

THE SCRIPTURE STANDARD

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

The New Cart.

DESIRING to revive the ancient worship of Jehovah, David determined to bring back to Jerusalem the sacred ark, which, because of Israel's sins had been captured by the Philistines, and afterwards returned to Kirjath-Jearim. The first attempt (i Chron. xiii.) failed; being stopped by the tragic death of Uzza, who, when the oxen stumbled, 'put forth his hand to hold the ark . . . and there he died before God.' Note, the things that are counted essential to success in religious movements were all present.

IT WAS UNIVERSALLY POPULAR.

'David consulted with the captains of thousands and hundreds, and with every leader. . . the thing was right in the eyes of all the people.' Popularity is too often the criterion in religious circles to-day. It is well to remember that Elijah was right when he stood on Carmel alone, the nation with its wealth, learning, political and religious power, all arrayed against him; that Jesus was right when all forsook Him and fled, and that the way 'unto life' is by 'a strait gate,' and a narrow way which few find. (Matt. vii. 14.) Yet how many regard a crowd as a proof that all is well.

'Encompassed by a throng,

On numbers they depend.

They say, 'So many can't be wrong,'

And miss the happy end.

2. IT WAS UNDER ROYAL PATRONAGE.

The King was at the head. How men of title, wealth, and worldly influence are sought after to lead in religious effort to-day; and often without regard to moral character. What an amount of leaning on the arm of flesh, and glorying in men, rather than in the Lord, is manifested. The Word of the Lord is altogether against depending upon men, or even princes.

3. THE DEMONSTRATION WAS ATTRACTIVE TO BOTH EYES AND EARS.

A new cart, and fine oxen, the most up-to-date methods in those days. The ear was appealed to, 'David and all Israel played before God with all their might, etc.

Too often religious services are arranged to please the human eye and ear, without reference to what is well-pleasing to the Lord. Musical services, with unconverted singers and players, engaged solely because of their ability to please men. Is this what God requires? No! He desires a broken and contrite spirit,' 'melody in the heart,' and 'the sacrifice of praise—that is, the fruit of lips which make

confession to His name.' (Eph. v. 19. Heb. xiii. 15.) Churches have too long catered for those who are 'lovers of pleasure rather than lovers of God,' Jind with what result? The attractive services do not attract and Win. Said Dr. Ambrose Shepherd, 'People are not being brought into the Church as they once were—certain so-called prosperous churches are little better than agencies for providing thoughtless people with empty entertainment.' In deploring a nett decrease in membership of 7916 in one year, the *Methodist Recorder* (April 16th, 1908) said, 'Modern tendencies are coming to the hour of their judgment. Social methods have invaded the Church. Mere social intercourse is found out, at the latest, in a year or two. It may take such forms as to poison the very heart of things.' Modern methods like David's new cart will not work, and do not accomplish what is claimed for them.

David's failure was due to consulting men, and neglecting to consult the 'Book of the Law.' He learned the lesson, 'the Lord made a breach upon us, for that we sought Him not after the due order,' and when a second and successful attempt was made, 'the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the Word of the Lord.' (1 Chron. xv. 13-15.) When we 'observe to do according to all that is written' in the 'Book of the Law', the divine rule' book, we may expect prosperity and 'good success/

What God required under the Old Covenant is found in the Old Covenant Scriptures; what He requires under the new and 'better covenant' is contained in the New Covenant Scriptures.

Note some plain lessons:—

I. GREAT AND GOOD MEN MAY ERR.

David got the idea of the new cart from the Philistines (1 Sam. vi. 7-9,) as methods are borrowed by Christians from the world to-day. We must be guided by the Word, and not by the

example of men. Not, 'Is this according to the mind of man?' but 'is it according to the mind of God as revealed in His Word?' must determine our actions,' Men err, but the Word of the Lord is a sure and safe guide

2. RIGHT THINGS MUST BE DONE IN THE RIGHT MANNER.

David was doubtless quite sincere' and conscientious, his intentions and object were good, but these did not make his action right, or save from penalty. The end does not justify the means. It was a right thing to bring the ark back, it was the method that was wrong.

3. GOD MUST BE SOUGHT ACCORDING TO THE DUE ORDER.

The way appointed, and revealed in His Word. Under the Old Covenant 'every transgression and disobedience received its just recompense of reward,' and there is no escape if we neglect, or make light of the great salvation of the New Covenant.

The 'due order' of approach unto God now is clearly revealed in the New Testament. Jesus is the only true and living way. (John xiv. 6.) We are 'accepted in the beloved,' (Eph. i. 6) and faith, repentance, and immersion, bring us into Him. (See Matt, xxviii. 19, R.V.; Rom. vi. 3-4; Gal. iii. 26-27).

Matthew Henry asks: 'If it was so great a crime for one to lay hold of the ark of the covenant that had no right to do so, what is it for those to lay claim to the privileges of the covenant, that come not up to the terms of it?'

'See that ye refuse not Him that speaketh. For if they escaped not who refused Him that spake on earth, much more shall not we escape if we turn away from Him that speaketh from heaven.' (Heb. xii. 25).

May we learn the lessons taught by the new cart, and seek in all things to act according to the Scriptures of truth.

w. CROSTHWAITE.

[Reprinted by request from *The Interpreter*, September, 1914.]

Bro, John Scouller.

WITH feelings of deepest sorrow, we record the sudden passing on April nth, of our highly esteemed brother and fellow-worker, John Scouller.

