

# Scripture Stand

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

VOL. X. No. 8.

SEPTEMBER, 1944.

## *Why Division?*

IN view of New Testament appeals for unity, and condemnation of division, only strong and scriptural reasons can justify separation. At one time when the question, 'Is our separate-existence justifiable?' was asked, it had reference to separation from sectarian, denominational bodies. Now it is within the Restoration Movement that we are asked, 'Why hold separate conferences?' 'Why another magazine?' 'Why a separate Nyasaland Mission--Fund?'

Our short answer is, because the official Co-operation of Churches of Christ has so far departed from the position once held as to become one of the constituent denominations of the Free Church Federal Council. Our fathers in the faith refused all such associations, and continually emphasised the fact that the Church of Christ is not a denomination.

Our pioneers had no doubt about the all-sufficiency of the Scriptures as the rule of faith and practice\* they believed the Scriptures to be the inspired Word of God, and the final court of appeal. It seems strange that those who reject, and even sneer at verbal Inspiration, should yet appeal to the words of Scripture to settle matters in dispute! Why trouble about correct translation, exposition, or interpretation, if the original words are not reliable?

Those who have departed from the New Testament position and pattern need something more than the Scriptures; but, real Christianity lives and thrives on the Scriptures only. Statements in official publications that Churches of Christ have never stood for the Scriptures only pass unchallenged; and those who make them still retain official positions. Official publications seem Keener on the booming Roman and Anglo-Catholics, and sectarians generally, than on pleading for the restoration of the New Testament Church. So we are endeavouring to supply a magazine which makes a definite and uncompromising stand for the faith of our fathers. Many who support the co-operation do not read the official magazine, and are surprised and shocked when statements made therein are brought to their notice.

We gave the main facts concerning the Nyasaland Mission to an obituary of Bro W. M. Kempster, in our issue of

October, 1943. For the benefit of those who still ask questions we repeat what we then said:—

'When, in 1916, British missionaries were compelled to leave that field, Bro. Frederick Nkhonde, with the help of other native brethren, carried on the work. How well he succeeded official publications bear witness. He "shepherded the three hundred members left in 1916." His fine character and fidelity to the gospel which he professed; won the respect of the authorities, and the admiration of his fellows.' When, in 1928, the work was resumed by British missionaries, owing to "the fidelity and enterprise of these brethren . . . their number had increased to over eight hundred." ("Christian Advocate," June 17th, 1936.)

'The Foreign Missions report; "Yea? Book," 1937, contained this intimation: "We have just had a letter from the Colonial Office granting us permission to resume work in Nyasaland subject to certain conditions." We heard a member of the Foreign Missions' Committee tell a large audience that "one of the conditions was that they joined a Federation of Missions, which meant sanctioning fellowship with the unimmersed at the Lord's Table. Frederick and his brethren refused to compromise on this matter and were "excommunicated" by the Foreign Missions' Committee. ("Year Book," 1933, p. 67.) So if Bro. Kempster had not raised funds these loyal native brethren, who had done such fine work, would have been left to starve. It is a deplorable story, and is sufficient justification for separation from those who can't thus treat those who refuse to depart from New Testament teaching and practice. Since then these loyal preachers of the Word have done fine work, and results have amply justified their stand. The last letter from Bro. Ronald tells of thirteen baptisms.'

For the foregoing and more reasons which could be given, we are compelled to maintain a separate stand. It is not easy or pleasant, but, like Luther, 'We stand where we do because we dare do no other.'

We know there is a very large and growing number in the Churches, who are much disturbed and distressed at the many departures from the old faith. We call upon all such to openly declare on which side they stand: The time for compromise and hesitation has gone.

Now is the time to stand and strike 'for the faith once -for all delivered unto the saints.'

