

# The SCRIPTURE STANDARD

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

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## *World Hunger*

(Substance of talk given at the Holiday Fellowship at Scratby,  
Monday, July 29th, 1963).

### **The Size of the Problem**

NEARLY 70 per cent. on this earth are underfed. If they all stood in one bread queue, it has been reckoned that the queue would stretch right round the earth twenty-five times or more. It is the very nature of the problem that it works against its own cure. The hungry are mostly so because they farm badly or feed badly. They have neither energy nor funds to acquire the "know-how" to improve their lot. Their low living standard makes them a prey to a host of weakening diseases which ensure that, even in years of plenty, no real progress is made. The table of statistics appended to this article shows how all these problems are linked.

### **What do relief workers try to do for the hungry?**

Briefly, they try to tackle causes of these troubles. There is a crying need for elementary education so that the hungry can appreciate their own problems and can communicate with those who could help them.

Improvement of farming methods by introducing new techniques, different crops and power tools is another important line of attack. Health education is vitally important, and so is training in the use of foods available and the meaning of a balanced diet.

These may not seem very dramatic moves, but they will pay infinitely better dividends than ship loads of foods, which could, in the end, only serve to make the hungry feel dependent and therefore inferior. The whole man needs help.

### **What can we do?**

First and foremost we can *care* about these millions, varying between undernourished and starving. If we care enough our concern will communicate itself to others and help to spur on effective help. Secondly, we can give, preferably in the name of the church. We need to remember, in this context, that the problem is a continuing one. Whilst world hunger can be beaten, it will take years of sustained effort.

One way of arousing and stimulating giving is to undertake a definite project in some areas, as can be arranged. The following price-list helps us see what our giving can mean: 2/-, enough penicillin to cure trachoma (a disease causing blindness); 5/-, a glass of milk per day for one child throughout one year; £1, enough seeds for the stocking of a family plot for one year's crop; £10, a plough and set of farm tools; £15, a home-tent for a homeless family (e.g., Skopje earthquake); £50, a bullock for plough; £100, a village clinic; £150, a village well (bad drinking-water is a common trouble).

As a church, we ought to be looking further ahead. Help that stops short at the physical and personal level is by Christian standards still incomplete. We would do well to look to a day when we can send out a team of young men equipped and backed up financially to do the fieldwork, and, where opportunity served, to sow the gospel seeds as well. In time of war we would then have a venue where our young brethren could show that they were not just interested in preserving their skins. Instead, a positive outlook could be demonstrated: Christians seeking to build up and not just refusing to help to break down and kill.

However this may turn out, let us remember that the problem of world hunger will not wait while we consider how we might most expeditiously tackle the situation. There are experts in the field trying now to stop the ravages of want, and we must help. "Inasmuch as ye did it unto one of these . . ."

A collection for this work was made during the second week of the Holiday Fellowship at Yarmouth, which included the proceeds of the "tuck shop" for the week, money earned washing cars, etc., and donations. A cheque for £38 was sent to the Freedom from Hunger Campaign in the name of the Holiday Fellowship of the Churches of Christ, Yarmouth, and the Campaign's receipt No. 23398 has been checked by the two young brethren (P. Barlow and J. Thomasson) who collected the money.

G.L.

| Country        | Infant mortality rate per 1,000 births | Average expectation of life at birth | Available calories (100s) | Daily Protein (grms.) | Thousands of inhabs. per doctor | Illiteracy rate per cent. |
|----------------|--|--------------------------------------|---------------------------|-----------------------|---------------------------------|---------------------------|
| U.S.A.         | 26                                     | 70                                   | 31                        | 93                    | 0.8                             | 3                         |
| West Germany   | 39                                     | 61 (1933)                            | 31                        | 78                    | 0.7                             | 1                         |
| United Kingdom | 25                                     | 70                                   | 33                        | 84                    | 0.9                             | 1                         |
| France         | 36                                     | 66                                   | 28                        | 99                    | 1.0                             | 3                         |
| Denmark        | 25                                     | 69                                   | 34                        | 90                    | 0.9                             | 1                         |
| New Zealand    | 23                                     | 70                                   | 34                        | 104                   | 0.7                             | 1                         |
| Italy          | 48                                     | 58 (1936)                            | 26                        | 75                    | 0.8                             | 10                        |
| U.S.S.R.       | 45                                     | 67                                   | 30                        | —                     | 0.6                             | 5                         |
| Mexico         | 83                                     | 39 (1940)                            | —                         | —                     | 2.2                             | 35                        |
| Brazil         | —                                      | 53                                   | 24                        | 57                    | 2.5                             | 50                        |
| Chile          | 112                                    | 52                                   | 25                        | 77                    | 1.9                             | 20                        |
| Guatemala      | 89                                     | 44                                   | —                         | —                     | 6.3                             | 70                        |
| Japan          | 41                                     | 66                                   | 23                        | 64                    | 0.9                             | 2                         |
| India          | 113                                    | 32                                   | 19                        | 51                    | 5.5                             | 80                        |
| Ceylon         | 67                                     | 60                                   | 19                        | 47                    | 5.1                             | 35                        |
| Pakistan       | —                                      | —                                    | 20                        | 47                    | 15.0                            | 80                        |
| Indonesia      | —                                      | —                                    | —                         | —                     | 71.0                            | 80                        |
| Egypt          | 129                                    | 39 (1937)                            | 26                        | 73                    | 3.5                             | 75                        |
| Ghana          | 118                                    | —                                    | —                         | —                     | 22.0                            | 75                        |

## Origin and Growth of Denominationalism

### MORMONISM AND POLYGAMY

THERE is no better way of judging a man's religion than by considering the kind of person it makes him.

