

# *The* **SCRIPTURE STANDARD**

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

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## *The Work of the "Scripture Standard"*

IN its twenty-seven years of life the "Scripture Standard" has passed through quite a few crises. It is even now experiencing such a crisis, both as to its constitution and financially. In these past few years the paper has had a troubled existence. For these reasons we are all the more thankful to God and our readers and workers that the "S.S." is still published.

Perhaps some of us take the magazine for granted. It comes to us monthly and we read it (or perhaps we don't!). Maybe we think the magazine fulfils an essential function in the churches; or, possibly, that we can well manage without it. As of course we can—but we can do far better with it! Lest this sounds like blowing our own trumpet, we hasten to explain that this is the decided opinion of most of our readers who write to express their views on the magazine. Even some of our critics (and we appreciate their criticisms) say that they fear the void that would be created should the magazine cease. If the "S.S." is not vital to the churches, it does have some influence in cementing us together; in keeping us in touch with the churches in different parts of the world; in helping us to see the progress of the gospel; and, we hope, by its articles improving our knowledge of scripture and helping us to "grow in the grace and knowledge of our Lord and Saviour Jesus Christ."

The crises of the "S.S.," which have brought heartache and anxiety to many brethren who really have the cause at heart, have also brought their recompense in encouraging statements and letters and financial help from faithful readers. In its present time of need in various ways we have been especially cheered by the readiness of various brethren to contribute articles. We deeply appreciate the time and study devoted to these articles. We have ample material to ensure filling the magazine for months ahead. That is often the reason why contributions do not find a place in the next issue after having been sent to the editor!

Another cause for encouragement is the expressions of appreciation of the paper we receive, especially from readers overseas. If some of us in this country take the magazine for granted, it is certainly not so in other parts, judging from what these correspondents write. They tell how readers in isolated parts look eagerly for the "S.S." every month; of how emigrants from this country on reading its pages are carried back in mind to the motherland in the days of long ago; and are linked with those "of like precious faith" and are kept informed of the progress of Christ's cause in these and other lands.

Some of these letters are often pathetic, showing the childlike trust and confidence placed in the "S.S." by native brethren in, for instance, the countries of Africa. They beg for spiritual help and guidance and for instruction in the scriptures. Occasionally these letters are printed, but more often direct reply is made to them.

Our hearts have been warmed these past few days in receiving letters from Bro. Carl Ketcherside, St. Louis, U.S.A., and Bro. H. Hickley, the Cape, South Africa.

So much so that, without permission, we quote from their letters. Bro. Ketcherside sent a gift of \$20 to the funds of the "S.S.," and says in a following letter:

" . . . The little gift was inconsequential beside your great need for assistance in the noble work you are doing in helping to hold together the forces of restoration and righteousness in your land. We are but too glad to be able to share with you, but we wish that it were possible to send many times that amount. Our hearts are with you and our prayers ascend on behalf of your labor of love, as well as the work of faith.

"We have observed in this land that it is virtually impossible to keep our heads above water on any subscription journal that does not have a paid-up subscriber list of at least 2,000 names. [That of the "S.S." is about 900.—Ed.]. The cost per unit of publication in papers of less circulation is so great that the differential must be made up with gifts from the fellowship of concerned ones. If there are enough of these the problem is not too great, but if most of the readers are somewhat inclined to belong to the cult of the complacent the task of keeping afloat is intensified."

Bro. Hickley first wrote in November, 1961, to express his thanks for the excellence of the October issue of the "S.S." In a later letter he says:

"We are also thankful to our Heavenly Father for the continuance of the 'S.S.' Would to God it could last until the coming of our Lord, for it is a messenger of light in this dark world . . ."

We are writing both brethren again, but we wish publicly to make known our gratitude for what they say of the "S.S."

We have written thus to try to assist us to realise how abundantly worthwhile is the work the "S.S." is doing. The paper constantly needs all the help and support that its readers can give, in prayer, service, gifts and subscriptions. Let us regard these avenues of usefulness as a working together with the Lord, for the purifying of His church, the extension of His Kingdom and the glory of His name.

EDITOR.

## *Reasons for Believing the Bible*

### 3. ITS FULFILLED PROPHECIES

BUT perhaps the greatest argument of this kind, is made from the **fulfilled prophecies** of the Bible. And the strongest living proof of the Bible's truthfulness and accuracy is the Jew himself.

In Deuteronomy 28, the course of Jewish history is prophetically outlined in a most graphic manner. A people coming from a distance—whose language will be strange, will fall upon the nation. They will come as an eagle, surrounding the cities, breaking down the walls and causing terrible suffering. The Jews are to endure fearful hardship, so that they will eat their own babies. They will be sold as slaves until men refuse to buy them. Driven before all the peoples of the world, they are to become a by-word and an object of scorn, and nowhere shall they find a place of rest. Always they are to be in danger, and yet never shall they lose their distinctiveness as a race (Lev. 26:44).

