

The SCRIPTURE STANDARD

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

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Genesis : God's Record of Creation

THIS simple, but marvellous sublime story of the creation of the universe and of man, though written by Moses, was actually dictated by the Holy Spirit, who was there when the beginning began, and is our only authoritative history of the events occurring in that far distant past.

In these early chapters of the Sacred Writings there is recorded the beginning of the universe, our planetary system, life, civilisation, religion, sin, sorrow, death, grace and hope, and it is fittingly designated Genesis, which means source or origin. The first word, indeed, of the Hebrew text (bereshith), means beginning, and it was therefore designed to inform all generations following its composition of how all things pertaining to man began.

Genesis 1:1 reads: "In the beginning, God created the heavens and the earth." This passage was penned by inspiration; and we may, therefore, on the authority of the Holy Spirit, affirm that God created (bara, brought into existence that which was without prior existence) the heavens and the earth. This he did in the beginning; not over a long series of centuries and by an agonising process of the survival of the fittest. The Hebrew word translated "created," in the first verse of the Bible always has God as its subject, and describes an absolute beginning.

In one simple affirmation, the most stupendous accomplishment known to man occurred. The simplicity of the statement is a witness to its inspiration; had it been written by some uninspired man such a theme would have resulted in a lengthy chronicle and a multitude of words. From it we learn that the Creator was God; the heavens and the earth are the work of his hands; and the time when this was accomplished was in the beginning. Those who accept, without hesitation, and by faith in God's word, this beautiful narrative, have a sensible, sufficient and satisfactory account and explanation of the origin of the world and of man; those who reject it must resort to the most absurd hypotheses to explain the simplest matters.

Man, male and female, were formed, near the end of the creative week, the crowning act in the divine effort (Gen. 1:26; 2:7, 8). Over every beast of the field, and every bird of the heavens, was man given dominion; and these were all made to pass before the first man in orderly procession to be assigned their names. We thus learn that man was created superior to the lower creation (and thus did not evolve from it), and that from the moment he became "a living soul" he possessed the faculties of speech, intelligence, reason and reflection.

In the assignment of names to the beasts, birds and living creatures, over which Adam was given dominion, it was noted that while each of these had its counterpart—male and female—he was alone; “there was not found a help meet for him,” i.e., one suited to him, a companion, a sharer of his thoughts, joys, sorrows, a helper in all the affairs of life. This deficiency had already been mentioned by Jehovah; it was necessary that this fact should become apparent to Adam, in order that he might be wholly aware of the need which the Lord was about to satisfy.

“And Jehovah God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which Jehovah God had taken from the man, made he a woman, and brought her unto the man.” (Gen. 2:18, 21-24). The operation was thus performed while the man was in a state of anesthesia. The word, slept, in the original text designates deep sleep—one of such depth that Adam was insensible of what was occurring. While he thus slept, God opened his side, removed one of his ribs, closed the incision, and from the rib thus taken from Adam was the woman formed.

“And the man said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.” (Gen. 2:21-24). This is a significant affirmation, and a thorough refutation of the absurd theories of evolution today being taught. Here is asserted, in the most positive manner, and by an authority unimpeachable, the unity of the race of man, his descent from one ancestor, and the utter and complete separation of the human race from the lower creation. On the testimony of the Holy Spirit himself are we privileged to rely for the evidence that man and woman came directly from the hand of God, and though intimately related the one to the other, are wholly unrelated to, and without any organic connection whatsoever with, the animals which God made and Adam named.

Many people today no longer believe the Biblical account of creation as recorded by Moses, and think that all things, including man, resulted from evolutionary processes resident therein, and without any direct intervention by deity. Those who do have, of course, repudiated the scriptural record of creation. It is not possible to believe the evolutionary theory as it is taught today, and maintain faith in God and in his word. Those who reject the teaching of the Bible on the theme of creation, will have no hesitancy in repudiating it in other areas; indeed, the test of one's faith in the Bible as a complete document, is to be determined by one's convictions regarding the origin of the world and of man. The Genesis account of creation and the evolutionary theory are in utter variance; it is impossible to harmonise them; one may be accepted only by rejecting the other. Any teacher whether in the church or out, who seeks to leave the impression that one can believe evolution and the Bible is guilty of undermining faith in God and his word. This allegation of harmony is only a sop thrown to those being duped while the destruction of their faith goes on.

