

The Scripture Standard

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

VOL. II. No. 9.

SEPTEMBER, 1936.

'Our Deplorable Baptismal Service.'

THUS does 'Dick' Sheppard, the English Church clergyman in an article in *Woman's Journal* describe the baptismal service contained in the Prayer Book.

He says, 'Its wording conveys ideas to the minds of more thoughtful hearers which, in these days, must needs seem outrageous. Moreover to the vast majority of those who, in mere obedience to custom and tradition, bring their children to be baptized, the Service, as it stands, is largely unintelligible. Proceeding to criticise the Service, he says, 'The second Collect is a prayer that the infant *'coming to (God's) Holy Baptism, may receive remission of his sins by spiritual regeneration.'* What, I wonder, does the average parent make of that? The priest then offers four brief prayers, the first of which runs as follows: *'O merciful God, grant that the old Adam in this child may be so buried that the new man may be raised up in him. Amen!* It may well be asked how many of those who dutifully say this 'Amen' have any idea at all as to what this prayer means then the priest *'if they (the Godparents) shall certify that the child may well endure it, he shall dip it in the water discreetly and warily, saying, 'I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.'* But the next rubric reads; *'if they shall certify that the child is weak, it shall suffice to pour water upon it, saying the foresaid words'* It is hardly necessary to add that for many generations past the certificate of

weakness has been taken for granted. After the child has been *'received into the congregation of Christ's flock and signed with the sign o' the Cross'* another prayer, *'We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy Holy Church. And humbly we beseech thee to grant that he being dead unto sin and living unto righteousness, and being buried with Christ in his death, may crucify the old man.'* Surely every thoughtful priest must have wondered, as I have, when taking the baptism of a child of illiterate parents, how-much or how little they can possibly make of it. What meaning, for instance, can they attach to the phrase about *'crucifying the old man.'* There is much more, but in the foregoing we have given the main points in Dean Sheppard's criticism of their baptismal service. And how does he propose to remedy all this? He says: *'Surely it is not beyond the wit of our leaders to compose an entirely simple service, all the more beautiful and dignified by virtue of its very simplicity, whereby the little ones, beloved of Christ, may be admitted into the great family of the Church.'*

Let it be clearly noted that we have given Dean Sheppard's own words in the above. Had we thus ventured to criticise the English Church Baptismal Service, we would be told to *'let other religious bodies alone,'* and

would be charged with lacking charity and toleration.

The real remedy for this 'deplorable' state of affairs is not in the composition of a new service, but in deciding first of all from the Scriptures who are the proper subjects for baptism. But, although the Dean belongs to a Church which claims that the Scriptures are their standard of appeal, it seems he does not attach much importance to them. Referring to the 'Old Testament types of Holy Baptism,' named in the Prayer Book, (Noah and the passage through the Red Sea), he asks; 'Is there any person now living who, even if he takes these legends as sober history, believes that God intended to figure thereby His Holy Baptism?' The apostles, Peter and Paul, believed these to be types of baptism. (See i Peter iii. 20-21. 1 Corinth, x. 1-6). And as to their being '*sober history*,' excavations and discoveries in the East have abundantly demonstrated.

It does seem, to use the Dean's own words, 'deplorable' and 'outrageous' that infant baptism, for which he can only claim that it is 'mere obedience to custom and tradition,' should be said to be done 'in the Name' (*i.e.* by the authority) 'of the Father, Son, and Holy Spirit.'

It is 'deplorable' too that men of learning and intelligence cannot see that their difficulties are caused by applying to infants what is true of obedient penitent believers only. On this the Catechism contained in the Prayer Book is clear:—'Question, "What is required of persons to be baptized?" 'Answer: Repentance, -whereby they forsake sin; and faith, whereby they stedfastly believe the promises made to them in that Sacrament.' (Ordinance).

To be of any value, as the Scriptures teach, faith and repentance must precede baptism.

Further, it is 'deplorable' that while the Scriptures and the Prayer Book show clearly that baptism is immersion (the latter, as seen above, allowing pouring incases of weakness),

English Churchmen do not abide by either, they only sprinkle. Then they tell us that they have 'One Baptism.'

And surely after all that baptism is said to do for an infant it cannot truthfully be said that those of us who contend for faith, repentance, and immersion into the name of Jesus Christ for the remission of sins, are 'making too much of baptism.'

When all that name the name of Christ come to New Testament ground on the question of baptism, a big step will have been taken towards that unity for which our Lord prayed, and which He deemed essential to the progress of His cause.

EDITOR.

/ Know Not Why.

I KNOW not why His hand is laid
In chastening on my life;
Nor why it is my little world
Is filled so full of strife.