Have these things been proved true? Most certainly. The final disintegration of the nation began when they rejected the Lord Jesus Christ. He himself spoke of that terrible event in their history, the destruction of Jerusalem. The nation, whose emblem was the eagle, was the Roman nation. The grim details of events in the city when it was being besieged by the Roman army under Titus can be read in the works of Josephus, and they verify the accuracy of the prophecy in Deuteronomy. Since then, the Jews have truly been a persecuted people. Anti-semitism is not something which originated with Hitler or the Nazis, but in virtually every age the Jews have been hunted and harried and persecuted. Go back to the time of Czarist Russia and you will find the Jews being slaughtered, because they were Jews. Farther back still, to the Middle Ages, and the Jews are victimized. The professions are closed to them and the Jews are driven into commerce. (Do you wonder why it is that even today the Jews have such a hold on the commercial enterprises of the world?).

At the end of the 14th century they were banished from France, and this held good until 1749. Earlier still, in 1239 there were cruel scenes in Paris, when a wave of anti-semitism broke out that was soon also felt in other parts of the country. In Spain, the persecution of the Jews, instigated by the Roman Catholic influence, was also a fearful thing. And in our own country, it must be said, there was an uprising against the Jews in York in the twelfth century, when several hundred Jewish families were destroyed. They were banished from the country near the end of the 13th century and were only allowed back again some 100 years later, in the time of Charles II.

Go back through history and ask yourself the question: "Has the Bible been proved true in the case of the Jews?" Their history is living evidence of the accuracy of the Bible! Persecuted, harried, yet a Jew is still a Jew! Look at those who were their masters—the Assyrians, the Philistines, the Chaldeans. They do not exist today. But the Jew is still with us, witnessing to the trustworthiness of the word of God.

### BABYLON

Let me take another example of the prophetic accuracy of the Bible—the destruction of **Babylon**. The prophet Jeremiah foretold that Judah should serve the king of Babylon for seventy years (Jeremiah 25:11), and Daniel (Daniel 5), describes the fall of the Babylonian empire. In Isaiah 45:1-5, the name of the man who should bring about this downfall is revealed. His name is Cyrus. The remarkable fact is, that this man was named 160 years before he was born. This passage, too, reveals the manner in which the defeat of the proud city of Babylon should be brought about. Notice: "I will open the doors before him, and the gates shall not be shut."

Now, when Cyrus laid siege to the city of Babylon, the inhabitants thought themselves safe from any attack. We are told that the city had tremendously strong walls, and, since their enemy could never hope to break through, and they themselves had food for twenty years inside the city, the inhabitants came to the top of the walls to shout insults at the Medo-Persian army. Their complete confidence in their safety is seen in the fact that, with the enemy encamped outside, they so ignored him that they were able to fling themselves into the celebration of one of Babylon's great festivals.

However, they did not take the determination of Cyrus into account. At the height of the festivity, when the feasting had made the guards even less attentive than usual, Cyrus sent part of his troops to one side of the city, to create a disturbance, whilst another part set to work to divert the course of the river Euphrates, which flowed in under the city wall. At the other side of the city, where the river flowed out again, another group of his men was waiting with instructions to go up the bed of the river as soon as it could be forded. Following this plan Cyrus himself led his soldiers under the city wall. But even then, he was not inside the city. There was an inner wall, with gates of brass, which shut off the descent to the river. Had these gates been closed, Cyrus would still have failed. But (as told in Isaiah 45) God had promised that the gates should not be shut to this man whom God was using for Israel's sake. The gates were open! Cyrus and his men rushed to the palace; Belshazzar himself came to meet them, only to be killed, and, in complete confirmation of Daniel 5:31, the Medo-Persian empire was established.

(to be continued)

F. WORGAN

## *The Gift of the Holy Spirit*

WHEN I wrote under this heading in the January "S.S." I said that it may be possible at some future time to take up some more of the arguments that Bro. Barker had advanced.

I would like to deal first with the alleged *non sequitur*. In arriving at the meaning of any passage it is, to say the least, useful to compare the passage in question with similar ones. I did *not* say that *since* Paul in Eph. 2:17 means Gentiles by "you which were afar off," *therefore* Peter means Gentiles by the same clause. But I still maintain that the reference in Ephesians is very helpful in understanding Acts 2:39. This is no case of *non sequitur*. Bro. Barker interprets "all that are

afar off" to be Jews in distant parts. It is clearly true that Jews did live in all parts of the world, but the people who lived "afar off" were predominantly Gentiles and Peter did say "ALL that are afar off." Why does this mean the Jewish minority? Why exclude the Gentiles from "as many as the Lord our God shall call"?

For a true example of *non sequitur* we have to refer to Bro. Barker's statement: "As Joel's promise contained miracle, and was fulfilled by things 'seen and heard,' which necessitated miracle, so also the fulfilment offered by Peter must also have included miracle." Here it is claimed that *since* Joel's prophecy was fulfilled by miracle *therefore* Peter's promise is of miraculous gifts. This is an assertion without any logical basis, a *non sequitur*. The promise that the Holy Spirit would be given does not necessarily imply miraculous gifts.

