

The SCRIPTURE STANDARD

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

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THE RESTORATION MOVEMENT

Carlton Melling

VIII: CONTROVERSY AND DIVISION (2)

(3) INSTRUMENTAL MUSIC

The *pros* and *cons* of this question have been too often thrashed out to need rehearsing here. Suffice it to say that a certain L. L. Pinkerton first introduced an organ into the churches of the Restoration in 1859. Gradually the practice spread, and in 1870 feeling rose to its height. Such men as Moses Lard, Benjamin Franklin and J. W. McGarvey were strongly opposed. Some declared they would not preach for a church using instruments, and would not tolerate corrupters of the worship. They argued that they could not use the instrument and be loyal to the Lord, and that those who favoured it should, by the law of love, yield their preferences and not wound the brethren. Those for its use claimed that, though not enjoined, the use of the instrument was not contrary to the spirit of the scriptures, was desirable under modern conditions, and that the organ was no more a part of worship than tuning forks and hymn books.

This constant drift and desire to be like the sects which had driven out their fathers and had refused to accept the New Testament faith and order, finally led to open cleavage, as almost always inevitably follows. Those who preferred their illegitimate practices to the fellowship of their brethren remained as the "Disciples" or "Christian Church," whilst the advocates of pure New Testament Christianity withdrew and were called simply "churches of Christ." The "Disciples" are the body with which the "Association of Churches of Christ" in this country are identified, whilst not the slightest recognition is made of the "churches of Christ." True, even churches of Christ in America have some practices which seem to us in Britain to be unwarranted, for example the prevalence of Bible Colleges with their attendant dangers, real not imaginary, of which some brethren there seem to be aware, judging by articles appearing from time to time in such magazines as the *Gospel Advocate*, *Firm Foundation*, *Truth Magazine*, *Mission Messenger*, etc. To them we British have our peculiarities, to us they have theirs.

Some of these causes of division now seem long dead controversies to us. But these past twenty years other causes have been insinuated into churches in this country which have borne and will yet bear their inevitable fruit, such as attitude to the church's ministry, professionalism, unbaptised partaking at the Lord's table, individual cups. Of such divisions among ourselves we shall write, God willing, in articles at the end of

this series. It is of little use to be vigorously opposed to innovations which do not arise among us, yet to accept and support by tacit consent these things which are, as in the last century in a different setting, eating at the heart of the Restoration cause.

The Movement in Britain

We come now to glance at the history of the Restoration of New Testament Christianity in these islands.

It must not be thought that the churches of Christ here were a "mission" or outgrowth of the Restoration Movement in the United States. Indeed, it can be said that seed sown in this country resulted in America in the rich harvest of souls embracing the pure gospel. For the same quest for the original faith and practice of the church which influenced the Campbells and the Haldanes, led to the formation of churches of the New Testament order in that country.

In the second article of this series (February, 1970) it was mentioned that in Scotland John Glas and his followers the "Glasites," and Archibald McLean of the Scotch Baptists had been searching for and reaching the same conclusions. Both of these men restored in some measure the original faith and order in the churches they formed. As a result such churches were in existence unknown to each other in various parts of the United Kingdom before there was any knowledge of or contact made with the cause in America. In 1883 a Report of the General Evangelistic Committee of the Churches of Christ had said: "A careful glance through our early magazines reveals the fact that several Churches, in various places, arose about the same time, and previous to obtaining any knowledge of Mr. Campbell and his work . . . upholding the same things. In the north were Auchtermuchty and Grangemouth; in the south Bristol and probably London; and between these two distant points were Churches in Coxlane (near Chester), Wrexham and Shrewsbury; also one in Dungannon (Ireland). These Churches stood isolated for years, but steadfast in the Apostles' doctrine, the fellowship, the prayers, the . . . breaking of bread every Lord's Day; and each in turn was surprised and pleased to find that it was not alone in pleading for a restoration of the ancient order. How these Churches came to exist may be accounted for by the fact that, during the greater part of the eighteenth and the early part of the nineteenth centuries, the Spirit of God had been moving the minds of such men as Glas, Sandeman, McLean, the Haldanes, and others, to plead for a restoration of the pure Gospel. And by these instrumentalities the Lord prepared the way for the reception, in our own land, of the more complete restoration pleaded for by Alexander Campbell."

