

Scripture Standard

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

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Conference

Well Pleasing to God

AT the annual conference of Churches of Christ, held in 1900, Bro. Lancelot Oliver delivered an address with the above title, based on Malachi iii. 16, 17. After expressing the joy of meeting and conferring with those of like mind, he spoke of the times of Malachi as 'days of restoration,' and their similarity to our times, thus:

'Now to most of this our case is remarkably similar. The cause of Christ had its days of purity, and boldness, and progress. In the early days the progress was phenomenal. The primitive Gospel, backed by the pure lives of the Christians, went forth conquering everywhere: the new temple was built that was composed of living stones, built up a spiritual house, upon the foundation of Apostles and Prophets, Jesus Christ Himself being the chief corner-stone. Alas! apostasy ensued here, too. The fine gold became dim, and gradually the new people of God were subjected to a worse, because a spiritual, Babylon. But the day came when the decree went forth to return and re-build the city and temple of God.

'The time would fail to speak of the Reformers — Wycliffe and Huss and Luther, Calvin and Knox, and of Wesley also. The return was like that of old, one of mingled joy and sorrow—the sorrow due largely to the fact that the people did not fully restore the apostolic truth, order, spirit, and ordinances. The Protestant world enjoyed a measure of freedom, but with the monstrous accompaniment, which, sad to say still exists, of disunion. In the midst of this state of things has arisen the plea with which we stand connected, the plea for a COMPLETE return to Christianity as at the first. And the manner in which our pleading has been met is not very encouraging, it must be admitted. It is easy here to give a one-sided view, and I do not doubt there are corresponding hopeful signs, but the actual state of the world in our day is depressing enough. The minds of the people are distracted by war and the military spirit accompanying this; their confidence in the Bible has been for the time shaken by the higher criticism; while Ritualism in

the Church is amazing us by its determination to lead the British people back to the thralldom of the Roman priesthood. Conversions are laboured for, but few are made. The words of the Apostle will apply: "Buy up the opportunity, for the days are evil," for of a truth opportunities of doing good, must be paid for at a high price. It is wrong if we are despondent, but in view of the weakness of human nature, it will be small wonder if the feelings of some who have laboured for the restoration of Primitive Christianity are cooled, and they say something analogous to that old time complaint: "It is vain to serve God; and what profit is it that we have kept His charge, and that we have walked mournfully before the Lord of Hosts?"' ('Bible Advocate,' August 17th, 1900.)

The foregoing is an apt description of the times in which we are living, and a summing-up of the situation we are called to face.

It is in such times when conferences of those who fear the Lord meet to talk about the Lord's work are truly helpful.

We are well aware that some regard such conferences as being above and beyond the local assembly, the Church, through which it is claimed everything should be done. But does not the New Testament tell of something bigger than the local assembly? What about the conference reported in Acts xv.? Paul speaks of a brother who 'was appointed by the Churches to travel with us in the matter of this grace'; and also says: 'I robbed other churches, taking wages of them that I might minister unto you.' (2 Corinthians viii. 19, xi. 8, R.V.) Do not these passages suggest something beyond the local assembly?

Some of our American brethren feel strongly that in holding conferences we are going beyond the Divine institution, the Church. But are their colleges run by local assemblies? It is so easy to go to extremes in these matters. There are certainly some things which need the consideration and support of the Churches collectively. So we do well to meet in conference to discuss the Lord's work, and to encourage each other in the great fight of the faith.

It is when conferences become legislative assemblies, when they attempt to force things upon Churches without their consent, when officialism and routine are fostered, that they are a positive menace

not only to the freedom of individual Churches, but to the very existence of New Testament faith and practice.

So, while enjoying to the full the privilege of meeting with brethren and sisters from many parts of Britain and Ireland, let us be ever on our guard against any unwarrantable encroachments.

We do need in these times, like those in the days of Malachi, to speak often one to another. In our small corners we cannot see very far, the best of us at times are disappointed and discouraged with our feeble and seeming fruitless efforts. But what a spiritual tonic, meeting with hundreds of loyal brethren and sisters supplies. We go back to our respective spheres of labour for the Lord, rejoicing that there are so many who have not bowed to the modern Baals; and more fully confirmed in our belief in the ultimate triumph of the truth.

