and its infallible exposition. He goes on to show that when David, in Psalm 16, written a thousand years before, spoke of one who would not see corruption and who would not be left in the grave, he was looking to "great David's greater Son." Peter says distinctly that David "foresaw and spoke of the resurrection of the Christ."

The Old Testament does not develop the doctrine of the resurrection of the dead, but it shows clearly that the Messiah's life would not end in the grave, but that death, the grave and sin would all be overcome by His rising again. The resurrection was "according to the scriptures"—the Jewish Scriptures, the Old Testament. On that Day of Pentecost the Jews themselves must admit the authority and truth of what Peter was saying: they were convicted by it and cried out, "Brethren, what shall we do," Who questions Peter's words questions the Holy Spirit and makes himself superior to God in explaining His own word.

The New Testament is full of teaching on the significance of Christ's resurrection. Apart from His own prophecies, examples of which have already been given, Christ's apostles testify in their records those things which they have seen; they had seen and lived with Him after His resurrection; to them "He presented himself alive after his passion by many proofs." Other gospel writers, like Luke, who "traced the course of all things accurately from the first," give their united witness to the stupendous event.

The preaching of the gospel was witness to His resurrection. When another apostle was appointed in the place of Judas Iscariot, it was that he might "become with us [the eleven] a witness to his resurrection" (Acts 2:22). The message which

the first witnesses preached was "in Jesus the resurrection from the dead" (Acts 4:2); "and with great power the apostles gave their testimony to the resurrection of the Lord Jesus" (4:33). Paul at Athens was ridiculed "because he preached Jesus and the resurrection" (17:18). It was for this fact and doctrine that Paul stood on trial—"With respect to the hope and resurrection of the dead I am on trial" (23:6).

By His resurrection Jesus is proved to be the Messiah, the Son of God. Paul says (Rom. 1:4) that "Jesus Christ . . . was designated Son of God in power . . . by his resurrection from the dead." Christ's most tremendous claims, in word and deed, are shown to be, not the delusions of a fanatic, but sober statements of fact. His resurrection seals His teaching and works as being from God, sets forth His sinlessness and absolute holiness, gives meaning to His cross and reveals His death as a voluntary sacrifice of love for the sins of men and the triumph of the righteousness of God over the powers of Satan. It is a guarantee of the final victory of God over evil. It gives us a hope, "a living hope through the resurrection of Jesus Christ from the dead" (1 Pet. 1:3). It is the assurance of our own resurrection.

Paul's great chapter 15 in his 1st Corinthian letter is to show the certainty of our rising again because of His. Christ's resurrection makes all possible. Once grasp this glorious truth and the rest follows. "Prove the resurrection: that would be final."

Cruden in his "Concordance" says, "The resurrection of Christ is the most important article of the gospel and the demonstration of all the rest."

### The Gospel of the Resurrection

Indeed, it can be said that the resurrection is the gospel. Bishop Westcott wrote a book in the last century, "The Gospel of the Resurrection." When the apostles preached they were witnesses of the resurrection; when they preached through Jesus the resurrection from the dead they were preaching the gospel. The preaching of the resurrection meant the forgiveness of sins—"If Christ has not been raised then our preaching is in vain and your faith is in vain. If Christ has not been raised your faith is futile and you are still in your sins." (1 Cor. 15:14, 17).

Again we are brought back to Paul's definition of the gospel, and we are reminded that Christ's death, burial and resurrection are applied personally to every Christian, and that every Christian has this personal relationship with Christ and His gospel in immersion and at the Lord's table. In addition to passages quoted in previous articles on this subject, Peter states that "baptism . . . now saves you . . . through the resurrection of Christ" (1 Pet. 3:21). And at His table we break the bread and drink of the cup and so proclaim the Lord's death "until he come." Between His death and His coming again is the resurrection, on the one hand showing the efficacy of His atonement for sin, and on the other that "Christ being raised from the dead will never die again; death no longer has dominion over him." So surely as His words concerning His resurrection were proved true, so surely will be His words concerning His final coming.

"Thou art coming: at Thy table  
We are witnesses for this;  
As we meet Thee in communion,  
Earnest of our coming bliss."

"For if we have been united with him in a death like his (in baptism), we shall certainly be united with him in a resurrection like his." (Rom 6:5).