A Movement of God

The way in which the cause in the two countries was brought to the notice of each other is further evidence of the guidance of God. William Jones, elder of the First Scotch Baptist Church in Finsbury, tells how, "during the summer months of 1833, on the afternoon of the Lord's Day, while the public worship of God was moving forward at the chapel in Windmill Street, Finsbury Square, a young man was perceived to enter and take his seat near the pulpit." This young man, Peyton C. Wyeth, was a member of the "Disciples" in the United States and was acquainted with Alexander Campbell. In 1835 Jones began a periodical, the *Millennial Harbinger*, to circulate Campbell's writings. But the hostile reception these teachings received from many of the Scotch Baptists caused Jones to cease their publication, for he feared to follow them to their ultimate objective.

Nevertheless William Jones's work did not fail. The publication of Campbell's writings was continued by William Wallis, of Nottingham, in the *Christian Messenger*. In 1837 Wallis wrote to Campbell that a church on New Testament principles had been formed the previous year in Nottingham. This dissemination of literature on the church resulted in many inquiries and in the co-operation of those churches previously unknown to each other.

Ralph Waldo Emerson in his *Essays* has written: "There is properly no history, only biography. All history resolves itself into the biography of a few stout and earnest

persons." Whether or not this be true, we have no space in these articles for anything but the briefest references to one or two significant figures of that early period, in the hope that this more particular glance will act as a guide to the history of the movement in general.

Evangelism

In 1842 the first Annual Meeting of the Churches of Christ was held in Edinburgh. Of 50 churches 42 reported a membership of 1,503. The meeting was brought about as a result of the impassioned appeals of George C. Reid (the Churches' first evangelist) for co-operating in evangelism — hence the official title "Churches of Christ . . . Co-operating for Evangelistic Purposes." Reid was born in 1803 at Dungannon, and in 1834 became pastor of the United Church there—somewhat similar in faith and order to the Methodist Church. He was a magnificent preacher. At first he strongly defended infant sprinkling, and in his house several members of the congregation discussed the subject. As one of the company later said: "They debated themselves out of infant sprinkling into believers' baptism." Thereupon Reid renounced his position as clergyman and without committee, funds or guaranteed support entered upon the then arduous calling of evangelist. By his earnest preaching he aroused the brethren to some realisation of their responsibilities to their fellow-men in reaching them with the gospel which had brought such blessings to themselves. The outcome was this first Annual Meeting. Reid devoted the rest of his all too brief life to the preaching of the Word. Enfeebled by disease, he yet resolved that, as much as in him lay, he would spend his strength to that end. "Did Paul himself count his life dear?" he asked, "Did our Lord and Master lay down His life for us? Is the world perishing for very lack of the gospel, and are we afraid of losing a few years of life, and that life purchased by the blood of Jesus? Had I a thousand lives I would give them all to Jesus. Had I my course to run over again I would try to exert myself yet more in the glorious cause." He died in America in 1847.

David King

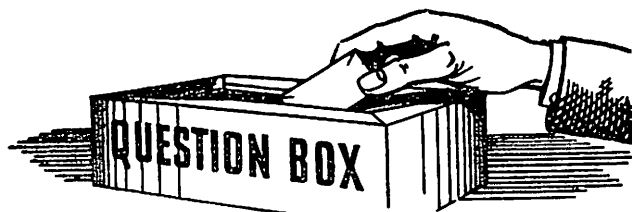
Another event of 1842, destined also to have important consequences to the churches, was the adherence of David King to the cause of New Testament truth. Cradled in the Church of England, he later became identified with the Wesleyan Church, until a business acquaintance introduced him to the fact of the existence of the "Disciples" in America. King studied their writings and "examined the scriptures daily, whether these things were so," and, finding them to be true, sought those of like belief in this country. After two years he was introduced by James Wallis to the Camden Town assembly, and was added to the church in 1842. Of great spiritual and intellectual power, David King became to the movement in this country what Alexander Campbell had become in the United States. For the next 50 years, as writer, editor and debater, he took the cause of Christ to many parts of these islands. Evidence of his power as preacher and teacher is given by the fact that he won over to the primitive faith and practice a former Adventist Church in Piltdown in Sussex, an assembly of over 150 members. He was a voluminous writer, for as well as editing such publications as *Old Paths*, *British Millennial Harbinger*, *Ecclesiastical Observer* and *Bible Advocate*, he published many pamphlets and tracts, for example: *Why Baptize the Little Ones?*, *Baptism, Sprinkling, Pouring versus Immersion* and *History & Mystery of Christadelphianism*. These old publications can be read with profit today, and we should make a clearer witness and make a firmer stand if we did not consider ourselves as having outgrown these teachings. Much of the growth of the churches in the half century between 1850 and 1900 is due to the work of evangelists trained by David King. He began his training work in 1866 and from that time a series of devoted and faithful men were the product of what came to be called "King's College." The training work was continued by Alexander Brown, whose intellectual and expository powers are apparent in his classical *Conversion to God*. I remember this work once being termed by Bro. Will Steele "A little masterpiece." And such it is. A study of this book alone, with the Book of Acts, will give any would-be preacher an understanding of the way of salvation that will enable him to set out that way with conviction. After Alexander