I know not Why when faith looks up
And seeks for rest from pain
That o'er my sky fresh clouds arise
And drench my path with rain.

I know not why my prayer so long
By Him has been denied j
Nor why, while others' ships sail on,
Mine should in port abide.

But I do know that God is love,
That He my burden shares,
And though I may not understand,
I know for me He cares.

I know the heights for which I long
Are often reached through pain.
I know the sheaves must need be threshed
To yield the golden grain.

I know that though He may remove
The friends on whom I lean;
'Tis that I thus may learn to love
And trust the One Unseen.

And when at last I see His face
And know as I am known,
I shall not care how rough the road
That led me to my home.

GRACE E. TROY.

With Heads Bowed

THE tragic passing of Bro. T. E. Entwistle came as a great shock to many of us, leaving us, like the Psalmist, 'dumb with silence.'

We first saw and heard Bro. Entwistle at the Annual Meeting held at Wigan in 1904. He had completed a course of training under Bro. Lance-lot Oliver (to whom the Churches owe so much for splendid work as tutor, preacher, and editor), and was then labouring in the Midland Division.

We little thought then of the close fellowship of future days in many a battle for truth and peace. From 1914 on, he put in strenuous work in the cause of peace, and his efforts on behalf of 'conscientious objectors' will not soon be forgotten. In June, 1916, at a Peace Conference held at Wigan, we both spoke with three detectives present, one of whom, at the close, said 'the meetings were the best and most level-headed of the kind he had attended.'

Bro. Entwistle spoke, and wrote much in defence of the faith against higher criticism, evolution and modernism.

Of one of his pamphlets written against war, we wrote in the *Interpreter* (1916): 'Bro. Entwistle will not now receive the applause of the many for his unflinching stand, but I cannot but believe the day will come, when those who now frown will applaud those who risked position and popularity for principle. Meanwhile, "the Master praises; what are men?"'

Well, if Bro. Entwistle did not get the applause of those who then frowned, he lived to see the day when they used terms in denunciation of war compared with which the language of the pacifists of 1914-1918 was mild indeed. It is cheap and easy to be against war now, it cost much in those days. The full price paid for loyalty to the Lord and His Word is known only to the Lord and

His faithful' ones. Bro. Entwistle paid dearly and endured much, When one stands unflinchingly for truth, and exposes error, one is charged with lacking charity and toleration. These charges generally come from those who use their power to prevent brethren getting a hearing, and who, if they could, would stop their earning bread and butter. Bro. Entwistle had more than his full share of that kind of treatment. We remember with gratitude and appreciation his stand for truth, and for his great gifts used so freely in the Master's service, we render thanks to Him to whom we owe all.

Bro. Entwistle has passed from us under a cloud. We can well understand that more than thirty years hard labour in the evangelistic field, meeting opposition where he had a right to expect help, false charges made against him, illness and bereavement in his family, and almost constant physical weakness, took their full toll of a frame never too robust, and eventually proved too much for him.

May we who are left use the days that remain in more earnest contention for the old faith, enduring hardness as good soldiers of Jesus Christ. The future is theirs who are loyal to the Lord and His Word.

'For right is right, since God is God,
And right the day must win,
To doubt would he disloyalty,
To falter would be sin.'

EDITOR.

***'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, Lanes. 3 copies, 2d.; 25, 1/-; 50, 2/-; 100, 3/6; 500,

The Divine Society.

'UNTO him be glory in the church.' (Eph. iii. 21.)

The Church of our Lord, 'which He purchased with His own blood,' and over which He is head, was established in the world for a purpose. It is a divine institution, purposed by God (Eph. iii. 10-it), built by Jesus Christ (Matt. xvi. 18), and is composed of 'living stones' 'built upon the foundation of the apostles and prophets.' It is a 'spiritual house,' not a material building.

The Scripture at the head of this article, if followed, would make the Church just what our Lord would have it be—a glorious Church through which glory would ascend to the Father. It contains enough also to root up every organization or society which is of human origin, and which have been established to do the very work for which the Church was built.

Of all the organizations in the world to-day which exist for the sole purpose of promoting certain good things, or preventing certain evil things, there is not one which advocates any good thing not taught by the Church, or forbids any evil not condemned by it. There is not one good work done by any of them that cannot be done through the Church.

We find various charitable institutions that solicit public funds for the aid of the unfortunate, the aged and infirm, but if every Christian, like the good Samaritan, would be a 'neighbour' to those they find in need, their time would be fully taken up without any human channel through which to work.