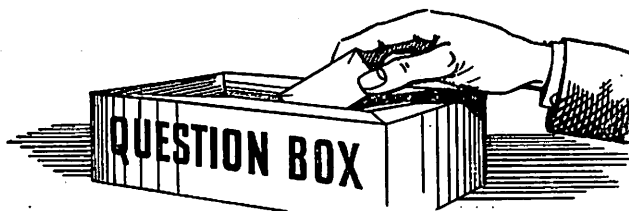
EDITOR

### TODAY

So here hath been dawning  
Another blue day;  
Think wilt thou let it  
Slip useless away?  
Out of Eternity  
This new day is born;  
Into Eternity at  
Night will return.

Behold it aforetime  
No eye ever did;  
So soon it forever  
From all eyes is hid.  
Here hath been dawning  
Another blue day;  
Think, wilt thou let it  
Slip useless away?

THOMAS CARLYLE.



CONDUCTED BY  
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**Q. What is the New Testament teaching on divorce and remarriage in the church?**

A. The question of divorce and remarriage is one on which opinions differ widely, and has been a matter of discussion amongst Bible students for centuries.

The teaching of the Lord as recorded in the gospels of Mark and Luke is not in dispute. In Mark's account, after being asked by the Pharisees concerning divorce, and why Moses allowed it, the Lord answers, "For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." (Mark 10:5-9). Later to His disciples the Lord declares, "Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery." (verses 11-12). The same teaching is given in Luke 16:18. This is in accord also with Paul's statement in Rom. 7:2-3: "For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from the law; so that she is no adulteress, though she be married to another man." It is true that Paul is here using marriage only by way of illustration, but this still does not alter the truth upon which the figure is based. Similar teaching is given by Paul in 1 Cor. 7:10-11.

The difficulties arise when Matthew's account is considered, as recorded in chapters 5 and 19. In Matt. 5:32 the Lord, in contrasting the Mosaic Law on divorce with the new law He was giving in the Sermon on the Mount, says, "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." This statement is repeated in Matt. 19:9, in Matthew's account of the Lord's discussion with the Pharisees. Various ways have been suggested of reconciling our Lord's teaching on this subject as given by Matthew, and that given by Mark and Luke.

*Reconciling the Teaching.* It has been suggested that Matthew's account contains an interpolation, inserted in order to bring the Lord's teaching in line with Jewish thought, since Matthew was primarily writing to the Jews. But the question is with what opinion of the Jews was the gospel to be brought into line? The Jews were sharply divided on this question, some considering that divorce should only be allowed for fornication, and others on almost any grounds. But if this theory were true it would not be a question of merely adjusting the Lord's teaching, but of completely falsifying it. Such a suggestion is a typical product of modernism, with little regard for the inspiration of the scriptures or the trustworthiness of the New Testament.

It has also been suggested that the exception in the marriage law and the granting of divorce on the grounds of fornication was given by the Lord only for those under the Old Covenant. Since this Covenant was done away in Christ, then this provision is done away also. But this view is against the spirit and context of the Lord's teaching. According to Matthew, the first time this teaching was given concerning marriage was during the Sermon on the Mount. The whole purpose

of the Sermon on the Mount was not to reaffirm nor extend the law of Moses, but to contrast that law with the deeper and more spiritual law of the New Covenant, the law of the kingdom which the Lord was about to establish. This argument taken to its logical end means that we have to disregard virtually everything the Lord taught in the gospels, seeing that it was given whilst still under the Old Covenant.

The Roman Catholic position asserts that divorce is absolutely forbidden on any grounds. This might be true if we had only Mark's and Luke's accounts of our Lord's teaching to consider, but it cannot be held true in the light of Matthew's record. This is as good as saying that the Lord said that no man shall put away his wife *even in a case of fornication*.

Still further, it is sometimes argued that the word "fornication," as used in Matthew, relates only to unchastity before marriage. As this may not have been disclosed before the marriage the contract is nullified, since it was entered into under deception. This seems to be supported by the fact that the divorce law of Moses of Deut. 24:1, to which the Pharisees evidently referred, can apply to unchastity before marriage. But although this theory seems attractive, and at one time this writer was inclined to it, it creates more problems than it solves. Neither the context of Matthew nor the use of the word throughout the rest of scripture will support this limited view of the word "fornication." The word in the Greek is *Pornia*, meaning "illicit intercourse," without regard to the state of the persons involved, and all lexicographers consulted claim that it can include adultery.