'Rise for the day is passing; and you lie dreaming on; -  
The others have buckled their armour,  
and forth to the fight have gone  
-A place, in -the ranks -awaits, you,  
each has some part to play

The past, and the future are nothing,  
in face of the stern today

## Jesus is the Christ The Son of God

AS a people we claim that we ask for only one 'confession of faith,' In the light of this, can we question anyone whether or not he believes, that the history recorded in the Old Testament Scriptures really is history? Yes we can. Anyone who doubts these Old Testament stories will have their doubts removed when they note that upon them has been "placed the seal of the Person, whose deity they have affirmed. For all who really believe that 'Jesus is the' Christ, the Son Son of God, His authority will be sufficient on such-problems as Jonah and the whale (or great fish). Did Jesus endorse the story? Who then dare deny it? Who shall be our authority, Jesus or Prof. Peake, the Christ or the critics'? The Apostles of Jesus who, filled with the Holy Spirit of God, spake on behalf of their divine -Master, or, the advocates of nineteenth century theology, who, filled with the doctrine of biological evolution, devise a date shifting process in an attempt to make the Bible fit their imaginary time-table? I would press upon my modernist friends the question: If we cannot trust Jesus to be faithful in representing the truth about the Old Testament

how can we trust him to faithfully deliver the messages He received from God? How can we have faith in him at all? How can we believe that He is the Christ the son of God?

A. GARDINER, Junior.

'QUIT you like men.

Heaven's victor voices call you  
Oh, 'be ashamed of all your coward  
shame

Let not the fear of man or 'fiend appal  
you  
They always win who fight in Jesus  
Name

'Prayer' is a shield to the soul, A sacrifice to  
God and a scourge to Satan

John Bunyan

## Special Aotiee.

The next Conference will be held (D.V.)  
in the Missson Hall, Elm Street, Fleet-  
wood on Sept 9th 1944

Afternoon Chairman:- Bro R McDonald  
Evening chairman :- Bro L Murphy

. Speakers: Bren. J Kendrick and  
A. E. Winstanley

### CONFERENCE ARRANGEMENTS

saturday for the mission hall in  
Elm Street, drop off the tram or bus at  
Ash Street. Those coming by train, at  
Wyre Dock, do not ride on to Fleetwood  
town station.

. Refreshments: An effort will be made  
to supply a cup of tea, etc., iron } 10 a.m.  
at-the Hall. "

Will all those "who intend to be  
present on the Saturday, please send a  
post card to me, so that arrangements  
can be made for all following the after-  
noon meeting.

Lord's Day Breaking of Bread at  
Healds Cafe, North Albert st at 10.45.  
Gospel Service, 6.30.

Accommodation for visiting brethren:  
Position difficult owing to holiday season,  
and the daily arrival of **evacuees**- Every  
effort, however, will be made to fix  
visitors up in private apartments. Please  
write me as early as possible, giving full  
particulars

Rations; **Those** -staying **are** asked :to  
bring what rations, they can please.  
Boarding arrangements will be made  
as far as possible

Continued prayer -is requested for  
God's blessing upon the gatherings, and  
that the outcome may be the building up of  
His church and the extention of His  
kingdom

A.L. Frith,  
12 Poulton Street,  
Fleetwood, Lancashire.

N.B. As Conference is to be to be  
held on September '9th, this issue of  
Scripture Standard is being got out early

### .READING CARDS, 1945 D.V.)

IT is hoped to, publish :these **again**. Bro.  
Frith would be glad to receive suggestions  
or comments, from those interested  
at the earliest moment

THE virgin birth of our Lord is universally recognised as one of the cardinal features of the New Testament story. Standing at the very threshold of the sacred narrative, all who enter are by it subjected to the most intense scrutiny. Here their faith is put on trial; at this point is determined once for all their attitude toward the miraculous, of which there is so much to follow. In view of this, it is not surprising that the radical school of historical criticism, to whom everything smacking of the supernatural is distasteful, should attack with special vehemence the narratives of the Virgin birth of Christ. The last few years have seen mighty attacks launched against all that is miraculous in the divine record, and the virgin birth, has come in for its share in the general attack. These assaults on the historic faith have been vicious and bold; and in many quarters to-day this cardinal feature of the life of our Lord is openly treated as "a fable, and belief in it is scouted as unworthy of the age in which we live. Modernism, under the guise of the 'higher criticism,' has been most industrious in the propagation of these views, and sceptical professors, thoroughly saturated therein, in most of our institutions of higher learning, do not hesitate to plant the seeds of unbelief in the hearts of those with whom they have to do.