On Lord's Day, April 7th, he addressed the morning meeting at Coplaw Street, Glasgow, and appeared to be in his usual health and vigour. On Wednesday, April 10th, we received his copy for *The Scripture Standard*; and on Friday, the 12th, we received the stunning news that he had passed from us. He was attending a re-union of railway officials at Bridge of Allen, Stirlingshire, when he suddenly collapsed and expired.

When, much against our inclination, we were, at his suggestion, pressed into the editorship of this magazine, it was with the understanding that Bro. Scouller would give us the benefit of his experience and advice. We knew he had stood behind, and rendered incalculable assistance to *The Interpreter*, *Apostolic Messenger*, and *Bible Advocate*. We cannot speak too highly of the help and encouragement he has given us in running *The Scripture Standard*.

He wrote the notes on 'Bible Readings, and as 'Uncle Jack,' he finely catered for our younger readers. These, appearing in this issue, with the obituary of Bro. D. Sommer, will have an added interest as being the last from the pen of one whose work was so highly appreciated.

He had been a loyal member of the Church of Christ for the greater part of his life. He was a powerful preacher of the Old Gospel, and an able teacher of the Word, always loyal to the Divine standard.

His help was much sought after; and he travelled far to serve the

cause he loved. He took a delight in helping weak Churches. He ran a Correspondence Class, which, we know, helped and strengthened many in the faith. He will be much missed by many, and in many ways.

We can, as yet, scarcely realise that we shall not here see his face again, nor receive his welcome letters. The Churches are poorer, *The Scripture Standard* is poorer, for his passing. Our readers, with ourselves, will feel a deep sense of personal loss. Since writing the above, a message received from Bro. W. Steele so well expresses our own feelings, and we think also, those of many of our readers, that we venture to quote from it:—"We were struck dumb by the sad news of Bro. John Scouller's death. His was a friendship which is hard to describe. There was no outward sign in the shape of gush and fuss, but now that he is gone, we feel strongly that some part of ourselves has gone. To admire him was a duty, and to be admired by him was indeed an honour. A prince has been taken from us, and we are left with the remembrance of his dignified faithfulness to the Truth. A man with many talents, each used to the fullest in the service of his Master, but none for self glory, his place will be difficult to fill."

So we say 'Good night' to our brother, 'until the day break and the shadows flee away.'

Our readers will join us in tendering to Sister Scouller our sincerest sympathy and prayers that she may be sustained by the God of all grace and consolation.

We laid his remains to rest in the Craigton Cemetery, Glasgow, on April 15th, amid many manifestations

of sorrow and esteem. The service was conducted by Bro. John Drummond (Glasgow), assisted by the writer.

EDITOR.

DURING the last war, friendships were strained and broken; because of our opposition to the popular way, we were ostracised and victimised. It was during that time (1917), that I first met Bro. John Scouller, and I found a friend. During the years, my first high opinion of him has been confirmed. He was loyal to the Lord and His Word, with a loyalty no earthly position could shake. Prosperity has corrupted and ruined many a Christian, but not John Scouller, he was always the same unaffected Christian gentleman. His was practical Christianity; he gave a helping hand to many both inside and outside the Churches.

Those of us associated with the *Scripture Standard* know a little of what he has done for Christ and His Church. When he retired from business, a few years ago, did he relinquish his work for the Master? No! On the contrary, he spent all his time and energy in teaching and preaching the Word.

I grieve at his passing, but I am profoundly thankful for his memory. To his Sister wife, who has been his constant companion, I offer my sincerest sympathy.

R. MCDONALD.

I HAD not seen or even heard of John Scouller until the first conference, which was held in Leeds in 1924, to protest against innovations and departures from the faith which were being manifested in the Churches. He presided at that conference in a most able manner, and took a verbatim report of the proceedings. It was some years later, at Blackpool, when I saw him again, the spring holiday, crowds were there, and a number of us went out to witness in the streets.

Never shall I forget Bro. Scouller standing at the end of Wellington Rd. near the promenade, and singing, 'I am trusting thee, Lord Jesus,' besides speaking at the top of his voice. A brother turned to me when he had finished singing, and said, 'Bro. Frith, I could not have done that for twenty pounds.' That was typical of our late brother.

He came to Blackpool and conducted two special missions, and night by night was in the streets speaking the Gospel, and inviting the people to the meetings. No more warm-hearted, well-meaning, and kindly brother has it been my privilege to know.

After retiring, he gave himself unsparingly to the work of the Gospel, setting a great example. North, South, East, and West, he went at his own charges to serve Churches, encourage brethren, and extend the Kingdom of our Lord and Master. He was 'mighty in the Scriptures,' knew what he believed, and why he believed it. His addresses were clear and (for me) all too brief.

We shall not look on his like again. No one will ever know the good done, the causes helped, the sacrifices made, all without ostentation. From the beginning, Bro. Scouller has rendered yeoman service to this magazine, and the extent of this service is known only to the Editor and myself.

Our hearts are sad at his passing. We feel he could ill be spared, but God knows best. To Sister Scouller our deepest sympathy is extended, and we pray she may have Divine comfort in this sad hour.

A. L. FRITH.

PLEASE NOTE.