*The Solution:* The solution to the problem therefore lies in a fundamental law of Bible interpretation, that in dealing with two or more passages on the same subject, the lesser must be included in the greater. Hence whilst Mark and Luke assert the indissolubility of the marriage tie, Matthew shows the one exception, that divorce can be granted, but only on the one ground of fornication. From the point of view of human reason this must be so, for, as has already been mentioned, fornication before marriage and undisclosed at the time of marriage nullifies the contract, since it is based on mutual trust, and a prerequisite is the purity of both of the parties involved. Unchastity after marriage breaks the contract, seeing it is based on the fact that a man "shall cleave to his wife: and they twain shall be one flesh." In fact, to live with a partner who is persistently committing adultery is in itself immoral.

*Remarriage.* This, however, involves the vexed question as to whether the innocent party can remarry. Jesus does not directly say so, but it seems that it can be legitimately inferred from the context in both passages in Matthew. In Matt. 19:9 Jesus says, "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." This must mean therefore that if a man puts away his wife for fornication and marries another, he does not commit adultery.

The phrase "put away" is one word in the Greek, *apoluo*, which means, "to set free," "to let go." However, it must be pointed out that the "innocent party" may be innocent as far as not having committed fornication, yet have some responsibility in driving the other party to commit the deed.

One thing must be clearly understood: Paul does not sanction divorce and remarriage in 1 Cor. 7:15, as some claim, for in fact he is not dealing with the subject in this passage. He says, speaking of the situation where one married partner has become a Christian and the other has not, "But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases." The phrase "not under bondage" relates not to the matter of continuing to be husband and wife, but of the necessity of continuing to live together.

*The Position of Christians.* The most important question of all is whether Christians can divorce and remarry. In answer to this, let it be noted that the Lord shows that the Mosaic law only allowed divorce at all because of hardness of heart. Similarly, the Lord allows divorce on one ground alone, and for the same reason. Further, let it be borne in mind that the Lord in dealing with marriage is not dealing

with an institution that is confined to His people alone, but to that which applies to all mankind. Such a provision would therefore be expected to be made where the world at large is concerned.

But the Lord showed that divorce was no part of God's original design in marriage. Matt. 19:4-8 says, "Have ye not read that he which made them at the beginning made them male and female, and said, for this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What God hath joined together, let no man put asunder." And in answer to the Pharisees' question, "Why did Moses then command to give a writing of divorcement, and to put her away?" He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." Therefore in God's original design, marriage was indissoluble. Can a Christian be satisfied in regard to this matter with less than God's ideal? Surely not! The only thing that can satisfy him is to strive to achieve the beautiful and indissoluble union as portrayed by Paul in Eph. 5:22-33. From such a union, divorce and remarriage are unthinkable!

## I am a Modernist.

### THE DISPUTER

THE trends, the trends, the trends of the times are terrible! We have so many new things—things unknown in the early days of the church, things unmentioned by Paul or Peter or any apostle. There is a list, which could be lengthened.

1. A church house.
2. Kitchens in the church house.
3. Songbooks in the church house.
4. And song leaders in the church house.

Concerning these things and other things no mention is made in the New Testament. No, not one! These things are not ancient things. They—most of them—are not even mediaeval things. They must, therefore, be modern things. Because they are modern things, the brethren who hold to them and use them must be modern brethren, i.e., *modernists*. What should we do with *modernists*? We should mark them. On the brow of each we should brand the letter *M*. Then, we should avoid them.

Since the meaning of the word *modernist* has been changed, the Disputer claims a right to give the word a meaning of his own. If others change the meaning, why cannot this writer do the same?

Many of our troubles arise over words. Paul speaks of a man who is "puffed up, knowing nothing, but dotting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings." (1 Tim. 6:4). Another translation is interesting: "He is puffed up with conceit, he knows nothing; he has a morbid craving for controversy and for disputes about words, which produce envy, dissension, slander, base suspicions."

And others of our troubles arise from misplaced emphasis. Back to the Book, which places the emphasis where it belongs. Now, let us open it and read a few verses for mutual edification.

"He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" (Mic. 6:8).

"Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith; but these things ye ought to have done, and not to have left the others undone. Ye blind guides, that strain out the gnat, and swallow the camel!" (Matt. 23:23, 24).

"If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal . . . But now abideth faith, hope, love, these three; and the greatest of these is love" (1 Cor. 13:1, 13).