It seems hardly possible, in the light of this condition, to exaggerate the importance of periodical re-examination and re-statement of the evidence of Christianity. A careful canvass of the grounds on which we accept the Word of God as credible should be a regular feature of our preaching. Gospel preachers are justly obliged to the charge that they have not always supplied their hearers with the materials necessary to the successful resistance of infidelity wide? its various guises. One young man, who came from a very devout family and entered an institution of higher learning, recently said: "When I went to college, I was totally unprepared to defend myself against the atheistic teaching and atmosphere. I was almost in the position of an Ethiopian nomad who had been trained to protect himself against arrows, spears, and slings, but had been told nothing about machine-guns and aeroplanes. My parents and our minister had given me excellent equipment to down those who use sectarian names, practice sprinkling for baptism, or use instrumental music; but I was totally unprepared to answer the arguments against the inspiration of the Bible and the existence of a personal God, having a real son (Jesus Christ), which are used so effectively by the teachers of science. This is truly a serious indictment of us all, and should prompt us to

present a more complete' program of teaching and preaching hereafter.

The virgin birth is one of the most cherished features of our faith. What are some of the evidences upon which we are led to accept it as a credible record of our Lord's advent into the world? We shall consider first

#### Tha virgin Birth as Foreshadowed In Prophecy,

The first, faint glimmer of hope vouchsafed the race following the tragic fall in Eden's bowers is to be found in the curse pronounced upon the serpent: 'And I will put enmity between thee and the woman, and between thy seed; and he? seed; it shall bruise thy head, and thou shalt bruise his heel.' (Gen. iii. 15.) This is generally conceded to be the first Messianic promise to the fallen race., in it is doubtless foreshadowed the mighty conflict to be fought by Christ and Satan. It will be observed that the usual custom of speaking of the seed of men is not followed; instead, reference is made to the seed of the woman. The promise to Abraham was that in his seed the families of the earth were to be blessed. There the male is emphasised; here it is the woman; it is emphatically declared that he who would destroy the devil is the Woman's seed! There is, then, in this first evangelical promise a distinct anticipation of the virgin birth—a definite indication of the biological miracle of that birth—a birth consummated without the intervention of an earthly father.. The unusual reference to the woman's seed in this passage can be accounted for on no other hypothesis.

#### The Great Immanuel prophecy

In the great immanuel prophecy of Isaiah vii, 14, however, is to be found the clearest statement of the virgin birth in the Old Testament. Israel and Syria had formed a strong military alliance against Judah. Ahaz, the king, was beside himself with fear. Isaiah was sent by the Lord to encourage him, and to assure him that his nation would survive the peril. When Ahaz refused to ask a sign, Isaiah predicted the birth of a child, and pictured the enemies of Judah as desolate before the child reached the years of maturity. His prophecy was as follows: "Therefore the Lord himself shall give you a Sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isaiah vii. 14.) Hundreds of years later Matthew found in the miraculous circumstances attending the conception and birth of Jesus the fulfillment of this prophecy. Let us first examine

#### The Lexical Evidence

The word translated 'virgin' in this passage is the Hebrew word *almah* in addition to this occurrence, it is found