I come now to the second point Bro. Barker mentions in his summary. Reference is made to physical birth and the early years of natural life. Jesus taught (John 16:8) that it is part of the work of the Holy Spirit to convict the world. So when the Gospel is preached the Spirit is at work. When the point comes that the individual is convicted of his sin and commits himself to Jesus for salvation he is born of the Spirit (John 3:5) and lives a new life (Rom. 6:4). In this new life he has the Spirit indwelling in him (Rom. 8:11) to guide him (Rom. 8:14) and strengthen him (Eph. 3:16). In this sequence of events we see the change from the antithesis between the Spirit and the world to the close relationship between the Spirit and the world to the close relationship between the believer and the indwelling Spirit. When does this change come about? When we are saved "by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour" (Titus 3:5, 6) Bro. Barker seems to attribute to the Scriptures work which more truly belongs to the Holy Spirit who does, of course, use the Written Word.

Our brother's third point is about an alleged contradiction between the gift of the Spirit as promised by Peter and Paul's statement about the man of God being "thoroughly furnished unto all good works" (2 Tim. 3:17). It is claimed that my interpretation of Peter's words in Acts 2:38 involves such a contradiction. The contradiction only exists if in our minds we think of the Holy Spirit and the Scriptures as being in two separate watertight compartments. It is when the Spirit uses the Scriptures that they become truly the Word of God rather than interesting religious literature. Viewed in this way we see the true harmony between Peter's promise and Paul's statement. We are given the Holy Spirit to help us understand the Spirit-given Writings.

I turn now to a few other points Bro. Barker has made. (Our brother's articles have already covered eight pages and it would need extensive treatment to answer every point).

Three instances are quoted from Acts which, it is claimed, provide evidence sufficiently strong to destroy completely my "objectionable statement." Let us examine these cases.

In Acts 8 we have the account of Philip's preaching in Samaria. As a result many were baptised and continued with Philip. They were, therefore, Christians. But "if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). They had, therefore, received the Spirit. What is the meaning of the statement "as yet he (the Holy Spirit) was fallen upon none of them"? It is evident from verse 18. "And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given." It is clear that by the laying on of the apostles' hands miraculous powers were given. This passage confirms the position I have already stated that there is a distinction between the gift of the Spirit and miraculous powers.

In Acts 10 we have the use of a similar expression: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word" (verse 44). Here we are expressly told of the miraculous gift—"For they heard them speak with tongues" (verse 46). Bro. Barker has expressly stated that it was a distinctive power of the apostles to impart gifts but here we have a case of an apostle present and miraculous gifts directly imparted. What is the explanation of this unusual situation? God acted directly because Peter and his Jewish brethren were standing in the way of God's purpose by reason of their misunderstanding of God's will for the Gentiles. The special circumstances required special action. The normal order still holds in general.

In Acts 19 we have the case of those who had received John's baptism and who, after Paul had taught them, received Christian baptism. After this second baptism Paul laid his hands on them and "the Holy Ghost came on them; and they spake with tongues and prophesied" (Acts 19:7). Here again it is expressly stated that miraculous gifts were imparted. This endowment with special gifts is attributed to the Holy Spirit ("the Holy Ghost came on them"). It is possible to live the Christian life without the gift of tongues but it is not possible to live the Christian life without the help of the Holy Spirit. These Ephesians first received the Holy Spirit as they obeyed Christ and subsequently received special gifts from the Holy Spirit for special purposes.

As I see it, these three instances from Acts show how the Holy Spirit operates in special ways in addition to His vital presence in the lives of those who commit themselves to Christ (Acts 5:32).

In an *addendum* our brother speaks of the change from the use of a comma in the A.V. to the use of a semi-colon in the New English Bible. The semi-colon is used in the R.V. and is quite correct. There are two different thoughts. One is the cleansing from past sin and the other is the equipping for the new life. But the semi-colon does not mean that these two are not very closely related. Perhaps our brother should read Acts 2:17 in *NEB* "I will pour out upon everyone a portion of my spirit; and your sons and daughters shall prophesy; your young men shall see visions, and your old men shall dream dreams." Here we see different thoughts marked off by semi-colons but the second and third parts are consequences of the first part.

I would like to examine Bro. Barker's references to my previous article but I feel I have already taken up sufficient space. I would like our brother to answer the question: Is the Holy Spirit given to the Christian to share his life with him and, if so, when is the Holy Spirit given?

ERIC McDONALD.

THE experience of the authority and power of the Holy Spirit in our lives individually, is the most important matter. Not one of us can be convicted of sin without it; not one of us can be born again without it; not one of us has the assurance of salvation without it; and not one of us can be a true Christian witness without it.