The Lord Jesus said, "By their fruits ye shall know them" (Matt. 7 : 16). The patriarch Job asked a question which we may well ask as we consider the Mormon religion, "Who can bring a clean thing out of an unclean?" (Job 14 : 4). Let us look at the morality of those men who established this system.

#### Polygamy Taught By Mormonism

If Mormonism has become respectable in our day, in the sense of disowning the practice of polygamy, this is only because the American government has made the practice a federal offence. There can be no doubt whatsoever that Mormonism teaches polygamy, whatever the Mormons may say as to the practice. The doctrine of "plural marriage," as it is sometimes called, is plainly taught in "Doctrine and Covenants," section 132, and this book was accepted, with all it contains, as a revelation from God to the Church of Jesus Christ of Latter-day Saints, by the General Conference of the Church in October, 1880. The Mormons have never denied that God commanded them to accept this doctrine. Even when, in 1890, President Woodruff of the Mormon Church issued a statement on the subject, he did not condemn "plural-marriage" as a sin, but merely recognised it to be against the law of the land. He concluded, "And I now publicly declare that my advice to the Latter-day Saints is to refrain from contracting any marriage forbidden by the law of the land." Note how evasive this statement is. And note, too, the evasiveness of the following statement, taken from "Doctrine and Covenants Commentary" p.1034: "Since that conference . . . no plural marriage has been performed anywhere with the sanction of the Church . . ." The phrase to notice is "with the sanction of the Church." In other words, Mormon officialdom has refused to know of such "marriages," even though it cannot deny Section 132 as a revelation from God.

## Joseph Smith and Polygamy

From time to time uninformed Mormons endeavour to deny that Smith was a polygamist. The truth is that he had been talking about polygamy for many years before he announced it in his so-called "revelation" in 1843, the year before his death. Here is an official Mormon statement on this matter: ". . . the doctrine of plural marriage was made known to the Prophet in 1831 or 1832, although the Revelation on the subject was not committed to writing until the year 1843. It should be noticed that even then it was not given to the Church. This step was taken on the 29th August, 1852, when the Revelation was read to a General Conference . . . and accepted by the assembly as a revelation from God and part of the law of the Church" ("Doctrine and Covenants Commentary," p.1032).

In this statement we see another typical Mormon attempt to gloss over the true situation. Mormon leaders had been practising polygamy for a number of years, whilst publicly condemning it. It was a time of deceit and hypocrisy on the part of the leaders and confusion and doubt on the part of the rank and file of the church.

Mr. Lewis, Smith's uncle, declared that as early as 1827, Smith and Martin Harris were maintaining that polygamy is not a sin ("De Profet der Mormonen" p. 194, by van der Valk). And Orson Pratt, whom the Mormons call the "Paul of Mormonism," declared that in the spring of 1832 Smith informed him and several other church officials that God desired them to practise plural marriage, but that the time was not yet ripe. There is abundant evidence that, even before issuing his "revelation," Smith had already contracted many of these so-called marriages. Andrew Jenson, the Mormon historian, lists in his "Historical Record" the names of 27 women to whom Smith was "married" during the last three years of his life. There are many others about whom full details are not known.

It was because the conduct of Smith and his fellows was causing the members of the church to talk, that the "revelation" was concocted. There had been rumours and denials until the issue had to be cleared up. Furthermore, it could be kept secret no longer. Smith had to attempt to vindicate himself and he did it by putting the blame for his immorality on God.

In his co-called revelation in Section 132 of "Doctrine and Covenants" Smith attempts to deal with the objections which were being made. There were many who declared that if such a practice was being condoned among them, it was adultery. Notice the cunning with which Smith broaches the subject. First he points out that Abraham, Isaac, Jacob, Moses, David and Solomon all had many wives and were not accused of sinning. Although he does not say it, he implies that what was good enough for them is also good enough for us! In making this argument, however, Smith had forgotten what he had already written in "The Book of Mormon," Jacob 2 : 24-27, where we have this statement, supposedly from God:—"Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord . . . Wherefore I the Lord will not suffer that this people shall do like unto them of old . . . For there shall not any man among you have save but it be one wife; and concubines shall he have none." Perhaps Smith thought that his followers did not read the Book of Mormon anyway!

As for the charge of adultery, Smith argues that, so long as a woman has not been given in marriage to someone else, and providing his first wife gives her consent, a man may take as many wives as he pleases without committing sin. These wives belong to him — and a man cannot commit adultery with that which belongs to him!

It seems that Smith's view of adultery was not the Bible view. According to him, adultery can only be committed between married persons, whilst, according to the Scriptures, adultery is illicit relations between either a married person with another married person, or a married person with an unmarried one.

Turn to verse 52 of the "revelation" and you may be forced to smile at the brazen impudence of Smith. At this point he works into his exposition of the doctrine of "plural-wivery" a charge addressed to his own wife, Emma, to the effect that she must accept those whom Joseph has taken to himself, but must take care not to go off with another man herself — or else! In fact, Emma Smith never completely reconciled herself to this degrading doctrine. A few days after Smith had published his "revelation," she asked for the document — which she destroyed. This did not worry her husband who had had another copy made. Afterwards she relented sufficiently to permit Joseph to "marry" two sisters, Emily and Eliza Partridge. This marriage took place in Smith's own home, where other "marriages" took place. Yet in 1879, Emma denied that her husband had ever taught or practised plural marriage! These facts are taken from "Doctrine and Covenant Commentary" pages 1029-1030. This same Mormon official commentary even records that Smith went to the home of Heber C. Kimball to tell him that

God wanted him to take an English woman, Sarah Noon, as a plural-wife. And, on April 1st (a fitting date! F.W.) 1843, Smith visited Benjamin F. Johnson to inform him that he wanted his sister Almira. And this is the man whom the Mormons attempt to glorify as a holy, righteous prophet of God!

