

The Scripture Standard

'What Saith thie Scripture. (Rom. iv. 3.)

VOL. II. No. II.

NOVEMBER, 1936.

1891-1936.

TO us the above dates are significant. They cover the period of our membership in the Church of Christ. Our knowledge of Churches of Christ is much longer, for being brought up in a home where the head of the house was an elder in one of these Churches, and whose delight it was to entertain brethren from far and near, we early came in touch with, and heard the thrilling experiences of pioneers in the Restoration Movement. The above dates press upon us with special significance now as we are writing this brief editorial in Belfast. In March, 1891, we were baptised into Christ, and in August of that year attended the Annual Conference of the Churches held in Wigan. At that time, Brethren James Anderson and John Straiton were labouring in Belfast. Bro. Anderson was 'loaned' by the Slamannan District, which he served so long and faithfully. Now after more than twelve years labour in the same district we are 'loaned' by them for service in the same city. Thus in some measure does history repeat itself; . It would be good if we could witness a repetition of the stirring scenes of 1891, and could be used by the Master to do the same kind of real solid work. The Church in Belfast has passed through troublous times', causing division, and much unrest. May even this prove part of the 'all things' that 'work together for good;'

We are hereto preach the old gospel; and plead for union on the only possible basis, the New Testament Scriptures.

Modernism, falsely so-called, for it is as old as the Garden of Eden, is

being found out. It does not draw, but repels, the people. It cannot serve souls nor strengthen or unite individuals or Churches.

'Brethren, pray for us,' that we may speak as we ought to speak; and 'that the word of the Lord may have free course and be glorified.'

We shall be in this city (D.V.) until the end of March, 1937.

EDITOR.

Editor's Address.

PLEASE address all letters, etc, until further notice,

c/o 90 DOVER STREET,
BELFAST.

Safeguard your Speech.

SOMEONE was commenting on the fact that the young people in two different families in the Church—evidently similarly situated—turned out radically different in their attitude toward religion. The sons and daughters in the one family joined the Church and entered heartily and happily into Christian service. The children in the other family ceased to attend Church as soon as they were allowed to do so. Though they lived respectable lives, they were indifferent towards the Church. Indeed, they had been known to say that there was nothing worth while about religion. Late in life, the mother of these said: 'The trouble was that we were continually finding fault with the preacher and our fellow Church members. It was only after the harm had been done that we began to pray for our children and for the Church.'

The Sower.

'Preach the Word'

FAITH cometh by hearing, and hearing by the word of God,' and as 'without faith it is impossible to please God,' the solemn charge laid upon Timothy to 'Preach the Word,' was appropriate, imperative, and necessary. For many years, the brave soldier of the Cross had wielded 'the sword of the Spirit which is the word of God.' He himself had felt the power of the gospel in his own life, and seen its grand effects upon those of different nations, and under varying conditions. The end of a noble life was fast approaching, and with the greatest confidence and concern he sounded out the call to duty: 'Preach the word.' There could be no doubt as to the task imposed. The Word of God is the precious seed to be broadcast and to take root in the heart of man. Writing to the Church at Corinth, Paul declared, 'We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God.' He claimed to speak, 'not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth.' To Timothy he wrote: 'The things which thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also.' Thus, preaching Christ, and the things revealed by inspired men, is the duty of every preacher.

The need to enlighten the minds of men by proclaiming the message that leads to Christ is apparent in our own day. The warning was given to Timothy. 'The time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth: and shall be turned unto fables.' Because wickedness and error

abound, faithful presentation of the truth is an urgent duty. It is not theories about what we accept as the Word of God but preaching **THE WORD** which brings sinners to Him who 'breaks the power of cancelled sin, and sets the prisoner free.' We have the example of those who went everywhere preaching the word, and we are informed of the success that followed. Men whose souls had been touched, with the fire of God's love could not be intimidated from proclaiming the message of salvation; and cruel persecution could not extinguish their love for Christ. The prophet Jeremiah had a message to deliver. Considering the difficulties and unpleasantness of the task, he said: 'I will not make mention of him (the Lord) nor speak any more in his name: but the word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay' (Jer. xx. 10). We need the impetus that comes from real conviction of the truth, and the serious obligation laid upon us to preach the word. Many of our young men have had a good education, and are not lacking in talent, but are not willing to preach the word. Paul felt the responsibility laid on him when he said: 'Woe is me if I preach not the gospel,' and the Judge will enquire of us how we have used the talents committed to us. The pernicious idea that only those who have a special education should preach is gaining ground among the Churches, and as a result progress is not manifest by increase of membership. Education is a good thing, but; when it is thought that men require a special college education to qualify for the important task of preaching, a great mistake has been made. The following will illustrate how some religious people look at the matter: A and B were elderly men—both sincerely religious. A said to B, 'I am surprised