OWING to the lamented death of Bro. Scouller, it is feared there may be some dislocation of the distribution in Scotland of the *Scripture Standard*. I am afraid my list of

readers is not complete. Bro. Scouller, I think, sent out a number of copies of which I have no record. **May I ask that, if readers over the Border come into contact with others who do not receive their copy, will they kindly ask them to write to me?** Thank you!

A. L. FRITH.

prosper them and the tragedy of the captivity shall be forgotten.

Later, there is promise of the outpouring of God's Spirit on all flesh—not on Jews only but also on Gentiles, which found fulfilment at Pentecost, and later in the house of Cornelius. The promise is then seen to be conditional upon a surrender to the will of God.

Bible Readings,

OLD TESTAMENT.

Ezek 37:1-14 What a picture is set forth here of the nation of Israel

Scattered abroad, dead to God and to higher things, they remain helpless and hopeless until the hand of God, which is not only strong to smite, but also strong to save, shall raise and rejuvenate them. The fulfilment of this prophecy is still future, and those who are still beloved for the fathers' sake shall again be brought back into God's favour and service, but not until they forsake their unbelief in the Lamb of God which taketh away the sin of the world. It is an overpowering thought that no offering ascends for the sins of the Jewish race, and that to-day they are dead because of nineteen centuries' unatoned sin.

Joel Joel was one of the earliest 2:15-32 prophets of Judah. He lived long before the calamity of captivity in Babylon overtook the southern kingdom of Israel. Yet he foretold the coming of a nation that would overwhelm them, and also their repatriation. In this passage, he pours forth hope's transporting ray. The strong nation which afflicts them will be overthrown and they shall again be established in their own land; years of plenty shall

Psalm 26 It is fitting that the Christian like the Psalmist, should make the voice of thanksgiving heard in the courts of the Lord. The mercies of God are too often accepted as a matter of right; and gratitude, if not absent, is unexpressed. A proper and devout appreciation of the ten thousand thousand precious gifts which daily encompass us, should make us welcome the opportunity of coming into the congregation of the Lord that we might express our indebtedness to the Giver of every good and perfect gift.

Psalm 32 transgression is going beyond overstepping the boundary

limits; sin is missing the mark; a faulty aim; and iniquity is crookedness. Mankind has come to grief—just as David had done—on all these reefs of sin; and he realized that there is no forgiveness for unconfessed sin. He who 'hugs sin in his own bosom finds it as great a burden as the Psalmist did, and only when there was frank and full confession was there experienced the blessedness of which he speaks in the opening stanzas.

John 14:15-31 NEW TESTAMENT.

The Holy Spirit is here promised to the Apostles - for these words spoken in the upper room on that dark betrayal night, were only heard, and only intended for those who were first to

carry the Gospel message to all peoples. The mission of the Holy Spirit is not to the world, for the world cannot receive the Spirit. The Apostles are assured that the Holy Spirit would teach *them* all things, and bring to their minds all that Jesus had taught them. With the coming of the Holy Spirit at Pentecost all the old misunderstandings which occurred when Jesus had previously spoken to them, were dispelled. The Spirit not only brought remembrance, but real understanding of former teaching (e.g. see Acts xi. 16). If the Holy Spirit taught them all things—and who shall question the truth of the Saviour's declaration? then there is no room for further revelation beyond the all things revealed in the Apostles' teaching.

Acts 2 There were twelve apostles only **14-36** at Pentecost who were endowed by the Holy Spirit

thus enabled to present the Gospel in the appropriate languages to the mixed multitude then gathered in Jerusalem. Peter is the chief spokesman, and he cites Old Testament prophecy to enforce the facts that he puts before that wondering throng. Jesus was approved of God, although disapproved of the people, who, by wicked hands, had crucified and slain him. God had rectified their folly and presumption, and had raised Jesus to be assuredly Lord and Christ. There is little wonder that many were impressed and became obedient to the truth.

Matt 18 The disciples impregnated with **1-14** the popular Jewish notion of

the setting up of a temporal and earthly kingdom were busy speculating which of them would have the greatest position when that kingdom was established. Even the lesson here taught them on this occasion did not serve to disabuse their minds of erroneous ideas. Jesus indicates the spiritual nature of the kingdom by

the declaration that only the simplicity and humility of the child shall lead to greatness in the Kingdom of Heaven. In other words, instead of aspirations after power and greatness, there must be readiness for the most humble service; and that offences against brethren, so often arising out of wrong aspirations, were of the very worst type.

Matt 18:15-35 Peter no doubt felt that in suggesting seven times as the measure of forgiveness

he was making a generous concession, but he failed, as we too often do, to mark the marvellous patience and forgiveness of God towards a wayward and wilful people, unworthy of the least of His great mercies. What a marvellous contrast the Saviour sets forth in the Master who forgave the servant who owed him about two million pounds, with that same servant's harshness towards him who owed him a mere seventy shillings. He who has forgiven us so much can hardly look with approval at our unforgiving ways.

J. SCOLLER.

The Mighty Helper.

DO you often feel discouraged
With the hardness of your lot?
Do you feel you have been vanquished
In the battles you have fought;
Do you think you're not the Christian
That the Lord would have you be?
Then lift up your heart to Jesus, praying,
'Lord, help me.'

Do you find that still within your heart
There lurks some hidden sin?
And you're longing for Jehovah's power
The victory to win?
Then, remember He has promised
That from sin you shall be free,
So lift your heart to Jesus, praying,
'Lord, help me.'

