

# The SCRIPTURE STANDARD

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

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VOL. 38. No. 9

SEPTEMBER, 1971

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## WOULD YOU LIKE TO WRITE FOR THE S.S.?

*(This invitation appeared in the S.S. in November 1969. We are grateful for the response to it, but we reprint it because the need is still felt.)*

THE S.S. belongs to its readers. This can be said of very few papers. It belongs to its readers in the sense that your subscriptions and gifts form almost the entire support financially. The publication of each issue depends upon what you contribute. We live "from hand to mouth" so to speak. We have no monetary reserves or guarantees to fall back upon. It is the readers' paper.

It is the readers' paper in another sense too. As we have no financial guarantees, so we have no guarantees of contributions of another necessary kind—the contents. True, we have contributors of two or three regular features: Bro. R. B. Scott in his Notes on the Scripture Readings, and Bro. J. Gardiner in his Question Box. Even Question Box depends upon queries sent in by readers. So, very largely, both as regards finance and articles, the S.S. depends upon you who are readers.

This time we are asking for many more contributions of written matter from readers. Please do not say "I can't write; I have thoughts at times and I'd like to put them into writing, but it's beyond my abilities." Some of you are preachers or teachers. Very often that sermon or exhortation you have given (or have even written out and read) is worth giving to a wider circle than the congregation which heard it. From time to time such messages have been published in the S.S., sometimes enlarged upon, sometimes condensed. At least, such a message could be submitted to the editor, and if worthwhile it would be published. If not, do not be discouraged: the editor will be ready to help as to how your contribution may be improved and made worthy of publication.

Or some event, or something you heard or read may have brought a thought to you which you feel could be worked up into an article, longer or shorter. It cannot be too short! And if too long it will be either cut to size or broken into portions to be printed in successive issues of the S.S.

It may be that you are right in your judgement that you "can't write". But do not let even that deter you. Often we receive newspaper or magazine cuttings from readers, or brief extracts from books, sent in the hope that, as they have helped the

reader, they may also help other readers. Or a poem, or a thought, or a brief saying will fill a little space in the paper, or even fill a need in someone else's life. You may have a worthwhile thought to develop upon some passage of scripture, possibly a fresh aspect of some more or less familiar text. Or some reminiscence of a brother or sister in the church, or of some other personality. Send them along. Do not think you can have no part in the making up of the magazine. You can, and we invite and welcome you to do so.

We are sure that many passages of scripture puzzle you, possibly in the public readings we have on Lord's Days. Send your queries to Bro. J. Gardiner to answer in Question Box. Your having presented the question may mean that it is answered for others who, like you, would appreciate guidance and teaching. Things in the teaching and practices of the church that perhaps you do not understand will be dealt with if forwarded to the brethren responsible on the S.S.

You may feel unable to write an article or to propose a question. You may, however, possess some poetic ability and be able to compose a poem or to write a hymn. The churches of Christ have had a fair share of brothers and sisters with this gift, and surely still have. On occasions such contributions have found a place in the S.S. and there is need and room for more.

This appeal can have no better response than that we be overwhelmed with your writings in various forms. We want these to be so many and so continuous that "there shall not be room enough to contain it." If that be so, we ask you to be patient if your contribution is not printed in the next issue of the S.S. It may find a place several months ahead. Far better to have too much copy for immediate use than too little.

Do act upon this invitation.

EDITOR

## THE CUPS, AGAIN

H.C. HARPER

(WE present this article here because of the fine reasoning and scriptural arguments presented; and because it shows how earnestly and sincerely the good old brethren in those days came face to face with the issues and discussed them, in search for the truth, it was common in those days for one paper to challenge another paper for debate. We, of course, are not renewing the challenge. All who were then connected with the *Gospel Advocate* and *The Apostolic Way* have long since departed this life. *The Apostolic Way* has not been published since 1933. Bro. B.C. Goodpasture is the present editor of the *Gospel Advocate*).

The following answer to "a sister" is taken from an editorial in the *Gospel Advocate*, November 29, 1923. Read it carefully.

A sister who wishes her name withheld sends the following: "We have recently purchased an individual communion set, and one of our members objects to the use of it as being unscriptural. He says he will not meet with us if we persist in the use of it. We purchased it as a sanitary precaution, knowing that it was badly needed. If this brother persists in his objections, should we discontinue the use of it? We used two glasses heretofore, and he did not object to them."

The Scriptures do not tell us how many cups shall be used in the communion. "The cup" stands for the contents of the cup. There is as much authority in the Bible for one hundred cups as there is for two or three cups.