that a man in your position should be identified with a Church where an ordinary working man has an opportunity of taking the platform and delivering an address.' It was true that a working man with a fair education sometimes gave an exhortation, a brother who had felt the power of the gospel and for a number of years had manifested its transforming power in his life. He had read and studied the Bible more than any other book. His experience of the trials of life and his knowledge of the Word of God and his love for the Saviour by whose precious blood he had been redeemed, fitted him for doing what the Scripture enjoins, when it says: 'If any man speak, let him speak as the oracles of God.' Such mutual ministry is for the edification of the body of Christ.

Mr. B. replying to A., said: 'I am greatly surprised that a man of your experience and knowledge of the Bible should be a member of a Church where a comparatively young man does all the preaching, and appropriates to himself the title of *the* 'minister.' That young man has been at college for a few years learning mathematics, history, languages, etc., and has only given a small proportion of his time to Bible study. You, Mr. A., have been reading the Bible before he was born, and learned much from the Word of God; and yet you look up to that youth for spiritual instruction and guidance. Instead of listening to him as your spiritual teacher, you could teach him many things he has yet to learn. The one-man-ministry is unscriptural and does not commend itself to reason and experience.'

To place upon others the duty we ourselves are called upon to do, and are able to perform, will not relieve us of responsibility. Preaching has for its object the salvation and good of others. To 'rescue the perishing and care for the dying' should call forth our noblest effort; but after all, if we have knowledge and are capable of passing on the word of life to

others and we neglect to do so, we imperil our own safety. Noah was a preacher of righteousness, but if he had failed to bear testimony for the Lord, would he have saved himself and his household? The world is wide; sin abounds; the Word of God reveals the only remedy to save and bless mankind; and God has given to us the sacred and supreme duty of proclaiming the message. Shall we betray the trust committed to us? Jesus said: 'The harvest truly is plenteous but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.' j. WARDROP.

From Blackpool to Wigan,

THE Blackpool Conference, on Sept. 5th, was highly inspiring. Tone and spirit alike were good. There was a quiet enthusiasm which was distinctly hopeful, and spoke well for the future. We need to fan this into a mighty flame.

*** O that all might catch the flame,
All partake the glorious bliss.'**

The condition of Churches generally in the British Isles is very grievous to many of us. We are indeed sad to see the present drift from the New Testament position, and towards sectarianism in all its forms. Here and there are bright spots, loyal Churches and brethren, which cause us to rejoice, but the state of the Co-operation generally is hopeless. In the first issue of this paper, I said that dry rot had set in. Some thought the term too strong. I repeat it with emphasis. Each year sees more and more apostacy.

There is no hope for Churches which tolerate the teaching and practices of Overdale, and which could enter wholeheartedly into the doings of the World Convention of 1935. From a New Testament point of view,

things have gone rapidly worse since the College was established.

What of the future? Let me say, quite frankly, that, in my judgment, *the Restoration Movement in this country is definitely in the hands of those who met at Blackpool, together with those whom they represented, who are with us in spirit.*

There is still a large body in the Churches who desire to be loyal to the old position. The leaders of many of these Churches are more concerned with hiding the truth than proclaiming it.

Evangelism, definite and aggressive, is the need of the hour. The brethren appointed by the Blackpool Conference will meet to consider the position, and report to Wigan. Let the Conference meet ready to advance—spiritually advance. Let me make one or two suggestions:

1. Pray earnestly and definitely about this work. Where there are groups in Churches in sympathy, they could meet to pray for it.
2. Seek to influence others to attend Wigan, and to make a real effort to be there.
3. Groups organise a savings club for this purpose; A little laid aside each week, will meet the case. If there's more than required, bring someone else along, who perhaps could not come otherwise.
4. Assess ourselves? definitely to give to this work, giving a part of that which is (I hope) 'laid by in store' for God's work.
5. Send your gifts to Bro. McDonald during the next five months so that when we meet (D.V.) at Wigan, we can report funds in hand to begin the work which **WE** must do.
6. Introduce this paper wherever you can, take an extra copy and give it away. By this means the truth will be spread, and those who desire to stand with us will know what we are doing.