Some organizations exist to care for orphans and widows, but 'pure religion and undefiled before God' will lead us to care for these. (Jas. i. 27.) Still others are founded to safeguard morals. But where can be found a better code of morals than those given by Jesus, the Head of the Church? Immorality was condemned

in the Church of the first century by the Apostles, who warned them that no immoral person would have an inheritance in the kingdom of God.

Leagues and societies have been formed to promote peace. Again, no man has or company of men have ever given principles that will cultivate goodwill among all men and ultimately bring true peace, as those given to the human race by the Prince of Peace, His teaching was backed by a life consistent with the principles He taught. The 'bond of peace' can only be obtained through the 'unity of the Spirit.' Apart from this, man can never experience the 'peace that passeth all understanding.'

Almost an endless number of organizations could be mentioned which have as their starting points some one particular truth, from which they gain their strength. This makes them appear plausible and worthy of support. This particular truth is usually stretched out of proportion and over-emphasized, to the neglect of other important truths.

This is true of every religious denomination in the world to-day.

In the Church of the living God every member is 'completely furnished unto every good work.' (2 Tim. iii. 17) Each member is also exhorted to 'abstain from every form of evil.' Thus *all good* is encouraged, and *all evil* is condemned. This cannot be said of any other organization—under heaven. If it be temperance, the Christian must be 'temperate in all things.' If it be missionary work, the Church is essentially missionary: 'Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be damned.' That is the commission, to last until the end of the world.

The Church of the living God is 'the pillar and ground—the whole support—of the truth.' Man shall 'live by every word which proceeds

out of the mouth of God,' not by some of the words.

At the final great day 'many will say, Lord, Lord, have we not prophesied in thy name? and in thy name cast out demons? and in thy name done many wonderful works?' But the Lord will say, 'I never knew you.' Deluded with the idea that they had done these works with His approval. They had used His name without His authority.

Many to-day make this same mistake. Those outside of the Lord's vineyard should hear the call, 'Why stand ye idle all the day long?' Obey, come in, where you have the Lord's approval and promise of reward for your labours.

Those in the vineyard should exercise care lest they become 'spotted with the world' while doing the Lord's work.

'We are not our own, we are bought with a price.' Let us, therefore, give our undivided support to the only institution on earth which has the seal of God's approval—the blood of His own dear Son.

When this is done, God will be honoured in His own appointed way, 'in the church by Christ Jesus throughout all ages, world without end. Amen.'

F. WHITFIELD.

[THIS is by the young Canadian brother spoken of in report from Lyddington in April S.S., who in this country travelled forty miles to meet with a Church of New Testament faith and order.]

Smoking Cured.

WHEN Samuel Chadwick was Principal of Cliff College it was a rule that no student should smoke. An elderly student entered the Principal's room, and said: 'Sir, will you give me permission to have a pipe? I can't hold out any longer. I am dying for a smoke.'

'Is that really true?' asked the Principal. 'Are you really dying for a smoke?'

'I am, sir,' replied the student.

'Then,' said the Principal, pointing to a seat beside his desk, 'sit down in that chair and die.'

He went on to explain that any man who allowed a habit to get such a hold on him that he would die if he did not give way to it was best dead. 'Let us talk to God about this,' said the Principal, and prayer was offered that God would glory Himself in this man's life. The brother rose from his knees the craving gone. For a year he stayed at the College, and the temptation to smoke never returned.

The Conference.

A FINAL REMINDER.

BLACKPOOL, SATURDAY, SEPT. 5TH.
Meetings in Methodist Chapel,
Chapel Street, opposite Central Pier.

Afternoon, 2.30. Tea at 5, charge 1/-.
Evening, 6.15.

Speakers as previously announced.

TRAVEL.

Those coming by rail please apply for VOUCHERS to Bro. A. L. Frith, 10 Poulton Street, Fleetwood, as early as possible. Single fare for double journey for those returning same day. State clearly name and home station, ALL RAIL TRAVELLERS USE VOUCHERS, PLEASE.

CATERING.

To help the Blackpool brethren in catering, will all who are coming please write Bro. Ernest Winter, 65 Fredora Avenue, Blackpool.

Those staying overnight also please notify. All such must make their own arrangements. Bro. E. Winter will help in this particular if possible.

Pray earnestly for God's blessing upon this gathering.

N.B.—For several reasons an effort must be made to begin the Conference promptly. Brethren are requested to bear this in mind and be present at 2.30, if possible.

Friendly Challenges to Non-believers of the Gospel of Jesus Christ,

NO person before the days of Caesar Augustus (Luke ii. i) had four independent memoirs written concerning him within about seventy years of his life.