### Spread of Polygamy

The Reorganised Church, which broke away from the Mormon Church in the year the revelation on polygamy was accepted, 1852, sometimes denies that Smith ever had anything to do with polygamy, claiming that Brigham Young was the author of the "revelation."

But the facts cannot be denied. In those early days the moral conditions among the Mormons were appalling. Old men were married to girls not 12 years old. Men married mothers and daughters at the same time. Other men married their own daughters and sisters. Some women had more than one husband. And husbands and wives were even exchanged.

Smith's successor, Brigham Young had fifty "wives" at one time. And when the wife of Orson Pratt ran away from her home at Nauvoo, in Utah, and foresook the Mormon faith, the members of the church could not understand why the wife of such a highly-placed official should behave in such a manner. They did not know at the time, that she resented the advances of the Prophet, Joseph Smith, and his suggestions that she should become one of his "wives".

The same Apostle, Orson Pratt, had the audacity to quote from the Book of Mormon to prove that the doctrine of polygamy was approved by God. He referred to the passage in Jacob, to which we have already referred, although, with his customary dishonesty he quotes only the first part of the passage: "Behold, David and Solomon had many wives," and leaves out the rest, which condemns the practice, and implied that God approved of it.

His brother, Parley P. Pratt, who was also one of the first Apostles of Mormonism, ran off with the wife of Hector H. McLean, but the outraged husband followed the run-away and shot the Mormon Apostle dead. Again, we say, how unlike the apostles of Christ!

In 1862 the American Congress declared polygamy illegal, but the Mormon leaders contested the legality of this decision and the legal conflict continued for several years. Finally, when the Federal Government enacted laws against the practice, the Mormons gave way. In theory, the Mormons accept Smith's revelation as a revelation from God. In practice, they have chosen to obey men, rather than God.

F. WORGAN.

## An Analogy

"VERILY, verily, I say unto thee, except a man be born of water and of the Spirit he cannot enter into the kingdom of God" (John 3:5).

In the natural order of procreation a child is begotten of its father and is born of its mother. From the time of conception until birth there is life; it is not, however, a child or person, but one only in process of formation. When the fulness of time is come, birth occurs. In the normal birth, that which was alive in the womb is brought forth a living child. The state of the child is radically changed. Its condition of life is different. In the womb it never breathed, but when born it must breathe the air of this world to live. It is now a living person, and according to the laws of the natural kingdom must be registered as a person.

It is possible that a child may be conceived and develop to a certain degree, depending on the time, when birth may be premature and in some cases after the full time; or through other circumstances a child may be stillborn. Where a child is stillborn it is never registered as a person, having never lived in this world, having never breathed its air. The little body is regarded simply as excreta, and to use the official term is "disposed of."

### SPIRITUAL LIFE

In the spiritual birth of a man or woman, which Jesus calls being "born again," the same order is followed as in the natural birth. The analogy is a proper one. A man hears the words of God, which is the seed of the kingdom, and believes it in his heart; this is spiritual conception. If he only believes and does nothing more about it, this belief is abortive. He may believe and repent; if he stops there this is also abortive. Or he may have believed and confessed Christ only: this is still abortive. Or indeed he may have done all except be born of water: it is still something that has come to nought. But if he believes the word of God and repents and confesses Jesus Christ is baptised into the name of the Father, and of the Son and of the Holy Spirit, he is thus born of water and of the Spirit and

has entered the kingdom of God. He now receives the benefits of the kingdom of God: remission of all past sins and the gift of the Holy Spirit. In this changed state the convert now breathes the air of the kingdom of God which is the gift of the Holy Spirit. He can now cry, "Abba Father." He is a son of the living God (Galatians 4:6). This is the first cry of the spiritual babe. He is also registered as a citizen of this heavenly kingdom; his name is written in the book of life (Phil. 4:3). His body too, is become the temple of God. The apostle asks "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1st Corinthians 3:16). He has a hope which transcends this life because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Romans 5:5, see also Romans 8:26). Now the Spirit helpeth our infirmities.

Many more appropriate passages could be quoted but these should suffice.

That this statement of our Lord in John 3:5 is synonymous with baptism is surely accepted among us. In Colossians 1, verse 13, Paul tells the Colossians that they have been translated from the power of darkness into the kingdom of God's dear Son." In chapter 2, verses 12 and 13, we read, that they were buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead: and you, being dead in your sins and the uncircumcision of your flesh, hath He quickened (made alive) together with Him, having forgiven you all trespases." This agrees with Acts 2:38, where Peter who had received the keys of the kingdom, used them when he replied to the inquiring multitude, "Repent and be baptised everyone of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit."

### THE GIFT OF THE HOLY SPIRIT

The question is asked: when is the Holy Spirit given to the believer? In the epistle to the Galatians chapter 4 and verse 6 we find that when we are born again we are sons of God, and because we are sons of God, God has sent the Spirit of His Son into our hearts crying "Abba, Father." The Lord Jesus has made a promise to this effect, as we notice in John, chapter 7, verses 37 to 39. In this statement the Lord says, "If any man thirst let him come unto me and drink." John explains that this had reference to the gift of the Holy Spirit which each believer should receive after the Lord Jesus was glorified. After the Lord Jesus was glorified the Holy Spirit was sent on the day of Pentecost, by whom the apostles preached the gospel. When the multitude believed the words of the Holy Spirit spoken by Peter they cried out, "What shall we do?" The Holy Spirit speaking by Peter commanded the inquirers to "repent and be baptised everyone of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit," (Acts 2:38). This promise by the Holy Spirit of a gift of Himself is the fulfilment of the promise made by Jesus in John 7:37-39. When these three thousand were baptised, they had fulfilled the conditions of entrance into the Kingdom of God: thus they were all made sons of God and, "Because they were sons, God sent into their hearts the Spirit of His Son Jesus Christ," (see Galatians 4:6).