Weeks pass quickly by. Let me beg our readers to seriously consider these things. Let us pray, let us give, and let us seek to create that spirit which knows no defeat, but goes on to victory in the name of the Lord.

A. L. FRITH.

N.B.—When readers are sending payments to me, I will gladly send on any gifts to Bro. McDonald which are earmarked for that purpose.

A.L.F.

Will This Hold Good?

THE following parallel has come to my mind in connection with Col. i. I have never seen it in my reading of the Romish controversy:—

His [Christ's] body, which is the Church. (Col. i. 24).

This [bread] is my body: (Matt. xxvi. 26).

One of Euclid's axioms: 'Things which are equal to the same thing are equal to one another.'

Things which are literally (substantially) of the same material as a third substance, are substantially of the same material as one another.

Rome says: This [bread] is substantially the body of Christ—after its consecration by the priest.

Then the Church (after the pronouncement by the Holy Spirit through Paul) is literally also the body of Christ. But is it? Is not the expression a figure of speech? If the latter—the words in Colossians—why not the earlier—the words quoted from the Gospel?

W.H.C.

Worth Noting.

IT has been aptly said that a religion
That does nothing:
That gives nothing:
That costs nothing:
That suffers nothing:
Is worth nothing.

David King—Mighty in Words and Deeds.

WHEN Charles Vince, Birmingham's eminent Baptist preacher, was criticised for repudiation of 'Rev.' he replied, referring to David King: 'Does not my critic know that one of the ablest defenders of Christianity in this town does not use the prefix, Rev., and never has used it?' Far and wide, King's worth and work were recognised. So early as 1850, he was given, by G. Y. Tickle, Sen., the 'very first place' among the outstanding pioneers of the New Testament cause in Britain. Requests received to undertake Christianity's defence against leaders of secularism and scepticism indicated other communities' high appreciation of his remarkable ability. Strenuously and assiduously, he laboured, and to him Stephen's tribute to Moses, 'mighty in word and deed,' could fittingly be applied.

David King was mighty as a preacher. His convincing, constraining power, evidenced in earlier years in London, developed with constant practice. His chief work lay in the Midlands. Leicester and its vicinity, as well as Birmingham, being greatly helped. In 1858, fourteen members met together at Leicester; in 1892, three Churches existed, totalling four hundred members, and now the figures have been quadrupled. Did special circumstances arise, north, south, east, or west, demanding extraordinary aid in proclamation, or defence, his name was at once suggested, and, if available, his services most willingly rendered. Many a weak cause was thus strengthened, despairing workers heartened, opponents thwarted and defeated. The seed so cast was seen after many days and in many places. One, in appreciation of such efforts, wrote: 'Would that we had more of the sturdy, uncompromising spirit that characterised

him. The Lord send such, if He has any more like David King.'

The titles of some of his discourses, such as 'The Ultimate Utility of Sin,' might seem strange, but the depth of thought and clearness of reasoning were beyond dispute. His aptness of speech was often shown. Called upon, unexpectedly, to address a Yorkshire social gathering, he commenced by stating he had heard a man outside exclaim 'What's up?' Upon that he built an exceedingly interesting speech with a compelling appeal. One Lord's Day, he and three others met to 'break bread,' only four—yet his presiding and speaking were of his best. To a student present he afterwards said: 'I want you always to preach to three people the same as to three hundred,' advice much needed to-day.

He wrought mightily with the pen. He was part editor of the first *Bible Advocate*, 1847-1850; followed by *Quo Warranto?* a monthly magazine demanding a Scriptural why and wherefore. Later, he was successively in control of the *British Millennial Harbinger*, *British Harbinger*, *Ecclesiastical Observer*, and the second *Bible Advocate* until his death, all witnessing to his understanding and love of the truth. He edited for some time the *Sunbeam*, and was largely responsible for three Church hymn books and one for the Sunday School.

Booklets and pamphlets in abundance came from his fertile mind. Two, *Sprinkling and Pouring v. Immersion*, and *Why baptize thi little ones?* aided the movement enormously and are still effective for enquirers. Other pamphlets' were - written, on particular phases-'of Bible teaching, and to controvert popular religious errors. Of his periodical, *The Old Paths*, sent forth by him for twenty-

eight years, widely read also overseas, and continued after his decease by his beloved and gifted partner, Louise King, we cannot speak too highly. Personally, we have been much indebted to its fine expository articles and trenchant Restoration advocacy.