These being negative statements cannot be proved. They can be disproved by the production of the name of any person, prior to that time, of whom four independent memoirs were written, together with the names of the writers, and of subsequent independent testimony to the same.

Four independent writers. Matthew, Mark, Luke, and John were such authors. Who of these wrote first, and was therefore undoubtedly independent of the others?

The possibilities of priority and order of succession are 4 x 3 x 2 x 1—24.

Of John's Gospel the present writer has seen it placed only first and last. Therefore, so far as his knowledge goes, the possibilities are 3 x 2 x 2—12.

In *Introduction to New Testament* by Marcus Dodds, the latest book the present writer has which deals with this particular matter, Matthew is placed first by twenty-one scholarly critics, Mark, by 10, Luke by 6. If these critics are of any value in determining the question before us it is very evident that there must be clear marks of individuality and priority, and therefore of independence, in each of these authors.

The present writer has given lectures in various parts of Great Britain on 'The Jesus of each separate Gospel.' With the exception of Mark, only incidents recorded by one evangelist have been dealt with in connection with each author. Black-board sheets have been presented

showing that it is 'the same Jesus' depicted by each writer. The lectures have been open to criticism: the conclusions have not been challenged. A chief conclusion has been, and is, that Jesus of Nazareth has four independent memoirs of Him in existence.

When were they written? The trend of modern criticism is to place the dates nearer and nearer to the 'days of Caesar Augustus,' when the Christ was said to have been born.

In what might be called the comparatively dark ages before Sir William Ramsay wrote his famous works upon Paul and Luke, sceptics placed the four Gospels as second century writings. Let us notice some later estimates.

Mr. Edmundstone, whose lectures on the Church of Rome in the first century manifest all the qualities of a learned and trained historian, gives the following dates, Mark 44-45, Luke 58-59.

E. C. E. Owen, in *Thought and Religion; Forty Years Controversy*, wrote: 'The three Synoptic Gospels are now dated from 60 to 80 A.D.'

Prebendary Mackay, as quoted in *The Church Times*, said, 'The Gospels of Matthew and Luke shows signs of having been written before the crucifixion.' Of course, the lecturer must have been using a figure of speech in which one speaks of a part of anything as if it were the whole. He is somewhat of a Modernist.

In the Translator's Introduction to Prof. Naville's *Higher Criticism in relation to the Pentateuch*, John R. Mackay (Free Church of Scotland College, Edinburgh) wrote: 'The end of the process [*i.e.*, of trying to date John's Gospel] has been that the higher critics have been forced to accept the traditional view

of the date of the Gospel according to John, and Prof. F. C. Burney, in his *Aramaic Origin of the Fourth Gospel*, suggested, in the year of grace 1922, the year 75 A.D. as the date of John. The next year, 1923, in *The Newly-Recovered Gospel of Peter*, a non-canonical book, J. Rendell Harris declared that the Gospel of John stands the foremost of the four, and I have been in the habit of telling my students that, in consequence of the attention which has been bestowed upon it, its verified age—*i.e.* the latest possible date to which it can be referred—goes back a year for every year that it is under examination.' Of course, this also must be taken figuratively—a case of hyperbole, exaggeration, to emphasize the truth of the early part of the conclusion.

Our first challenge then is: 'How is it that before the time of Caesar Augustus no person had four independent memoirs written of him, whereas Jesus of Nazareth did have such within seventy—one might well say within fifty—years of His life?'

w. H. CLARK.

(to be continued.)

Why Imitate the Sects?

THE following extract appeared in *The Christian Advocate*, Third Series, Vol. 3, for 1881. It is headed 'Christian Faithfulness,' and although more than half a century has passed since then, there is need to-day for this warning from the scholarly and distinguished commentator, J. W. McGarvey.

The following remarks are a summing up of what he has to say on the organ question: 'I feel, in regard to this matter of adopting from sectarian Churches practices which they have adopted from the Roman apostacy, very much as I do in regard to the conduct of King Amaziah who, after he had conquered the Edomites, brought home the gods in which the conquered people

had vainly trusted, and worshipped them himself. We have gone forth in the panoply which God alone supplies, and defeated the hosts of sectarianism on every field of battle; shall we now, when the redoubt is nearly won, begin to arm ourselves with weapons which have proved worthless in their hands? Shall we trail our own victorious banner in the dust, and lift their faded and tattered standards above us? Shall we bow down before gods which could not deliver their own people out of our hands? Shame and confusion to the man who will not answer, No! "The weapons of our warfare are not carnal, but they are mighty through God to the pulling down of strongholds." Let us never lose our confidence in them.

—*American Christian Review.*

Bible Readings.

OLD TESTAMENT.