And if you always seek His grace
To help in time of need,
And to His loving counsel you
But give your earnest heed.
Then you will find His presence will
Make every doubt to flee
And realise in service how
The "Lord helps thee"

J. CLYDESDALE.



Young Folk's Corner.

CONDUCTED BY
UNCLE JACK.

Crossword Puzzle.

CLUES ACROSS.

- 4. Thou hast prepared a before me.
- 5. Bethany was about 15 furlongs
- 7. Sin is not where there is no law.
- 9. Ethiopia shall soon out her hands to God.
- 11. . . . thing have I desired of the Lord.
- 12. Thou hast been a refuge from the

CLUES DOWN.

- 1. . . . shall be a serpent by the way.
- 2. Yet a little sleep, a little
- 3. He shall not judge the sight of his eyes.
- 6. Israel journeyed from Rameses to
- 8. All for sin could not
- 10. Hast thou an like God.

Solution next month.

Solution of Last Month's Crossword Puzzle.
ACROSS:— 1 On, 5 It, 6 Sincerity, 7 Then, 9 Tyre, 10 Tormentor, 12 Ur, 13 So.
DOWN:— 2 Neighbour, 3 Arc, 4 Merit, 5 Interiors, 8 Names, 11 Nob.

The Advance of Civilisation.

THE first step in the advance of progress was probably the discovery of fire. This enabled man to get the upper hand of Nature in his early struggles,

The common wheel was the next great help. All the wealth in the world would not repay the ancient who invented the wheel, for every mechanical invention in the world is based on the wheel.

These two great discoveries really set the hall of progress rolling..

The nineteenth century saw a tremendous leap in invention. Here is a selected list of some of the greatest aids to man:—

Date.	Inventor.	Invention.
1831—	M'Cormick—	The harvest reaper.
1833—	Stephenson—	Railway engine.
1835—	Morse—	Morse telegraph,
1837—	Walker and Phillips—	Matches.
1843—	Thurber—	The typewriter.
1852—	Giffard—	The airship.
1855—	Michaux—	The bicycle.
1855—	Bunsen—	Gas lighting.
1876—	Bell—	The telephone.
1878—	Brush—	Electric lamp.
1887—	Berliner—	Gramophone records.
1887—	Edison—	Cinematography.
1901—	Marconi—	Wireless telegraphy.
1926—	Baird—	Television.

Higher Criticism.

BASIL had been allowed to look at the pictures in the big family Bible. Presently he came running to his mother in a great state of excitement.

'Look, mummy,' he said, 'I've found a dried leaf in the Bible. Do you think it may have belonged to Adam or Eve?'

Interesting Bible Facts.

IN the Bible, the word 'Lord' is found 1,858 times;

The word 'Jehovah', 6,855 times;

The shortest verse is John xi. 35.

The longest verse, Esther viii. 9.

All the letters of the alphabet(except J) are found in Ezra vii. 21.

The word 'girl' occurs but once, Joel iii. 3.

The middle verse of the Bible is Psalm xcvi, 8.

God Everywhere.

A shoemaker who gloried in his unbelief placed in a prominent position on one of the walls of his shop the following motto:—

GOD IS NOWHERE

A little girl came in and seeing the notice read it out aloud, thus:—

GOD IS NOW HERE!

The same letters, yet what a world of difference in meaning. The little girl was right. God is **NOW HERE**. He is everywhere and you cannot escape Him anywhere.

Eye-Service.

A LABOURER was spading up the earth in a garden. His employer directed him to dig deep, and pulverize the soil thoroughly. He did so while his employer was present, but not when he was absent. Then the hard clods remained unbroken. The surface only was pulverised and smoothed.

As the season passed on, the difference in vegetation revealed the difference in the preparation of the soil. The unfaithfulness of the labourer became manifest.

There may be a similar unfaithfulness on the part of those who are charged with the culture of minds. All are in some measure charged with this culture; but more especially are parents, Sunday-school and other teachers. There is such a thing as thorough faithful culture. In may be neglected. The neglect may not appear at first. The superficial, heartless teacher may, for a time, seem to benefit his pupil. His labours may not appear to differ from those of the faithful labourer. But time will reveal his unfaithfulness. The pupil becomes a man in years. Life's work is to be done. Life's burdens are to be borne. Life's battles are to be fought. But neither the mind nor the heart are fitted for these; and it is too late to remedy the evils resulting from unfaithful culture in the spring-time of life.

Old Path Rally

to be held in the meeting-house of the

CHURCH OF CHRIST, ARGYLE STREBT,

HINDLEY,

MONDAY, MAY 13th, 1940.

Afternoon Session; 2.30. Evening, 6.30.

Chairman: BRO. L. MORGAN.

Subject: 'A Sense of Expectancy.'

Speakers and Subjects:

BRO. A. ASHUFST

'The Liberating Power of God.'

BRO. F. WORGAN

'Through Death to Life.'

BRO. L. CHANNING

'Look on the Fields.'

BRO. P. PARTINGTON.

'An Absolute Surrender/'

BRO. A. WINSTANLEY

'Getting through to God.'

Book the date. Come to the Youth Rally.

Tea provided. Collection only at the tables.

A hearty welcome awaits you.

On behalf of the Committee,

Leonard MORGAN, Secretary.

'The Old Paths'

ADDRESS BY BRO. W. CROSTHWAITE.

Price: One penny each, post free.

Every Church member should buy a

number to distribute to friends.

Churches would be well advised to order

early a supply for distribution.