The influence of these many-sided efforts cannot be measured. To quote George Collin's eulogy, 'May the spirit of David King live in his children, and they are many. "His children," someone may say: "David King had no children." Yes, but he had. There are many, and in many lands, begotten by the word of truth he preached. No man has more children in Christ than he had. England, Ireland, Scotland, and Wales, the United States of America, and the Colonies of the South and East will join us here.'

Two features of his work were particularly interesting and important, his training and debating activities. He realised, if the movement for primitive Christianity's restoration

was to be maintained and progress, young men must be encouraged to dedicate themselves to its advocacy, and prepare accordingly. With Christ-like hospitality, he opened his house for this purpose, and, utilizing a widow's generous gift for the Lord's work, he began, depending on prayer and faith for the expenses incurred. The marked success which followed is well known. To make *Bible* students, preachers, teachers, leaders, not to be ashamed, 'rightly dividing the word of truth' was his aim. Among brethren so helped, John Strang went to Australia, Joseph Barnett to America, and Joseph Adam, T. K. Thompson, and Lancelot Oliver, of revered memory, laboured in the homeland with much blessing, the last, in his turn, undertaking like training duties. The Brotherhood's debt to David King in this respect is incalculable.

CHAS. BAILEY.

(to be continued.)

From Death to life

'THE wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.' (Rom. vi. 23).

In this text, we see opposing forces with their respective accompaniments—on one hand, sin and death, on the other, God and life. If we turn to God's Word, we find there (1 John iii. 4) a definition of sin, and we see why sin and God have always been opposed. 'Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.' God is a God of law and order, and in all His handiwork in nature we see beauty which is a product of designed orderliness.. We all know that the laws of nature, as we call them, will always carry on in perfect progression, if not interfered with, working out in a perfection of orderliness which points to the guiding hand behind. Sin, then, is the contravention of these laws in

no matter how minute or apparently insignificant a way.

We must remember, however, that sin cannot be measured with a yard stick. Sin is sin, whether of commission or omission, of disposition or imposition, all equally serious in the sight of God.

If we turn to Genesis iii., we read how sin entered the world. Up to the time of Adam's disobedience everything had been perfect, and he was the possessor of everlasting life, but God had given him a command, disobedience to which would lead to death, and just when 'everything iri' the garden seemed lovely,' Adam received the temptation to disobey, and succumbed, and consequently became under the penalty of death. In Numbers xvi. we read of another case of disobedience ending in immediate death, when certain of the

Levites thought they were as capable of performing the ceremonies of the priests as were Moses and Aaron, the ordained priests. The result of this presumption was that the ground opened and swallowed them up. The fact that such miraculous punishments straight from God do not happen in these days does not mean that sin is not just as terrible to-day. Such happenings in the Jewish dispensation were direct signs from God; we have had our final sign—the death and miraculous resurrection of Jesus Christ, by which we may be certain that God has the almighty power that Christ claimed.

Do not let us think that because we have not committed such a terrible sin as these Levites, that we shall escape the same death penalty. The Word says: 'All have sinned and fall short of the glory of God,' which puts us all on the same level, rich and poor, nobles and beggars alike. The wage paid by sin is death, no matter what the sin is, and all are in need—desperately in need—of the free gift of God, eternal life.

To us, then, the words of Jesus, 'I am the way, the truth, and the life,' ring out as the clear ripple of the stream to the thirsty traveller; indeed, Jesus Christ offers the water of life as none other can: 'If any man thirst, let him come unto me and drink.' He also says, 'I am the bread of life, he that cometh unto me shall never hunger, and he that believeth on me shall never thirst.' Here Jesus, the lawful representative of a merciful God, offers life, as opposed to death, but we must first realise our condemned position and our need of life, crying out, with the Apostle Paul, 'O wretched man that I am! Who shall deliver me from the body of this death?' In the very next sentence following this question, in his letter to the Roman Christians, is the answer: 'I thank God, through Jesus Christ, our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. There is therefore now no

condemnation to them which are in Christ Jesus.'

Realising our lost position and believing the good news of life in Christ Jesus, we cry out as did the convicted murderers at Pentecost, 'What shall we do?' and receive the Divinely inspired answer, 'Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit.'