'For right is right, since God is God;

And right the day must win.

To doubt would be disloyalty,

To falter would be sin.'

EDITOR.

Papers on the Plea we Advocate.

(continued)

No. 2

The following is from the introduction to 'New Testament Christianity,' by Lancelot Oliver, for many years editor of 'The Bible Advocate' (official), preacher and teacher of the Word, and trainer of brethren for the Lord's service.

A NUMBER of phrases are in current use to distinguish what in the New Testament itself is significantly called "the faith" from modern teaching and practice where they differ from that faith. In addition to 'New Testament Christianity,' there are 'Primitive Christianity,' 'Apostolic Christianity,' and 'Christianity as at the First.'

Sometimes the propriety of all these is called in question. It is asked: 'Why speak of Primitive or Apostolic, or New Testament Christianity? What other Christianity, properly so called, is there? If you say, for example, Primitive Christianity, you imply the existence of another Christianity, that is, modern Christianity. But anything of modern origin is not Christianity. Far better drop the epithets, and simply say 'Christianity, discarding everything else which bears the name as not entitled to be called Christianity at all.'

There is much weighty truth in the position just stated. Our situation is much like the Apostle Paul's, when speaking of 'a different Gospel' than the

Gospel he preached, he added, 'which is not another.' So, no doubt, when we speak of modern as compared with Primitive Christianity, it is to be insisted on, that as far as the former is a different Christianity, it is not really Christianity, but a perversion of it, by alteration of, addition to, or subtraction from the only Christianity which is properly so-called

The Christianity for which we here contend in opposition to whatever else is popularly so-called is the Christianity authorised by Christ and presented in the New Testament. We admit that, as popularly used, the word 'Christianity' often includes more in many directions, and sometimes less in other directions than is authorised by Christ. Amid this varied mixture commonly called Christianity, we would lay down the discriminating principle, 'What Christ taught, instituted, or authorised, can be learned from the New Testament, and from no other source; hence of all that mass of teaching and of institutions which disfigure Christendom to-day, we distinguish as Christianity, strictly so-called, that which is sanctioned by the New Testament.'

No contradiction is involved in accepting the whole Bible and yet regarding the New Testament as the final source of our knowledge of Christianity in its essence and perfection. In giving a preparatory character to the Old Testament, we simply follow the lead of the Scriptures themselves. No one who takes the New Testament as giving the teaching of Christ can deny, or desire to deny, the divine origin of the Old Testament and the Mosaic Dispensation of religion. But what is divinely given is, in a certain sense, divinely removed. Thus we read in Scripture: 'The priesthood being changed, there is made of necessity a change also of the law.' The position, CHRIST PRE-EMINENT AND FINAL, is involved in those eloquent opening words of the Epistle to the Hebrews: 'God having of old time spoken unto the fathers in the prophets by divers portions and in divers manners hath at the end of these days spoken unto us in his Son.'

While, then, the New Testament itself teaches us that the Old Testament dispensations and arrangements were of divine origin, it also teaches us that the old has given place to the new, and is no longer in force.

At the same time, there can be no mistaking the position taken up by Christ and His Apostles as to the finality of the Christianity the New Testament reveals and records. The word 'Christianity' does not occur, but what we here mean by 'New Testament Christianity' is expressed by such summary expressions as 'the Word,' 'the Truth,' 'the Gospel,' and 'the Faith.' We may recall what Paul says of the Gospel: 'But though we, or an angel from heaven, should preach

unto you any gospel other than that which ye received, let him be anathema'; and Jude's well-known description of the faith, as 'the faith once for all delivered to the saints.' . . . It being accepted that 'the faith once for all delivered' is the only religion in the world to-day having Divine authority, two consequences follow: (1) The obligation fearlessly to refuse submission to any other form of religion; (2) the true nobility of fearing to refuse obedience to that religion Divinely given.