—Submitted by a Reader.

## Begin Now!

DREAM NOT TOO MUCH of what you will do tomorrow,  
How well you will work perhaps another year;  
Tomorrow's chance you do not need to borrow—  
Today is here.

BOAST NOT TOO MUCH of mountains you will master,  
The while you linger in the vale below;  
To dream is well, but plodding brings us faster  
To where we go.

TALK NOT TOO MUCH about some new endeavour  
You mean to make a little later on;  
Who idles now will idle on for ever  
Till life be done.

SWEAR NOT SOME DAY to break some habit's fetter,  
When this old year is dead and passed away;  
If you have need of living wiser, better,  
Begin today.

—*Sunshine Magazine.*

## SCRIPTURE READINGS

### READINGS FOR SEPTEMBER

6—Deuteronomy 6:1-15.	Rom. 8:1-11.
13—Psalm 44.	" 8:12-39.
20—Genesis 21:1-13.	" 9:1-18.
27—Hosea 1 to 2:1.	" 9:19-33.

[Note: In August article second column, fifth line, please read "purity" not "priority."]

### No Condemnation

"The spirit is willing, but the flesh is weak," so we find—with Paul—that though we delight in the law of God, evil is present. An inclination in our members wars against our "inward man." But we have deliverance, now and finally, through our Lord Jesus Christ. Reading Matthew 26:41 and Romans 7:19-25 the point seems clear. While Christians remain in the present evil world this conflict must continue. The victory, however, is with us and we do not habitually serve the law of sin with our flesh. We grapple with it and by the grace of God serve the law of God with both body and spirit. Hence the true rendering of verse 25 is "Do I serve with the mind the law of God, and with the flesh the law of sin?" understanding by reason of the thanks expressed—NO, of course not!

Let us not make any mistake, there is condemnation for those out of Christ, the condition of deliverance being the coming of the person into Christ, and the "walking after the spirit, not after the flesh" (8:4-8). The perfect law of God cannot bring justification or forgiveness because of our human weakness. Whether we like it or not we all have to acknowledge that we sin. Some may remember Spurgeon's challenge to a large assembly, resulting in one man claiming that he had never sinned. He was asked to leave his address so that Spurgeon should visit his home—no address was left. Anyone claiming to be sinless is soon found out by his companions. "All have certainly sinned, and fallen short of the glory of God," their own consciences being witness to it.

But the bondage of sin and death is removed by the spirit of life in the person of Christ because He fulfilled the law of God in every respect by being exposed to pain, misery and death—tempted in all points like as we are—and bore the curse of the law as a malefactor, though sinless. We may remain ignorant of the manner in which it works to that end, but "it became Him . . . in bringing many sons to glory, to make the author of their salvation perfect through sufferings." It was His sinlessness in the flesh which alone made it possible for Him to be the offering acceptable to divine

justice, for our sins. Thus the righteousness of God manifest in the law is vindicated, and yet sinners saved from the consequences of their sin. Acceptance of the sacrifice cannot therefore be made an excuse for breaking the law as the appreciation of God's mercy excites every aspiration for doing His will. There is also a very solemn warning in the negative point that if a man has not the spirit of Christ at work within him, he is not Christ's man. The acid test of our standing in Christ is not just our outward acts of obedience in baptism and attendance at the Lord's Table, essential though these are, but whether or not our characters are in process of refinement, a refinement to be completed "when we shall see Him as He is" (1 John 3:2). However, the body with its lusts should be dead with respect to sin, and the spirit alive and vigorous with respect to right doing, when Christ's spirit rules in us—now. "What manner of persons then ought we to be in all holy living and godliness" (2 Peter 3:11).

If we are to fulfil the conditions of "no condemnation" we must be God's obedient children, not grudgingly and reluctantly being led by His Spirit but filled with love for Him as our Father, knowing from our own feelings towards Him—and of course His revealed will—that this is our true mutual relationship. We shall then be happy to suffer in the process of refinement, seeing that it will bring nearer the consummation of His design in calling us by the gospel. We shall be patient "because the creation itself shall be delivered from the bondage of corruption" under which it now suffers "into the liberty of the glory of the children of God." That glory is so much more wonderful than anything we know of now, that all the suffering we could endure would be abundantly worth while for its attainment. Meanwhile God looks upon us with great mercy and provides for our every need in the heavenward journey. We may be sure all our heart-searchings are known to Him, and that, however feeble and unsatisfactory our prayers may appear to ourselves, and actually be, they are understood, correctly interpreted, and answered "according to the will of God Himself." Our prayers should be humbly concluded as in the divine example, "Nevertheless not my will but Thine be done" (Luke 22:42, see also James 4:15).