Send for copies to-day to Bro. L. Morgan,

'Glen-Iris,' Lord Street, Hindley, Wigan..

The Last Vial.

WHAT madness! So we feel like exclaiming as we contemplate the tragic folly of contemporary history. Millions of strong, virile, young men face each other, waiting for the signal which will lock them in a fearful embrace, from which there will be no retreat until one side or the other is finally crushed. Millions of mankind's fairest sons, made in the image of their Creator, just a little lower than the angels, armed with all the most diabolical contrivances that modern science has invented, ready to surge forward into a seething cauldron of unrestrained fury and frenzy, to blind, mutilate, and annihilate each other in an orgy of sordid butchery. Why? That question stares us in the face, and the man or woman who is not interested in the answer is not worthy of a place in our common humanity.

A local orator recently stated that he had a serious complaint against the Government, that it wasn't prosecuting war with the vigour he would like to see. He said: 'If I had my way, I should give them (the German people) bomb for bomb, village for village, town for town, and city for city.' I cogitated as to how many in the considerable crowd that had gathered, had any notion what that doctrine implied in terms of human suffering and wanton destruction. But I could not help reflecting that this man's sadistic vision would be more than realised in the very near future, and that he might live to be a wiser, if a more chastened, creature.

Reverting to the question, then, 'Why are these things happening?' I wish, within the confines of this article, to supply an answer.

The average man and woman regards what is transpiring as an enigma of baffling dimensions. Here are the oldest and most enlightened nations of the world, engaged in a

life and death struggle, urged on, on this side, by professing Christian leaders, bishops, clergy, ministers, politicians of all parties, trade unions and associations, educationalists, and moralists of every tinge and colour; all and sundry, with the exception of an intelligent and substantial minority, have thrown themselves head, heart, and hand, into the vortex of this immeasurable conflict. The ordinary citizen looking out on this scene, sees in it neither rhyme nor reason, but eagerly scans the clouded horizon for the returning sanity, and release from his worst fears and forebodings.

I was talking to an enlightened Christian friend recently, and queried him as to God's part in this matter; but he was inclined to think that God had no part in it. 'Then,' I concluded, 'He has taken His hand off the steering wheel, and now the old bus can go where she likes,' which hardly sounds reasonable. No! I do not think God confines His government of the world to sunny days and eras of peace and prosperity. Jesus has never been dethroned since it was said unto Him: 'Sit Thou on my right hand until I make Thy foes Thy footstool.' Somewhere, within the orbit of this solemn declaration, we must find the answer to our question, which neither denies its truth, nor challenges its authority. This, then, provides us with an oracle of Divine wisdom by the aid of which we may examine the question, and Work towards an enlightened understanding.

Most people, including professing believers, I regret to say, fail to contemplate history, past and present, in the light of this supreme truth, and herein lies the mistake which has landed us in this present unholy and unrighteous impasse. The total, or even partial, disregard of the true character of Jesus Christ, and our relationship to Him, as God's appointed prophet,

priest, and king, has worked out its one and inevitable end, the entanglement of humanity in its own vitiated wisdom; and morality.

But there is more in this question than that. God does not merely allow man to go his own way and reap the reward of his waywardness and ingratitude, but: 'He taketh the wise in their own craftiness.' And just as on innumerable occasions in the past He has worked out His own beneficent purposes, in spite of, and by means of, the actions of rebellious people, so now, I believe He will turn the folly of man to His own ends, and out of this night of tragedy and sin, will accomplish a vitally essential consummation. And besides, whilst realising this, will not forget those, the faithful few comparatively, who rely upon His promises, but will keep them, sheltered in the time of storm, if only they remain true and steadfast.

What, then, as students of God's holy Word, may we reasonably anticipate will be the final termination of this fratricidal struggle? We must refer to a topic of superlative importance, namely, the great apostacy and its relation to the Divine government in this particular age and epoch. To deal with this subject adequately would require more time and space than is permissible in this present effort. Sufficient now that we state our conclusions, leaving it for some other occasion to enlarge upon them.

Every intelligent student of Christian history knows what we mean by the great apostacy. It is that terrible corruption of the Christian teaching and Church which took place early on, and which finally found its extremity in the 'exaltation and deification of a human being in Rome, and which has continued until now, a spiritual travesty and caricature, masquerading as God's specially chosen king in all things temporal and spiritual. For more than three centuries this arrogant power has been declining, but it still lingers on. The time has come, in our bumble

judgment, when God's final retribution is about to be meted out to the people and city which has given' him asylum for more than fourteen centuries. What should have occurred as the result of an enlightened conscience and joyful acquiescence to the Will of God, consequent upon the liberation of His Word from the power and tyranny of Rome by the reformation of three centuries ago, is now going to be done, and more, by the employment of those gigantic forces of evil marshalling for mortal combat.

More precisely, the last of those seven vials of God's wrath spoken of in Rev. xvi. is about to be fulfilled, and the great city, Babylon, typified by the woman in Rev. xvii. sitting upon a scarlet coloured beast, whose seven heads represent the seven mountains upon which she sits (v. 9) that city which has reigned over the kings of the earth (v. 18) must now sink in a welter of tribulation and sorrow. We bow our head in solemn meditation as we speak of these things, remembering our own want of faith and loyalty, but full of gratitude, that by God's grace and truth we have been saved from the ignorance and folly which characterises so many who have neglected to grow in the knowledge of God's wisdom and might, through various causes.