That these converts were new men and women is evident from what we read to the end of Acts chapter 2.

### RECEIVED BY FAITH

This picture of the second chapter of Acts was re-enacted in the case of the Corinthian converts who, "hearing, believed and were baptised (Acts 18:8). In 1st Corinthians 12, verse 13, we read that "By the one Spirit were they all baptised into one body, whether Jew or Gentile, bond or free, and were all made to drink into one Spirit." This is surely proof that the Holy Spirit was given at baptism. The same gospel was preached in all places by all the apostles and the same results followed.

The question is also asked, How received?

The answer is the simple one—by faith, see Gal. 3:2, where Paul asks the question, "Received ye the Spirit by the works of the Law or by the hearing of faith?" He shows that the Galatians received the Spirit by the hearing of faith. By faith we have the knowledge of remission of sins (Acts 2:38). The believing the words of God we have an understanding of these things.

Paul exhorting Timothy (2 Timothy 1:12 to 14) bears his testimony concerning the Lord Jesus Christ. He says, "I am not ashamed, for I know whom I have believed." Notice that the Apostle gained his knowledge through believing the words of the Lord Jesus. Again we find the writer to the Hebrews, stating in the beginning of chapter 11, "Now faith is the evidence of things not seen . . . Through faith we understand that the worlds were framed by the word of God." Faith is the principle by which we take hold of things supernatural.

Surely if a brother believes 2nd Timothy 3:16 he must also believe Acts 2:38. Both scriptures are the words of God, and Jesus has stated, "That man

lives by every word that proceedeth out of the mouth of God" (Matthew 4:4) It is therefore unwise to try to make scripture contradict itself. Rather we should regard one scripture as being complementary to another. "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

SAMUEL WILSON.

Comment. Bro. Wilson repeats the method he used before of "proving" what is not in dispute and dropping in amongst his remarks his belief in the gift at baptism of the Holy Spirit. There is no dispute about the words Peter used at Pentecost, but as to what they teach. That can only be decided by examination of what the apostle actually said and all that he said. That done the acceptance by all of the conclusion reached should settle this difference of view. Reiteration of opinion is no help whatever. Bro. Wilson, as affirming there is a gift of the spirit at baptism it is up to him to prove his words.

## *The Coming of the Spirit*

IN the book having the above heading for its title, and commented on in last month's "S.S.", the author, W. Barclay, wrote: "One question would inevitably arise from the hearts and on the lips [of his readers]. How can the Spirit be received?" A most surprising question coming from one who had written with such unhesitating assurance as characterised his book. The question is framed by his own lips but the answer to it he obviously does not know. He appears even to doubt whether there is an answer. Partly because of this apparent inadequacy two questions were appended to what I wrote. They are here repeated: "Is it possible that God should promise the Holy Spirit to believers without making it known how the Spirit would be received?" "Is there an answer for this generation?"

A short reply to both questions is "No!"; but it is not sufficient. As for the first question, to believe in the promise of the Spirit as God-given surely implies an expectation and a belief that a way would be made for the Spirit to be received. Why then the doubt or difficulty? As for the second question, the reply is that, to this generation, the answer is no different from that handed to men chosen to receive and deliver it by Christ Himself.

W. Barclay's difficulty is of his own making, by rejection of the Word that has the answer. Those also who believe in the gift of the Spirit in or at or after baptism, are in like case with W. Barclay, unless they can show that what they believe is positively taught by Scripture.

That there is a difficulty in doing this is apparent from what has appeared or not appeared in the S.S. One brother, S. Wilson, has twice written articles on the subject; one is in this issue, the other was printed some months ago. This was headed, "The Signs of an Apostle," a subject about which, as far as I know, there is no dispute amongst us. He quoted scriptures to support his case, but in his second paragraph he said his "purport" in writing was to show there was a gift of the Spirit at baptism, but offered not one single line to uphold his belief. A strange procedure from any one, but stranger still from one so convinced in his belief.

In his second attempt, as will be seen, he has the same object in view, though his title may be surprising. He writes of "An Analogy," and says, "it is a proper one." His introduction of it is welcomed, because we believe in the analogy he names, and that, if understood, it would clear away some at least of the confusion of thought which surrounds the question of baptism and its supposed relation to the gift of the Spirit.

Our purpose is twofold: to provide what we believe to be the answer to the second of the two questions stated above, and also to show that the analogy our brother has introduced, instead of supporting his belief, destroys it.

We begin at the end of a story which everyone knows—the parable of the sower who went forth to sow. This story caught the attention of the disciples so much that they became anxious to know what it meant. The seed fell on all sorts of ground, but we choose only the good ground and the seed which fell upon it, for consideration. "The seed is the word." The good ground is changed from fertile soil which Luke gives as "honest and good hearts," who receive the word. That, in terms of human life, is begetting, a scriptural way of describing what takes place. James says that God "of his own will begat he us with the word of truth," and Peter writes of "being born [begotten] again, not of corruptible seed but incorruptible by the word of God." The word therefore is the source of life. It is a living word having the power of all living things to reproduce itself. The new N.T. version

gives Mark as saying that the word was "welcomed," Rotherham says "it was accepted," that is conception, which comes and can only come from begetting. Then Matthew wrote that they who received the word and produced fruit did so because they understood it, which is germination—contemplation—the development within the mind of spiritual ideas as presented to it by the word of truth. Thus it is the Word which is the source of spiritual life.