The assurance following our being "in Christ" is all-embracing; not only is there

condemnation for our sin but "all things work together for good." Everything moves towards the goal, the prize of the upward calling of God in Christ Jesus, the being conformed to His image, fore-known, foreordained, called, justified and glorified. Nothing "shall be able to separate us from the love of God."

"Who shall condemn us now?"

Since Christ has died, and risen, and gone above,

For us to plead at the right hand of love.

Who shall condemn us now?"

R. B. SCOTT .

## Lesson Outlines

### SERIES 1, LESSON 6

**Lesson Verses:** Acts 8::26-40.

**Memory Verse:** Acts 8.37.

**Objective:** Our heavenly Father is interested in the conversion of one person as well as in that of "about three thousand. He is concerned about me

**Date:** A.D. 31.

**Places:** Jerusalem, Gaza, Ethiopia, Azotus, Cæsarea.

Gaza, "the strong place"; built 2,200 B.C.; 3m. inland from the Mediterranean coast, 42m. S. of Joppa, and about 50m. S.W. of Jerusalem; figures in history down to our time; the scene of military activities during the recent fighting over the Suez Canal. Pop. 17,000.

Ethiopia, or Cush, is on the upper Nile S. of Egypt and extends eastwards to the Red Sea and the Arabian Gulf; has been subject to Egypt at times but is now independent; in B.C. 24 Queen Candace of Ethiopia invaded Egypt but was driven back by the Roman general Petronius. The Ethiopian or Coptic church had an extensive canon which was translated from the Greek Septuagint. In turn this Canon has been of service in fixing the text of the Septuagint.

Azotus, or Ashdod; "a fortress or castle", now called Esdud; 30m. from the southern boundary of the land allotted to Simeon.

Cæsarea: in biblical times the principal seaport of Palestine; 30m. N. of Joppa; in ruins.

**Persons:** An angel of the Lord, Philip, a man of Ethiopia, Queen Candace, the Spirit, Isaiah, Jesus, the Spirit of the Lord.

**Angel:** messenger or agent. **Note:** angels in the Scriptures, where descrip-



tion is given, are seen as men. No mention is made of wings. (See Gen. 18:19; Ex. 23:20-23; Num. 22:22-35; Jud 6:11-24; 13; cf. Gen. 32:24-32 with Hosea 12:4-5; Matt. 28:2-8; Luke 1:11-38; Acts 5:19.)

Philip: the bearer of the message to the eunuch, is one of the seven of Acts 6 in Jerusalem and the evangelist of Acts 21:8 in Cæsarea. When in Samaria, 30m. N. of Jerusalem, he is told by an angel of the Lord "Arise and go south." Having gone south to Gaza, Philip sees the eunuch in his chariot. The Spirit then said to Philip, "Join this chariot." As he ran with the chariot he heard the eunuch reading from the writings of the prophet Isaiah, "He was led as a sheep to the slaughter . . . his life is taken from the earth," and he asked the eunuch "Do you understand what you are reading?"

The eunuch: The eunuch was Chancellor of the Exchequer under Queen Candace of Ethiopia. He would be either Jew or proselyte and was returning home after worshipping in Jerusalem. As a eunuch he was debarred from entering the assembly of the Lord (Deut. 23:6).

The eunuch: "How can I understand except someone explains it to me?" So Philip joined the chariot and the eunuch asked him, "Of whom is the prophet writing, of himself or someone else?"

Message: Beginning from this scripture (Isa 53:7) Philip taught him about Jesus (see Acts 5:42).

Results: The chariot came towards water. "Look. Water!" cried the eunuch, "what is to hinder my being immersed?" Philip: "If you believe with all your heart you may."

The eunuch: "I believe that Jesus Christ is the Son of God." The eunuch ordered the chariot to stop. They both went down into the water and Philip immersed him. After coming up out of the water, the Spirit of the Lord caught away Philip who passed through Azotus on his way to Cæsarea. The eunuch, joyfully resuming his journey, never saw him again.