six other times in the Hebrew Testament: - Gen. xxi. 43 ('virgin'); Ex. ii. 8 ('maid'); Ps. Ixviii. 25 ('damsels'); Song of Solomon i. 3 ('virgins'); Song of Solomon, vi, 8 ('virgins'); Proy. xxx. 19 ('maid'). These seven instances exhaust the use of the word in the Old Testament. A careful examination of each passage leads irresistibly to the conclusion that reference is made in each instance to a young, unmarried, woman. My Jewish rabbi friend (from whom I am taking instruction in Hebrew), in an effort to evade the force of this induction of Scripture, insists that the word simply means a 'young woman,' without regard to her marital status. This, too, is the contention of "Unitarian scholars, modernists, and many other unbelievers. Their purpose in this is obvious. If they can succeed in ridding the word of any suggestion of virginity, the way is then opened to deny anything supernatural in the birth of the child promised in Isaiah vii. 14. - There are, however, two fatal objections to this contention: (1) Hebrew literature furnishes no instance of the use of the word *almah* to indicate a married woman." Martin Luther once declared; 'If a Jew or Christian can prove to me that in any passage of Scripture *almah* means a married woman, I will give him one hundred florins.' Orr, in his great work on the virgin birth, quotes Luther's statement and adds significantly, that the one hundred florins have never yet been claimed! (2) Most significant of all, however, is the fact that the Septuagint translators rendered *almah* by the Greek word *parthenos*, which can only mean a virgin! The force of this rendering is apparent when it is recalled that the Septuagint version is a translation from Hebrew into Greek, made about 285 B.C., by seventy of the most eminent scholars of the Jewish nation. This translation was made before there "was any argument about the meaning of the word, or any reason for a Jew to evade its obvious and primary import. This is a crushing and decisive blow to those who insist that the idea of virginity does not inhere in the word *almah* of this passage.

### An Opposite Radical View

Strangely enough, another school of 'higher critics,' of which Harnack is an outstanding representative, concedes that the virgin birth is clearly predicted in Isaiah vii. 14, but charges that Matthew and Luke wrote fictional accounts under the spell of the prophecy. Thus the critics with great zest argue with and destroy each other. Harnack's effort fails because Isaiah vii. 14 was not considered Messianic in its import by the Jews! It is not among the four hundred and fifty-six passages Edersheim lists as having been given Messianic interpretation by the Jews'. The Jewish writers of "the early Christian centuries bitterly at-

tack the idea of a virgin birth as being foreign to the general expectation of the Jews;

Others—H: E. Fosdick, for example concedes the, Messianic import of Isaiah vii. 14, but attempt to explain it by classing it with the myths that have come up out of the Babylonian, Persian, Greek, and Roman world. As R. C. Foster finely points out, one cannot but express disgust for those who attempt to destroy belief in the virgin birth of Jesus by innuendo and covert insinuation. They are "to be classed with those who undertake, to destroy the reputation of a good woman by evil surmise and slander based on their own conjectures. James Orr, in contrasting these heathen myths with the gospel records, says of Matthew and Luke: 'They relate to an historical person, and are given, as we saw, in an historical setting, with circumstantial details of name, place, dates, etc.. The myths with which they are brought into comparison—Greek, Roman, Babylonian, Persian—show nothing of this kind. They are on the face of them quite unhistorical—vague, formless, timeless; their origin lies far back in the dawn of time mostly in the poetical personification of natural phenomena. . . . It is a strange imagination that can suppose that these foul tales would be taken over by the Church and, in the short space before the composition of our gospels, become the inspiration of the beautiful chaste narratives contained in the Gospels of Matthew and Luke.'

Space will not permit a title of the evidence which might be offered touching the credibility of this marvellous event in our Lord's life. An examination of the puerile efforts unbelievers make to otherthrow it confirms faith, rather than destroys it, if one will but approach the question with an open mind. There is no incident in the world's history better confirmed than the virgin birth of our Lord.—'Gospel Advocate.' \*

When you get into deep water, keep your mouth shut.

My life helps to paint my neighbour's picture of God.—Peter Holmes.

The force Of an ideal is greater than the ideal force.—Josephus Daniels.

For life, with all its yields of joy and woe,  
And hope and fear,  
Is just a chance o' the prize of learning  
love—  
How love might be, hath been indeed,  
and is. Robert Browning.

Abide in Me. This is the secret, of a blessed life and fruitfulness. The opposite is to get into ourselves, others, circumstances, affairs, the adversary. Faith is trust in God's faithfulness.