Brown, Lancelot Oliver continued the training of evangelists and teachers, and many still living or recently dead have benefitted by that great teacher's work. Oliver's New Testament Christianity is a scholarly yet extremely simple exposition of its subject.

"And what shall I say more?" Space forbids anything more than mention of such names as Thomas Hughes Milner, J. K. Tener, G. Y. and H. E. Tickle, Joseph and George Collin, John Crook, Bartley Ellis, James Nimmo, W. Chapman and, within our own recollection, Walter Crosthwaite, John Scoullar, George Hassell, and others who have within the past few years "fallen asleep in Jesus." These, being dead, yet speak. They lived and died in the truth as it is in Jesus. For them, like Paul, to live was Christ and to die was gain. They breathed the pure air of heaven; they spoke of the things of God in the words of God; they did the work of God in the way of God; and they received His blessing.

"They climbed the steep ascent of heaven through peril, toil and pain.
O God, to us may grace be given to follow in their train."

(To be continued)



Conducted by
James Gardiner

"In 1 Tim. 6:16 we read of God, 'Who only hath immortality' If God only has immortality how can we regard all other beings — as wholly mortal?"

On the face of it this is a fairly difficult question. I recall reading, some years ago, the Nichol-Bradley Debate, where C. R. Nichol had some difficulty in satisfying his opponent on this very passage. Mr. Bradley was trying to assert that if God alone had immortality then it followed that the rest of creation was indeed wholly mortal.

In my view Paul here is extolling some of the attributes of God, emphasising the eternal nature of God and underscoring the fact that He had no beginning and will have no ending—that He is truly immortal. His immortality is not derived from any other source. "Immortality" properly means, "not subject to death": God by His very nature enjoys complete and entire exemption from death. God then, truly has immortality inherent in Himself—and God only has such immortality.

Any other creature enjoying immortality, or the promise of such, *derives* it from God. God is the one and only *source* from which we can derive immortality. God did not receive it and cannot therefore be deprived of it. This can be said only of God. By the same token we could say of God, "Who alone hath life," for only God has life *inherently*. On earth, we have life, but life *derived* only from God. God alone has life in Himself: "For as the Father hath life in Himself: so hath He given to the Son to have life in himself" (John 5:26). As creatures of dust, therefore, we derive all things, our bodies, souls and spirits, from the God of heaven, creator of all things.

If the above statement be valid—that only God possesses inherent immortality and that He has also been liberal in bestowing the gift upon others—then it does not follow from the passage that all other beings "must be wholly mortal." If God gives to men or angels the blessings of immortality, then we cannot be regarded as "wholly mortal."

Angels certainly can't be regarded as "wholly mortal," for we read in Luke 20:35, "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: *neither can they die any more*: for they are equal unto the angels; and are the children of God, being the children of

the resurrection." So, we are informed, in the hereafter we shall be as the angels, *i.e.* immune from death (at the resurrection from the dead). The great enemy of immortality, of course, was death, and because Christ has defeated this great adversary the gift of immortality comes to us from God through the merits of Jesus, the Son, "who hath abolished death, and brought life and immortality to light through the gospel" (2 Tim. 1:10).