Bro. Wilson heads his article with words spoken by Jesus to Nicodemus "except a man be born of water and of the Spirit he cannot enter into the Kingdom of God." How a believing convert is born of water we are agreed, but how is one born of the Spirit? Let the Lord answer: "It is the Spirit which quickeneth" he said; but how careful He was not to let it stand there. He at once went on to say, "My words are spirit and are life." From whence then comes spiritual life? From the Word; from whence comes the Spirit? from the Word: and how are spirit and life received: through the Word. There is the answer for this generation as it was the answer for those to whom the words were spoken.

Paul it was who chiefly wrote about the Holy Spirit. What does he teach as to how the Spirit is received? The 3rd chapter of Galatians gives us the answer three times, the first will suffice (Moffatt's version). "I simply want to ask you one thing: did you receive the spirit by doing what the law commanded or by believing the gospel message?" That is, through the word. Did he not also write to the Colossians: "Let the word of Christ dwell in you richly in all wisdom." The indwelling Word is the indwelling Spirit—inseparable—as is the hidden life in a corn of wheat.

In his analogy, Bro Wilson introduces the gift of the Spirit, but says not a word as to how it applies. In nature there is always life before birth. If the analogy is to hold good there must also be life before birth spiritually. So the scriptures teach, as we have seen and we all believe. Again, the spirit to be analogous with nature must be inborn, which means spiritual regeneration. As in nature, this new life begins with conception, which is belief, belief must come before baptism or it is not believers' immersion. Where then, and in what way, and for what purpose is there at baptism an impartation or a gift of the Spirit, which is a gift of life? There is nothing in the analogy which supplies an answer to that. Our brother by accepting the analogy does indeed logically destroy his belief.

There is Acts 2:38-39, the only scripture that has been quoted in connection with this belief. Last month we thanked W. Barclay for two words used in connection with the mention of the Holy Spirit in the Old Testament. He said of them that, in general, those appearances were extraordinary and abnormal. I wish to suggest to readers of this magazine that those two words apply quite as strongly to this chapter as to any other passages in the Bible. It was the first day in the history of the Church of Christ and its inauguration. It was the last day of the long list of Pentecosts, the end of the Jewish era. It began with a disturbance of the elements which drew people in their thousands to one centre, where a bundle of men appeared to be beside themselves, caught up in an exaltation of spirit which created strange thoughts in the minds of the crowd that witnessed it. Then one of these men stood up and began to speak in his own tongue and was heard by everyone present in their own tongue. He told them one of their prophets had spoken of this day—that wonders would take place when it came—and this is the day, he said; what you can see and hear is the wondrous fulfilment of a promise of God. Yes! Extraordinary and abnormal. True words for a historic occasion.

Now may I be allowed a word to preachers? Do you not think the events of this great day should be studied and carefully handled so that that which is universal is separated from what belonged to that day or period alone? The abnormal and extraordinary lasted but for a short time—the remaining life-times of the apostles—after which the world was left with the Word as their guide and counsellor—that living Word which abideth forever." Was not the promise made on this day of the gift of the Holy Spirit extraordinary, involving, as it did, the promise made by Joel some 700 or 800 years before, which was undoubtedly one of miracle? If so, and Peter's words distinctly imply that it did, then, miracles having ceased, the promise of that day has ceased also. Is it not remarkable that, with two exceptions—the eunuch and the apostle Paul, which were themselves abnormal occasions—every baptism mentioned in Acts was accompanied by the miraculous gift of the Spirit by the laying on of hands—the promise of Pentecost in process of fulfilment.

W. BARKER.

#### S.S. NOTICE

Will brethren, secretaries especially, please note the alteration on back page, as to whom to send correspondence in future. Pressure of work and old age make it desirable for W. Barker to relinquish this work.



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

### DO YOU GOSSIP?

YOU may think I'm talking about a very unpleasant thing: "idle and harmful chatter." Of course the word "gossip" is often used in that sense, and if you do indulge in this distasteful habit—stop it! It is (a) a waste of time, and (b) hurtful to others, the church, and you. Solomon said that God hates one who "leteth loose discord among brethren," and certainly that would describe that kind of "gossip."

However, **this** is my question: Are you

#### A Gospel Gossip?

There are a number of reasons why the very first church of Christ—the church in Jerusalem—was such a power house for God. Here is just one: "they that were scattered abroad went everywhere preaching the word" (Acts 8:4). And it has been claimed that we could read it like this: "they . . . went everywhere gossiping the gospel."

#### What?

"Gossip" also means "to talk much." That's exactly what the first Christians did—talked much. But what did they talk about? The gospel. I wish we did too, all of us. Think back on the past week. How many people have you met—talked to? How many subjects have you talked about? The weather? Politics? Sport? Your (or his, or her) health? But—how often have you talked about your Saviour. Many of those people you talked to are in a lost condition—did you tell them how to be saved?

Do you know why some denominations are making astounding numerical progress—in spite of their false doctrines? It is because they are addicted to "personal work"—they "talk" their doctrines persistently and passionately on every possible occasion. In this they put many of us to shame. Don't you think it's time we woke up? Time we started living as New Testament Christians should in this respect?

#### Who?

Notice who did this gospel gossiping: "they that were scattered abroad." The church was being persecuted, savagely, by the Jews. Because of this the members were scattered, but the apostles stayed behind in Jerusalem. But the Christians—men, women, youths and maidens—went everywhere telling the world about Jesus.

Some talk and act as if preaching the gospel is a special work for special people. Of course there are many different ways of preaching the gospel, and some do need special abilities. But there is one thing every Christian can (must) do: he/she must gossip the gospel. You and I must tell others the truth we know. You say you can't "preach"? If you knew enough to become a Christian you know enough to tell others how to be saved. Let's go and do it. Don't, please don't, "leave it to the preacher." God expects every one of us to "go and tell . . . what the Lord has done for you."