## Churches in U. S. A

AMERICAN brethren In Britain desire that it should be known that 'Churches of Christ\* in U.S.A. are in no way connected with the 'Christian Church' (Disciples) in that, country. The following are some of the differences between the two bodies:—

### 'Churches of Christ

- Scriptural, name—Rom. xvi. .16.  
 Scriptural organisation—Phil. i. 1.  
 Scriptural giving—1 Cor. xvi. 1, 2.  
 Scriptural song service—Col. iii. 16.  
 Scriptural adherence to New Testament identity of the Church in name, creed, terms of salvation, worship, work.  
 Women An their scriptural work.  
 Elders, overseers—Acts'xx. 8.  
 Preachers, evangelists—Acts xxi. 8.  
 Observes first day of week as the Lord's Day—Rev. i. 10.

### Christian Churches (Disciples)

- Unscriptural name—Acts iv. 12-  
 Unscriptural organisation —"Boards, circles, machinery, societies, aids.  
 Unscriptural money schemes, dinners, etc.  
 Unscriptural music in worship, sing solos, play, etc.  
 Soft-peddalling of the identity,, name, creed, doctrine, and other New Testament principles.  
 Woman leadership, preachers, rulers.  
 Board and majority rule.  
 Preachers, 'pastor,' 'reverends.'  
 Observes also pre-Easter, Easter, Children's Day, Mother's Day, etc.

The above comparisons are outlined by two American preachers, A. C. Williams and J. Harvey Dykes; in a publication of theirs. [Fraternal delegates from British Annual Conference go to the 'Christian • Church' (Disciples); and delegates to British Conference are from that body.—Editor 'S.S.']

## Why are the Pews Empty ?

I HAVE walked under the canopy of St. Paul's in London. I have climbed as high as I could in the towers of the Cologne Cathedral. I have gazed with awe at the magnificent church building in Milan, with its two thousand life-size statues of 'saints' and with its seating capacity of forty thousand. I have loitered in St. Peter's in Rome? and wondered at it. I have roamed through many such church edifices in the wrld. And always there has drifted into my mind the solemn, neglected warning of Stephen: 'Howbeit the Most High dwelleth not in temples made with hands.' (Acts vii. 48.)

I stood in meditation on the temple plateau In Jerusalem. I scrambled up Mount Gerizim, the sacred place of the Samaritans. I peered down into the well near this Mount Gerizim, where Jesus talked with the woman of Samaria. I remembered how He separated God's worship henceforth from the revered mountain and from the sacred temple in Jerusalem, and centered it on the heart and in accordance with His truth. He said to the woman: 'Ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. The true worshipper shall

worship in spirit and in truth.' (John iv. 20-23.)

Don't misunderstand. We need church houses, which are comfortable and commodious; but they should be in harmony with the plain Man of Galilee, and should not be temples of pride.

Many to-day, think you have no 'church' unless you have a magnificent building; but Paul said: 'Ye [Christians] are the temple of God.' (1 Cor. iii. 16.) The word 'church' in the New Testament' is always used of the people, not a building. The disciples at Troas met in an 'upper room.' (Acts xx. 7.) The believers returned from Christ's ascension to Jerusalem and met in an 'upper room.' (Acts 1. 12, 13.) 'The church in thy house' (Philemon ii.), seems to have been a common place of meeting In those triumphant days. For several centuries the Churches had no buildings of their own, but they had faith, and they won.

Since Constantine the passion for great church buildings has grown, and spirituality has declined. To-day one denomination vies with another to have the biggest house, the most beautiful windows, the most melodious organ; and they assess and beg till they drive people

away, and the poor go hungry by their doors.

Shows, festivals, bazaars, fortune wheels, raffles and a score of such worldly and even ungodly devices are resorted to, to obtain money, even to the disgust of civil authorities who try to stop all gambling. Baedeker says that the Cologne Cathedral was paid for in part by 'the proceeds of a lottery.' Paul warns: 'Provide things honest, in the sight of all men,' (Rom xii. 17.) And the world looks on and laughs

„ Jesus spent His days in preaching His gospel of a pure and consecrated life, and in helping the poor. The collections of the early Church were 'for the saints.' (1 Cor. xvi. 1-3.) The apostolic Christians so loved each other that they sold their possessions and gave to the poor. (Acts ii. 45.) But to-day we drive God's poor away by the cry of 'Give; Give,' whenever, the doors are opened.