R. A. HILL.

Bible Readings.

OLD TESTAMENT.

Dan 7 1-14 The meaning of the vision is found in the latter part of the chapter the

characteristics of the coming kingdoms are denoted by a lion, an eagle (or more possibly, vulture), a bear, and a leopard. Destruction and rapacity are the features of those animals and birds. Yet how many of the powers of to-day have adopted the same symbols (as, for example, the 'British Lion,' the 'American Eagle,' the 'Russian Bear'). High over all principalities and powers God sits as Judge. He rules in equity, and will in no wise overlook or condone those wrongs that are done in the name of national dominance.

Psalms As God controls the forces of nature
xlvi those who realise that 'all

things work together for good to them that love God and are called according to his purpose' need not be fearful of nature's convulsions, knowing that they are inheritors of a kingdom that cannot be shaken. So amid the wars, tumults and shoutings of world politics, they can remain unmoved since God rules there also, and will control and direct these for the attainment of His purpose of peace on earth and goodwill among men. He will make wars to cease, despite Dictators and War Lords. Yet we can hardly avoid crying unto Him, 'How long, oh Lord! how long?'

Jer. xvii. Judah was the more inexcusable in the commission of
1-10. idolatry, as she knew the threatenings of God against Israel and the

fate that awaited her for similar transgressions. So the prophet uses a vivid illustration of Judah's sin. The fate of Jerusalem is then foretold. The contrast between trustful man and trust in the Lord is sharply defined. The likeness of the latter to a 'tree near planted by a river,' is also the theme of Psalm i. 3.

V

Joshua, the high priest, stands Zech 3 before an angel of the Lord, and the adversary stands at the right hand—the usual place of an accuser (Psalm cix. 6). The filthy garments are typical of the sins of the people. Satan's purpose is to shew that their sins had not been sufficiently rewarded. The word 'Lord' which appears first in verse 2 apparently means the angel of the Lord. This explains various passages as Genesis xxxii. 30; Judges xiii. 22; where men were said to have seen God, in apparent contradiction of Exodus xxxiii. 20, and John i. 18. Joshua and his fellow priests are assured that, if in faithfulness they keep God's law, they will be true types of that coming One (Jesus) who is designated a branch or shoot of the stem of Jesse (Isa. xi. 1 and Jer. xxiii. 5).

The idea of resurrection is Daniel xii. never in the Old Testament fully revealed, though there are glimpses ever and anon. Some of the passages are metaphorical (as Ezek. xxxvii. 1-14) and refer to the restoration of Israel's position nationally. In this passage, for the first time, is taught the resurrection of the wicked and the righteous and the future reserved for each. This message of Daniel finds its parallel in the words of the Saviour (Matt. xxiv.-xxv.). The abomination that maketh desolate was the Roman army (see ch. ix. 26 and xi. 31). In the destruction of Jerusalem (A.D. 70), the sanctuary was finally demolished and the daily sacrifice abolished. Since then no sacrifice has gone up for the people of Israel. Nearly nineteen centuries of sins lie: upon their heads, unatoned and unpurged.

NEW TESTAMENT.

This book is symbolical and the Rev. 1 only sure method of interpretation is to keep this constantly in

view. The number seven signifies completeness. There were other Churches in Asia (*e.g.* at Colosse and Hierapolis), but these are representative of all. According to Eph. iv. 4, there is 'One Spirit'—the Holy Spirit; so the seven spirits represent the One Spirit in the fulness of his operations and gifts. The Spirit in His revelation of God's purpose spoke in clear, audible, understandable words (Acts viii. 29; x. 19-20j and xiii. 2). So John heard a great Voice which instructed him to write in a book, the messages he will receive. The opening scene is of the risen Lord in His capacity of Prophet, Priest, and King, keenly interested in the Churches. The divisions of the Book correspond to the things John saw; things then existing; and things to come.

Rev ii *Each* of the letters opens with 1-17 I know.' The Lord in each .

case praises what is commendable before proceeding to warnings. For some who called themselves Apostles see 2 Cor. xi. 13. Paul's memorable words to the elders at Ephesus (Acts xx. 28-35) had prepared the Church for patient endurance and watchfulness, but they are blamed for loss of their first love, exhorted to repent, and encouraged with promise of blessing for overcoming.

There is much consolation for Smyrna, in that the Lord has no rebuke for them. He knows their tribulations, and though He forecasts an intensification of these, He bids them not to fear. Life will crown their faithfulness.