Dear Editor,—In the concluding part of 'Papers on the Plea we Advocate,' I notice a statement which is typical of the attitude many brethren hold towards Christian conversion. 'Conversion consisted in having heart, mind, conduct, and state changed by a belief of and obedience to the truth.' Faith, repentance, obedience to the Gospel from man are certainly essential before Christian conversion can take place. The possibility of man's conversion, and conversion itself, is ultimately a work of God.

It is only half the truth, and not the whole good news, to quote Acts ii. and v. 38, and yet omit, 'and ye shall receive the gift of the Holy Spirit; for the promise is unto you and unto your children, and unto all them that are afar off, even as many as the Lord our God shall call.' A consideration of 1 Samuel ix. and x. will serve to illustrate the part God plays in conversion. Note x. 6: 'The spirit of the Lord shall come upon thee . . . thou shalt be turned into another man.' Also, 'and it was so . . . God gave him another heart.' Christian conversion never took place the other side of Calvary, but as every individual conversion—Saul's and yours and mine—is a different operation, 'it is the same God which worketh all in all.'

The man who prayed 'they cannot convert themselves,' though mistaken about some things, certainly spoke the truth on the matter of conversion. Conversion is a change of state, brought about, not 'by a belief of and obedience to the truth,' but 'by faith in the operation of God.' So 'buried with him in baptism, wherein also ye are risen with him, through faith in the operation of God, who hath raised him from the dead.' The aim is to become a 'new creature in Christ Jesus.' Only the evolutionist will object to this idea of a new creation, which demands a creator.

It is true, though converted we are yet in the flesh, subject to temptations and to fleshly limitations, but being fully aware of the good work God has performed in us, His Spirit bearing witness with our spirit, we rejoice that 'our citizenship is in heaven, from whence also we look for a Saviour, the Lord Jesus Christ, who shall change our vile body, that it might be fashioned like unto his

glorious body according to the working whereby he is able to subdue all things unto himself.' So that the state of the obedient believer here and eternally is the ultimate outcome of Divine working.
F. MURPHY.

[In the times of which the paper in the April 'S.S.' spoke, man was regarded as absolutely passive in conversion, this is held by some to-day. They hold that unless the Holy Spirit enters the sinner's heart and causes him to turn, the sinner cannot be converted. That theory makes the Holy Spirit responsible for all unconverted ones. In the Scriptures the responsibility is put on man: 'Turn ye . . . for why will ye die?' (Ezekiel xxiii. 11.) 'Ye will not come to me, that ye might have life.' (John v. 41.) 'Repent and turn again that your sins may be blotted out.' (Acts iii. 19, R.V.).

God has done His part, and calls upon man to do his. In the Revised Version of N.T., words 'convert,' etc., are generally translated 'turn.' So long as man is a free agent God cannot turn him unless he is willing.—EDITOR.]

Scripture Readings.

Acts xvi. 16 to xviii. 23

The Demoniac Girl: It was a female slave who was possessed by the evil spirit, supposed to inspire the Priestess of Apollo, a heathen God. I have heard it said that there is no such thing as demon possession, but either there is, or the Scriptures are unreliable! Paul recognised that although the spirit through his victim spoke the truth, he was evil. Like his Saviour, Paul did not accept testimony of this kind. It may be that consideration for the slave kept him silent for a time. Her masters would have no use for her without the divination, which meant monetary gain for them.

We see here, as at Antioch, Iconium and Lystra, misrepresentation, prejudice, and injustice. This is a worse case, seeing the magistrates themselves were guilty of giving punishment without trial or even a hearing. Indignity and pain were followed by imprisonment. Our present prisons are homes of rest in comparison with the inner prison, the chains, and the stocks.

The Philippian Jailor: What a wondrous scene in that dark place of sin and despair! Prayer and praise in the night from those who could almost have been excused for ragings against injustice, or loud lamentations for suffering. "Rejoice when persecuted" was the new way—'pray for those who despitefully use you.' That prayer was answered in a wonderful way when the jailor, 'saved from suicide, lay at his prisoners feet, saying: 'Sirs, what must I do to be saved?'