The Church is commercialised instead of spiritualised. And then we wonder why scepticisms increase and pews are empty!—*tf.A.S.* in 'Indianapolis News.'



## Young Folk's Corner.

Conducted by A. E. Winstanley

### MONTH'S MOTTO:

'THE fear of the Lord is the beginning of wisdom.' (Psalm cxi. 16.)

### ETERNAL LIFE

ONE day, a young man asked the Lord Jesus; 'Good Master, what shall I do to inherit eternal life?' The Saviour said: 'You know the commandments\*' and told him some of them. 'All these have I kept since I was young,' replied the young man. This was probably true. Jesus, almost surely would have rebuked him if it had not been, instead, the Saviour said: 'You still lack one thing; sell all you have, give the money to the poor, and you shall have treasure in heaven; then come and follow me.'

To the eyes of others, this young man's life might have appeared almost perfect, but Jesus saw that there was still a great hindrance there. This must be taken away, if he was to be saved. He was a very wealthy young man. He dearly loved his riches, too, for 'when he heard this, he was very sorrowful for he was very rich.' You see, he loved his riches more than he loved his God; The great barrier between him and eternal life was his wealth. It took the place

which rightly belong to God In his heart The\* love of money crowded out the love of God there. So Jesus told him that he must put God first—before money or anything else. He could do this by becoming a follower of Jesus. Then his treasure would be" stored up, riot on earth, but in heaven. .

Does this mean that, making Jesus our Saviour, we must sell all we have' and give the money away? Surely not. It does mean that nothing' must be allowed to come before Him in our lives. We must give Him not part, but our whole heart, our heart must be his undisputed throne, we must love Him' most, and best of all. Shalt we make Him; the King of our lives? Shall we let Him reign in our hearts? Shall we 'lay up treasure in heaven'?

### MISSING WORDS

Read the chapter indicated and supply 'the missing words in these Scriptures:—

1. 'Upon this rock . . . Will church and the gates, of . . . shall not . . . against it.' (Matthew xvi.)
2. 'And the . . . added to the . . . daily such as should be . . . ' (Acts ii.)
3. 'The churches of . . . \* . salute you.' (Romans xvi.)
4. 'Feed the church of . . . Which he hath . . . with his' own . . . ' (Acts Xx.)  
*tf.* 'Christ is the \_\_\_\_\_ of the . . . and he is the \_\_\_\_\_ of the . . . ' (Ephesians v.)
6. 'Christ also loved the . . . and gave . . . for it.'- (Ephesians v.)

### ANSWERS

1. John the Baptist (Matthew iii. 10).
- i. The Saviour (Matthew VI. 7).
3. Herod (Matthew xiv. 2). -
4. Peter (Matthew xviii. 21).
5. John the Baptist (Luke iii. 11).

## The Triumphant Miracle

FROM time to time, would-be critics, claiming to possess a higher intelligence and understanding than many humble believers in God's Word, refuse to accept anything that is recorded as supernatural to be historic facts.

'God is a Spirit,' and if God chooses to use spiritual forces, or any force known to Him, to illustrate or accomplish His Divine will and purpose (and that often to man's aid), it is presumptuous for any man, with his-Very limited knowledge to cast doubt upon these facts.

We note that several of these wonders were wrought to deliver from danger and dire distress those whom God loved. 'Man's extremity is often God's opportunity.'