#### **The Holy Spirit Convicts Of Sin**

Let us first take the work of the Holy Spirit in the conviction of sin. John 16:8, "And he, when he is come, will convict the world of sin." The Holy Spirit does this by taking the truths of Christ and showing them to us. In the first place, the Spirit used the apostles as mouthpieces (Acts 2:1-37) to reveal the truths of Christ. In the second place, it is "through their word," as we have it in the scriptures; and in the third, it is the people who hear these words and, receiving them, experience the power and the working of the Holy Spirit in their lives. Unless in fact this does take place they cannot witness to the truth of the words received. It is the personal experience of the work of the Holy Spirit in convicting us of sin that is most important, because it is this that brings us to a consciousness of the reality of sin and of righteousness and of judgment upon sin. This experience is never external but always internal, for the Spirit operates upon the mind, the heart and soul.

#### **The Holy Spirit And Conversion**

Secondly, let us take the work of the Holy Spirit in conviction. Conversion is a very real and true experience of the Holy Spirit for every one who is truly born again. Natural birth is a very real experience, so also is spiritual birth. Jesus said, "that which is born of the flesh is flesh; that which is born of the Spirit, is spirit." Ye must be born again, born of the water *and of the Spirit*. To be baptized in water is a very real experience to ourselves, externally; to be born of the Spirit is a very real experience which takes place within. It is this experience which changes us. Conversion, means change—from one state to another. It is the experience of the changing of our minds and our hearts and our souls by the Holy Spirit. Paul speaks of this experience in 1 Cor. 12:3, "No man speaking in

the Spirit of God, saith Jesus is accursed; and no man can say Jesus is Lord, but by the Holy Spirit." So, this new life, by the power of the Holy Spirit within, is something *more* than a reformed life. A reformed life might well result in the leaving off of old things and the taking on of new; but the new birth, given by the Holy Spirit, does not merely mean new things to do (new works to do); it means something very much more important than that: it means we have a *NEW LIFE* by which to do them. New birth means new life and new life means—a new man! "If any man be in Christ he is a new creature [creation] the old things are passed away; behold they are become new." Paul speaks in Gal. 6:15 of the new creation as the all-important thing: "For neither is circumcision anything, nor uncircumcision, but a new creature." So, it does not matter whether we are Jew or Gentile; the important thing for both is the new birth. Nor is this something we can do for ourselves for it is, as Paul says (2 Cor. 5:18), "All things are of God, who reconciled us to Himself through Christ."

#### **The Holy Spirit In Salvation**

Now let us take the work of the Holy Spirit in the assurance of salvation. Paul in Rom. 8:15, says, "For ye received not the spirit of bondage again unto fear, but ye received the spirit of adoption, whereby we cry, Abba, Father." This is further personal experience of the Holy Spirit. "For ye received" (says Paul). To receive a thing means the taking something offered. Hereby we have received, through the working of the Holy Spirit" in our own lives, the absolute assurance of our personal salvation. Should there be further doubts, let us read on: "The Spirit Himself beareth witness with our spirits that we are children of God." What is this wonderful experience? Some people seem to get so terribly mixed up about it; some even doubt its reality—like the man who knew of the Holy Spirit only as the book he carried in his pocket. But can we, who have realised an experience so vital, so vivid and so real, ever doubt? Can we doubt an experience with one who knows our minds, exercises our thoughts, purifies our thinking, works upon our hearts, gives us a heart of love because he is love, gives to us his righteousness, because he is righteous. Christ, having shed his blood on the cross to cleanse us from sin, has given to us the gift of the Holy Spirit, that we, who have become the sons of God, may indeed have the character of our heavenly Father. Thus it is that we are children of God. And if children then (says Paul) now heirs; heirs of God and joint heirs with Christ. Simply it means this: that what belongs to God belongs to Christ and what belongs to Christ belongs also to his redeemed; the inheritance is the eternal kingdom of glory.

#### **The Holy Spirit In Witness**

Lastly, the work of the Holy Spirit in Christian witness. Writing to the Thessalonians, Paul speaks of how he, Silvanus and Timothy continually gave thanks to God, because (among other things) the gospel came, not unto them "in word only, but in power, in the Holy Spirit and in much assurance." We can never truly witness to the truths of Christ, unless we do so by the indwelling power of the Holy Spirit. His power was very necessary in the beginning. "Ye shall receive power when the Holy Spirit is come upon you," said Jesus. "Ye shall be my witnesses, in Jerusalem, Judea, Samaria, and unto the uttermost parts of the world." Why should it be thought, there is any less need for the presence and the power of the Holy Spirit working in those who are his witnesses today? The Lord gave the promise of the Holy Spirit to all, from generation to generation, even to them that are afar off. How otherwise can anyone guided by the Holy Spirit understand the words: "For to you is the promise and to your children and to all that are afar off even as many as the *the Lord our God shall call unto him*"? As God is still calling, so is he still giving.

I would like to endorse the conviction of Bro. Eric McDonald that we have neglected to our great loss the doctrine of the Holy Spirit and that to remedy this matter we should give it our greatest attention.

Many of us in the past have simply taken the word as God's. That is right, the word is God's; but we have to do far better than that—we must take God *AT HIS WORD*. This is the whole purpose for which he gave his word.

May the joy of that peace which passeth all understanding be the experience, through the presence and indwelling of the Holy Spirit, of all who read these words.