Note the procedure—they spoke to all in his house, having been brought out of the prison, he took them, washed their stripes, was baptised, and then he brought them back into his house.

The magistrates realised their mistake and wanted to cover it without admission. It was good for them to confess it, and to own it publicly. This served to clear the characters of the Christians too. McGarvey comments: "This incident justifies Christians in making use of civil laws to protect themselves, but not to inflict punishment on their enemies."

Thessalonica: Note Luke appears on the scene in xvi, 10 and is at Philippi, but apparently stays there. The result of three Sabbath days' preaching, and doubtless much other work, was that division among the Jews, which did invariably result from the presentation of the Christ. Again, we have the story of jealousy and misrepresentation, followed by violence. Here we have that great recommendation of true Christianity turning the world upside down—it certainly needed, and still needs overturning.

Berea: Noble-minded folk will receive the message with "all readiness of mind," will "search the Scriptures," and will believe. It is the thoughtless and little-minded who reject any new idea without investigation. The Bereans provide a good example for us all.

Athens: We suppose Athens was the "University" of the then-known world and the Areopagus was the supreme tribunal for judgment. It was famed for its integrity originally, and tried cases of blasphemy against heathen gods. In the midst of superstition, heathen philosophy and idolatry, closely allied with all sorts of immorality it was little wonder that Paul's pure spirit was stirred. His message could not be easily put aside even by the philosophers, and he achieved no small wonder by the grace of God in winning over one of the supreme judges and a woman member of the Areopagus. Christianity has its victories among all classes but it is hard for a rich man to accept it. Paul's work at Athens has been regarded as a failure by some in view of his statement to the Corinthians that he, at Corinth, decided to preach only Jesus and Him crucified. In such surroundings as those at Athens we would perhaps find the ground harder than at Corinth. The speech on Mar's Hill, we must remember, arose from the groundwork of Paul's preaching and disputation, and Paul could not preach the resurrection with Christ and Him crucified.

Corinth: Here Paul found kindred spirits in Aquila and Priscilla, and how happily would the working hours pass as they made tents and discussed the

Kingdom of God. In the subsequent faithfulness of these two we see the fruits of his words (xviii, 26; Rom. xvi, 4). Justus and Crispus were other glorious trophies. How great a conflict the noble apostle had at every new place!

God graciously encouraged him in a vision; the wording of the message is beautiful and inspiring as the need in fact required, and it gave necessary guidance. Paul was to stay in this city and do a great work, and God can well look after His children whatever their enemies plan.

Gallo's attitude is not to be praised for its carelessness, but at least he stood against that jealousy and violence which in other places had expelled the preachers when their work was only just begun.

Ephesus: Paul's vow accorded with a Jewish custom. Aquila and Priscilla have joined him now as fellow workers, and stayed to prosecute their trade and the Gospel here, much to the advancement of the work. There is much journeying in a few verses here, Caesarea, Jerusalem, Antioch, and then the interior of Asia Minor once more. "Woe is me," said he "if I preach not the Gospel!"

We ought to read in this connection both Thessalonian and Corinthian letters.

R. B. SCOTT.

FINAL REMINDER

VACATION BIBLE SCHOOL to be held by the Church of Christ, meeting in Argyle Street, Hindley, June 8th to June 13th inclusive.

Speakers expected (D.V.): Brethren W Crosthwaite, F. C. Day, W. Steele, A. L. Frith, R. McDonald, Geo Hudson, L. Channing, A. E. Winstanley, and F. Worgan.

Early morning prayer meetings; lectures on 'The Bible' and 'The Church'; questions answered; Gospel messages; addresses on 'Things most surely believed among us.'

Mountain-top experiences. Happy fellowship. All those intending coming to Hindley, must write before May 18th. Visitors for the day will be well advised to drop the Secretary a card, so that catering arrangements can be made in advance.

Write to: L. Morgan, 'Glen-Iris,' 44 Lord Street, Hindley.