Emphasis: The conversion of the eunuch resulted from the co-operation of the angel of the Lord (v.26), Philip and the Spirit of the Lord (v.29). The joyful result of all this activity was the salvation of one man.

Jesus said, "God is Spirit, and they that worship him must worship him in spirit and truth" (John 4:24. C.M. & D.). The eunuch is no longer excluded

from any favour of God through physical handicap.

Jesus to the eleven, "Travel the world over and proclaim the news to all creation. Whoever believes and is immersed will be saved, but whoever does not believe will be condemned" (Mk. 16:15, Auth. N.T.).

A. HOOD.

## NEWS FROM THE CHURCHES

**Ikeston.**—It is with joy that we report the immersion of Stanley Booth, the son of Bro. and Sis. Daniel Booth, well known in the brotherhood. After the gospel service on Lord's Day, July 19th, he expressed his desire to obey his Lord and Saviour. On Wednesday, July 22nd, he was buried with Him in baptism and started on the new life. Stanley has attended the Lord's Day School from the Primary Department. We praise God and pray that he may have grace given him to continue steadfast unto the end. F.G.

**Woodstock, Capetown.**—Another three souls were immersed into Christ on Lord's Day, August 2nd. This makes six additions to the church at Bridgetown, and the total membership nine.

One of the candidates immersed is a young daughter of the Martin family, who opened their home for the meetings of the Lord at Bridgetown. Another is a young man, a friend of the family; the third is a young married woman, granddaughter of two of our elder members. The family of this young married woman were so overjoyed that after the baptismal service, with an attendance of about forty, all were invited to their home to afternoon tea. The work at Bridgetown, by the grace of God, has provoked much zeal and encouragement among the brethren.

T. W. HARTLE.

## *The Christian: His Name.*

Christian! What a glorious name! What a glorious privilege it is to be able to wear that name! No greater blessing has been afforded man than that.

The name Christian means "Christlike," one who has the spirit of Christ. Peter words it like this, "For even hereunto were ye called because Christ also suffered for us, leaving us an example that ye should follow his steps" (1 Peter 2:21).

The one who wears the name of Christ has the consolation of knowing that salvation is in the name he is wearing. This could not be said of any other name, regardless of what the name may be. With this in mind, Peter's statement seems to have fuller meaning, "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf" (1 Peter 4:16). It is much easier to suffer for something when one realises the value of it. In this case, who should mind having to suffer a little, especially since salvation is at stake?

It is through the name Christian that God is glorified. Since every word and every deed is done in the name of Christ, if one is a Christian, the child of God should be exceedingly careful to talk and act in such a way that the Lord will be honoured in it all. The apostle Paul exhorts, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17).

It would do us all good to remember, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).—Selected.

### *Let's Not be Tagged.*

Now comes an automobile tag bearing the word "Minister". But why wear a distinctive label as a preacher? Does it give the preacher some special privilege? What kind of a special privilege should a preacher have? Why a tag for "The Minister"? Why not a tag for each elder? And then there are a lot of deacons. Why not for the song leader, the janitor, the faithful members?—and the unfaithful ones?

Seriously, should not this latest slip awake all to the fact that we are applying the wrong terms to our preachers? The term "minister" can as well be applied to our deacons as to our preachers. After all, we are all ministers, or servants, and there is no scriptural justification for calling any one man in the congregation "The minister." In Scotland nearly all of the Protestant churches dress their preachers with a Roman collar. At an open-air question period I once asked the speaker, "Why do you wear a Roman collar?" His reply was that the people could tell he was the

minister. Roman collar or ministerial tag, where is the difference Both designate a clergy class.

I doubt if we can fool our religious neighbours. If we have a man in a congregation who is master of ceremonies, business administrator of the church, and court of final appeal, our neighbours recognise a pastor when they see one, even if we camouflage him with the title "The Minister". One young preacher told me that he used the term "The Minister" so that the denominations would understand. But I pointed out it only helped them to misunderstand. We can't make them understand the Lord's Supper by accommodatively calling it "The Sacrament". We only confuse them more and miss a good chance to teach a New Testament distinction.

So we have men studying "for the Ministry"! We do not have "The Minister" only, but now "Assistant Minister" (assistant servant?). Call us preachers, evangelists, teachers, etc., but remember that every Christian is a minister, and let us eliminate "The Minister" from our brotherhood vocabulary.