Pergamos had undergone persecution and held fast; but is blamed for tolerating some who hold the doctrine of the Nicolaitanes, which seems to have been allied to the advice given by Balaam, as to how Israel might be caused to sin (Numbers xxii.-xxiv.)

Rev 2 These letters assure us that God 18 will not tolerate any teaching

contrary to, or conduct which is condemned by His word. Thyatira had love, faith, service, but permitted false teaching. The Gnostic heresy of those days insisted on its knowledge of the 'deep things of God,' as contrasted with the simple faith and doctrines of Christians generally. The Lord stigmatises these deep things as not of God but of Satan. No

other burden is given but abstinence from fornication and things offered to idols (see Acts xv. 28).

The Church at Sardis had an appearance of life and activity.

Its works may have satisfied men, but fell short when judged by the standard of the Lord—much done, but little of real lasting. Some few are worthy—genuinely walking in accord with the Lord's will. They only have the promise of blessing—to the others, warning of sudden judgment.

To Philadelphia there is no word of rebuke, because they have kept the Lord's word. They are bidden to hold fast, so that no one may rob them of their crown.

Laodicea is typical of many Churches—neither dead nor alive. In the world's eyes, as in their own, wealthy and fashionable—but in the Lord's sight, poor to the verge of wretchedness and misery. Gold is a type of faith (1 Peter i. 7). The Laodicean spirit will be prevalent in the last days, for the Saviour said, 'Howbeit when the son of man cometh, shall he find faith on earth?' Shut out of his own Church, he still patiently seeks to enter.

Whatever may be the sealed scroll Rev. v. written in front and on the back, we find that nothing is recorded as to what was written therein. In chapter xx. verse 12, we are told of the opening of the Book of Life, and that is said to belong to the Lamb that was slain. If this be the same book, we can understand why the reading is so long delayed. Daniel (xii.) is instructed to seal the book till the time of the end, and this is immediately preceded with blessings pronounced on those that, are wise and turn many to righteousness. The harp and golden bowls of incense are not literal, but symbolical of the praise and prayers of saints. They with myriads of angels join in the seven-fold blessings of the Lamb. The powers ascribed are those the Saviour laid aside. They pertain to his greatness, and not to his goodness. j.s.

THE only way to 'prepare to meet thy God' is to live with thy God, so that to meet Him shall be nothing strange.

PHILLIPS BROOKS,

Book Reviews.

THE Bible stands where it always stood. Every turn of the spade confirms it. Ever since the discovery of the famous Tel-el-Amarna tablets in upper Egypt in 1888, the critics have been steadily discomfited. Higher criticism has had its day. Its findings are on the scrap heap. There are no assured results. The only thing which is assured is that the Bible is God's book: was, is, and always will be impregnable rock.

To those interested in archaeology I heartily commend two books, *Confirming the Scriptures*, by T. Miller Neatby, M.A., M.D. B.CH., M.A., Lond. Marshall, Morgan & Scott, Ltd., Paternoster Buildings, E.C.4., Price 3/6.

This is an interesting study, ranging from evidence for the Flood to the historical accuracy of Luke. Chapters on the Patriarchs and Joseph in Egypt, Abraham and the Four Kings, with the question, 'Who was Melchizedek?' indicate the scope of the book. In the chapter on Jericho, the writer tells us that the date of the fall of this city was of such importance to Sir Charles Marston, that he and his wife cleaned and examined no less than eighty thousand fragments of pottery from the strata of the burned city. There are a number of excellent illustrations also.

The Stones Cry Out, by T. W. Fawthrop, D.Litt., F.R.G.S., Marshall, Morgan & Scott, Ltd, Price 6/-.

This is a much larger work than the above, by the foremost authorities. It is really a compendium on Biblical Archaeology, and an excellent one indeed. Mr. Dinsdale T. Young, in a foreword, says: 'God is making the earth cry out in defence of His inspired Word. The attacks upon the history of the Bible are being gloriously repulsed by the discoveries in the Eastern clay.'

The book runs to some three hundred pages, hence in this space,

no summary could be given. A large section is given to New Testament places and scenes, highly interesting indeed, making the Book live more than ever to us. Dr. Fawthrop has a high conception of his mission when he says, 'Finally and *principally*, my object is to induce people to read and enjoy the Bible as the Book of God, to accept its history as true, to receive its salvation, and to know Him, whom to know is life eternal.'