There is one class, however, to whom we would, with all Christian love and solicitude, and fervent desire to see the realisation of triumphant unity, address a word of caution. To those who have stumbled into a modernistic conception of the Bible's character and contents, no matter who they be, and irrespective of their academical honours, to these, we say: 'Be careful.' We have more than a frail notion that what we teach is true. We feel that we stand on a sublime height, with the terra firma of God's wonderful Word beneath our feet, and that from this vantage point, we are being called upon to witness one of the most solemn, august, and awe-inspiring phenomena in human history:

the passing, finally and forever, of that city, into which Paul, the aged, strode, two thousand years ago, and around whose pivot, for that period of time, has been woven the fascinating and wonderful fabric of humanity's Struggles. J. B. KENDRICK.

**Contributions to the
Evangelist Fund.**

April 17th, 1940.

Receipt No.	£	s.	d.
222		6	0
223		6	0
224		15	0
225		5	0
226		5	0
227	3	0	0
228	7	10	0
229		5	0
230		10	6
231		5	0 0
232	10	0	0
233		2	6
234	1	0	0
235		10	0
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238		5	0
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242		5	0
243		6	0
244	1	0	0
245		2	6
246	1	0	0
247		5	0
248		10	0
249	...	1	0 0
250		11	0 0
251	..	10	0
252		3	0 0
253		2	0 0
254		1	0 0
255		5	0
256		5	10 0
257		1	0 0
258		2	6
259		1	0 0
260		2	6
261	' ...	5	0
262		20	0 0
263		29	9 0

264	...	...	14	0
265	...	...	5	0
266	...	...	5	0 0
267	...	...	5	0 0

We wish to tend our very best thanks to all who have so loyally supported our work. While we have not attained the figure set at Fleetwood Conference, we have every reason to be grateful. We rejoice at the activities of so many Churches for New Testament Christianity.

We thank our many subscribers. Our hearts are touched by the regular postal order from the Old Age Pensioner, and for the large contributions from some of the Churches. It is pleasing to welcome many new subscribers, both individuals and Churches. Doors are opening all around us, we want more workers.

One of our most indefatigable workers (Bro. J. Scouller), has been called to his rest. Will those who have benefitted by his fellowship and tuition rally to the service of his Lord and theirs ?

R. MCDONALD, Treasurer.

Wither Away?

ONE ship turns east and another west
 With the self-same winds that blow;
 'Tis the set of the sails and not the gales
 Which tells us the way to go.
 Like the winds of the sea are the waves of fate
 As we voyage along through life;
 'Tis the set of the soul which decides the goal
 And not the calm or the strife.

Nyasaland.

A LETTER from Bro. Ronald, dated February 28th, reached me on April 2nd. This will give readers an idea of the time occupied in the post.

His letter conveys very interesting and encouraging information about the work in Nyasaland.

He writes: 'When you read this report, together, with the earlier one of the visit to the Northern Province of Nyasaland, you will understand my mind and wish to send four Gospel preachers. ft> the Churches,

there. That certainly ought to be done, and I am waiting to hear what will happen when the reports of such work and the call for preachers is heard by the readers of the *Scripture Standard*. With regard to your insistence upon the brethren here offering continual prayer to God, it is true that prayer must be constantly made, and I tell my brethren to be instant in prayer for the work and its supporters and workers. The fellowship of Bro. Hollis has been the result of our prayers. Let us pray that the Almighty God will draw others into our fellowship.'

Bro. Ronald continues, 'Since I returned from the Northern Province last October, we have had three good baptism. On November 28th, seven were baptised with their Saviour, as He commanded, at Likangala Church. On December 3rd, thirteen confessed their faith, and were buried with their Saviour at Ulumba Church, and on December 24th, seventeen were baptised at Namiwawa.

'These are the records of the closing days of 1939. During the year, the total number of those who have been added to the Lord is 107, exclusive of those restored. The Lord has greatly blessed His work in Nyasaland.

'All the Gospel workers and the Churches of Christ are standing well and pushing in every direction.

'As I wrote in my earlier report, all this illustrates the need of the people and the necessity there is for more Gospel preachers. The country is very extensive, and yet has only one established mission, called the Dutch Reformed Church. Therefore, the country is even more in darkness than our home here. So I ask the readers of the S.S. to imagine this country, where so many people live and die without a knowledge of the Saviour of mankind. As I said, I am preparing to send four Gospel preachers to help that part of the country, and to answer the command to "Go ye." But who shall hold the loop, for the journey will be begun in June, 1940.' . . . 'Lift up your eyes and look on the fields for they are white already to harvest.'

'From November, 1939, to February, 1940, I have been here teaching the elders and deacons twice per week, and all of Likangala and Ulumba are coming here to attend the Bible lessons.'

What can I add to what Bro. Ronald so eloquently says? I can only say, please

supply the means of warfare against the forces of darkness in Nyassland.

Yours in the work, '

W. M. KBMPSTER.

News.

Brighton.—The Church celebrated the fiftieth anniversary of the opening of its present meeting-place, Oxford Street Chapel, on Sunday, March 31st, when Bro. W. G. Scott gave an appropriate address in the morning, and Bro. E. T. Thorpe proclaimed the Gospel in the evening.