#### Where?

Luke says that "they went everywhere. . . ." This does not mean that they went to particular places in order to preach. It does mean that wherever they went they told others the truth in Jesus. That's just what we ought to be doing too. You may dream of going overseas to be a missionary—yet some of your own personal friends are not saved. Please remember this: every person you meet has an eternal destiny. Look at him, or her, through the compassionate eyes of Jesus. Here is a person who is, potentially, a child of God. Tell him, or her, what Jesus has done to save us, what He will do for all who make Him Lord of their life. In other words: gossip the gospel.

Hark! the voice of Jesus crying,

"Who will go and work today?

"Fields are white and harvests waiting,

"Who will bear the sheaves away?"

Loud and long the Master calleth,

Rich reward He offers free;

Who will answer, gladly saying,

"Here am I; send me, send me."



# SCRIPTURE READINGS

DECEMBER, 1963.

- |                   |              |
|-------------------|--------------|
| 1—Proverbs 6:1-15 | 1 Thess. 5   |
| 8—Daniel 9:1-15   | 2 Thess. 1   |
| 15—Daniel 9:16-27 | 2 Thess. 3   |
| 22—Nehemiah 2     | Acts 18:1-23 |
| 29—Jeremiah 1     | 2 Thess. 2   |

## THE SECOND THESSALONIAN LETTER

The messenger who took the first letter to Thessalonica brought back both good news and not so good. Timothy had gone there from Paul and returned to him in Corinth with tidings of the practical outcome of the faith, hope and love of this persecuted group of heathens and Jews turned Christians. This inspired the first letter with its message of encouragement, congratulation and loving concern. News of continued persecution and increasing faith and love led the apostle to rejoice and exult. The Christian life must be one of growth—"faith groweth exceedingly" and "love of each one of you all toward one another aboundeth." These are points which account for spiritual and numerical growth in a church—if we are not growing is it because of our failing in these?

Suffering for Christ's sake patiently borne—only if patiently borne—assures us of ultimate glory, and the persecutors, unless they repent, of ultimate punishment. These points are related because we know God is just as well as loving—punishing sin and rewarding repentance with forgiveness through Christ (Matt. 5:10-12).

No assembly of Christ can be free, however, of defects and troubles. Satan will see to this, and the closer our walk with God the more subtle will be his effort to pervert us. So in this assembly three avenues for his attack were being used—"spirit," "word" and purported "letter" from Paul. We refer to 1 John 4 for misleading by some who claimed guidance by the Spirit of God, and to misinterpretation or misunderstanding of Paul's teaching by word of mouth when with them; the same of his first letter. We learn in fact from this second letter that he had not taught that the coming of the Saviour was immediate (2:5). It may be that the unexpectedness indicated (1 Thess. 5:1 and 3), with the vivid picture of the return (4:13-18) led some to presume upon an almost immediate fulfilment. Both Peter and Paul knew otherwise, as our present passage and 2 Peter 3:5 show, and John surely knew too. Some in the church were distracted and "shaken out of their wits" (a literal translation) by the expectation. Some had even given up their work and were

living on others. We have heard of occasions not so far distant when people all over the world were distracted in the same way with the same sort of fright. Careful thought thows how foolish this is, and how altogether sensible it is to live "sober, righteous and godly," having accepted the Saviour. May the Lord indeed direct our hearts into the love of God and the patient waiting for Christ (3:5). Let us remember the day in question is much nearer than when the letter was written, and the need therefore to be ready just the same.

The apostle's warning against deception is always in place. The brother who said: "If the churches pleading for New Testament Christianity are right in their plea, then it will indeed be Satan's first priority to divide them," was certainly right. The only possible foundation for true unity is the inspired word of God. It is either what is stated in 2 Tim. 3:16 and 17 or it is the biggest deception in the world. So what can the secret of unity be but the practice of what God has ordained, and unity without agreement on the "firm foundation" (2 Tim. 2:19), cannot be pleasing to Him. It is good that men should be more kindly towards one another when they differ, but it is only submission to God's word that can really bring them into harmony with one another. Two great commandments stand together, and the first is love to God, which involves obedience. We need to be utterly honest in this, and very humble.

There has been much speculation and there remains much difference among students of the Word in relation to the great deception, the falling away ("apostasy") and our approach therefore needs to be both careful, prayerful and humble. Points which appear inconsistent with what now follows are first the impression that the "man of sin" or "lawlessness" must be one person, second that the term "temple of God" may not necessarily mean the church, and third that immediate consumption by the "breath of His mouth" is indicated (2:8). However, lawlessness or sin is a principle, behind which of course stands Satan, using many men for his purposes. The temple standing when this letter was written would not be regarded by the apostle Paul, even if by some other apostles, as any longer God's house, whereas the church is regarded as a spiritual house wherein God dwells in the Spirit (1 Peter 2:5). The slaying or consuming of the lawless one can as well be a process as a sudden act, and the consummation be sudden at the appearance of the Lord from heaven on the last day.

Other scriptures throw light on this prophecy of "falling away" such as 1 Tim. 4:1-5 and 2 Tim. 3:1-5. At the time of this letter wonderful changes for the better were being continually witnessed as the gospel spread. Lives were com-

pletely transformed, and the contrast with the universal degradation was astonishing. There ought to be much more contrast than there is today, but the background has been changed in a way we can hardly realise unless we study those early times. The Reformation through the influence of God's word also revolutionised society. The apostasy produced the "dark ages," rightly so called, when the Roman Empire finally fell (that which restrained—2:6). In some measure the wonderful work of the early churches was destroyed, but it could not extinguish the light altogether.

Surely we are living in times when the Word is free for all, and is working for the good of humanity in so many ways. Yet at the same time we are witnessing another "falling away"—morals deteriorating, love of pleasure predominating and the love of the many for God growing cold. Unbelief and lawlessness go together. Ignorance of the Word means parental and juvenile delinquency (cause and effect), and full prisons. Forms and ceremonies attract. True religion antagonises, or is mocked and avoided. Compromise with the world infiltrates the church.