CHURCHES ONE-MAN SHOWS

DR. DAVIDSON, of Glasgow Cathedral, speaking at Ayr, said: 'At present, public worship was a one-man show. Except for the hymns, the people were as passive in church as at a cinema or concert. Public worship should be corporate action.'

Should Christians Vote?

Dear Editor,—Permit reply to the letter of Bro. Whitfield in March 'S.S.' Paragraph one deals with the words: 'Render to Cæsar the things that are Cæsar's.' The position taken seems to be that the Saviour's reply gave no light as to whether or not tribute should be paid. His questions must themselves decide if they were under any obligation to their Roman ruler. If they decide that they are due anything, then they should take care that they only give what is due. Also that Jesus was not giving any fundamental rule for general guidance. If at that time there was not a democratic form of government, then the words cannot have a bearing on whether or not we in this country should vote, as the reply only applied to that occasion.

Against the foregoing position, I suggest that the Saviour's words teach that man has duties due to the powers that be, while at the same time we render to God the things that are His. Jesus does not put the two services as if they were antagonistic, or that the one interfered with the other; but asks that we give observance to both. In my previous letter, this passage was bracketed with Rom. xiii. and 1 Peter ii., wherein the things of Cæsar are shown in a way that should have expanded the limited view of Bro. Whitfield. The Saviour seems to give us credit of having the common sense to know that if the two services should ever come into conflict, then God must be supreme.

Paragraph two looks at Romans xiii. and 1 Peter ii. Here Bro. Whitfield holds that the instructions were only temporary and local to meet the then exceptional persecutions in Rome and Asia Minor, and that for us now to take heed to the instructions would be for us to turn back and dabble with the power of darkness, and abandon ourselves to bitterness of soul and bloodthirsty, retaliating vengeance. How obedience to the injunctions, if made by saints of other times, can be so wicked, we do not understand, seeing they were then given to saints for their well-being. An explanation of this is not given.

Now, what I hold is that the instructions given by Peter and Paul were in harmony with and amplify the Lord's words: "Render to Cæsar the things that are Cæsar's," and were given as universal laws so that they might be applied in every Church. The idea of voting is not a figment of the mind, but is a moral obligation placed upon each citizen by our Government. Peter's command is: 'Be subject to every ordinance of man for the Lord's sake.' I have not space to look at 1 Corinthians v. 9-13, where the Apostle shows there is a difference between having spiritual

connections with brethren and having intercourse with the world in common affairs. Some brethren teach things that in order to observe them, then, as Paul says: 'Ye must needs go out of the world.' In my opinion the brethren who vote give more real practical support to the Church than those who show little interest in the social well-being of their native land. Jesus wept over Jerusalem, yet He died for the world.

Paragraph three questions my statement that Paul claimed his citizen rights and made request for military protection when he was plotted against and in danger. In support of this Bro. Whitfield gives a quotation from McGarvey on the Acts. I presume it will be on Acts xxiii. 12-22, or on the appeal to Cæsar. The quotation does not support Bro. Whitfield. In it, we are informed that Paul made request that they should exercise their power for his safety rather than for his destruction. That supports what I said, and whether the power was assumed or not does not affect our point.

Let me quote from the revised edition of McGarvey on Acts xxii. 29: 'Thus a second time Paul saved himself from ignominy, and this time from incalculable suffering, by the quiet proclamation of his rights as a Roman citizen. We can but admire the majesty of the law, which, in a remote province, and within the walls of a prison, could thus dash to the ground the uplifted instruments of torture under the simple declaration: "I am a Roman citizen".' So we leave the assertion which opens the paragraph, as it is without any clear proof, and is only supported by a few loose reasonings.

Paragraph four deals with the paying of tribute. I do not know if there is any record of Jesus paying tax to the Romans. His answer to the Pharisees indicates to me that He favoured payment being made. If it had been wrong He would not, as a convenience, have left a false impression. Romans xiii. 7 says tribute should be paid. The Saviour's conversation with Peter regarding payment to the Jews of the half-shekel per head for the Temple upkeep is quite another subject, and does not necessarily give light as to payments to governments of countries.