Man also, a creation of God, cannot be regarded as "wholly mortal." The constituents of man are *body, soul* and *spirit* (1 Thess. 5:23) and it appears that only the body of man is subject to physical death (or is mortal). Indeed we do not ever read in the Bible of the term 'mortal' ever being applied to the soul or to the spirit; but we do read of "mortal flesh" (in 2 Cor. 4:11) and "your mortal bodies" (in Rom. 6:12 and 8:11). At the resurrection, however, man will be given a spiritual body, but a *body* nevertheless, which will never again be subject to mortality. Paul in 1 Cor. 15, talking of the mortality of the body, says that at the resurrection the body will be changed—"for flesh and blood cannot inherit the kingdom of God" (that is, this human body of flesh and blood will require to undergo a change before we can enter heaven with it (v. 50)). Therefore "we shall all be changed" (v. 52). Thus, at death we shall be buried a "natural" body but at the resurrection raised a spiritual body—we shall be buried a corruptible body and raised an incorruptible one; we shall be buried a mortal body but raised with an immortal body (v. 53): "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

The only "wholly mortal" part of man is therefore his body, but this will be changed at the resurrection and he will become as Jesus, or as the angels, never again subject to death.

It should be noted, in any discussion of mortality and immortality that true immortality (*or* deathlessness) is described in the Greek *athanasia* and is only thus translated three times—in 1 Cor. 15:53 & 54 and in the passage before us, 1 Tim. 6:16.

What immortality we have we have received from our heavenly Father, "who only hath immortality." We are far from being wholly mortal, as suggested in the question.

(Questions please to James R. Gardiner, 88 Davidson Terrace, Haddington, East Lothian, Scotland)

THE CHURCH AND ITS WORKERS

WHEN God made man He created him with a difference from the rest of the creation. Man was given a will of his own, so that he might worship God of his own will and desire, not as the rest of God's creatures who worship by instinct or according to nature. The Psalmist describes this worship in Ps. 19:1-4a (1).

By worship, man expresses the worth he places upon God. Worship is described as "paying homage," "reverencing," "serving," etc. While there are many references to the worship of God in both Old and New Testament scriptures, nowhere is the worship of God defined: nowhere in the New Testament is the form, pattern or plan set out for the worship of the church.

Man's worship of God can be by word and action. Often the actions of the worshipper express the truth more effectively than his words. Jesus strongly rebuked the Pharisees in this matter (Matt. 15:7). Man's first recorded act was a recession from the worship of God. Eve and Adam had respect for the words of the Devil and disbelieved God. Thus man sinned and brought God's displeasure upon himself. Some men continued to seek to worship God, and under the Patriarchal Dispensation God

gave men various opportunities for obedient worship. Indeed all worship of God must be in strict obedience to Him. Under the Mosaic Dispensation God gave the nation of Israel a written law, again providing man with opportunities to worship Him in obedience. This law was not a permanent institution, and while it was *perfect* for that for which it was designed it was not *complete*, for it was unable to cleanse from sin (Heb. 10:1-4).

God completed His plan when Jesus came to pay the price of sin and to restore man to his God-intended position and relationship with God. Jesus has accomplished this in the spiritual sense in His church. Now the Almighty God looks to the church, the Assembly called out of the world, for the willing obedient worship for which He created man.

The church employs several ways in which to express her worship of God, but in every case only those ways which have Divine approval, given either by command or by example in the New Testament, are permitted. In keeping with Eph. 5:19-20 and Col. 3:16-17 the church sings praise, "making melody in the heart." We are greatly indebted to men of all ages for the beautiful words they have penned and left for us to sing, and some of the paraphrases of scripture and the Psalms. How often does the church use the words of David, "The Lord's my Shepherd," or again that grand setting of Rom. 8:31-34. When the church comes together and sings these Psalms and Hymns she is worshipping God, in obedience to His Word.

Prayer also is an act of worship by which means the church unites in the giving of thanks. Paul also mentions giving of thanks in his discourse on public prayer in 1 Cor. 14, where he shows very clearly that prayers in the assembly should be audible and intelligible to all present and that all such should show their participation and approval by their "Amen" at the end. Thus, the whole church, assembled together, engages in prayer and praise in the worship of God.