GEORGE BISHOP.

"THEN Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit."

In the S.S. of December, 1959, page 135, in replying to Bro. Webster, Bro. Melling wrote: "A safe rule to follow in Bible study is that the obvious meaning of a passage is the correct one." I am persuaded this is good teaching.

Acting on this rule I have no difficulty in believing that the Holy Spirit is given to the believer at his baptism. It is as easy to do so as it is to believe that the penitent sinner receives remission of sins at baptism.

This promise, the gift of the Holy Spirit, could not refer to miraculous gifts, for all who were baptized did not receive such. In Acts 8:16, the Samaritans were baptised in the name of the Lord Jesus; but none of them received miraculous gifts until Peter and John were sent to lay hands on some of them.

Further, this promise was extended far beyond the Pentecostal multitude and their children; it extends "to all who are afar off, even as many as the Lord our God shall call."

A parallel passage to Acts 2:38, is 1 Cor. 12:13: "For by one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been **all made to drink into one Spirit.**"

Jesus said that they who believed on him would receive the Holy Spirit. The Holy Spirit was not given till the day of Pentecost, which was after Jesus was glorified (John 7:39). This indwelling of the Holy Spirit was realised by believers on the day of Pentecost on condition of repentance and baptism.

Some brethren seem to be confused between the Holy Spirit operating from without on the heart of the sinner by the word of the Gospel, and the indwelling of the Spirit given when the believer obeys the Gospel.

It is the indwelling Spirit which can cry "Abba—Father."

SAMUEL WILSON.

# SCRIPTURE READINGS

## MARCH, 1962

- 4 Ezekiel 34:1-16    John 9:35 to 10:21.
- 18 Ruth 1            John 10:22-42.
- 11 Leviticus 24      John 11:1-27.
- 25 2 Kings 4:18-37   John 11:28-44.

### BLINDNESS: PHYSICAL AND SPIRITUAL

The concluding verses of John 9 should be given careful thought. It is not certain whether the phrase "cast him out" means "excommunication" (expulsion from synagogue worship). The same words in 10:4 refer to the shepherd "putting forth his sheep." The Pharisees certainly found the healed man awkward and put him out of the room where they had gathered to consider the miracle they were trying to discredit. The beggar with the truth more than refuted their arguments, and so they dismissed him summarily. They were wilfully blind due to being spiritually blind.

What a great contrast in attitude we see in the case of the healed man. Seeing Jesus and knowing His beneficent work, he was ready to accept His word, even though to him it might appear

strange. Did not the people and even John the Baptist, stumble over the contrast between what Jesus claimed (Sonship to God) and what He seemed to them—apart from miracles an ordinary man of the people? It requires faith to accept God, but the evidences for the truth of His revelation in the Old Testament and in the person of Jesus is so abundant that either ignorance or wilful blindness must account for rejection. We cannot suppose that the beggar knew all that was meant by "the Son of God." Future allegiance and attendance to the teaching of Jesus would bring him to where the apostles came, on and after Pentecost. We do not think the term "Son of man" is correct in this case. Jesus used that term many times, but in this case it seems so much more likely that the loftier title would be understood by the listener. We cannot but admire the rugged simplicity of the man through which he defied the Pharisees, and readily accepted Jesus. It has been noted that Jesus only revealed Himself in this way to the outcast Samaritan woman and the outcast from the synagogue, according to the records.

Jesus comments on the contrast while His worshipper is in His presence, with Pharisees witnessing His acceptance of homage. His coming into this world divides men by compelling rejection or acceptance. The physically blind re-

ceives both physical and spiritual sight, but the highly educated and enlightened, true of the Pharisees in large measure, became blind. They had developed their own conceptions of divine action and regarded them as final. Thus, to heal on the Sabbath was wrong in their view, and therefore one who did this could not be of divine origin—logically correct if their interpretation of the fourth commandment were right. This type of blindness is with us today, and we ourselves need to be on guard against it. If we are cherishing preconceived ideas which are not scripturally correct, they must be given up. The Pharisees were conceited. They had said, "Thou wast altogether born in sin, and dost thou teach us?" If and when we feel like that, let us take care. From the light they thought they had, they passed into real darkness (blindness) when they condemned and crucified the righteous one. Humble acceptance of the Word of God is the assurance of "walking in the light."

Blindness is indeed a great affliction. It calls for sympathetic help whenever it is known, and normally we are sure that help is readily given. Only the most hardened characters can resist appeals for aid. This is because the need is so obvious. There are compensations through the fact that practically always the other senses are intensified when one (such as sight) is absent. Blind folk are often very keen in hearing, feeling or smelling, and sighted persons have more distraction from quiet thought. We would not for a moment minimise the affliction. But in mental or spiritual blindness we have something even more serious, and it is something we all suffer from in degree. Have we not all at times fallen "to see reason" for instance? Are we not all at times blind to our own interests, or to our own faults? Some of the things which appear most obvious and clear to us as New Testament Christians, are completely unknown and not understood by those reared in other circles. It does seem now that the people in general are blind to the truths of the gospel.