C. P. FINDLAY in *Firm Foundation*.

### CONFERENCE COMMITTEE

A meeting of the conference committee has been arranged for 12th September, 1959, 10.30 a.m., at Burton's Café, Albert Square, Fleetwood.

A. HOOD (Secretary).

## OBITUARY

**Bathgate.**—The church in Bathgate mourns the loss of another of its members: Bro. Tennant died on Saturday, August 8th. He was working to the end and was at a meeting of the church the last Sunday before he died. He was not a speaker but read the lessons and presided at the Lord's Table. We will miss him, for there are only a few of us now. But we submit to the Lord's will.

H. HOUSTON.

**Slamannan.**—It is with feelings of sincere sorrow that we record the death of Bro. Walter Sneddon on July 15th, in his 84th year. Our brother had been in failing health for over four years. He joined the church almost forty years ago and was present at the breaking of bread

every Lord's Day. He was of an affectionate and peace-loving disposition and had a word of encouragement for everyone. By his death the church has lost one of its oldest and most respected members.

Our prayer is that the Almighty may bless and strengthen his widow, who so faithfully and tenderly nursed him all these years, and our sympathy goes to his family, four of whom are members of the church here, in their trial and loss. The respect in which he was held was evidenced by the number of brethren and friends who attended the funeral at Slamannan cemetery. Bro. Dougall officiated at the home and at the graveside.

M. NEILSON.

**Newtongrange.**—The church in Newtongrange regrets to announce the death of Bro. James Wardrop on July 9th. He was the son of Bro. and Sis. William Wardrop of the church in Motherwell. Bro. Jim came to us in June, 1956 and though young in years immediately took active part in the church. During the last year he had been mostly at sea, but was at home with us during the months of May and June, when he was married to Sister Jeanette Aitken. He left to take up a new appointment at the beginning of July and died at sea. He was interred in Dakar, West Africa.

Our hearts go out to his young widow and also to his parents at this time. We commend them to our heavenly Father so that He may comfort and console them in this their time of sorrow. We realise that "here we have no abiding city"; that can be found only in Jesus, our Lord.

W. H. ALLEN.

#### A TRIBUTE TO OUR LATE BROTHER JIM WARDROP

I write this tribute to the late Bro. Jim Wardrop, who died suddenly last month while serving with the Merchant Navy, still feeling shocked that the life of our young brother has so suddenly come to an end. I still can't believe it.

When one admires a young person who promised so much in the work of our Lord and Saviour, then learns that he is no more in this life, the sorrow felt is apt to lead one to think only of the material life to the exclusion of the spiritual, sorrowing that a grand young person has been lost to this world. But after the initial shock has eased, one realises that what this world has lost the next world has gained.

I had known Bro. Jim since he was a child, having taught him both in the Sunday School and later in the Junior Bible Class and having witnessed with joy his entrance into the Lord's church and service. His early promise in showing a keen love for his Saviour and his high endeavour to follow in His footsteps were seen both in his service to his brethren here, where he met in fellowship until going to Newtongrange, and in teaching the young in the Sunday School in which he himself had been taught.

Bro. Jim was truly a Christian in every sense of the word and promised much as years added experience to his life, as everyone who knew him will agree. His efforts and determination are indeed an example for all young Christians to follow. A sincere love for his Saviour, a determination to know Him better, to love Him more and to serve more fully—Brother Jim had these high ideals. He will be sadly missed by all his brethren here, who have followed his progress at all times with keen interest.

He was truly a friend of Jesus—no-one can pay him a greater compliment—and although sorrowing at his death, we rejoice in the hope that if faithful to our Lord as he was, then we shall meet him again in the presence of our Lord.

We commend unto our heavenly Father our young sister, his wife, and his sorrowing parents, praying that He will grant them His strength, comfort and consolation to overcome this sad blow. May they realise that—

"When hearts are crushed with sorrow,  
When, vision growing dim  
We dread the coming morrow,  
'Tis sweet to lean on Him  
Whose wondrous fellow-feeling  
Can ease the inner smart,  
Whose grace divinely healing  
Will cure each stricken heart.

When torn the ties that bind us  
To earthly friends so dear,  
And lonely thoughts still find us  
A prey to doubt and fear,  
O let us seek communion,  
With Christ, whose life was given  
To win us blest re-union—  
The fellowship of heaven.

When down the drift of ages  
Our cherished hopes have gone,  
Around the tempest rages,  
And refuge there is none,  
'Tis grand to know God liveth,  
Who rules o'er sea and land;  
His own He shelter giveth,  
Our times are in His hand."