JOHN ANDERSON.

Dear Brother,—From my reading of the Scriptures I have arrived at the conclusion that Christianity is meant not only to save our souls but our bodies also. There never was anything on earth to compare with God's provision for His chosen people; even the land was to have its rest. Paul tells us that the new covenant is better than the old, because all the promises centre in Christ. If Christianity is given a chance, it will heal all the ills of humanity, both spiritual and material. But how can it do

that if Christians refuse to accept responsibility, and leave the running of things Parliamentary and municipal to the unregenerate? When I recall the names of leaders in the Glasgow Churches forty years ago, I often think what a world this would be if men like those ran our material affairs.

This world is not our home, but we have to live in it until God calls us to our final home. Surely no Christian can view with complacency the sordid conditions under which large numbers of our fellow men and women are compelled to exist.

Yes, I would say all Christians should vote, and have some of the laws abolished. Don't you know that they would not allow you brethren to be buried in consecrated ground because you have not received the Popish sign of sprinkling?

Bro. Whitfield says he is aware that many difficulties are involved but they are all soluble. I am afraid not. Suppose a man comes into your home and attacks your wife or daughter; you just sit still and look on, but a policeman, hearing what is happening, runs in to help; but our brother has to prevent him for he cannot use compulsion himself nor delegate it to others.

I am not now, and never have defended war. I know better. But here are questions I would like someone to answer: (1) Can a man who is in the army be a Christian? (2) Did Cornelius leave the army after becoming a Christian?

ROBERT MONTGOMERY.

1720 May Avenue,
Windsor, Ontario, Canada.

AFTER the Flood, when life on earth began again, God made a covenant with man, partly in these terms: 'Who sheddeth man's blood by man shall his blood be shed.' The administration of that Divine law entails on man's part, judicial decision; that is, human government of one form or another. Paul's declaration, in Rom. xiii., that the powers that be are ordained by God is in straight line with the words of this covenant.

I think it can truly be said that every legal enactment, however imposed, since the days of Noah until now, has come within the broad scope of this Divine pronouncement; for every such law has been concerned, nearly or remotely, with matters of life and death.

In view of this covenant with man, Bro. Whitfield appears to be wrong when he maintains that human government in the world 'came into being and continues to exist in rebellion against God.' Besides, to say that is to flatly contradict Paul, who declares that world government is a divine ordinance. Bro. Whitfield's objections to Christians voting, being based on the supposedly sin-

ful origin of human government, cannot be sustained.

As to whether Christians should vote, that may be answered finally, I think, by analogy with procedure within the Church. As in the covenant with Noah, there are for the Church laws of Divine origin to be administered by man under democratic rule. (Incidentally, this democratic rule establishes the ideal form of world government.) For a fully qualified member to refuse to vote when, say, an elder is being chosen over a Church, is to shirk responsibility and be disloyal to the Divine intention. I imagine no one will dispute that. So, we conclude, in the sphere of world government, to withhold one's vote is not only not to be subject to the powers that be, but is to be disloyal to a Divine ordinance made for man's sake. To paraphrase Paul: 'It is a ministry of God unto man for his good.'

W. BARKER.

[If Bro. Whitfield desires to reply, briefly, we will give space, but consideration of space compels us to say that with such reply this correspondence must cease.]

Women and Church Work.

SOME have tried to cast reflection upon women, and be harmful of their work, actually discrediting it, because a woman was the first sinner. It is true that Eve sinned before Adam did. (Gen. iii. 6.) But the man was so close to the woman in this sin that he has not anything to boast about.

Though a woman was the first sinner, God promised his Son to come as 'the seed of a woman.' (Gen. iii. 15.) True, God selected a pure virgin to be the mother of His Son. (Matt. i. 21.) But many good and true women have actually been a blessing to their sex and the cause of the Lord. It was women who followed the dead body of Jesus to the sepulchre to see how His body was laid. (Luke xxiii. 55.) It was women who prepared the sweet spices and ointment for Christ's body. (Luke xxiv. 1.) It was a poor woman that cast more into the treasury than did the rich. (Mark xii. 41-44.) We thank God to-day for Christian women.