I have never known any one to contract disease or get a germ by using the same communion cup with others. This is an unwarranted notion without any reality in fact. I have used the communion cup for half a century.

One member should be very slow to oppose his opinion against the will of the entire congregation. It is true he cannot use the individual communion service without sin if he esteems it wrong. Before reaching such a conclusion, however, he should give himself to a season of prayer and diligent investigation of the word of God. He should realize that there is a probability of being wrong, since the church is against him. Opinions should not be made a test of fellowship.

The church should bear with this brother and endeavour to show him his mistake. This should be done in patience and meekness. All should labour for unanimity in the worship. If it be impossible to show the brother his error, the church must decide between the brother and the individual communion service. I would decide in favour of the brother. "Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble" (1 Cor. 8:13).

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REMARKS: We are certainly glad that the *Advocate* "Would decide in favour of the brother." We believe the Law of Faith demands such a decision, and those who have decided otherwise have sinned and will be condemned if they do not repent. The Book is plain on this matter. And had this law of Faith been followed by the churches of Christ, the organ never would have been admitted, nor any other thing not commanded, to cause division, strife, and alienation among God's people.

And we are glad that the *Gospel Advocate* has come to its senses on another point, and now says: "I have never known any one to contract disease or get a germ by using the same communion cup with others. This is an unwarranted notion without any reality in fact." But whodoes not know that the introduction of the "individual set," which the sister says, "We have recently purchased," was contended for on this very ground, which is "without reality in fact.?"

Now the question is Did not the "way-ups" know this all the time, but saw that they could use it as a red flag on the "common herd" and climb into the popularity they so much desired—Christ or no Christ; salvation of a brother or no salvation of a brother? I say they did. Did they give up the practice that has caused discord, hatred, and division among brethren? No; but like the organ advocates, they got the "set" in under any pretence that would work, and then, that it was in, they kept it for the popularity they were striving for all the time.

But the *Gospel Advocate* does not state the truth when it says, "The cup stands for the contents of the cup." By the figure rhetoric known as metonymy, the contents of a cup or the cup may be referred to as "a cup," or "the cup." But there is no law of language that will justify calling the contents of cups "a cup" or "the cup".

It is true that "the cup", when used in connection with the "Lord's supper" sometimes "stands for the contents of the cup", and every time it is thus used in a figurative sense, it signifies that a literal cup was used.

But that a literal cup is *sometimes* directly referred to, is beyond question. "And having taken the cup, and having given thanks, he gave it to them, saying, All drink out of (ek) it" (Matt. 26:27). And they obeyed, for we read, "And they all drank out of (ek) it." (Mark 14:23).

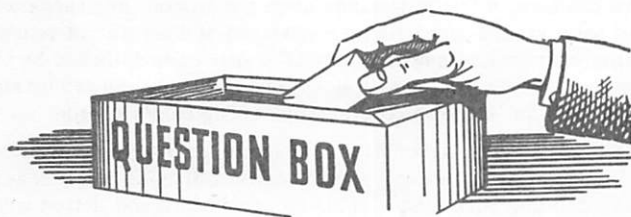
The *Advocate* says: "The Scriptures do not tell us how many cups shall be used in the communion." We admit that the Scriptures do not say anything about "cups" in connection with the communion—it is "a cup" or "the cup" all the time. And the Scriptures say as much about "a cup" as they say about "a loaf", or "thanks" And these are matters of *faith*, not of *opinion*.

True, "All should labour for unity in the worship". And it is just as true that all should labour for a "Thus saith the Lord" in our faith and practice. If our motto is, "Where the Bible speaks, we speak; and where the Bible is silent, we are silent" let us follow it.

Truly, "Opinions should not be made a test of fellowship," hence the *Gospel Advocate* can give up the "cups", in favour of the brother who has the Bible for "a cup". Now will others do the same?

Yes, truly, "The church should bear with the brother and endeavour to show him his mistake". "This should be done in patience and meekness," says the *Gospel Advocate*. I ask the *Gospel Advocate* to point out the brother's "mistake," as it says there is one. Did God make it? Did the "brother" make it?

I have pointed out several mistakes in the answer criticized. Will the *Gospel Advocate* defend its grounds? We shall wait and see.—*The Apostolic Way*, May 15, 1924. (reprinted in *The Truth*, June 1971.