Jesus had come to bring light to His people and it seems impossible that they should not believe. John writes of this in 12:37-43, and refers back as Jesus Himself had done before, to the message of Isaiah (6:9-13). Paul, too, writes, "Blindness in part is happened to Israel" (Romans 11:25). The design

of God in sending the Saviour was to enlighten the minds of men as to His love and His character, and the design of the message which Isaiah was told to give was to awaken them to their danger and call them back to the old paths. So attributing the blindness to God's intention does not acquit those who deliberately reject the divine warnings. Their obstinate refusal to reform their ways finally made it impossible. "It had become morally impossible. Grace may be refused so persistently as to destroy the power of accepting it. 'I will not' leads to 'I cannot'" (A. Plummer). How serious a warning this is for all whose consciences are awakened by the gospel, but are stifled by some other influence—"the cares of this world and the deceitfulness of riches" (Matt. 13:22).

To see Jesus is open to all who hear His word, whether physically handicapped or not. "Jesus cried and said, He that believeth on Me, believeth not on Me, but on Him that sent Me. He that seeth Me, seeth Him that sent Me. I am come a light into the world, that whosoever believeth on Me should not abide in darkness" (John 12:44-46). So we who read the word need not be blind if our faith is fixed upon Jesus. "The god of this world hath blinded the minds of the unbelieving (2 Cor. 4:4).

Let us pray with the psalmist often, "Open Thou mine eyes that I may behold wondrous things out of Thy law." (Psalm 119:18). R. B. SCOTT.

#### TO ALL CHURCH SECRETARIES

The "S.S." is often asked for information on churches meeting in various places, abroad as well as in this country. At irregular intervals a list of churches has appeared in the magazine, with addresses of meeting-places and names of correspondents. There is a growing need for a thoroughly revised and detailed list.

We ask, therefore, for the co-operation of churches, and especially secretaries, in compiling such a list. Will you, so far as you are able, and promptly, please send to Bro. Paul Jones, 41 Pendragon Road, Birmingham 22b, the following particulars:—

Full name and address of assembly;  
Times and nature of meetings on (a) Lord's Days; (b) mid-week meetings;  
Name and address (and/or telephone number) to which correspondence should be sent.

Agents for the "S.S." and other members of the church are asked to bring this notice to the attention of church secretaries.





(Conducted by  
A. E. Winstanley,  
43a Church Road,  
Tunbridge Wells,  
Kent).

Hello Boys and Girls!

The Editor has asked me to write something for you each month, and has said that we can have our very own page. This is it; So I am starting by telling you all about it.

### Why A Special Page?

Why should there be a special page in the "Scripture Standard" for young people? There are lots of reasons—here's just one: at present we do not have a magazine for boys or girls. That's a pity. However, the "Standard" goes into lots of homes where there are children; so by having a special section for them we can reach large numbers of our young friends.

### What We Plan To Do

I'd like you to know right from the start what our plans are. We want this to be a bright, interesting page. So we shall give you lots of things you will like. We sometimes meet people who think the Bible a dull book. How wrong they are! We shall study the Bible together—and love it! Why must we study the Bible? Because we want to know God's great plan for us; the wonderful things Jesus said and did; how we can be true disciples of Jesus; how we can help others to love and serve Him—these are just a few good reasons.

### Special Features

There will be many things to interest you and to help you to learn more about the Lord and His Word. We shall have Bible quizzes, crosswords, competitions, choruses, and a regular article about the Word of God.

### You Can Help Too

Young folks like to be *doing* things. (By the way, followers of Jesus are told, "Don't . . . only *hear* the message, but put it into practice." In other words, "*Do something about it.*") Will you help me to make "our page" a real success? I'm sure you will. If you have good Bible questions, conundrums, suggestions, ideas—anything that might help—just send it along to me. I'll look carefully at everything you send, and use anything that is suitable. When we have a competition, enter for it. I'm counting on your help, remember.

### A Bible Quiz

Here is our first quiz. Answers next month.

- 1—Which apostle of Jesus was a tax collector?
- 2—Who "found his brother and brought him to Jesus"?
- 3—Which apostle told Nathaniel about Jesus?
- 4—Which two brothers were called "sons of thunder"?
- 5—Where was Saul of Tarsus baptised?
- 6—Who was the apostle "born out of due time"?
- 7—Which apostle was "a thief"?

### Something To Do

Before I say "Goodbye" here's something I want you to do. *First*, learn this text by heart: "Jesus of Nazareth . . . who went about doing good" (Acts 10:38). *Second*, do you know anyone who is ill, or in hospital? A school friend or chum perhaps? Send—or take—a little gift, or a "get well card," or write a letter telling him/her you hope he/she will soon be better. Jesus "went about doing good." Let's be like Him.

Goodbye now,

UNCLE ALBERT.