While prayer and praise are also a medium for private worship, there is one section of the worship of the church which is confined to the assembled church. The New Testament Church gathered on the first day of the week to "break bread." In Acts 20:7 we have the example of the church at Troas, who, under the influence of the Holy Spirit, met on the first day of the week to observe the command of Jesus recorded in Matt. 26:26-28, and in Mark and Luke. In this observance the church remembers the life of the Lord Jesus, the life He lived in his body, without sin and leaving an example that Christians should follow in His steps. She also remembers His shed blood, the perfect sacrifice for sin. This is the purpose for which the church gathers on the Lord's Day and by this observance of the Lord's Supper she worships God in the remembrance of His Son and her Saviour. All the other exercises and acts of worship are incidental: if she met and did not read a single verse of scripture, or render one hymn of praise or engage in prayer at all, except for the simple thanks for the loaf and the cup, she would have worshipped God faithfully and broken only the tradition of men.

In conclusion we list the following exercises as means of worship for the church in addition to the Lord's Table: Prayer, Praise, Reading the Word of God, Exhortation from the Word. These are all acts in which the assembled church can engage. But notice that these are only acceptable from those who are in Christ Jesus; for Paul says in both Ephesians and Colossians, "Do all in the name of the Lord Jesus." Only those who have obeyed the Christ can claim His Name, His authority, before the Father.

P. JONES

"WHATSOEVER A MAN SOWS"

Life is a self-service restaurant, piled high with joys that mortals want,
 And each who comes to earth may choose what he will eat and what refuse.
 We pass along from day to day, viewing life's glittering display —
 And at the end the cost is paid according to the choice we've made.

. . . AND PLEASE READ THIS

IN our July issue, under the heading "PLEASE READ THIS," we stated the serious financial position of the "S.S." and appealed to readers to send donations of money as quickly as possible, if the paper was to continue publication. So far the response has been prompt and generous. There is one disquieting feature: the number of donors, individuals or churches has been comparatively small. That, of course, reveals in clearer light the generosity of those who have contributed.

It may be that some are still considering whether they should give for this purpose, or how much. It is still not too late to make your gift for, financially at any rate, publication of the paper for the rest of the year is assured. Any contribution you can make will, however, help to send the "S.S." into the new year, God willing.

Here is the complete list of donations to date, supplied by the treasurer, Bro. Paul Jones. Is your contribution among them?

Receipt No.		Amount			Receipt No.		Amount		
		£	s.	d.			£	s.	d.
1505	5	0	0	1517	5	0	0
6	5	0	0	18	50	0	0
7	5	5	0	19	50	0	0
8	50	0	0	1522	5	0	0
9	5	0	0	3	24	0	0
1510	10	0	0	4	1	0	0
11	1	0	0	5	1	0	0
12	5	0	0	7	10	0	0
13	10	0	0					
14	5	0	0			£252	5	0
15	5	0	0					

Our deepest thanks to all those who have given, whether little or much. We appreciate not only the gifts but the interest the gifts show. We thank you all, too, for your prayers and for the encouragement you give us in realising that there is still a desire for the "S.S."

SCRIPTURE READINGS

SEPTEMBER 1970

6—Psalm 51	John 13:1-20
13—Job 19	John 13:21-38
20—Exodus 33:7-23	John 14
27 Isaiah 5:1-10	John 15:1-11

"ALL YE ARE BRETHERN"

(Matt. 23:8)

THERE is a sense in which all men are equal. In another sense no man or woman can be equal to his or her fellows because we are individual personalities, and neither our circumstances nor our personalities

are alike. Each one is, so to speak, unique. There is in each of us a desire to be great, important and well thought of. When a number of men and women are working together it is usual and natural that each one would like to hold the highest place. It is to be expected therefore that the Saviour Who came to take the lowest place for us should have to teach those whom He chose to carry on His work, that there must be no jockeying for position among them. Love and service were to be their supreme motives.

We have records of the disposition among the chosen apostles of Jesus to seek pre-eminence and of how the Saviour handled it. It may be that this first arose after He had taken Peter, James and John

up the mountain for witnessing of the transfiguration. This choice of three out of twelve may well have sparked off the questioning recorded in Matt. 18:1-5; Mark 9:33-37 and Luke 9:46-48. Please read these. The attitude of consideration for little children, and the ready acceptance by a child of grown-up teaching, enforce a lesson of humility.

Near to the same passages in Mark and Luke there is a quiet but firm word against intolerance — something perhaps specially needed just now, and closely related to a humble attitude of mind.