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Conducted by  
James Gardiner

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**"ASSUMING that conscience is a God-given propensity, what is the scriptural definition of conscience and what use should be made of it as far as the Christian is concerned?"**

#### Conscience : What it is

We can indeed assume that conscience is a God-given attribute or, at the very least, a by-product of other God-given attributes. Man was not made as some kind of mechanical robot or machine, a prisoner of his own destiny, but was given the capacity of free will, and thus able to choose his way of life — to follow after good or to pursue evil. Conscience derives its existence from man's ability either to do that which is good or that which he *knows* to be evil. Having said that, it follows that *knowledge* has a very important role to play.

I don't know that the word "conscience" is ever given a *definition* in God's word, but the word itself is used several times and is used in such a way that we can readily grasp its meaning. The Greek word used for "conscience" in the N.T. is *suneidesis* which means "A knowing with oneself". This accords with our own derivation of the word when we remember that the prefix "*con*" means "with" or "together", and "*science*" means "knowledge". Thus conscience means "according to knowledge". We do not always act in accordance with our knowledge, and then we become aware of the fact that we have a conscience. Conscience has been described as a "still small voice" which comments upon our actions. I read somewhere that Milton in *Paradise Lost* puts into the mouth of the Creator these words: "I will put mine umpire, Conscience, in his breast". This is perhaps the shortest and best definition of conscience — the Umpire who calls the play whether it be fair or foul. Conscience appraises our thoughts and actions and either commends or condemns; either accuses us or excuses (Rom. 2:15). We cannot bribe or threaten conscience, nor can our tears suspend its verdict nor revoke its sentence. Nor is conscience always a "still" or "small voice". Remorse of conscience resulted in Judas taking his own life, as have many before and since. I recall reading of a recent train disaster

which resulted in many deaths, that the Court of Enquiry found the driver guilty of gross negligence, and he died the following year, a broken man. Shakespeare rightly said in Hamlet's famous soliloquy that "conscience doth make cowards of us all". Men may try to drown themselves in work, pleasure or business, but can never quite smother the "still small voice" of conscience.

#### Conscience is according to knowledge

By far the most important limitation of conscience is that it is entirely dependent upon knowledge. Conscience of itself can never tell us what is right and what is wrong; it can only assure us that we are doing *what we believe* to be right, or censure us for doing *what we know* to be wrong. I am sure the cannibal suffered no qualms of conscience as he boiled the pot in readiness for the next passing missionary, just as I am sure that the African chief with five wives is not troubled by his conscience either! The apostle Paul said that he persecuted the followers of Christ in all good conscience. His conscience did not tell him that he was doing evil in God's sight — *Jesus* had to point this out to him. Conscience is thus not a source of information but merely a kind of moral monitor which bears witness with us that we do or don't do that which we believe to be proper and true. Conscience is therefore of most service to those who are well informed of God's word, and conversely is of little consequence to those who are in entire ignorance of it. We have all heard the saying, "Let conscience be thy guide", as if this was a quotation from the Bible. To such we would have to reply, "Let the Word of God be our guide", and let the promptings of conscience be measured and assayed by the writings of the New Testament. When God guided the apostles into all truth it was not by the tugging strings of conscience but by the directings of the Holy Spirit in person.

I have made reference to Paul having said that he lived in "all good conscience before God" while he persecuted the church (Acts 23:1) because I believe it to be a classical example of an instance highlighting the limitations of conscience. We must read our New Testament to find out what is well-pleasing to God, and our consciences must take their cue from what we read in the pages of that book. We can never subscribe to the commonly held idea that conscience can be our guide except with the full proviso that, at the same time, we are very well informed concerning the teachings of Christ and His apostles.

#### Functions of conscience

Perhaps a definition of conscience could emerge from what has already been said. The word means, "a knowing with oneself" or "according to knowledge". In essence it is a "still small voice" within us which functions as a "critic", or as an "umpire", appraises all that we say and do, or intend to say or do. It approves or disapproves, commends or condemns; and it does so, it should be emphasised, only *within the framework of knowledge* possessed by the owner of the conscience. Its judgements are limited by limitations of knowledge. At the extreme end of the scale we could say that the man without knowledge at all would have no conscience at all.