R. B. SCOTT.

#### SCRIPTURE READINGS FOR 1964

Bro. R. B. Scott has again compiled the list of readings, and has added the note that follows:—

"Our suggested readings for 1964 bring us back to the gospels, the life of our Saviour as recorded by Mark. It is some years since this has been on our list. There is no substitute for the gospels. Reading and studying them is a "must" for every Christian. We return to Acts and Epistles in July, the latter, the first to Corinth., joined with continuing studies in Acts. We trust the very practical matters dealt with in this letter will stimulate our consideration of "how one ought to behave in the household of God" (1 Tim. 3:15 R.S.V.), while readings in the gospel should draw us nearer to Christ; close personal touch is what we need most of all. The Old Testament readings are not connected with the New in the first six months, being designed to draw attention to the lives of Noah, Abraham and Moses while we consider the best life and character of all. We have resumed connected readings with the Corinthian letter, and trust the changes will commend themselves to the brethren."

We wish to express the thanks of the churches and of our readers to Bro. Scott for the work and time he has for many years devoted to this most useful service. We all appreciate his willingness in doing this work in a life of intense activity in service to Christ.

Reading cards can be obtained as usual from Paul Jones; please sent stamps or money to cover cost of postage and 1d. for each card.

## NEWS FROM THE CHURCHES

**Aylesbury.**—We rejoice once again to be able to report more fruit for the labour in the work of the Lord here. On Lord's Day, November 10th, Arthur Powell was baptised into Christ. He was first contacted during the June campaign and has been attending regularly since. He was brought to a decision as a result of the eight-day gospel campaign we have recently held, from November 3rd-10th. The campaign was under the general theme of "God of the Gospel," with Bro. Andrew Gardiner doing the preaching. Bro. Gardiner worked tirelessly bringing us a fine series of lessons, and we are greatly indebted to him. The campaign had been well advertised and it attracted from 15 to 20 visitors each night. On the last night nearly 30 visitors were present. We pray that we shall soon see further results from these efforts, for we believe that there are several who are near the kingdom.

L. Channing.

**Birmingham (Summer Lane).**—The church is happy to record another addition to her number. Miss Yvonne Hawley obeyed her Lord in baptism on October 31st and was thus added by the Lord to His church. We pray the Lord to bless her and build her up in usefulness to Himself, unto His glory and honour.

P.J.

**Buckie.**—The church rejoices in the word being faithfully preached and bearing fruit once again. On Saturday, October 19th, we had the joy of hearing the good confession of Jessie Robertson, wife of Bro. James Robertson, who was recently added to the church. She was buried in baptism with her Lord the same night. We thank God for this increase, and trust that our sister may be found faithful, as she enters the new life full of promise, in grateful and joyful service in her Lord.

John Geddes.

**Hvyots Bank, Edinburgh.**—The church here has in recent weeks been enjoying a spiritual feast. October 20th to 27th, Bro. Frank Worgan from Wigan was with us in our autumn mission. His fine messages were well delivered, and while we cannot yet report any visible results, we know that the effort was effective in strengthening the church, and that the seed will yet bear fruit. Lord's day, November 3rd, Bro. C. P. Findlay, who was responsible for taking the lead in beginning this work, preached. His lessons were much appreciated.

November 11th and 12th, Bro. A. T. Ritchie from Searcy, Arkansas, led the brethren in two special services of instruction in worship and praise. These were very uplifting experiences for us all.

Nineteen hundred and sixty-three has been a year of steady growth and development in the work here. Elders and deacons have been appointed; 42 have been baptised, 41 of these during the campaign in June, and one lady formerly baptised for the remission of sins has been received into fellowship. The work of teaching, shepherding, and developing continues.

Andrew Gardiner.

**Kentish Town.**—The special meetings held in October and reported in November "S.S." resulted in a few new contacts, and we express our gratitude to brethren from other churches who joined us as they were able. Bro. Winstanley served us well on the Wednesday evenings, and the Fact and Faith Films proved interesting on Saturdays, bringing a few who had not attended before. Addresses given by our own brethren and Brother Derek Daniell on Lord's Day evenings were simple talks on Faith, Repentance, Baptism and Conversion. More than five thousand leaflets were distributed.

**Sible, Hedingham.**—The church here has just completed a period of extended meetings with Bro. C. Philip Slate as gospel preacher. We wish to record our appreciation of the whole-hearted service of our brother and the sound lessons which he brought to us from the Word of God. We were encouraged by the number of visitors attending the meetings and the support of brethren from other congregations. We are not able to report any additions to the church as a result of our labour but we know this cannot be in vain. We trust and pray that the seed sown will result in a rich ingathering in the near future.

We are glad to report that on Lord's Day evening, Sept. 22nd, a young man and his wife responded to the invitation of Christ and later the same evening were buried with the Saviour in baptism to rise to walk in newness of life. Bro. George and Sis. Maureen King, first heart the truth as it is in Jesus, through private teaching of a brother and sister. They were encouraged to attend the services of the church and as reported gave themselves to Jesus who loved us and gave himself for us. We pray that our brother and sister will grow in grace and knowledge of God and as faithful children will be used for the extension of the Master's kingdom.

**Albert Street, Wigan.**—The church here experienced a profitable time of fellowship in being able to enjoy stirring gospel messages put forward by our Bro. Reiner Kallus, of Germany, on his first

visit to this country. The mission started by a united effort, along with the church at Ince, in Hope Street Congregational Church, Market Square. A good number from the district churches were present and a number of visitors; this was followed by six meetings in each place, which were all well attended. While we cannot report any additions we feel that the seed sown will bear fruit in the near future. We desire that all brethren from near and far will accept our best thanks for help and support on this occasion and may it be to the honour and glory of God.