The truly great men in the scientific world have freely acknowledged their inability to account for the beginning of life. Sir Oliver Lodge, in his “Man And The Universe” (Sixth edition, London, 1909, page 29), has said that “ultimate origins are inscrutable. Let us admit as scientific men, that of real origin, even of the simplest thing, we know nothing, not even of a pebble.” Let them then, together with all lesser lights, modestly remain silent when God speaks!

GUY N. WOODS (“Gospel Advocate”).

According to Christ Jesus

**God . . . grant you to be likeminded one toward another according to Christ Jesus.
1 Cor. 15, 57.**

We think when troubles come on us, that it is time to care for ourselves. Not so our blessed Lord. We think when our kindness is rejected we need not repeat; but how unlike us was our blessed, lowly Master! Nothing moved His steadfast heart, or turned Him from doing good. His course of self-surrender was complete.

The Son of God

THE first two printed copies of the S.S., February issue, which came my way—containing an article, headed “Words,” but dealing with the scripture, “So the Word became flesh”—were posted, one to my son-in-law (he had assisted in its preparation), the other to the Editor, who had accepted the article for publication. With each was sent a covering letter, which read: “Were I a reader and not the writer of the article bearing my name, in all probability I would have written to the S.S. Correspondence Column asking the question: ‘If the scripture the Word became flesh is to be understood as the writer sets out to prove it should, then how and when did the Word become the Son of God, as we all believe?’” or, the same question in another form: “How and when was the title, ‘the Son of God’ bestowed upon Jesus, if it did not come to Him by being so born?”

The difficulty barely hinted at to those two brethren, not unsurprisingly produced no reply: nor, so far as the writer knows, has any reader called in question what the article affirmed.

Having written what may truly be said to give rise to questions, it would seem an obligation that I should provide the answers. As to that, I can only give what I believe to be the answers that God Himself gives in His Word.

We begin with a statement which must surely be true, or scripture contradicts itself. That we cannot accept. The statement is, that the Child born of Mary is not—cannot be—the Son of God. The words of John and Paul make this assurance doubly certain. John names the one who became flesh, as the Word, and Paul tells of how the changes in the Word took place. He says of Him: who, from being in the form of God humiliated himself [within Mary’s body] and thus became flesh, retaining throughout His divine personality in an unbroken continuity of existence. A description which applies to the Word, but not to the Son—as many seem to think.

It was to make known and explain what actually took place that John wrote as he did. He mentions three kinds of birth in his first chapter. First: that of John, the baptiser. This birth was entirely natural, except that it was instigated, in due time, by God. 2nd: those who, in the first days of the Christian era—because they had received Christ and had yielded allegiance to Him—were given the right, by their belief, to become sons of God. 3rd: He—the Word who, in like manner—that is, through belief and obedience—became flesh.

This means that that amazing thing—the change of state in the outward appearance of the Word—from being in the form of God to that of man—came about through belief—the belief of Mary. That is the parallel which John draws between the two events. It is what Elizabeth—with true spiritual insight—understood had taken place, when she exclaimed “Blessed is she that believed.” The whole philosophy of the Christian faith lies there, in a nutshell. “These things are written that ye may believe, and believing have life,” wrote this same John who wrote this “amazing” chapter.

As far as revelation goes, after the interesting records concerning the birth of Jesus, little is written about Him and of the family of which He was one. About those amongst whom the family lived, there is scarcely a word; they figure as a small community, of small account. Thirty years or so pass and two pages of a single sheet of a Bible are sufficient to record their history.

As I lay in bed early one dark morning, thinking the thoughts just expressed, there suddenly came seeping into my mind the sound of singing. I knew at once from whence it came—out of the distant past, a memory of about sixty years ago. I was then a member of a choral society, and listened to women’s voices, at practise, singing a Mendelssohn (?) chorus “He watching over Israel, slumbers not nor sleeps”—lovely words in a beautiful setting—apparently forgotten forever, but now brought to memory—clear and beautiful, as—so I think—a rebuke for the thoughts I have just expressed. It is unaccountable, otherwise. He who watched over Israel, also watched over a greater than Israel—man or nation—and all was well.