#### Uses of conscience

The questioner also asks what use should be made of conscience. I personally don't think that it is a question of making use of our consciences at all, for conscience will assert itself within us whether or not we decide to *make use* of it. It will influence us in spite of ourselves. Perhaps it would have been better to have asked concerning *the function* of conscience, I suppose the main function of conscience is that of control and persuasion. It can modify our actions and even persuade us, based upon our knowledge, along a certain path of action. On Pentecost (Acts 2) those listening to Peter were cut to the heart (or, I suggest, pricked by their consciences) and this triggered them into action so that they called out "What shall

we do?" Similarly, in the case of the woman taken in adultery (John 8:9) we find that when the men were invited to stone the woman to death (provided of course that they themselves were sinless) they all quickly dispersed. The reason given is that they were all *convicted by their consciences*. Our consciences can therefore serve the purpose of putting things in perspective for us, and putting us in our place. Actions are continually modified by the quiet workings of conscience. We read of a *good* conscience (Heb. 13:18, etc.); of an *evil* conscience (Heb. 10:22); a *weak* conscience (1 Cor. 8:27); a *pure* conscience (1 Tim 3:9); a *defiled* conscience (Titus 1:5) and a *wounded* conscience (1 Cor. 8:12). Paul often called upon his conscience to bear him witness (Rom 2:15) and wrote of *the testimony* of our conscience. He has a lot to say in 1 Cor. 8 about offending the consciences of others and the need to avoid this where possible. He also informs us that it is possible to sear the conscience as with a hot iron. If we violate our conscience often enough it then ceases to function as a sensitive instrument and becomes dull and unresponsive. To tell the first lie is to bring a quick reaction from the conscience — the tenth lie brings perhaps little response. It is said that after the mass murderer has killed his first and second victim the rest are relatively easy, conscience-wise. As Paul says, we must not violate conscience, for then it will become as cauterised flesh — without feeling or reaction. We notice to the credit of those who brought the woman to Jesus (the adultery case), that their consciences were keenly sensitive and especially so in the case of the oldest of them, for they filed out, beginning with the eldest. Such are some of the functions of the human conscience, be it sharp or be it dull.

#### Conscience as a guide

Is there merit, then, in the adage, "Let conscience be thy guide"? The word of God must be our guide, Conscience is but the witness of our lives, aloof, dispassionate and blunt, Divinely arranged, its work is but to comment on our thoughts and deeds; the umpire in the game of life. It doesn't tell us what to do but merely watches how we do it. It can tell us how close we come to the Word of God, or how far we may fall short of it.

The compass is of untold worth to the mariner, but no mariner would ever set sail with but a compass. He requires a *chart* to show the route, the quicksands and the dangers. The chart reveals the route but does not tell him if he is taking it. The compass alone tells the mariner if he is following the charted route. The analogy may be relevant here. The Bible is our chart and reveals our route to heaven. Conscience, like the compass, tells us when we are holding a steady course, or when we are departing from it.

I do hope these remarks may have been helpful.

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

## SCRIPTURE READINGS

SEPTEMBER 1971

5—Joshua 1	Acts 18:23 to 19:7
12—Isaiah 8:5-22	Acts 19:8-20
19—Isaiah 41:1-13	Acts 19:21-41
26—Isaiah 11:1-10	Rom. 1:1-23
3—Numbers 10:1-13	Acts 20:1-16

#### "MIGHTY IN THE SCRIPTURES"

SINCE I became a Christian, this phrase has always stirred my ambition. Though falling far short, this has been a good thing. May I commend it to others? Pleading for a return to New Testament Christianity, we cannot hope to be successful without a real and deep knowledge of God's word. A merely superficial smattering will not do. Moreover we ought to find a satisfying joy in it. When endeavouring once to explain our position

the comment was made, "So you do not believe in the Old Testament". What a mistake that would be!

Apollos was born in the world's university town, and it was there where the ancient Jewish Scriptures were first translated into another language—and that by God's providence an almost universal one: Greek. He was a Jew and thus the circumstances of his life brought him into touch with God through His word. The Spirit of God took hold of him and enabled his gifts to be exercised to such effect that he is described by that same Spirit as "eloquent" (R.V. "learned"—both ideas are included in the original word), "fervent in spirit"; and "bold" (verse 26). We are not told why he came to Ephesus, but the Lord brought him into touch with Aquila and Priscilla, and he was willing to learn. Whatever the extent of his knowledge of Jesus, here were those well qualified to complete it—and they did.