Dr. Fawthrop has given us the results of twenty years of study and investigation, and every teacher and preacher who can secure a copy will be amply repaid. An ideal book for this winter's evenings, and worth every penny asked for it. A. L. FRITH.

William Tyndale.

ON October 6th, 1536, this truly noble man was strangled, and his body burned to ashes at the stake, by ecclesiastics, who have ever been the enemies of the truth. Clerics opposed and crucified our Lord, and have in all ages persecuted His loyal witnesses. What was Tyndale's crime? Simply that he determined to give to the people the Scriptures in their own tongue. His life's work was summed up in his own heroic words: 'I defy the Pope and all his laws: If God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the Scripture than thou dost.'

These words spoken in discussion with a priest have been gloriously fulfilled. In translating the New Testament into the English language Tyndale laid a good foundation, on which subsequent Translators and Revisers have built. A comparison of the versions in common use with Tyndale's show how little his has been departed from, and the same rhythm, which a Roman Catholic scholar said 'falls on the ear like sweet music,' has been largely preserved. . . How Tyndale would have

rejoiced could he have known that four hundred years after his death the precious book for which he sacrificed so much would be circulated in millions, translated into nearly seven hundred languages.

All our readers will join in grateful remembrance of the one to whom under God we owe so much, EDITOR.

Bazaars.

ENQUIRER. For what purpose have bazaars been instituted in connection with the Christian religion?

Truth. (a) To clear debts off places of worship; (b) to pay the salaries of 'Ministers;' (c) to purchase musical instruments whereby to praise God by machinery; and (d) for countless other purposes.

Enquirer. Who first suggested to Christian professors such a scheme for raising funds?

Truth. The Devil.

Enquirer. How do you come to make such an assertion?

Truth. It is a disgrace for the Church to go begging to the world. The Church of Christ, of all institutions in the world, ought to pay her own expenses.

Enquirer. How did the Holy Spirit, through the Apostles, instruct the early Churches to raise funds?

Truth. Upon the first day of the week, let each one lay by him in store, as he may prosper. (1 Cpr. xvi. 2.)

Enquirer. If the devil subscribes towards the erection of chapels, has he not a perfect right to worship in them?

Truth. Certainly. And he never fails to avail himself of that right.

Enquirer. But tell me, have not these bazaars been the means of the addition of some other dangerous and fearful appurtenances?

Truth. Yes. A bazaar was held . . . and the police authorities insisted on having detectives present to prevent the 'Christian Church' from gambling. At another bazaar, . . .

theatrical programmes were given by the Garrick Club, and the Black Star Minstrels!

Enquirer. Is it not a sorry matter when the actions of Christians, in their own places of worship, have to be watched by officials of the State? And is it not, think you, a wretched business when theatrical clubs are invited to blacken their faces and sing, to assist in paying the parson?

Truth. It is all up with Christianity when such is the case. God save the uncontaminated from falling.

SYDNEY BLACK.

Honorary Titles.

Dear Editor,

Thanks for your answer to query. I agree with every word you write. The special preacher at the Lord's Day evening Gospel service in connection with the Annual Meeting of 'Churches of Christ' held in London, in August, wore the gown which is given to the recipient of the Honorary Title. One step further. What a spectacle, in the name of primitive Christianity! I thought it was the message that mattered, not the man and his gown. I believe the preacher was billed as 'Rev.' If this was a mistake on the part of those who owned the building, it should have been corrected post haste; but as far as I know, it was not corrected. I would not go one yard to hear a *gowned* preacher pleading for New Testament Christianity. This is Popery, right enough.

I advise every Church which is out of sympathy with the new regime to withdraw from the Co-operation of 'Churches of Christ' at once, and every member who is out of sympathy to withdraw from membership of the Church if it continues to support the Co-operation. Let every tub stand on its own bottom. Personally, I cannot remain in membership of such a Co-operation. I am told the 'leaders are sore scratching each other.' I am more than sore, I am sick and disgusted. What a calamity!

, We need to band ourselves together' to support preachers who will carry on the Lord's work, and I am glad steps are being taken in that direction. We want to find out our real strength, and get to work as

soon as possible. A fund should be opened for evangelistic work, so that when we have suitable and capable men ready, the work will not be hindered for want of money.

Yours faithfully,

J. W. MURRAY (Brighton).

P.S.—I am wondering if there will be an Overdalian gown.