On Wednesday following, we held a social meeting, which proved a happy augury for continued service for the Master. The chair was taken by Bro. E. W. Paris, who spoke of the early history of the Church, which had been in being for over eighty years, and expressed gratitude to our Heavenly Father for bringing us to this present time of rejoicing. Bro. Scott recalled his early visits to the Church when a resident of Tunbridge Well.

During the evening, Bro. Thorpe read the report which, on the whole, was encouraging. Bro. Nelson Barr followed, inspiring us to not only think of the past, but to look forward, and to use every opportunity for further service in the interest of the Church and our Lord. Several members also took part in giving items of music, etc. E. W. P.

Bristol, Bedminster.—We experienced a very uplifting time on March 22nd, when the Swindon and Thrissel Street Churches joined with us in a united gathering. At 3 p.m., a devotional service was held, when Bro. Ponting, of Swindon, gave a very inspiring address on 'The message of Calvary.' He certainly did give a vivid portrayal of the Cross.

Every one enjoyed the tea provided, of which over seventy partook. A social meeting was held in the evening, when recitations and musical items were rendered, and were truly enjoyed by all.

We would like to thank both Churches for the encouragement and loyal support given. E. M. WILLS.

Bristol, Bedminster.—Both children and adults had a grand week-end when we celebrated our first Sunday School Anniversary and Prizegiving, on Saturday and Sunday, March 30th and 31st,

At 4 o'clock, a tea was held, and in the evening a service of song, entitled 'Rainbow Tints,' was given by the children. This consisted of musical items and recitations of a spiritual character. The children worked hard during the previous few weeks, and did themselves credit on the great day. Sister Hudson, of Summer Lane, Birmingham, gave us a very helpful address on 'Memory,' and the children listened with great interest. The prizes also were distributed by Sister Hudson, when the books were received by children with glowing faces.

The Sunday afternoon and evening meetings were addressed by Bro. Hudson, when, once again, musical items were rendered by the children. We were encouraged by the presence of a large number of parents, who voiced their appreciation of the great work being done for the children. The services of Brother and Sister Hudson were much appreciated.

E. M. WILLS.

Coaltown of Balgonie.—The Church is deeply indebted to the Old Path Committee for arranging for us to have the services of Bro. Crosthwaite during the month of February, and also to the Church at Rose Street, Kirkcaldy, for allowing him to be with us on the Thursday nights during March.

While we cannot at present record any decisions for Jesus during the mission, splendid work was done for the Master, and, as a result of our brother's visitation (and they were many), our Brother and Sister James Birrell were restored to fellowship, on Lord's Day, May 31st, which to us means a very great deal. We are hopeful of decisions yet from the mission, and also more restorations. Our only regret is Bro. Crosthwaite's stay among us was so short, but we look forward to his coming back beside us. May our dear Lord have all the glory.

ALEX. SEATH.

Cape Town, Woodstock.—We are glad to make it known that our Bible school anniversary was held on March 21st, when Scriptural items and recitations were tendered by the scholars.

The prizes were distributed by Bro. Christians, of the Claremont assembly, and one of our oldest members, Sister White. The meeting was well attended by brethren and sisters. Before the programme the children were given light refreshments.

An outline by Bro. Rule, who was responsible for the inauguration of the Bible school, was given, and he expressed his appreciation of the brethren who had given assistance and support. Messages of commendation were extended to Brethren Panremeyer, Hartle, Cockrel, Jacobs and others, who were responsible for the success of the anniversary.

Well might it be written: Finally, may the God of peace and love keep us all by His grace, steadfast, unmoveable, always abounding in the work of the Lord. Amid this world of turmoil, all seems hopeless, but we have need of patience, that after we have done the will of God, we might receive the promise.

Dunfirmline.—By special request of the Church, and through the kindness of the Church at Rose Street, Kirkcaldy, where he was labouring, we were favoured with the presence of Bro. Crosthwaite on the Lord's Days of March 10th, 17th and 24th respectively. The invitation at first was for a special meeting in the afternoon of March 10th, to deal with a special subject ('Spiritualism'), but at the invitation of the Church Office Bearers, our brother kindly consented to give the Church the two following Lord's Days (17th and 24th). Bro. Crosthwaite gave addresses on 'Spiritualism,' 'Can we understand the Bible?' and 'The Church that Christ built.' Our brother dealt with these subjects in a masterly fashion.

They were very inspiring and highly appreciated by all who were privileged to be there. Judging by the comments, all were agreed that the seeds of truth were sown, and we are sure that fruit shall come in due time. We take this opportunity of thanking our brother for his visit, and also the brethren of Rose Street for making such a blessing possible.

M. G. DONALDSON.

Fleetwood.—Bro. G. Hassell, of Leicester, served the small Church here for the second anniversary. Splendid addresses were given, and the meetings, though small, were inspiring. The Church began with two, and now numbers seven, besides a well attended Bible class for boys.

A.L.F.

TREASURER'S ADDRESS :

Please Note: 12 Poulton Street, Fleetwood, Lancashire.

CHANGE OF CHURCH SECRETARY :

Bro. Harold Baines, 42 Garnett Street, Morley, Yorks.

CHANGE OF ADDRESS :

Bro. W. Steele, Prestongrange, Prestonpans, East Lothian.

Obituary.