Psalm 'When David's feet had been set on a rock' Psalms 134 he had a new song of praise to God, put into his mouth. The deliverance from Egypt called forth songs. Shall the greater deliverance wrought out for us not call forth louder songs of praise to Him, whose right hand hath brought salvation? The psalmist's exhortation to praise with harp, trumpets, and cornets, is no more literal than the floods clapping hands, and the hills singing for joy. These are figurative and as the whole creation groans and travails, it will not be until the coming of Jesus this Psalm will find fulfilment. Whether those on the earth at that wonderful time will be joyful must depend on their faithfulness to the Lord.

Psalms The use of the words in the 2nd verse by 8 Jesus (Matt 21:16)

unlocks the enigma of the opening stanzas. The wisdom and strength of God's purpose are seen in the choice of weak things to confound the mighty; and babes to appreciate what the intellectuals failed to see. There is all the more marvel in the fact of man's sin and blindness, that God should have stooped from the glory of the heavens

to take thought for unworthy creatures of earth. What man may be is seen in Jesus who, as the writer to Hebrews suggests, is He to whom alone can be applied the words of the psalmist, 'Made lower than the angels . . . crowned with glory and honour,' because of the redemption He procured thereby for mankind.

Exod 20 Amid thunders and lightning, the

1-21 people, awe-inspired, stood afar off, when to Moses was given these ten commands. The knowledge of one true God, as opposed to the many gods of other nations, was not a discovery of Moses or the people of Israel, but a revelation. These laws were not the outworking of their experience but Divine enactments. Within a year of leaving Egypt, this band of wandering pilgrims had a settled law, which in some points is in advance of the laws of civilized lands to-day. There is no other explanation of this phenomenon, than that it was given by divine wisdom to Moses, as the Scriptures assert. With the exception of the fourth, all these commands are reiterated and re-enforced in the New Testament.

Psalm Thanksgiving for harvest is

Ixv ty more fervent in lands, where war and its devastations were frequently experienced. In addition, famine periodically stalked the land. We who have known nothing of such calamities might, with a deeper intensity, re-echo the psalmist's praise to God for this crowning act of His goodness to all mankind, for he has declared that 'while the earth remaineth; seed time and harvest shall not cease.' It is a mystery how professing Christians can continue to support a system which frustrates God's bounty, and permits millions to starve while food is destroyed in wholesale fashion. Truly man's inhumanity to man makes countless thousands mourn.

NEW TESTAMENT.

Col 1 Many varied, erroneous, doctrines 1-23 were prevalent in apostolic times

and no doubt account for Paul's insistence on the fact that 'All things were made by him, (Jesus) and without him was not anything made that was made.' He, the Creator of all, is head of the Church, whose purpose it is to share in reconciling all through the preaching of the Cross. In view of this, it is the more necessary that we

should be filled' with a knowledge of His will so that we may be confident in our works, and not turned aside from our hope; bearing fruit to His honour and praise and glory, who hath called us out of darkness into the kingdom of the Son of His love.

Heb 11 No one can question the promise laid down here that the Word

of God spoken by His messengers of old was fulfilled literally and drastically. In view of the prominence and power of, the Lord Jesus Christ, the writer cogently enquires, 'How shall we escape if we neglect so great a salvation?' It is not necessary to be a blasphemer of God to be finally lost. Neglect is as fatal as open rebellion. It is tragical to find this neglect so common among many who profess to believe in Jesus Christ. Despite the position of the Saviour at God's right hand, he is able to help those who follow Him, because 'He knows what sore temptations mean, for he has felt the same.' He was perfected—not in His humanity or in His divinity but in His human experiences, by the things which He suffered. A celebrated humourist said that man had been made a little lower than the angels, and had been getting lower ever since. Despite this, Jesus is not ashamed to call them His brethren, who seek to follow Him in truth and sincerity, and to be a merciful, faithful High Priest for them.

Heb 12 This letter is one contrasts,

No greater contrast could be

imagined than that between the giving of the Law at Sinai, when the mountain erupted, and earthquakes shook it to its base; and when three thousand people died; and that glorious Pentecost day when the new Law went forth, and the Church was established in Zion. Disastrous results followed refusal to obey Moses. Shall the results be any less terrible for those who refuse Jesus, who said, 'Heaven and earth shall pass away, but my words shall not pass away.' Acceptable service to God can only be offered when it is in accordance with the mind of Christ as revealed by His apostles.

Matt 13 chapter must be taken as a whole to be understood.