Then came John the Baptist, whose appearance doubtless had its part in the growing awareness the passing years were bringing to Jesus. If we read aright no revelation from God had yet come to Him. He was still the same growing young man—now grown to manhood—with a mind quick to learn, and an inborn knowledge waiting to be used. What He saw, He grew to understand, and what He learned He never forgot.

So came that notable day when He went to John and the Jordan and asked to be baptised. John demurred, but received the answer: "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." His baptism follows, and then we come to the announcement for which we are seeking. Now is said—historically speaking—what has never been said before: "Thou art my beloved son, in whom I am well pleased."

There we see belief and the obedience which follows upon belief. So in like manner as the Word became flesh, so in like manner the Word became the Son. The new title divinely chosen, but the same Person.

This reading of what took place is supported by the words and actions of the Adversary, so soon after the relationship was declared: "If thou be the Son of God . . . prove it by demonstration." So, three times. Much of the force of those tempting words sprang from the immediacy of their assault upon Him.

If Jesus had known it before, why did Satan wait so long before making this grievous assault upon Him? To that we have no answer. But let it be believed—as the record plainly shows it should be: that the announcement came as an assurance—when about thirty years of age—then the assault is both timely on Satan's part, and in accordance with what we are taught.

W. BARKER.

'What shall it profit a man?'

A FEW DAYS ago a young man of Washington, D.C., enclosed in a personal letter a mimeographed page containing some startling information concerning a group of eight of the most successful financiers in America twenty-five years ago. It is interesting to note that this information about men of wealth was collected by a millionaire by the name of Lurie, from San Francisco. We were interested to observe that the young businessman who sent the information added the footnote: "What shall it profit a man if—?" But here is the startling statement and tragic facts prepared by the millionaire:

"In 1923, a group of the world's most successful financiers met at the Edgewater Beach Hotel in Chicago. Present were:

The president of the largest independent steel company.

The president of the largest utility company.

The greatest wheat speculator.

The president of the New York Stock Exchange.

A member of the President's cabinet.

The greatest 'bear' in Wall Street.

The president of the Bank of International Settlements.

The head of the world's greatest monopoly.

Collectively, these tycoons controlled more wealth than there was in the United States Treasury, and for years newspapers and magazines had been printing their success stories and urging the youth of the nation to follow their examples. Twenty-five years later, let's see what happened to these men:

The president of the largest independent steel company, Charles Schwab, lived on borrowed money the last five years of his life, and died broke.

The president of the largest utility company, Samuel Insull, died broke, and in semi-disgrace.

The greatest wheat speculator, Arthur Cutten, died abroad, insolvent.

The president of the New York Stock Exchange, Richard Whitney, was recently released from Sing Sing.

The member of the President's cabinet, Albert Fall, was pardoned from prison so he could die at home.

The greatest 'bear' in Wall Street, Jesse Livermore, committed suicide.

The president of the Bank of International Settlement, Leon Frazier, committed suicide.

The head of the world's greatest monopoly, Ivar Krueger, committed suicide.

All of these men had learned how to make money, but not one of them had learned how to live. "What shall it profit a man if he shall gain the whole world, and lose his own soul?" (Matt. 8:36).

—"Gospel Advocate."

Christian Cosmetics

COSMETICS are used to beautify; although we must admit that in some cases concepts of beauty which some have do not seem very beautiful to us when presented in concrete cases! But it is amazing how much some cosmetics, rightly used, can do for some people. But regardless of what they can do, they are not even skin deep, although their psychological affect may be quite a boost to the morale of the users.

There is a type of cosmetics which is soul-deep and which by its inward beauty creates an outward radiation. It is what we may properly call Christian cosmetics. Paul said:

"But speak thou the things which become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young 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. Young men likewise exhort to be sober-minded. In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again. Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things."

The word for adorn was used in the classics "to deck, dress, especially of women." It meant "to ornament": and "to embellish with honour." It was used in the sense to decorate as "a bride adorned for her husband." Some women were spoken of as "adorned for adultery." Figuratively it meant to "make beautiful or attractive, spiritually, religiously, morally." It was used to "adorn, do credit to."

The word "adorn" is at the root of our word for "cosmetic." The apostle Paul, therefore, in the verses above quoted is giving at least a partial description of the cosmetics which must be used by the Christian. The emphasis for Christians should be on the inner qualities of the spirit which manifest themselves in the outward qualities of conduct.