The triumphant miracle of all **Is** Jesus Himself. Why are the Historical facts accepted even by the critics? Here **is** a young man born 'in very humble surroundings, brought up in a country town, leaving behind humble trade, and without scholastic training, comes forth into public view to teach and to' proclaim Himself **as** God's long-promised Leader and Redeemer for all mankind, for all time. That He should accompany his claim with wonderful works was imperative otherwise much Scripture and prophecy would have remained unfulfilled. -

Miracles are the heaven given attestation to the commission and authority of the Wonder Worker. And one of the names of Jesus is 'Wonderful.' His name shall be called wonderful: Jesus wrought miracles for the benefit of others, never if or His own needs. None of His miracles

"were wrought to convince a believer, but to help unbelievers. If man had not fallen into sin and doubt, miracles would not have been needed. But in man's limited and sinful condition we cannot understand or fully grasp the manifestations of Divine power.

None of Christ's miracles can be measured by the more advanced science of a later age. The progress of human knowledge has not made the slightest advance "towards", resolving them into natural phenomena," and in spite of the pretensions of some, no man can restore Sight to the blind by a word or touch, or restore to health, at will, the diseased members of the body, much less still the wind and waves with a few simple words. As the restored blind man said: 'It is unheard of since the world began that anyone should open a blindman's eyes,' "The works that I do," said Jesus, "are witness of me." 'If I do not the work of my Father believe me not,' etc. The testimony of Nicodemus: Rabbi, we know that thou art a teacher" come from 'God, for no man can do these miracles that thou doest except God be with him.' To His enemies Jesus said: 'If I had not done among you the works which none other man had done.' 'Many believed in his name when they saw the miracles he did.' The people of that day, even His enemies also, fully accepted His miracles as historic facts. The eyes, ears and all senses of the witnesses were appealed to; and satisfied as to their genuineness. Yes! In the wonderful Jesus there is expressed an unfathomable depth of glory and divine attributes united with the weakness, the frailty and limitations of manhood-

Jesus was wonderful in His teaching, in the beauty and value of His parables and similitudes; in the wisdom of His answers to carping critics. For example: the good Samaritan, the prodigal son, the good shepherd, the sower. These beautiful lessons excelled and were beyond the thoughts of the most studious

and pious of His day' Many more illustrations of the wonder of our Saviour could be given, but space will not permit. Let us again give thanks to our Heavenly Father for His best gift to us. Our "Wonderful Saviour.

'Q Jesus, King most Wonderful, ..  
Thou Conqueror renowned,  
- Thou^ sweetness most ineffable  
" In whom- all joys are found.'

J. C. DAY (Lalndon).

AN old negro preacher of the deep South, who never had to worry about pews, always prayed this prayer before his sermon

'Oh! Lawd, give Thy servant dis mawn-in', de eye of de eagle and de wisdom of de owl; connect his soul wif de gospel telephone in de central skies; "illuminate his brow "with de sun of heaven; saturate his heart with love for de people; turpentine his imagination; grease his lips with Opossum; loosen him with de sledge hammer of thy power; 'lectrify his brain with de lightnin' of Thy Word; put 'pettual motion in his arms; fill him plum 'full of de dynamite of glorey; aoint"him all over with de-kerosene oil

of salvation and set him on fire. Amen.'

Some white preachers might well toy such a prayer. Anyhow, they're 'stand-in' in the need' of something.-Selected.

## News.

**Blackburn, Hamilton Street.**—We rejoice greatly in the decision of one from the Sunday school, Miss Lily Banks, who Rut on her "Saviour "in baptism in the presence of many witnesses on Lord's Day evening, August 6th, 1944. "We thank God that the seed, sown in her mind and heart has borne fruit." We pray that she may prove a gallant soldier of Jesus Chr'st, and that she may be the "forerunner of several more decisions from our adult scholars; She was received into fellowship on lord's day morning, August 13th. H. WILSON.

East Kirkby (Beulah -Road).—A time of rich, -helpful, fellowship was experienced on the occasion of our anniversary, July 29th and 30th.' Though much disappointed that our planned speaker (Bro. A. L. Frith), through unforeseen circumstances, was not able to keep his appointment, we were happy in securing at the last moment, the services of our esteemed Bro. -Leonard Morgan. Bro. Limb, of Newthorpe, Notts., was our other speaker\* and most helpful sal

thought-provoking" addresses were given by these two brethren.