It begins with the work of Jesus in sowing the good seed of the kingdom. Then follows the sowing of the tares by Satan. The seed sown by Jesus and His apostles is the true teaching. Every false or antagonistic

doctrine is the work of the Devil. The parable of the mustard seed is a further development in the direction of evil, and adulteration. The abnormal growth serves as a harbour to birds of the air. These are enemies of the truth (see v. 4). Leaven illustrates further progress in evil, 'till the whole was leavened.' Was not this historically and actually fulfilled in those evil days called 'the middle ages'? The kingdom existed but so shot through with wickedness and corruption of all kinds that it was more of a counterfeit than a genuine reality. It was then like treasure hidden in a field, and the first steps towards reformation and restoration were indeed costly. The parables of the merchant and the dragnet do not appear to be yet fulfilled. In their order of time these parables are historically accurate, beginning with the Saviour's work on earth and ending with coming Judgment when the wicked are cast out. Who are the wicked? Those who pervert, or attempt to destroy, the Word of the Lord.—J. s.

Back to the Beginning.

THE people of God will be united when they come back to and stand for what the first Church practised. The Founder and Head of the Church said, 'AH authority hath been given unto me in heaven and on earth, Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world.' (Matt, xxviii. 18-20.)

On the Day of Pentecost, Peter preached the message of salvation, and opened the Kingdom. Those who believed readily complied with the terms as seen in Acts ii. 38-42. That baptism is immersion is seen from Acts viii. 38-39; it required going down into, and coming up out of the water. Thus believers are buried to rise new creatures in Christ, members of His body, the Church, and citizens of His Kingdom. This is the way appointed by the Lord.'

The Church met upon the first day of the week, and in the memorial feast remembered the sacrifice of Christ for them. (Acts xx. 7.)

In the Acts of Apostles and the Epistles, the method of Church government and conduct to be attained are clearly laid down by the inspired writers. The New Testament is our only reliable source of information as to where the Church stood at the beginning, and shows the pattern according to the mind, of Christ. Unity can only be attained by coming back to the model Church. We ought to obey God rather than men. Let us seek by the grace and power of God to be steadfast, unmovable, and to do our part to lead others to accept the New Testament standard, that believers may become one body to the glory of God.

E. LAWRENCE.

Nyasaland.

BROTHER RONALD says the Brethren in Britain may rest assured that the African Churches of Christ with which he is working are endeavouring faithfully to carry out to the best of their understanding, the teaching of the Scriptures. 'Where the Bible speaks, we speak,' he says. If some do not believe this, let them be, our Lord Jesus was not believed by the Jews.

On May 16th, a gospel meeting was held at Phalombe. Bro. William Kunde preached at the riverside, and nine candidates were baptised. At 2 p.m., Bro. John Malembo preached at the Breaking of the Bread, when two were restored. 250 were present on this occasion.

On May 31st, there was a great meeting at Namiwawa. Bro. John preached at the stream and twenty-four were baptised. There were 350 present. From the river to the temple, and outside we had preaching and the Breaking of Bread. This service was warmly and enthusiastically entered into. The number of people had increased to over five hundred. Three brethren were restored to the Church. Several evangelists were at this meeting and photographs were taken.

Four books have been received from a brother in Australia, to whom an acknowledgment was duly sent,

The new school at Namiwawawas opened last February, but the amount of contributions from readers of the *Scripture Standard* has not enabled me to help the school, and Bro. Ronald is in a difficulty respecting the payment of the teachers. Will readers please send increased donations? Please bear the work in Nyasaland in mind, in prayer, and send your contributions, however small, to me. Thank you.

W. M. KEMPSTER.

Verbal Inspiration.

THAT there is a decline in the belief of verbal inspiration of the Bible every preacher knows. That fact is the source of all indifference, careless preaching and teaching along religious lines, and the rejection of authority in religion higher than the 'inner consciousness.' The Bible is not accepted as the sole authority in all matters of the Christian faith by those who reject its verbal inspiration. If God did not reveal His will to man in words, and through words, then we do not know that He has a will concerning us. If Paul wrote and preached simply out of his experience, then that which he wrote is of no more value to us to-day than the experience of other men who were as devoted to causes which they considered as great as that which Paul preached. The denial of verbal inspiration is a denial that the Bible is the Word of God. So how the decline in the belief of the verbal inspiration of the Scriptures has affected our plea for the better I am unable to see.

j. s. DEAN.

Correspondence Classes, 1936-37'

LETTER TO ROMANS.

CHAPTER I.