# NEWS FROM THE CHURCHES

## THE SITE OF "THE GOOD INTENT"

THE Church here in Tunbridge Wells (Y.M.C.A., 5 Mount Ephraim Road) is deeply thankful to God for the splendid response to its appeal for help to erect a building on the above-named site. We know that many saints, in many places, are greatly concerned about our efforts, and expect a "progressive report." Here it is.

Brother John Partington, who has designed the building, has had talks with the builder, and it is expected that work on the meeting-house will commence in April, the Lord willing.

The total amount of contributions to our fund up to December 1st, 1961, was £3,780 5s. 5d.—received since, amounts ranging from 6s. 6d. to £100, brings the total at February 11th, 1962, to £4,496 2s. 11d.

One amount of £10 was anonymous, the letter dated January 19th, 1962, enclosed with it indicating it was from a Christian. As many churches and individuals have asked that their names be not published, Bro. Winstanley has sent a full list with receipt numbers. [There being insufficient space to print this list, the total only is given.—Ed].

Of the amount received since December 1st, 1961, the sum of £53 5s. has been contributed from our own resources.

As previously announced our target is £6,071. We covet the prayers of all saints and faithful brethren. Gifts should be sent to Bro. A. E. Winstanley, 43a Church Road, Tunbridge Wells, Kent, England.

**Blackburn (Park Road).**—We are happy to record that, by the preaching of God's word, a precious soul has been added to the Church here at Park Road. Bro. Valdemars Iuchno is from Latvia, but has lived in this country about fourteen years. In his search for truth he had met with a number of religious groups, but until his association with the assembly here, Val felt that his search was not completely successful. On Wednesday evening, January 31st, 1962, he was added to the church in the divinely appointed way. We are indeed grateful to the Church at Hamilton

Street, for their co-operation in loaning to us the use of their baptistry. We pray that our new-found brother will remain steadfast in the faith. R.R.

Bro. Iuchno has written the following in the hope that his experiences will be of help to others:

Dear Reader,—It gives me great pleasure to write these few lines hoping that they will solve your problems to salvation of your soul. I just love to tell you how I became converted by Salvation Army, in August, 1957. Converted but, sad to say, not then saved. Probably it will amuse you to know that even then I thought I was a good Christian man. Perhaps so. Yet I was not saved. We must learn that business, politics and religion do not blend together. I withdrew from the Salvation Army who have not the truth. Visiting a Pentecostal church as a language expert, I learned that a young man, who was supposed to have spoken in tongues had learned four Russian words. He was accumulating them over and over again while their pastor was interpreting these four words into a wonderful (but senseless) story. It put me off Pentecostal churches. So I decided to go to a Methodist church where, in the first place, I found that a foreigner was not welcome. In the second place, I am sad to say, such a church without Christ and His foundation did not attract me at all. A church without Christ is of no value—it belongs to the world and is governed and supported by its own rules and regulations. Finally, I not only visited but also was immersed by the Plymouth Brethren, which I thought was a true church, the body of Christ. But I was very wrong. The Word of God revealed to me that the Plymouth Brethren did not teach all the gospel truth. They do not preach salvation in its fulness. Yet the word of God speaks of the one true church founded by Christ as head, it speaks of the members thereof, of everyone who was bought with the price of blood. It tells not only that we should hear the gospel, but for us to be born again by water (immersion) and the Spirit for the remission of sins—dead and buried with Christ. And I am glad to say that I, Valdemars Iuchno, found this to be true.

On 31st of January I asked that I might be immersed in the name of the Father, the Son and the Holy Ghost for the remission of sins. I am glad to say that now the Lord has numbered me in the church (His body) with the brethren, and also that knowing the truth, the truth has set me free.

Would you have a full testimony of my years of unbelief, and the religious practices I have found? I will send this free of charge if you will write to me at this address: V. Iuchno, c/o 26 Troop Street, Blackburn, Lancs.

**Iikeston.**—Our hearts were made glad again after the gospel service on February 4th to hear the good confession made by Gary Wheatley, who was immersed into the ever-blessed name on Wednesday, February 7th.

Son of Bro. and Sister Wilfred Wheatley, our young brother has passed through the Lord's Day school, and has continued his attendance at both morning and evening services of the Church.

He represents the fourth generation of his family in the Church here. May he prove a fruitful and faithful servant of His Lord.

**Newtongrange.**—The Church in Newtongrange is much indebted to the Church in Tunbridge Wells in granting us the services of Bro. A. E. Winstanley to conduct a Mission with us during the month of January. We believe that the Mission has been a great success in that the Church has been built up and strengthened in the faith once for all delivered to the saints and that our Lord's kingdom has been extended, through our sisters, Mrs. Clark and Mrs. Robertson being immersed into the ever-blessed name of our Lord and Saviour Jesus Christ, on Wednesday, the 31st January, 1962. We pray that the Lord will bless them and keep them and that they may remain faithful to Him unto the end.

The meetings were very well attended and our brother did not spare himself in preaching, teaching, visitation and in discussion with Jehovah's Witnesses. We do hope that the seed sown will yet spring forth to bring honour and glory to our Lord and Saviour Jesus Christ.