W. Smith.

## OBITUARY

**Buckie.**—With deep regret we record the passing of our esteemed Brother James Innes on November 14th at the age of 79 years. Baptised in his early life, he has been very loyal and consistent member of the Church, a man of strong convictions, and loyal to the truth. Our Brother took an active part in the Church until ill health intervened. His presence, and his sweet voice was an inspiration to us all. We regretfully break this tie with him, but look forward with faith and hope to the reunion beyond the veil.

Our sincere sympathy goes out to his dear wife and family in the great sorrow through which they have been called upon to pass.

When death casts its shadow on all we hold dear.

What comfort His words doth afford.

With Christ there far better, at home now they rest, all is well, all is well, saith the Lord.

John Geddes.

**Hindley.**—It is with sorrow we report the passing of Sister Christy. She had been ill for a long period of time, and it was only on rare occasions when she was able to attend the meetings. She will be particularly missed by those who regularly visited her to cheer her. She was laid to rest in the hope of the resurrection when our Lord returns to claim His own.

We commend her loved ones to the only source of comfort, our heavenly Father.

Tom Kemp.

**Wigan: Scholes.**—Sister Elizabeth Myers died on November 7th at the age of 64. She had been a member of the church for some 45 years, and in all that time until five years ago, when the illness which caused her death seized her, was faithful in attendance and service. Even in her absence in hospital or at home, the church was foremost in her thoughts and prayers, and, although poor in this world's wealth, in her gifts. We shall miss her in the resurrection.

**THANKS! FROM THE EDITOR**

IN this last issue of the year 1963, we express sincere thanks to brothers and sisters in the various churches in the country and overseas who receive subscriptions for the "S.S." and distribute the magazine to its individual readers. Without your quiet and faithful work the magazine would lose much of its usefulness.

Thanks, too, to our contributors who give time and study to preparing their articles, with no financial reward, but, we hope, with the appreciation of their readers. And thank you to those who send their lively, interesting and encouraging news-items.

Finally, thanks go out to those who help so generously in monetary contributions, and to all our dependable subscribers.

Do please remember agents and subscribers, to send your contributions to Paul Jones, 41 Pendragon Road, Birmingham 22B. EDITOR.

**COMING EVENTS**

**Dewsbury.**—Mission to be conducted by Bro. Frank Worgan (Ince). Friday to Monday, December 6th-9th (inclusive). Each evening at 7.30 p.m. Your prayers and, if possible, your presence will be appreciated.

**Tunbridge Wells** (the Community Centre, Oak Road, Oak Road Estate).—Special meetings December 28th and 29th. Preacher: Ralph Limb. **Saturday 18th:** tea 4.30 p.m. Meeting 6 p.m., addressed by Brother Limb. At this meeting we hope also to show a Fact and Faith sound-colour film, "The Mystery of Three Clocks." **Lord's Day, 29th:** Lord's Supper 11 a.m. Bible School 3 p.m. Gospel Meeting 6.30 p.m. On each occasion Bro. Limb will speak. Visiting brethren warmly welcomed to any of these meetings. Enquiries re hospitality to: A. E. Winstanley, 43a Church Road, Tunbridge Wells, Kent.

**Slamannan District.**—The annual New Year social gathering of the churches in the district will (D.V.) be held in the Slamannan Church Meeting Place, Slamannan, on Wednesday, January 1st, 1964, at 12 noon.

A WARM welcome awaits all. (More so than ever because our Slamannan brethren have recently installed a new heating system!) Hugh Davidson.

**AN APPEAL**

**East Ardsley.**—We find ourselves in the position of having to renew our heating system as early as possible. The present system is worn out. We hope to install a gas-heating apparatus, and the cost of this will be slightly over £200. At the moment we ourselves are able to raise £50 of this.

We are, therefore, asking if anyone can help us with gifts for this purpose. Such gifts, however small or large, will be greatly appreciated. Please send to Ernest Worth, 73 Main Street, East Ardsley, Wakefield, Yorks.

E. Pickersgill.

**BOUND VOLUMES**

Will brethren who desire to have a bound volume of the last three years "S.S." monthly copies please place an order as soon as convenient, so that all can be supplied, with few remainders. Price 16/6 per copy, post free, bound full black leather-cloth lettered in gold on front and spine, 1961-62-63. Orders with remittance to Paul Jones, 41 Pendragon Road, Birmingham 22B.

**BOUND VOLUMES OF "TRUTH IN LOVE"**

I HAVE had numerous requests for bound volumes of "Truth In Love," and these have now been prepared. They cover issues 1-24 (this is the first volume) and issues 25-103, the second volume. Prices and information from: A. E. Winstanley, 43a Church Road, Tunbridge Wells, Kent.

**THE SCRIPTURE STANDARD** is published monthly. Prices: Home, one copy for one year, 10/; two copies 18/6; three copies 26/6 post free. Canada and U.S.A.: one copy, one dollar 50 cents. All orders and payments to the 'S.S.' Agent and Treasurer: PAUL JONES, 41 Pendragon Road, Birmingham 22B. Tel. Birchfield 5559.

All correspondence, including articles, news items, coming events, etc., to be sent, before the 10th of the month to the Editor, C. MELLING, 133 Long Lane, Hindley, Lancs. Payments to PAUL JONES, address as above.

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

Secretary of Conference Committee: ROBERT McDONALD, "Aldersyde," 10 Mardale Road, Dewsbury, Yorks.

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

Hymn Book Agent and Treasurer: FRED HARDY, 73a Bridge Street, Morley, Leeds, Yorkshire. Tel. Morley 255.