1. Read the letter through, and say whether Paul had been at Rome.
2. What is declared to be the supreme proof that Jesus is the Son of God?
3. What is the 'obedience to the faith?' (5 v.)
4. What spiritual gifts could Paul impart to them? (13 v.)
5. What is meant by 'let hitherto?' (13 v.)
6. What does 'from faith to faith' mean, and where is found the quotation at the end of verse 17?
7. How could they hold 'the truth in unrighteousness'?
8. Give in your own words a summary of verses 18-25 inclusive.
9. What is 'a reprobate mind'?
10. What is the ordinance of God, and how did such people know it?

CHAPTER II.

11. To whom are the opening verses addressed?
12. What is 'repentance,' and explain how the goodness of God leads thereto?
13. Explain in your own words verses 11-16.
14. What is 'obeying the truth,' and what are the results of it?
15. What is the teaching underlying verses 21-29?

Please write on one side only and quote the number at top.

Write your name at the back of each page and your name and address on the back of the last page.

Replies should be forwarded, not later than 24th September, to JOHN SCOLLER, 79 TWEBDSMUIR ROAD, GLASGOW, S.W. 2.

The Pastor System.

UNDER the present trend it is not impossible that the Church may be a lost institution among the denominations of the world. Our preachers are becoming mere pastors, presidents of ministerial associations, stage performers and star actors at worldly clubs, and when they resign as preacher for the Church it is not infrequent that we hear of the local pastors holding a banquet in their honour and expressing regret at their departure. When a Gospel preacher has done his duty, pastors of denominational churches might hold a jubilee over his going, but not a banquet in his honour.

Apostolic Times.

GOD is Spirit! God is Light! God is Love!

Books for Sale.

APPLY Bro. W. H. Clark, 35 Ospringe
Itoad, London, N.W.5.

<i>Thinking Black</i> , Dan Crawford ...	s. d.	30
<i>Poetry and Religion of the Psalms</i> , Prof. Robertson.		19
<i>Plain Sermons</i> , Dan Sommer ...	2	6
<i>Spiritual Studies in John's Gospel</i> , J. R. Miller.		19
<i>Kurfees on Instrumental Music</i> <i>with Criticisms</i> .		39
<i>King's Own</i> . Edited by J. Urquhart, 1896-1897.	I	9
<i>King's Own</i> , Edited by J. Urquhart, 1897-1898.	1	9
<i>New Testament and its Writers</i> , J. A. McClymont		8
<i>William, the Silent</i> , F. Harrison...	1	0
<i>Alexander Whyte</i> (illustrated) ...	2	6
<i>Letters of Samuel Rutherford</i> ...	1	9
<i>Phrisian Quarterly Review</i> , 1887 1888 (3
<i>Divine Unity of Scripture</i> , Saphir	1	3
<i>Devotional Hours with the Bible</i> (Synoptics).	1	6
<i>Devotional Hours with the Bible</i> (Psalms).	1	9
<i>Spurgeon's Lectures to Students</i> , Three Series.		10
<i>Spurgeon's Lectures to Students</i> , First Series.		14
<i>Things as they are</i> , A. Carmichael	1	6
<i>Overweights of Joy</i> .	1	6
<i>Lotus Buds</i> .	1	6
<i>My Life among the Blue-Jackets</i> , A. Weston		16

News.

East Kirkby, Beulah Road.—The eighth anniversary of the opening of the meeting-house was celebrated on July 25th and 26th. On Saturday, after tea, the meeting was presided over by Bro. Walter Jepson. He expressed appreciation of the presence of so many from other Churches, and in a brief message urged us to go forward with renewed hope and encouragement. Three very fine addresses were given by Brethren C. Limb (Eastwood), W. H. Cook (Bulwell), and F. C. Day (Birmingham). Two anthems given by members of the Eastwood Church were much appreciated.

Bro. Day served the Church on Lord's Day, when large congregations listened to jntmost helpful addresses. In the morning

the topic was 'Worship,' and in the evening the message was based upon the words of Jesus to Peter, 'Lovest thou me?' The present scribe dare not attempt an outline of these addresses. Suffice it to say the sacredness and authority of the Scripture of truth were emphasised, and we were led to the living Word, the Lord of life and glory. We have been much blessed and encouraged, and would record our deep gratitude to God and heartfelt appreciation of the services so willingly given.

We are also pleased to report a further addition by the immersion of a young lady on July 15th. For the triumph of the truth of the Gospel we praise God.

ALLEN MURRAY.

Obituary.

Blackburn, Hamilton Street.—With deep sorrow we record the passing of Bro. T. E. Entwistle on July 28th. For some months he had suffered from severe nervous depression; but when he met with us on Lord's Day, the 26th, he looked so much better, that the news of his death seemed incredible. He had arranged to spend August at Aberaman, South Wales; and a good part of the next three years in Belfast. His end is inexplicable, apart from sudden and complete mental breakdown.