W. H. Allan.

## OBITUARY

**Birmingham, Summer Lane.**—It is with regret that we have to report the death of two of our sisters. On Friday, 9th February, 1962, Mary Smith, wife of Brother Harold Smith, passed away. Our sister came to us from the church at Hindley in 1939, along with Brother Harold and their son Jack. Our sympathies go out to these our brethren in their sorrow and loss. Also, Sister Olive Phillips passed away on Lord's Day, 11th February, 1962. Sister Olive had but recently come over on to the Lord's side. The announcement of her immersion was made in the January

issue of the "Standard." We rejoice that she made her decision ere it was too late. Our prayers and sympathies are turned toward her young daughter, Hilda, and her brothers and sister. We await, now, the glad reunion.

P.J.

**Doncaster.**—We deeply regret to report the passing of our esteemed Brother George Garnett, who fell asleep in Jesus, after a short illness, on 29th January. Bro. Garnett, who had reached his 75th birthday, had been associated with the Doncaster Church for the greater part of his life, having been a scholar in the Sunday School, before he joined the Church sixty-three years ago. Throughout the many years of his association with the Church, he has been a most valued member, serving the Church in various ways. In later years, failing health prevented him from taking an active part in the work of the Church. Bro. Garnett was a quiet, consistent Christian, kind, humble, and very unassuming, and by his qualities of goodness and kindness, he endeared himself to all his fellow members, and he was loved and esteemed by all.

We deplore his passing, and we are grieved that we shall not see our brother in his accustomed place in our gatherings again, but we feel he is at rest from the mental sickness that was overtaking him, and is safe in the Saviour's keeping.

Bro. George was laid to rest in the Doncaster Cemetery, on Saturday, 3rd February.

**Iikeston.**—We are sad to report the passing from this life of two members of this assembly. Sister Smith passed away on January 13th, aged 62 years.

Our sister obeyed her Saviour in her early years, but has suffered much illness, and for several years has been a cripple and unable to leave her home. We commend her husband and family to the care of our Heavenly Father.

We also desire to record our deep regret at the passing of our Bro. Leonard Daniels on January 21st in his 55th year. Of a quiet and unassuming nature he was liked and respected by all who knew him. Going into hospital for an operation and hoping soon to be well again, it was found to be more serious and within a few weeks proved fatal. Our sympathy goes out to his brothers and sisters who lovingly looked after him in his illness.

F.G.

## COMING EVENTS

**Blackburn Park Road.**—The church invites brethren and friends to the following meetings: Saturday, Mar. 3rd to Sunday, Mar. 18th, with Bro. A. E. Winstanley (Tunbridge Wells) as follows—Saturday (3rd), Sunday (4th), Tuesday (6th), Wednesday (7th), all at 7-30 p.m.

Saturday (10th): Tea at 4-30 p.m.—Meeting at 6 p.m.

Sunday (11th): Tuesday (13th), Wednesday (14th), Saturday (17th), Sunday (18th), all at 7-30 p.m.

**Brighton.**— Anniversary meeting on Saturday, Mar. 31st—Tea 5 p.m., Evening meeting, 6 p.m. Speaker: Bro. H. Baines (Aylesbury).

**Uiverston Mission, Burlington Street, Church of Christ.**—Conducted by Bro. Tom Nisbet, Haddington, Scotland. From March 4th to April 29th. Sunday Breaking of Bread, 2-30 p.m. Gospel Meeting, 6 p.m. All visitors will receive a warm welcome.

## "THE MISSION MESSENGER"

It is felt that many brethren would like the opportunity of reading this very edifying magazine regularly and to make this possible the "Scripture Standard" agent and treasurer will handle your subscriptions. The paper is compiled and edited by Brother W. Carl Ketcherside, whose books we know. It is practicable and well worth taking regularly. Published monthly, it costs 7/- per year. Sample copies are expected to be available soon. Please send immediately for 1962. Paul Jones.

## CORRESPONDENCE

## NUCLEAR TESTS

**Re Brethren Breakell and Wilson's letters:** I wish to support to the utmost the desire to serve our Master. Jesus says: "He that is not with me is against me; and he that gathereth not with me scattereth abroad."

By our stupid complacency we are acquiescing in the will of Satan. "And why call ye me Lord, Lord, and do not the things which I say?" Let us turn and become as obedient children, not pleasers of men rather than pleasers of God.

Friendliness with the world is enmity with God. Bombs may win battles of hate, love alone can win against all unrighteousness. Let the everlasting arms be ever underneath us, lifting us high above the wiles of Satan. Then we can say in truth and sincerity that we are "the salt of the earth."

Paul says: "Watch ye, stand fast in the faith, quit you like men, be strong, let all your things be done with love." Why waver? J. A. GREGORY.

## PLENTY AND WANT

Dear Editor,

I am pleased to be able to report about the response to my letter in December S.S. Our combined gifts have amounted to £145. I was requested to send part of this to Oxford Famine Relief Fund by some donors and am sending the balance to "War on Want." ERIC McDONALD.

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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.

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