The adornment mentioned by Paul is not only of the servants, or slaves mentioned in Tit. 2:9, 10 (although the particular qualities there mentioned were against attitudes and actions often manifested by slaves), but the adornment of all Christians. Paul did, of course, in Tit. 2 emphasise some things which are peculiar to the needs of the different age groups and stations in life, but the basic principles apply to all.

As Warren Wiersbe put it: "To be sure, there will always be the offence of the cross. But this does not mean that Christians should be offensive in the way they witness or live! The Bible is not a beautiful book to the unsaved person; the only 'translation' of the Bible that he reads is the life that the Christian lives before him. If that life is careless and disobedient, he will have a poor opinion of the Bible that the Christian claims to believe. It is the behaviour out of our hearts, not the Book in our hands, that impresses people.

"Paul's letter to Titus is practical from beginning to end. Every doctrine is tied to daily life, and the key phrase is 'good works.' Even the blessed hope of our Lord's return is used to encourage believers to live devoted lives. (2:11-15). The Christian, in other words, is not simply to study the Bible and discover its doctrines; but he is also to live the Bible and display its teachings in everyday life.

"Manufacturers spend millions of dollars annually to design new packages for their products. 'It's the package that sells!' is the principle they follow. Is this any less true with the gospel? The 'product' is tried and tested, but the world will not accept it because the 'packages' (we Christians) do not 'sell' the gospel. Instead of beautifying the gospel and making it attractive to the lost world, we have too often soiled the message and robbed it of its power.

"What the world needs is not more theology; it needs more sincere Christians who will turn the paper and ink of their Bibles into the flesh and blood of obedient daily lives."

J. D. BALES.

To me to live is Christ. 'Phil. 1, 21'.

When Christ is supreme in a man's life he has no need to think of self-denial or self-sacrifice, for the love of Christ guides and empowers and inspires him, and the life which he lives is the life he derives from Christ. Love turns from self and makes the beloved the centre of life. So the Christian turns from himself and lives unto Christ.

SCRIPTURE READINGS

READINGS FOR MAY

2—Samuel 3	Luke 2:41-52
9—Isaiah 40:1-17	Luke 3:1-23 and 38
16—Isaiah 40:18-31	Luke 4:1-15
23—Isaiah 61	Luke 4:16-41
30—Leviticus 14:1-20	Luke 4:42 to 5:16

HIS FATHER'S BUSINESS

(Luke 2:49)

ONLY Matthew and Luke tell us anything about the early years of Jesus. Matthew provides information about His babyhood and His whereabouts. Luke gives us a view at each stage—babyhood, boyhood and youth. They are brief, concise and illuminating. The apocryphal gospels indicate their spurious nature "with the blaze of foolish and dishonouring miracles" they record. His parents fulfilled their requirements of the Law, not only in presenting Him in the Temple as a babe but also in living, like Elizabeth and Zacharias—"righteous before God" (Luke 1:6).

This included at least a yearly visit to the Holy City—perhaps also at Pentecost and the Feast of Tabernacles—

though the thrice yearly requirements had largely ceased to be observed. It is not surprising therefore that "the child grew, and waxed strong in spirit, filled with wisdom."

Doubtless He excelled in study of the precious Word and attention upon worship in school and synagogue. Besides this, "the grace of God was upon him" (Luke 2:40). Children of Christian parents have wonderful opportunity and a grave responsibility, and when realised, this can issue in holy and fruitful lives. Alas, how often both parents and children fail to achieve and receive the blessing which is in their reach by the grace of God.

Of the manhood of Jesus between the time of His attaining the age of twelve and beginning His ministry of complete service at about thirty, we have only the words in Mark 6:3, "the carpenter"—a laborious, skilful and useful occupation. It seems almost certain that Joseph died during that period. But "Jesus increased in wisdom and stature, and in favour with God and man," and this indicates, what we learn from Heb. 5:8, that He was sinless and that the exceeding beauty of such a life was appreciated by the simple folk among whom He lived and worked. It would seem that when example developed into precept, teaching and forceful exhortation, their hearts were hardened (Luke 4:24-30).