Some who accepted Apollos's incomplete "gospel" were found by Paul as he continued his third missionary journey, summarily introduced to us in Acts 18:23. They, like Apollos himself, being ready for instruction, readily accepted Paul's further enlightenment. They were baptised into Christ. A special bestowal of the Holy Spirit was granted through the laying on of the apostle's hands, through which they were able miraculously to speak in languages they had never learned, and to prophesy for the edification of the church. Both these gifts would be very specially useful and wonderful in a multiracial community like that of Ephesus, where the temple of Diana brought worshippers and traders from all parts. The Lord had "much people" in Corinth and Paul was there free from hurt (Acts 18:10). Truly He had much people in Ephesus and the work of Apollos, Aquila, Priscilla and Paul with "about twelve men" of special divine powers, was so effective that the traders in superstition and in heathen worship felt the power of God through the influence of the gospel, and the latter got together to defend their craft. They started a riot which might have ended Paul's life. "All they who dwelt in Asia heard the word of the Lord Jesus" (Acts 19:10).

Paul's influence extended to some of the chief of Asia (Asiarchs), and it was their intervention and that of the disciples which saved him from exposing himself to the rage of the mob (19:30 & 31). A tactful if somewhat untruthful town clerk pacified the mob, and Paul had to leave for his own sake and doubtless that of the comparatively young cause. He continued his journey, gathering the offerings of the gentile Christians for the poor saints in Judaea, encouraging the Macedonian and Grecian Christians and returning to Troas.

### The Breaking of the Bread

Here we have the only account in the New Testament of the breaking of bread on the first day of the week, and it seems most likely that Paul actually broke the loaf on Monday morning, for he continued his speech till midnight. I can just imagine how the brethren thus gathered would hang upon every word. Today too often we have agitation for the shortening of the meetings, but with such Spirit-filled speakers as the apostle Paul there was no such question. He could not stay or speak too long. Physical exhaustion overcame one of the congregation on this occasion. He was the exception and was miraculously restored.

There is doubt as to the time of this meeting, because some suppose that Luke wrote according to Jewish reckoning (that the first day began at sunset on the seventh day). The translators of the New English Bible have accepted this and given the seventh day instead of the actual scripture "the first day"—on which there is no textual doubt. This is an unwarranted interpretation instead of a translation. We believe that Christians all over the world were meeting on the first day as best they could, realising of course that most of them would be working every day, unless Jews who were still observing the sabbath. However Jesus rose on the first day either during the darkness of night when the angel came, rolled away the stone and sat upon it (Matt. 28:2-4) and Jesus arose from the grave; or else at very early dawn—not on "Saturday evening". It is much likelier that Luke wrote in accordance with Roman reckoning and that Christians met some time in the day. The exact time

in the case under notice was decided by the presence of Paul and his prolonged exhortation and teaching. The purpose of the gathering was to remember the Lord in accord with the teaching of the apostle (1 Cor. 11:23). The word "the" (20:11) is in the best texts, indicating the act of worship, and the eating for physical needs followed in the good company of the believers.

#### The first day of the week

That the apostles—not the Emperor Constantine—appointed the first day of the week for Christian worship and communion (no capital "C" please!) is established by the fact that after nearly three centuries of the practice an emperor agreed to allow that practice by edict. That practice was maintained through untold torture, persecution and death to stamp it out. The day was not "Sunday" but the "first day" as against the Jewish seventh day—the Sabbath. It would be well if every Christian made a special point of keeping the day sacred to the worship of God, the spread of the truth and the practice of true Christian behaviour. Every day is a "Lord's Day" but this first day is "The Lord's Day" in a special sense. In this country there still remains some kind of reverence for it, but being rapidly eroded by the "permissive society" which has no God but its own material WANTS—not even needs. We need to treasure and preserve what we may soon have no legal right to have.

R.B. SCOTT

#### THE THREEFOLD BENEDICTION

"THE grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

This final prayer and benediction ends a second letter to the Church in Corinth by giving three great blessings to each member: (1) the grace of the Lord Jesus Christ; (2) the love of God; (3) the communion of the Holy Ghost.

#### Grace

This benediction applies not only to the Church in Corinth but to every Church

of New Testament pattern since the inspired writer penned the letter. A scriptural definition of Grace, sets it in contrast with the law. "The law was given by Moses, but grace and truth came from Jesus Christ." While the law demands that blessings be earned, Grace is a free gift. The law blesses the good, but God saves the bad.