Again rivalry for position is shown by James and John and their mother in Matt. 20:20-28 and Mark 10:35-45. It was indeed very natural that the other disciples should resent this effort to get in front. Jesus well said that they did not know what they were asking. We cannot easily recapture their ambitions about the "kingdom of God." Imagining it to be an earthly kingdom with glories like Solomon's and dominion over enemies, they of course expected Jesus to take up earthly dominion and to have His chief officers and ministers to lead His armies and to administer His laws. The joyful greeting when He entered Jerusalem heralded nothing but profound disappointment as the hopelessly wrong ambitions for Jesus failed to materialise. No wonder the fickle populace ceased to admire and failed to give support to Him in that last eventful week of teaching and healing. The malice and opposition of the rulers gained strength as hopes were dashed. While the love and loyalty of the eleven remained, their hopes also faded—as expressed by the two on the way to Emmaus (Luke 24:21). To them the redemption of Israel had failed, but they were beginning to awake to the astonishing truth.

Humility in Service

The saddest occasion of strife among the disciples, however, took place either just before or actually at the table where they partook of their last supper with their Master. Luke records this (22:24-30). They may have quarrelled about the seating at the table. Undoubtedly they were realising that a crisis was at hand. It was expressed by the Saviour's behaviour. He spoke at the beginning of the meal of

having greatly looked forward to eating with them "before I suffer" (Luke 22:15). Time and time again He had warned them of His coming suffering and now surely their minds would be filled with loving sympathy and desire to help. They all declared their willingness to die with Him and for Him. Even Thomas, wrongly regarded as a weak sceptic, had earlier anticipated the trouble (John 11:16).

In recording what we may regard as Jesus's final lesson on humility John seems to be emphasising the Saviour's own blessed attitude of love and humility. His complete control of the situation, His complete knowledge of His function, obedience to the Father, defiance of the devil who was then in control of Judas, His continuing unchanging love for the eleven who were shortly to forsake Him and flee—these were on His soul as He rose from supper, took off His outer garments, and began to do the most menial service. They had all walked together along the dusty road from Bethany into the dusty streets of Jerusalem. Their feet were all soiled, and it may be there were water pots in the house they were using: but not one of them had thought of washing the Master's feet, and as for washing one another's . . . ! I wonder if they had done this under the Master's instructions at other times. But the solemnity of the occasion, the peculiar circumstances of apparent secrecy, their own strife about pre-eminence had driven the thought away. Was it a case of "Not me! let him do his own"?

But the Son of God, the Saviour of the world, the Lamb of God, in love, consideration and wisdom, took the humble duty without shame. We might now do such duties with pride after His example. The shame must have been in the minds of His disciples, as so well illustrated by Peter's reaction. He must have been expressing what they all felt except Judas—was it too late even then for Judas to be moved and saved from his dastardly intention?

The lesson surely went right home to the apostolic band, who were to exercise such a vast influence on the world and on society, for the elevation of service to the highest place in the minds of all good people.

R. B. SCOTT

WOMEN'S PAGE

Conducted by Harold Baines

Our Text this month.—1 Tim. 2:9-10: "In like manner also, that women adorn themselves in modest apparel, with modesty and good taste, not with broided hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works."

LESSER LIGHTS

No. 7: Dorcas (Acts 9:36-43)

THE subject of our talk this month is unique in that she is the only "lesser light" who was already dead when we meet her. Yet her character was such that we deemed it an excellent one for our series.

The name itself is intriguing: Dorcas is also named Tabitha — her name in Aramaic. "Dorcas" is Greek; the Hebrew name is Tzebiah, which literally means "Gazelle" — a small soft-eyed antelope. Dorcas is also a name meaning a "Thing of Beauty." So we can see that in her name there is some indication of her character. In this short account of her doings we can see that her name Dorcas, given to her in addition to her ordinary name, expressed her beauty of nature as well as her beauty of form.

It would be well to note the widows referred to in the New Testament. For a woman to be a widow in New Testament times was a far worse tragedy than to-day; there were no Widows' Pensions, no National Assistance or public charity in those days, and, unless the widow had a fairly well-to-do family, she was dependent almost entirely on what she could beg. Whatever employment was available the remuneration was often only a mere pittance; and where there were children the position of the widow was worse. Frequently widows in the New Testament are depicted as particularly poor and defenceless. For instance, in Acts 6 we read of complaints being made because certain widows were being "neglected in the daily ministration."