As a young man, Bro. Entwistle was a sceptic and read much sceptical literature, but not being satisfied with reasons given, he set himself to study Christian evidences. Later he became a class leader at a Church of England mission. In their studies, he and eight others, among whom was Bro. Peroy Clark, found they were not walking in accordance with the Scriptures. They decided to be immersed, and for that purpose attended meetings of the 'Brethren.' Coming in contact with our late Bro. John Wilson they decided to join the Church of Christ meeting in Anvil Street, Blackburn. Two years later a new Church was formed in the Mill Hill district, which for eighteen months met in Bro. Entwistle's house. A house purchased in Hamilton Street was converted into a meeting hall, and for three years he laboured with us for the extension of the kingdom.

Desiring to enter the evangelistic field, he spent some months under the tuition of the late Bro. Oliver. Then nine years of happy and fruitful service were spent in the

Midland Division. When, in 1914, war broke out he ranged himself with the conscientious objectors, and they remember with gratitude his fearless fight on their behalf. Bitter persecution followed.

When Modernism and spurious Higher Criticism reared their ugly heads in the Churches, he began another great fight for the authority and authenticity of the Bible,' for which he suffered much, being often misrepresented.

Two years ago, in spite of every effort to save her, his sister wife passed away. These things left their mark, and we shall never know all the mental suffering he endured. We are left in a chastened mood. We are often wise afterwards, and fail to appreciate the significance of passing events.

We leave him with an all-loving Father, who will not forget his strenuous labours to preserve the faith, and to clear the Old Paths from the debris of Modernism. We will remember him as one of the clearest exponents and teachers of Bible truth.

Our hearts sympathy goes out to his two daughters, and we commend them to Him who can bind up the broken heart.

The funeral service at the Meeting House, Hamilton Street, and at the grave was conducted by Bro. S. Wilson, assisted by Brethren Hoyle (Liversedge), and Fretwell (Creswell). A large number of brethren were present.

Not understood, we gather false impressions,
And hug them closer as the years go by,
Till virtues often seem transgressions,
And thus men rise and fall, and live and die—
Not understood.

Not understood, the secret springs of action
Which lie beneath the surface and the show,
Are disregarded. With self satisfaction,
We judge our neighbours, and they go—
Not understood.

Not understood, how trifles often change us,
The thoughtless sentence, or the fancied slight,
Destroy long years of friendship, and estrange us,
And on our souls there falls a freezing blight—
Not understood. s. WILSON.

The Churches at Belfast and Loughborough desire to record their appreciation of Bro. Entwistle's work, loyalty and devotion to the cause of primitive

Christianity; and to assure the bereaved of sympathy and prayers for them.

Toronto, Canada.—Bro. Thomas' Banks fell asleep in Jesus on July 20th, in his fiftieth year. He confessed his Saviour and joined the Church in Bathgate, West Lothian, about thirty years ago. He was ever earnest, loyal, and active, especially in work amongst the young. In April, 1927, with his wife and family he emigrated to Canada, and has taken an active interest in the work of the Churches there. When, in 1924, the writer arrived in Bathgate to commence labours in the Slamannan District, Bro. Banks was one of a small company who met us, and since then has been a staunch friend. He had planned to visit Scotland this summer, and many were anticipating a renewal of fellowship, so that the news, of his passing away came as a great shock.

Bro. McKerlie in a letter says, 'I believe he was a very close friend of your own, and was certainly one of your ardent admirers in the Gospel. I therefore feel that we have this grief in common, for Bro. Tom has been a dear friend of mine for at least twenty years. Our circle of real, true, and understanding brethren is irreparably broken by his going.' The funeral services on July 22nd were shared by Brethren H. McKerlie, W. Cartwright and H. Bennetts.

Those who knew Bro. Banks will join in the sentiments of the hymn then sung:
'Sleep on beloved,
Until we meet again before His throne,
Clothed in the spotless robe He gives His own,
Until we know even as we are known—
Good-night!'

To his sorrowing wife, family, and relatives in this country, we tender our sincere sympathy, and pray that the God of all grace will comfort and sustain them all.

In a letter just to hand, Bro. McKerlie says, 'The congregations in Toronto join in heartfelt sympathy for the bereaved. The brethren feel that in a very real sense "a prince in Israel is fallen." All who knew Bro. Banks respected him for his sterling character and unwavering fidelity to his convictions, and loved him for his kind and genial disposition. The Churches are the poorer for his passing, in the mother country and in this dominion he has left a rich legacy of happy and inspiring memories. He was "beloved of God and by his brethren."' EDITOR.