N.B.—There is an Evangelistic Fund (see inside front cover of S.S.). Bro. McDonald will be pleased to receive subscriptions.

[EDITOR.]

Tract Work.

IT is a mistake to suppose that sinners will come to a room always, or at all. Go, and sow beside **all** waters. God may use in Divine sovereignty the broadcast sowing.

And He may use the Gospel net in the open air or in the preaching room; but there is a field of labour, and especially in the use of tracts, which has been little tried. From house to house, in the street, or lane, or court, or village, and in not throwing away, as it were, a lot of tracts, like fishermen's bait in the water, but in seeking to use each one as a bait or an introduction to one individual

SOUL.

CHARLES STANLEY.

The Gospel Triumphant.

MODERNISTS discovered long ago, that the old-fashioned way of talking of sin, salvation, and redemption was not the fight way, and produced what was then called the 'New Theology,' intending to take out of religion all the things which tend to puzzle the inquirer, and turn the intellectual young person from the Bible.

What these people forgot was that, paradoxically, the New Theology involved more doubts and difficulties than ever the old-fashioned teachings of the Bible presented. They did not realise that their human reasoning, based on imperfect knowledge, could only apply to changing ideas, which would be contradicted within a few years, while the old Bible truths were

built on Divine revelation, and would therefore stand the assaults of time for ever. That is where the New Theology failed. There are, unhappily, still hundreds of Churches where dwindling congregations and a coldly formal atmosphere bear witness to the havoc wrought by those who turned, away from God's Word to man's intelligence. There are, however, increasing numbers of Churches where the 'faith once delivered to the saints' is proclaimed with certainly and assurance. These centres of truth are being discovered by young men and women, as places where the trumpet does not give forth an uncertain sound, but sends out a challenge against evil so unmistakeably, that lovers of righteousness are called irresistibly to respond as followers of the King of kings. No longer is the messenger who pleads for a full acceptance of the Bible as the Word of God considered out of date. He has shown through thirty years of scepticism, and of so-called intellectualism in the pulpit, that the Word of Life is still found in Holy Writ. It is admitted that the real source of spiritual power is found in its pages. Where there is unwillingness to accept the message, the refusal is not now based on unbelief, but rather on unwillingness to take up the cross and accept the Lordship of Christ. *Sel.*

Announcement.

East Ardsley, Yorks. Anniversary, Sat. Nov. 7th, in Methodist Chapel, Chapel Street. Tea, followed by social meeting at 6.30. Chairman, Bro. J. Holmes, addresses by Bren. A. Murray and W. Barker. Lord's Day, Nov. 8th, in meeting room, at 2.30 and 6.15 p.m. Speakers, Bren. Barker and Murray. Visitors cordially invited.

WHAT glory gilds the sacred page,
Majestic like the sun !
It gives a light to every age;
It gives, but borrows none.

News.

Bathgate.—The Church is rejoicing because of the addition of three to their number by confession and baptism. 'They that sow tears shall reap in joy.' To the Lord of the harvest be all the praise.

Blackburn.—During September we had a grand month's mission, with Bro. J. Scouller of Glasgow, the missionary. We shall not readily forget the messages faithfully proclaimed; and so helpful and interesting that visitors were held from the first meeting, till the last. The meetings grew in numbers until we had a packed hall. On the last evening of the mission, two confessed Christ as their Saviour, and were baptised. Pray with us, brethren, that they may be kept faithful to the end. H. WILSON.

Devonport. The Church is pleased to report that on Lord's Day, October 4th, Gwyneth Esme, youngest daughter of Sister Brown, was baptised into the ever-blessed Name. We hope she will remain faithful to the Lord. W. LAKEMAN.

Obituary.

Heanor. - Joseph Barker entered into the rest that remaineth, on Saturday morning; Oct. 24th, in his eighty-first year. Fuller notice in next issue.

Wanted.

Life of Alexander C'ur £be/i, by Richardson* Price, etc., in first place, to Editor.

Thanks.

WE asked last month for the 1889 Year Book. Some good brother or sister has sent a copy. Many thanks.

'Hitherto; or, Our Journey to Jerusalem.

Reprinted in pamphlet form, the article with the above title may be procured from A. L. Frith, 10 Poulton Street, Fleetwood, Lancs. 3 copies, zd. 25, 1/-; 50, 2/-; 100, 3/6; 500, 15/-.