What is the Woman's Work in the Church? Can She be a Pulpit Preacher?

As useful as Christian women are and as important as their service to the Church is, Jesus Christ does not want a woman to be a pulpit preacher. In fact, any woman that does pulpit preaching is

openly disobeying Jesus Christ. Let us study the following Scriptures:—

'Let your women keep silence in the Churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.' (1 Cor. xiv. 34.) 'For it is a shame for women to speak in the Church.' (1 Cor. xiv. 35.) From what is taught in this entire fourteenth chapter of First Corinthians, it is obvious that what is meant is that it is a shame for a woman to preach when the whole Church is come together into one place. (1 Cor. xiv. 23.) Why any woman would want to be a pulpit preacher for the whole Church, when she is commanded not to, is beyond my understanding.

'But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.' (1 Tim. ii. 12.) The silence enjoined here, and the teaching prohibited here, must of necessity be as it is in 1 Cor. xiv: Women are forbidden to be the preachers when the Church meets in one place. The reason the Lord assigned for this was: 'The woman being deceived was in the transgression.' (1 Tim. ii. 14.)

Women have Church Work to do

Though a woman is forbidden to be a pulpit preacher, there is much she can do. Note the following:—

Women laboured with Paul in the Gospel. (Phil. iv. 2.) Visiting the sick and caring for those in distress is a good work for women and men both. (Matt. xxv. 34-40.) Lydia, by showing preachers hospitality, shared their labour.

Philip 'had four daughters, virgins, which did prophesy.' (Acts xxi. 9.) Yes, these four prophesying daughters were teachers, but not pulpit teachers. Christian women can teach privately. In fact, older women are commanded to teach the younger women 'to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good obedient to their own husbands, that the word of God be not blasphemed.' (Tit. ii. 4, 5.)

A Christian Woman can, and should, be a Dorcas

Now, you do not have to join a human society to be a Dorcas. In fact, it would be wrong for you to do so. The real Dorcas of Acts ix. 36-41 was not a member of the Dorcas Society. She was a member of the Church of Christ only and a Christian only. She could glorify God in the Church only. (Eph. iii. 21.) Just as a disciple, just as a Christian, she made garments and gave them to the poor. This is noble work for Christian women. In this, with the other work pointed out for women in this bit of Bible information, together with faithful Church attendance on the part of Christian women, they are performing pleasing service to God.—'Gospel Advocate.'

ADAM CLARKE ON INSTRUMENTAL MUSIC

'WOE to them that are at ease in Zion . . . that chant to the sound of viol, and invent to themselves instruments of music, like David.' (Amos vi. 1-5.)

'I believe that David was not authorised by the Lord to introduce that multitude of musical instruments into the divine worship of which we read; and I am satisfied that his conduct in this respect is most solemnly reprehended by this prophet; and I further believe that the use of such instruments of music in the Christian Church, is without sanction and against the will of God, that they are subversive of the spirit of true devotion, and that they are sinful. If there was a woe to them who invented instruments of music, as did David under the law, is there no woe, no curse to them who invent them, and introduce them into the worship of God in the Christian Church? I am an old man, and an old minister, and I here declare that I never knew them productive of any good in the worship of God; and have had reason to believe that they were productive of much evil. Music, as a science, I esteem and admire; but instruments of music in the house of God I abominate and abhor. This is the abuse of music, and here I register my protest against all such corruptions in the worship of the Author of Christianity.' — Clarke's Commentary on Amos vi. 1-5.

ANOTHER WITHDRAWAL

THIS is to state that, after careful consideration, the Church at Morley has decided to withdraw from the present Co-operation of the Churches of Christ in Great Britain, as from this date, March 31st, 1946.—(Signed) Fred A. Hardy, H. Baines, Fred Sugden, Newell Smith, Arthur C. Wilson, James Hy. Hardy, Church Oversight.