#### Love

The interpretation of the law by the Scribes and Pharisees was harsh. Religious leaders were proud, self-righteous, hard, cold and hypocritical. Into this world Jesus came exhibiting a new interpretation. Of Him the Apostle John could write "We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." What did they behold? Jesus mixing with every class of society, healing the sick, blessing little children, raising the dead, full of grace and truth. Grace is unmerited love. It is love in action. This gift of grace, from Jesus, is ours to live out in Christian service. A free gift and a great blessing. Paul, in this benediction, asks that "the love of God be with you all." After the letter is read, the book is closed; after the last service of the Lord's Day, on the way home and while the Church is scattered, remember that it is an abiding prayer: "the love of God be with you." In so many different circumstances, joys and sorrows, problems and decisions, we all need the love of God. In the background of this beautiful earth, there is not only the POWER of God but His LOVE. The restful, pleasant green of the grass, trees and hedgerows, is followed by the wonderful variety of colour in the flowers. In his progress and development man often spoils the beauty, but the love of God, reveals the sea, lakes, hills and valleys and in man himself the same love transforms, beautifying the life and opening eyes that are spiritually blind. "Herein is love; not that we loved God but that He loved us and sent His Son to be the propitiation for our sins." "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Romans. 5:8.



We sometimes visualize the God of the Old Testament as stern, and of the New Testament as mild and loving; but there are evidences of His *unchanging* character. In Romans 2:6 we read of the God "Who will render to every man according to his deeds" and in Romans 2:22, "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness."

The apostle prays for Corinth, for every Church and for every individual a life filled with THE LOVE OF GOD.

### Communion

Thirdly Paul seeks for them "The communion of the Holy Ghost." When we read of the Church in Corinth we discover difficulties, divisions and human weakness; and yet Paul by inspiration gives them this threefold gift, bound together in the Godhead; Grace, Love, and the companionship of the Holy Spirit. I some times feel that we dwell too much on our weaknesses, deploring our achievements for God, forgetting that God can work through us. However, in gaining knowledge of God's Word and in the great work of building the Christian character we do need the help of the Holy Spirit. He is the administrator. "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2). Again on arriving at the conclusion of the Church's first controversy between Jew and Gentile, Acts 15:28 records, "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things." (Note the order: to the Holy Ghost first and then to us.) They were led back to unity by the Holy Spirit. Today the Church needs, in every way, more than ever, the gift of the Holy Spirit.

When we consider these three blessings from a Triune God, we rejoice that Paul wrote, "Be with you *all*." No one is left out, but this wonderful gift needs our acceptance.

Jesus ministered to crowds of people when He was on earth but He always

answered the lonely cry, the individual. Remember Bartimaeus, the blind man of Jericho, and the woman who touched His garment.

It is for you and me to accept, to acknowledge the gift and to live for God revealed in Christ Jesus and the Holy Spirit.

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all Amen."

F. R. W. KIMBERLEY

### CHRIST

#### The Perennial Question

WHAT do you think of Christ? (Matt. 22: 42). With this question Jesus confounded the Pharisees of His own day and continues to confront His critics of today. Sooner or later everyone must answer the question: "What do you think of Christ?" The question separates two great groups of people: Christians and non-Christians.

No other division is as profound as this one. So great is the issue involved here that Paul could tell the Corinthians that those who preached Christ left a definite odour or aroma everywhere they went. To those saved the savour is pleasant; to those perishing it is repugnant (2Cor. 2:15-17). We who preach Christ befoul the air in the opinion of the unsaved. They prefer that we remain silent, for our message from Christ convicts them and makes them uncomfortable.

#### Christ's Claim about Himself

One is morally obligated to take a position about Christ, because the Lord Himself made such extraordinary, world-historical claims about Himself. His claims set Him apart from all other religious leaders. They...pointed away from themselves and said: "That is the truth, as I have discovered it; follow that Christ pointed to Himself and said "I am the truth." "Follow me." Further, Jesus alone, of all the world's religious founders, claimed to be the very deity He presented.

Mohammed did not claim to be Allah; Buddha did not claim to be Brahma; Socrates did not claim to be Zeus; Moses did not claim to be Jehovah; Zoroaster did not claim to be Ahura-Mazda. Only Christ claimed to be Divine, to be one with the Father who sent Him (John 10:30).

### The Pre-eminence of Christ

As God's unique Son, as the Divine person who monopolised all the channels leading to God (John 14:6) Christ could demand man's supreme love and devotion. He told His disciples that devotion to Him would cause warfare in the family setting father against son, mother against daughter: so a man's enemies would be those of his own household. He said anyone who loved relatives more than they loved Him was not worthy of Him (Luke 10:34-36). Jesus even chided a potential devotee for wanting to bury his father before committing his life to the Christ (Matthew 8:21).