The first thing that impresses us in this story is her miraculous bringing back to life. Peter here adopted the same method

as our Lord in the case of Jairus's daughter: he first put the people out of the room (it was to be no show for the curious); then he took her by the hand, after prayer, and brought her forth and presented her alive to the people.

Let us notice now the qualities of Dorcas (v. 36): "She was full of good works and alms deeds which she did." The word "full" suggests "fully occupied" — her time given over to doing good deeds and bestowing various gifts from her substance. That is what Almsgiving means. Just how much of her time was thus occupied is indicated by verse 39, where we read the widows showed to Peter the coats and garments she had made in her lifetime.

When we bear in mind that all the sewing in those days had to be done by hand, sewing machines being unknown, and that the thread used for sewing had also to be spun by hand, we get some idea of the work this woman did for those less fortunate. She could have bought spun thread from those who specialised in spinning it; but that would cost money, so it in no way detracts from the sacrifice she made on behalf of these widows who were her special care. We are reminded of the words of our Lord (Mark 14) in reference to the woman who poured the box of ointment over his feet: "She hath done what she could." There can be no finer epitaph given to any one at the end of life than to have it said "She did what she could."

We live in an age where much is made of the many artificial aids to beauty presented to our eyes, together with all the advertising ballyhoo to convince the public of the necessity of buying this product or that. Yet scripture makes quite plain what is most important, not only in God's eyes, but as plain commonsense, from a Christian point of view; adorn one's self with "That which becometh Godliness, with good works." One recognises that, in Paul's time as today, women had an eye to personal adornment: as one lady said to me, "No mere man can ever understand what it means to a woman to have a good hair-do." However we do understand: we happen to have had four

sisters whom we have seen go through the various stages of beauty treatment! What the apostle is here saying is not that these things are of necessity wrong, but that what is most important is the doing. Good works done in the right spirit bring in their train a beauty of character all their own that no outward adornment can ever replace.

Finally, Dorcas is the only character in scripture that we know of who has had a textile fabric named after her: today in the realm of commerce her name is still known as a symbol of quality.

RESTING IN HIM

*"My presence shall go with thee,
and I will give you rest." —*

(Exodus 33:14)

I do not understand, dear Lord,
Why this has come, nor see
Why days are dark, and nights so long,
And clouds o'ershadow me.

"Dost thou not understand, my child,
Why clouds o'ercrest the sky?
That without rain no rainbow bright
Could be, and flowers, would die?"

"So in thy life, my precious one,
Shall I send only sun,
To wither, scorch what dormant lies;
And little raindrops shun?"

"Come, lay thy weary head and rest
Upon my breast, nor pine.
This is from me: I know what's best
Thy beauty to refine.

"Just trust me, when through paths
unknown,
I lead, perchance, with pain.
Lean hard, my child, take thou my
hand;
Someday I'll make it plain.

"There may be mountains rough and
steep,
There may be valleys lone;
There may be jagged rocks or
thorns:
But thou art ne'er alone.

"For I'll go with thee every step;
Thy pain and grief I'll share.
So lean thou harder, child of mine,—
I've placed the burden there."

Dear Lord, I may not understand,
The way thou ledest me;
Suffice to know that thou, oh God,
The path ahead doth see.

(Selected)

(Psalm 55:22)

(Rom. 8:28)

WHAT'S YOUR QUESTION ?

"Can we find scriptural authority for a business meeting of the men to take care of church matters? (Only men of this congregation allowed)?"

Reply

There is scriptural authority for a church business meeting in an approved apostolic example (Acts 6:1-8). Certain widows were neglected in the "daily ministrations." Responsibility for these widows fell within the "business" of the Jerusalem church, so the apostles "called the multitude of the disciples (Jerusalem church) unto them and said . . . look ye out among you seven men . . . whom we may appoint over this business." ("Necessity . . . need . . . duty or business," Vine p. 160). This suggestion "pleased the whole multitude" (church), and they executed it; that is, they called a *business meeting* of the church, and selected the men necessary to implement this *business* of the church.