Hindley. Argyle Street again in the news. It is with great joy and gratitude to God we report another venture of faith. Bro. Tom Kemp has decided to give himself in whole time evangelistic service for the Master. On hearing his decision the Elders and Deacons discussed the matter, and recommended the Church to engage him under her direction, as we have done Bren. A. E. Winstanley and Frank Worgan.

Surely this is unique in the history of our Churches, to send out three of her sons in full time service. 'Hitherto hath the Lord blessed us'. Bro. Tom Kemp (D.V.) will have three months' training under Bro. Walter Crosthwaite, May-June-July.

We ask that our brethren will rejoice with us, and we request prayerful support.

LEONARD MORGAN,

News.

Blackburn, Hamilton Street.—The Church here has had another helpful and inspiring time with Bro. Alec Carson, of Nelson, as missionary. Out of his meagre spare time, he faithfully gave us four Lord's Days in succession, which meant a journey of twenty-six miles each time. We are very glad to record the baptism of another young man from the Lord's Day school, Roy Renshaw, during the mission. His mother and grand parents are also members, and it was to them one of the great joys in life to witness the immersion of Roy. We are looking forward to his early release from the Army, and to many years of useful service with the Church here in the Master's great work and Word.

H. WILSON.

Hospital Street, Glasgow.—The Church here, after a lapse of many years, began on February 10th to preach the Gospel in real earnest. Bro. W. Steele was our opening speaker, and since then our Bro. Andrew Gardiner, junior, has worked hard carrying on a mission; and right glad we are to report that one decided to accept the Lord Jesus and has since been baptised into the name of the Father, Son, and Holy Spirit. Also one has been restored to fellowship.

The meetings continue to be well attended, and there is every prospect of others being won for the Saviour.

We do give thanks for the unselfish and untiring labour of our young Bro. Andrew Gardiner, and for the clear and powerful presentation of the Gospel.

May we have the prayers of the brotherhood so that His cause may soon be felt in Glasgow.

A. B. MORTON (Secretary).

Morley, Yorks.—The Church has just had the first two months of Bro. Frank Worgan's twelve months in the district. He will spend the next two months at Ardsley.

His period of service with us has been a time of real refreshing, and though at the time of writing no additions can be reported, we are happy to say that pro-

gress is not confined to numbers, for the Church has been built up, made more united, and the spirit of sacrifice firmly established amongst us. For instance, the sum of forty pounds has been raised in the two months towards the evangelist fund that maintains our brother's services.

The outstanding feature of our mission has been the effective use of a loud-speaker van (kindly lent by Bro. J. H. Hardy) by our young brother, who showed great adaptability in its use, and by it the Gospel has literally been taken into the homes of the people.

Many strangers were drawn to our meetings by this means. Meetings have been held in addition to the Lord's Day, every Tuesday and alternate Saturday, besides a meeting at Ardsley on Wednesday. He has also addressed the Junior Guild on Thursday, and a Sunday school class. Invariably there was some amusing rivalry between the boys and girls as to whose class he should take.

Our brother is still continuing the Tuesday night meetings here, thus keeping in touch with the good work.

As previously reported, our Church anniversary came right in the midst of our mission, and we had great times at the hands of Brethren R. B. Scott, of Kentish Town, and L. Coley, of Leicester.

As reported elsewhere, readers will note, no doubt with great satisfaction, that the Morley Church has now withdrawn from the official Co-operation.

In conclusion, the Church here is deeply indebted to brethren from other Churches and districts, especially Ardsley, for their loyal support during our effort. We regard it as a debt of honour to likewise support Ardsley in their effort during April and May.

H. BAINES.

Slamannan District.—The half-yearly conference of Sunday school teachers in Slamannan District will be held (D.V.) in Fauldhouse, on Saturday, May 25th, beginning at five o'clock. The conference will be presided over by Bro. D. Dougall, and the address is to be given by Bro. Wm. Wardrop, on 'The Christian Attitude to Modern Social Evils.' All interested welcome.

J. NEILSON.

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