*Woodstock Bulletin*

### THE GREATEST THREAT TO THE CHURCH

I do not believe the greatest threat to the future of the church is from Communism, or erroneous religious systems, or any other external force, no matter how infernal that force may be. I do not think that the body of our Lord will receive her most serious wounds from the outside. I think she will suffer most when *WE the members* no longer care, when our hearts grow cold and unresponsive to the Divine will, when we turn aside from the sacred task the Saviour has assigned us. It is well to remember that thousands of churches of Christ have died from *within* and not from conquest from without.

Jerusalem died because she lost the zeal and zest of evangelism. Ephesus was removed because she lost her first love, because she grew cold at heart. Corinth lost her spiritual life because of the moral corruption, immorality on the inside. Laodicea ceased to live because of her lukewarmness—she had enough devotion to ease her conscience but not enough to save her soul.

*20th Century Christian*

### "A LITTLE CHILD SHALL LEAD THEM"

A little girl was to undergo a dangerous operation. She was placed upon the table and the surgeon was just about to give her the anaesthetic. "Before we can make you well we must put you to sleep" he said. She spoke up sweetly: "Oh, if you are going to put me to sleep I must say my prayers first." So she got down on her knees and said the child's prayer:

"Now I lay me down to sleep,  
I pray the Lord my soul to keep;  
If I should die before I wake,  
I pray the Lord my soul to take."

Afterwards, the surgeon said, he himself prayed that night for the first time in thirty years.

No one can tell what power a little child has, even on those older in years.

*Gospel Advocate*

## NEWS FROM THE CHURCHES

**Auckland, New Zealand :** We are happy to report an addition to the church. Miss Joy Lodger, who had been attending our Bible study evenings, decided to follow her Lord in baptism. She was immersed on 21st July. We pray that God will bless her in His services, and that this is the beginning of extending God's Kingdom in this area. Rejoice with us.

W. HILL

**Kirkcaldy, Hayfield Road :** During the past year the church has been blessed with the following additions : Sister J. Steadman; Bro. and Sis. Downie and their daughter Elizabeth; Sis. M. Smith ; D. Lauder; H. McMurray; Bro. and Sis. Wardrop from Sinclairtown; and now Alan Moyes eldest son of Bro. and Sis. I. Moyes and grandson of Bro. J. Moyes, an elder. We rejoice in these additions and pray the Lord will bless them that they may be assets in the Masters service.

A. ROBERTS

## OBITUARY

**Aylesbury :** Edith Mary Bailey (maiden name Bibby) died on Friday, July 30th, having reached the great age of ninety-two. Born in Penrith, Cumberland in 1879 she had been a member of the Churches of Christ for more than eighty years, having been baptised at the age of eleven. She was the widow of the late Arthur Archibald Bailey.

Although baptised at Whitehaven, as a young woman she, along with her parents moved to Ashby-de-la-Zouch in Leicestershire. From there she cycled to Loughborough for many years every Sunday to attend the services at the church there. After her marriage she met with the brethren at South Wigston and later at Craftern Street and Andrew Street Leicester.

In 1938 the family emigrated to Bulawayo, Rhodesia, where Sister Bailey lived until the death of her husband in 1950. For the next four years she was with her son Leonard, then working in Zambia at the Sinda Mission and later at Kalomo, Zambia.

In 1954 she went to live near Cape-town, South Africa with her daughter Winnie. There for the latter part of their stay they met with the coloured brethren in Grassy Park. Sister Bailey took a great interest in the Sewing Meeting there and in visitation. She and her daughter returned to England in 1961.

On coming to England Sister Bailey and her daughter took up residence in Aylesbury and joined the church there, and remained in membership up to her death. At that time, well on in her eighties, she nevertheless was most faithful in her attendance at the Lord's Table; so much so, that when infirmity compelled her to use a wheelchair, the brethren moved a seat out of the way so that her chair could be accommodated without blocking the aisle and out of the draught from the entrance hall. In these last few years, however, she was confined, first to the

house and latterly to her bed. It was here that some young brethren arranged for the morning service to be tape-recorded for her, to which she listened with great interest and evident delight.

Right to the end she maintained an interest in church affairs, helping financially with material for Sunday school teachers. Her passing is mourned as a most faithful servant of the Lord whom she loved with deep devotion. Her mortal remains were laid to rest at her request near to the farm in Leicestershire where she spent many of her younger adult years. We commend her son Leonard and her daughter Mrs Winnie Hollis, to the comforting love of the Heavenly Father whom she served so well and who themselves are likewise faithfully serving. "Blessed are the dead that die in the Lord."