Doncaster.—With much regret we report the passing of our aged Sister Garnett. We have sustained a great loss, for there has been removed from our midst a gracious Christian personality, whom we had come to love and esteem for her charming disposition. Our regret is tempered by some satisfaction, because for a long time we had seen her moving peacefully to her earthly end, and as her physical strength declined, the sweetness and loveliness of her personality increased. Sister Garnett was a compound of the Christian graces of humility, meekness, gratitude and contentment. To a greater degree than any one I know she possessed the ornament of a meek and quiet spirit.

She had attained the age of eighty-five years, and had been a member of the Doncaster Church for nearly half that period. To her two sons, both elders of the Doncaster Church, we express our condolence.

E. W. JEPSON.

Bristol.—We regret to record the passing of our Bro. J. R. Edwards, aged sixty-eight years. He was laid to rest at Kingswood, Bristol, on March 21st, Bro. F. W. Wills, of Bedminster, officiating.

Bro. Edwards was well-known as a staunch defender of the Scriptures, and a zealous advocate of New Testament Christianity. He had been in failing health for some years, which had practically confined him to his house.

Our sympathy goes out to his sister-wife and family.

A. L. D.

Aberaman, Commerce Place. — We record the passing of our dear Sister D. Webb, on the 21st February, in her seventy-seventh year. For the past nineteen years, our sister has been a member of the Church of the Lord Jesus Christ, having been influenced and converted from the Baptist belief, which she had held from childhood, by the preaching of the late Bro. F. Adams.

One of the Lord's faithful, she was always at the meetings, until isolation by removal to Luton, in October, 1938, separated her from this means of heavenly grace.

The remains were laid to rest in the Stopsley Cemetery, Luton. Our sincere sympathy is extended to her dear husband, six sons, and four daughters, who mourn; while we rejoice and thank God for such an example of Christian humbleness and simplicity. 'Sleep on, beloved.' p.A.

Glasgow, Hospital Street.—We very much regret to report the passing of our Sister Mrs. A. Gardiner. Baptised about forty years ago, she was at that time added to the Church at Standburn, and afterwards transferred to Slamannan. On removal to Shettleston, she became a member of the Church in Henrietta Street, in the East End of Glasgow. When that Church ceased to exist, she, with her husband and daughters, came to the Church then meeting in Camden Street, now in Hospital Street. For a number of years she has been unable to attend the meetings because of failing health; but she remained faithful to her Lord, and witnessed firmly for Him. Our heartfelt sympathies are with her bereaved husband and family, who miss her sorely.

E. HENDRY.

Bro. Daniel Sommer.

WE regret to record the passing of Bro. Daniel Sommer, at Indianapolis', on 19th February, at the age of ninety. In his early manhood, he gave his heart to the Lord, and for nearly seventy years, devoted his tongue and pen to the service of his Master. After the death of Benjamin Franklin, he acquired the *American Christian Review*, which the latter had conducted for many years, and despite many vicissitudes that magazine is still being carried on by members of his family.

While we did not always agree with Bro. Sommer, we admired his loyalty and devotion to the Scriptures. Amid much opposition, he neither feared nor shunned to declare the whole counsel of God. There are, unfortunately, too few of such stalwarts, and the world is the poorer for his passing. Our sympathies go out to those who are left to carry on the burden of the work he has laid down, and who are mourning his departure.

J. SCOLLER.

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NYASALAND MISSION. Contributions to W. M. KEMPSTBR, }4 Kiugsley Road, Bedford.

OUR AIM.

WE MAKE it our aim to further a movement, comprising Churches and individuals, for a complete return to Christianity as it was at the beginning.

HENCE, WE STAND:

1. FOR THE BIBLE AS THE ALL-SUFFICIENT STANDARD and rule of faith and practice, recognizing that what God required from His ancient people, Israel, is found in the Old Testament Scriptures, and what He requires from all now is contained in the New Testament Scriptures.

2. FOR THE UNION OF ALL BELIEVERS ON THE NEW TESTAMENT BASIS. Our Lord prayed that '*they all might be one* . . . that the world may believe.' This prayer makes the union of His people essential to the salvation of the world, and can only be answered when there is a return to the faith, ordinances, and order of the Church of the Apostolic age.

3. FOR THE REJECTION OF ALL HUMAN CREEDS, Confessions of Faith, Doctrines, and Commandments, and the acceptance of the Divinely-revealed creed, '*Thou art the Christ, the Son of the living God,*' believing that a real heart-grip of that, with all it implies, will lead to a complete surrender of life and will to Him.

4. FOR THE ORDINANCES AS DELIVERED BY THE LORD, and kept by the first Christians. The Scriptures clearly show that BAPTISM was the *immersion* of a penitent believer into the *name of Jesus Christ*, in order to the remission of past sins. The Lord's Table, on which THE LORD'S SUPPER is spread, is *inside the Lord's Church*, and is *for the Lord's People*, to be partaken of on the *first day of the week*. This Divinely-ordained memorial of His death for us is to be kept by the Church *until He shall come again*.

5. FOR THE MINISTRY OF ALL THE CHURCH—every member, in differing spheres, doing that for which they are fitted, limited by ability to edify the Church

6. FOR THE SUPPORT OF THE CHURCH BY THE CHURCH ONLY. Only those who have obeyed the Gospel have the duty and privilege of contributing to its treasury.

7. FOR THE ABANDONMENT OF ALL SECTARIAN NAMES AND ECCLESIASTICAL TITLES, and that Churches and believers should be called by the names found in the **New Testament**.

We shall be pleased to answer enquiries relating to the above, and to put those interested in touch with believers standing for these things.

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