HUGH S. DAVIDSON, Motherwell.

## COMING EVENTS

## GREAT YARMOUTH, 1959

Due to the small number of fisher-brethren expected in Great Yarmouth during the herring fishing season, October-November this year, Bro. D. Dougall's visit to Great Yarmouth has been cancelled.

It has been arranged instead that Bro. Dougall meet with three churches as follows:

October: Bedminster, Bristol. Secretary: Arthur L. Daniell, 67 Ilchester Crescent, Bedminster Downs, Bristol 3.

November (first fortnight): Dunfermline, Fife. Secretary: W. Brown, 140 Wemyss Street, Rosyth, Dunfermline.

December (second fortnight): Peterhead, Aberdeenshire. Secretary: A. Strachan, 94 Balmoor Terrace, Peterhead, Aberdeenshire.

Fisher-brethren who do go to Great Yarmouth will probably have returned to Scotland during November.

We pray that Bro. Dougall's services in the vineyard of the Lord may be abundantly blessed and that the churches served may be enriched.

A. HOOD.

**Morley.**—Autumn Rally, October 3rd and 4th. Saturday, 3rd: Tea (free) 4.15 p.m.; Meeting 6.30. Speakers: Walter Crosthwaite and Charles Limb, who will also serve the church on Lord's Day, the 4th. Breaking of bread, 2.30 p.m.; Gospel meeting 6.15. Brethren wishing hospitality please write before September 30th to the Secretary, Michael Gaunt, 58 King Street, Drighlington, Bradford.

**Tunbridge Wells** (Y.M.C.A. Building, 5 Mount Ephraim Road). Special mission meetings during September. Sundays 6.30 p.m., Tuesdays and Thursdays 7.30 p.m. Preacher: David Dougall. Visiting brethren will be welcome at these meetings. Brethren, pray for us.

## COMING EVENTS

Programme for the  
AUTUMN CONFERENCE RALLY

to be held (D.V.) on

SATURDAY, 12th SEPTEMBER

in the

CONGREGATIONAL SCHOOL,  
LONDON STREET, FLEETWOOD

2 p.m.—Three ten-minute addresses on the theme, "The Christian in the world to-day." (1) The Christian at home, Bro. R. Renshaw (Blackburn); (2) The Christian at work, Bro. R. Limb (Eastwood); (3) The Christian at leisure, Bro. E. Makin (Hindley).

Discussion on the question: "Is the Authorised Version of the Bible out-of-date?", opened by Bro. J. Partington (Hindley).

4.45 p.m.—Tea will be provided at Burton's Café, Albert Square, near the school.

6.30 p.m.—Public Meeting. President, Bro. J. Pritt (Blackburn). "Is Christianity as it was at the first adequate for today?", Bro. C. Melling (Scholes, Wigan).

Bren. R. Limb and E. Makin will serve the Cleveleys Church on the Lord's Day, meetings being held in the Co-operative Hall, Beach Road, Cleveleys, at 10.30 a.m. and 6.30 p.m.

**Loughborough, Oxford Street.**—Our 119th anniversary rally, Saturday, September 19th. Tea 4.30, meeting six o'clock, to be addressed by Bro. F. C. Day, Birmingham, and Bro. William Hurcombe, of Ince. Bro. Day will serve the church on Lord's Day, September 20th.

**Loughborough, Oxford Street.**—Brethren, come and help up during our mission with Bro. A. E. Winstanley: Saturday, October 10th to Sunday, 25th. Saturday and Sunday evenings, 6.15; Mondays, Wednesdays, Thursdays, 7.30. Refreshments on Saturday evenings for those coming from a distance. E.H.

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All matter for insertion must be sent before the 10th of the month (news items the 15th) to the Editor: C. MELLING, 133 Long Lane, Hindley, Lancs.

Forthcoming events and personal notices: 3/- for three lines minimum; 8d. per line over three lines.

**EVANGELIST FUND:** Contributions to R. McDONALD, "Aldersyde," 10 Mardale Road, Bennett Lane, Dewsbury, Yorks.

Secretary of Conference Committee: A. HOOD, 45 Park Road, Hindley, Nr. Wigan.

**NYASALAND MISSION.** Contributions to W. STEELE, 31 Niddrie Road, Portobello, Edinburgh, Mid Lothian.