The services in the Aylesbury meeting-place and at the graveside were conducted by Bro. Len Channing. Thus was laid to rest one of God's most faithful servants. We cannot do better than conclude with the words of the Psalmist: "Precious in the sight of the Lord is the death of his saints".

HAROLD BAINES

**Nelson, Southfield Street :** "Blessed are the dead who die in the Lord." On July 24th, Bro Joseph Webster answered the home call at the age of 78.

A church member for over 30 years, Bro. Webster was a faithful worker and attender until chronic ill-health overcame him several years ago. Along with his wife, Doris, who was a founder and lifelong member of the church here, they were generous providers of hospitality to visiting brethren and held open house for fellow Christians.

Doris passed to her rest nearly six years ago so their daughter Olga is now alone. We commend Olga to the shield and comfort of the everlasting arms and to the sure and joyful hope of a glad reunion in the "house not made with hands, eternal in the heavens".

"These are they which came out of great tribulation and have washed their robes in the blood of the Lamb."

S. B. SYKES

**CAMEROONS EVANGELISATION FUND**

WE have had a request from Brother Elangive to help to finance the printing of a Bible Correspondence Course for use in the immediate locality of Brother Elangive in the Cameroons. I propose sending £50 from our limited funds and will appreciate any small donations to this project. Thank you, brethren for help in the past.

James R. Gardiner, 88 Davidson Terrace  
Haddington, East Lothian, Scotland.

**COMING EVENTS**

**Kentish Town, Prince of Wales Road,**  
100th Anniversary of opening of chapel  
Saturday, October 9th, 3p.m. and 6.30p.m.  
Tea provided  
Bro. Leonard Morgan (Hindley) speaking.  
Visitors very Welcome

**CHANGE OF MEETING-TIME**

**Slamannan :** Breaking of Bread is now  
11.15 a.m.

**"COME UNTO ME"**

I have a life in Christ to live;  
I have a death in Christ to die  
And must I wait till science give  
All doubts a full reply?  
Nay rather: while the sea of doubt  
Is raging wildly round about  
Questioning of life and death and sin,  
Let us but creep within  
Thy fold, O Christ  
And at Thy feet  
Take but the lowest seat  
And hear Thine awful voice repeat  
In gentlest accents, lively, sweet,  
"Come unto Me and rest;  
Believe Me and be blest."

Principal Sharp

**"JUST A MINUTE"**

I have only just a minute,  
Only sixty seconds in it;  
Forced upon me, can't refuse it;  
Did'n't seek it, didn't choose it;  
But it's up to me to use it.  
I must suffer if I lose it,  
Give account if I abuse it:-  
Just a tiny little minute,  
But eternity is in it.

THE angels broke into song when Jesus  
came. So into every life comes song with  
the coming of Jesus into it.

**THE SCRIPTURE STANDARD** is published monthly.

**PRICES PER YEAR**

	1 Copy	2 Copies	3 Copies
<b>HOME COUNTRIES &amp; COMMONWEALTH</b>			
(through Agent) ... ..	£0.90		
(posted direct) ... ..	£1.00	£1.88	£2.75
<b>CANADA &amp; U.S.A.</b> ... ..	\$3.00	\$5.00	\$7.00
(payment in dollar bills)	1, 2 or 3 years pro rata in advance		

**AGENT & TREASURER: PAUL JONES, 3 St. Laurence Crescent, Slamannan, By Falkirk, Stirlingshire. Tel. Slamannan 200.**

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**NOTICES.** (Coming Events, Births, Engagements, Marriages, Thanks), 3 lines (minimum) 20p; each additional line 5p. Repeats (if notified when sending original notice) half price.

**DISTRIBUTING AGENT: RONALD MAIDEN, 41 Comberton Park Road, Kidderminster, Worcs., to whom change of address should be sent.**

**EVANGELISTIC FUND: Contributions to R. McDONALD, "Aldersyde," 10 Mardale Road, Bennett Lane, Dewsbury, Yorkshire.**

**CONFERENCE SECRETARY: TOM WOODHOUSE, "Jesmond," 8 Shoulder-of-Mutton Hill, Kirkby-in-Ashfield, Notts. NG17 7DX.**

**Hymn Book Agent and Treasurer: FRED HARDY, 73a Bridge Street, Morley, Leeds, Yorkshire. Tel. Morley 3255.**

"The Scripture Standard" is printed for the publishers by Walter Barker (Printers) Ltd., Langley Mill, Nottm. Tel. 2266 Langley Mill