Thus, there can be no doubt about the scripturalness of a church having a *business meeting*, that is, a meeting for the purpose of implementing the scriptural function of the congregation. This principle is indisputably established in the example of Acts 6. He who would question this, would have to question what the Jerusalem church did under the guidance and at the suggestion of the apostles.

Truth Magazine

* * * *

Friendship cheers like a sunbeam; charms like a good story; inspires like a brave leader; binds like a golden chain; guides like a heavenly vision. *N. D. Hillis*

Good Question — You may have read about the preacher who was a Doctor of Divinity, and lived with his son who was a Doctor of Medicine. One day the telephone rang, and the D.D. answered it. "Is that Dr. F. speaking?" asked the voice. "Yes," was the answer. "But are you the one who preaches or the one who practices?" came the startling reply. Not a bad question for all of us, considering what James 1:22 says, "But be ye doers of the word, and not hearers only."

NEWS FROM THE CHURCHES

Blackburn (Hamilton Street).—We are pleased to report the baptism of Carole Marsden, eldest daughter of Bro. and Sis. Eric Marsden. We pray that Carole may be kept faithful and prove serviceable to her Lord. J.P.

Kirby-in-Ashfield (Beulah Road).—We are happy to report that Aileen Baxendale made the good confession and was baptised on Tuesday, 21st July. We thank the Lord for the power of His love, and pray Aileen will be kept by that power to live to His praise.

T. Woodhouse (Secretary)

Kirkcaldy (Hayfield).—We have pleasure in announcing that Jacqueline Steadman, daughter of Bro. T. Steadman, was baptised on 7th August while on holiday. We thank the Lord and pray that our young sister will be blessed with a long life in the Master's service.

A. Roberts

South Africa (Steenberg).—On 15th June Mrs. Olive Terry was baptised. May the Lord bless this sister to lead others to Christ.

T. W. Hartle

OBITUARY

Ilkeston.—The church has sustained a further loss in the passing on July 8th of Sister Susan Booth, wife of Brother Dan

Booth, and a member of the church for more than 46 years. She had been a teacher in the Sunday School and a member of the choir.

She had an accident during a stay in their caravan and was taken to hospital, where she died.

Sister Booth was of a happy and cheerful nature. Our sympathy goes to her husband, children and grandchildren.

Brother Robert McDonald officiated at the funeral service, and Brother Charles Limb (Eastwood) at the memorial service. "Blessed are the dead that die in the Lord."

In addition we report a further loss—Brother Edward Gregory, a deacon. He was immersed into Christ on April 28th, 1915. A few years ago he underwent two operations and he became weaker and weaker, until it was hard work for him to get about a deal; yet he assembled around the Lord's table whenever he could. He was under constant medical aid, and his wife helped him to get about the home and wherever he went. He came to the breaking of bread on July 26th and after the morning service died only a few minutes afterwards.

His sorrowing wife, son and daughter-in-law and grandchildren we commend to the Lord. Brother A. Winstanley officiated at the funeral service; also at the memorial service on Lord's Day evening, August 2nd. R.G.

Kirkcaldy (Hayfield Road).—The church deeply regrets to record the passing of one of our latest members. Sis. Mary Hughes, whose baptism was reported in the S.S. in August, died on 17th July. The service at the crematorium was conducted by Bro. J. Moyes, where many friends were present to pay their last respects.

Sis. Hughes always had that ready smile, which endeared her to all, despite the pain she suffered. We commend her husband and family to the mercy of the everloving God and express to them our deepest sympathy. A. Roberts

COMING EVENTS

Autumn Conference

The conference will be held at DEWSBURY in the Friends' Meeting House on SEPTEMBER 12TH. Afternoon session: 2.30; evening meeting 6 o'clock.

Afternoon business will include discussions on "Evangelism and its cost" and "Concern for the *Scripture Standard*."

The evening session will be a Gospel Meeting, speaker(s) not yet arranged.

Come and join in fellowship with those still concerned for the "Old Paths."

T. Woodhouse (Secretary)

Kentish Town.—Ninety-ninth anniversary meetings on Saturday, October 10th: 3.0 and 6.30 p.m. Film in afternoon and discussion on use of visual aids. Bro. G. Lodge speaking. A warm welcome for visitors. Tea provided.

You're young at any age if you are planning for the tomorrow.

My interest is in the future, because I am going to spend the rest of my life there.

Charles F. Kettering

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