The proceedings were opened by the usual tea and social meeting. A good number of visiting brethren and sisters (some coming from a good distance) were present. A few of the members rendered items of special singing.

On Lord's Day, Bro. Morgan exhorted the Church in the morning, and proclaimed the gospel in the evening. A special feature this year was the Young People's Meeting in the afternoon, when the children sang special hymns and gave recitations. With\* only a few scholars the achievement was very praiseworthy, and \*did much credit to those who had patiently trained them. Bro. Limb suitably addressed the meeting, and Bro. Morgan, in his happy way, presided. One very pleasant feature of this gathering was the presence of parents of scholars.

Altogether, a most helpful and profitable time was experienced, and the Church moves forward into the year of her maturity with renewed courage and thankfulness to our Heavenly Father for His past mercies and blessings,

" w. B. JEPSON.

**'Kirkcaldy, Rose Street.**—A grand gathering of more than sixty, on August 6th, witnessed the immersion of Margaret Mollis, Dorothy Campbell and Mrs. W. Hoggan. They were received into fellowship at the same meeting.

Bro. Winstanley made the most of this grand opportunity, and gave an inspiring address.

The Gospel Meetings on Lord's Day evenings continue to be well attended, and prospects bright. Wo earnestly pray for further reaping.

**Pennyvenie, Ayrshire.**—Bro. and Sister J. Black and Sister Esther Black have now left the district to make their home in Birmingham. Here we shall Remem-

ber the, wholehearted efforts put forth by our brother in an endeavour to make the plea of the Church of Christ more widely known, in open-air' and gospel proclamation. In difficult days, he readily opened his home for the Lord's Table and the evening meetings, and for a time held the Lord's Day school there, in the afternoons.

As a small company we shall miss our brethren, and pray that God's blessing may go with them to their new home.

E. JESS

**Fleetwood.**—Brethren visiting this district are reminded that there is Breaking of Bread at the home of Bro; and Sister A., L. Frith, 12 Poulton Street, Fleetwood. Meeting at 10.45. A warm welcome. Speaking help appreciated. Please write. Those coming in by tramcar alight at Ash Street; those by train at Wyre Dock; Poulton Street is only two minutes from either, off Lord Street; right in the centre of the town.

#### BOOKLETS

Is the Bible True?'

"The Old Paths"

For brethren visiting hospitals, or for personal contact work. Copies of the above may be had free of cost, from Bro. L. Morgan, Glen Iris, Lord Street, Hindley, Wigan. Please state quantity required.

**IS CHRISTIAN UNION POSSIBLE?**—Address, given by W. Crosthwaite, during an Intensive mission at Hiodley In 1939. Published by Bro. L. Morgan, Glen Iris, Lord Street, Hindley, Wigan, from whom copies can be had. Single copies, 1jd. each; 25 copies, 2s. 6d.; 50, 4s. 9d.; 100, 9s. Post free in each case.

**THE SCRIPTURE STANDARD** is published monthly. Prices: Home: One copy, 3s.; two copies, 5s.; three copies, 7s. Abroad: one copy, 2s. 6d.; two copies, 4s. 6d.; three copies, 6s. 6d. All post free. Agents' parcels are all post free.

AU matter for insertion must be sent before the 10th of the month (News items, the 15th) to the Editor:- W. CROSTHWAITE, 27 Torphichen Street, Bathgate, West Lothian. All orders and payments to the Treasurer: A. L. FRITH, 12 Poulton Street, Fleetwood, Lancashire.

**EVANGELIST FUND;** Contributions to R. McDONALD, 180 Stalncliffe Road, Dewsbury, Yorks.

**NYASALAND MISSION.** Contributions to W. STEELE, Ravensheugh Cottage, Prestonpans, East Lothian.

**THE SCRIPTURE STANDARD** is printed for the Publishers by Walter Barker, Langley Mill, Notts.

USE THIS SPACE TO ADVERTISE YOUR MEETINGS.