It may seem strange to us that a boy of twelve should be regarded as being "grown-up," but it was so in the time of Jesus, and it was natural that He should go up to the Passover then with his parents. Josephus, the Jewish historian, states that as many as three million Jews gathered at Jerusalem for that feast. Thousands of booths would be erected outside the walls and the city be more than full. The feast began with slaying of the lambs, the removal of leaven from the houses, partaking of the roasted animal; and then continued with unleavened bread seven days—hence "when they had fulfilled the days" (2:43). The time would be spent as sabbaths, calling to mind the passing out of Egypt, and worshipping in and around the Temple. The elders and the scribes would be engaged in teaching, and those boys who attained twelve years would probably have special privileges and opportunities for learning from the most highly respected Rabbis.

Bearing these facts in mind, it is hardly surprising that Jesus sought and received special attention, or that He was so absorbed in the things of the Law of Moses, the Temple and the Scriptures, as to remain behind. Nor is it surprising that His parents had no worries about Him until, after one day's journeying homeward. He is not in the company. Then certainly we can appreciate their anxiety. They were "searching for Him with aching hearts." So the words could be rendered, and those who have had similar experience with those they loved can enter into their feelings. It was necessary that they should have a lesson to remind them of His utterly unique relationship. Simeon had said to Mary "a sword shall pierce through thine own soul" because the Son of Mary was also Son of God and had come "into the world to save sinners," in other words "to do His Father's business" to fulfil the divine purpose of love by sacrificing Himself.

His understanding and answers amazed those who heard Him, and when His parents found Him thus occupied they were amazed also, first at His being among the Rabbis, and secondly at His having, so to speak, left or neglected them, and so caused them anxiety, which they had never experienced with Him before. His mother's rebuke was natural and perhaps somewhat embittered by the long and anxious search.

The answer of Jesus is His first recorded words, and there is a difficulty in correctly putting them into our language. There can be no doubt they were clear to Joseph and Mary. Literally they are "I must be in the things of My Father." The more recent translators render them "in My Father's House," and it will be noticed that the A.V. puts the word "business" in italics meaning it is not in the original, but is supplied to complete the sense. The supply of the word "house" seems more natural, is more in accord with the uses of the phrase, and reminds us of Jesus' words when He cleansed the Temple Courts (John 2:16). He recognised the Temple as the place where God should be worshipped, where He had chosen to put His Name. Mary said "Thy father and I sought thee," but His answer directed His parents' minds to the truth, which they well knew but perhaps were forgetting.

All the more wonderful it is to read "He went down with them, and came to Nazareth" (that despised place—can any good thing . . . John 1:46); "and was subject to them." He was "in the things of His Father" when subject to His parents in the humble home at Nazareth, but the Temple and Jerusalem had to be His destination, and outside those walls He bore your sins and mine.—Praise God, that was the Saviour's business, and His people are now His House.

R. B. SCOTT.

'The Mighty God'

"THE Lord of Hosts . . . wonderful in counsel." (Isaiah 28, 29).

The Lord to whom we cry is not a human person, limited by the things of time and sense. He is the Mighty God. He is sovereign. As Paul says, "If God be for us, who can be against us?" We need to allow this supreme fact to dominate our minds and hearts. Our Saviour is on the throne of the universe now. He has said, "All power is given unto me," and the power of the throne, and the power of the wondrous Person on the throne, is available for you and for me.

"IN Him dwelleth all the fulness of the Godhead bodily." (Col. 2, 9).

Paul talks about the "unsearchable" riches of Christ. He does not mean to say that they cannot be discovered, but that they can never be fully known and never exhausted. However much one learns, there is yet more to learn. Jesus Christ becomes more and more wonderful as we know more and more of His grace and love.

Jesus Christ

JESUS CHRIST . . . neither is there salvation in any other. Acts 4, 10-12.

As there is only one God so there can be only one Gospel. If God has really done something in Christ on which the salvation of the world depends, and if He has made it known, then it is a Christian duty to be intolerant of everything which ignores, denies, or explains it away.

HAVE YOU LOST FAITH?

When faith in God goes, man the thinker, loses his greatest thought.

When faith in God goes, man the worker, loses his greatest motive.

When faith in God goes, man the sufferer, loses his securest refuge.

When faith in God goes, man the lover, loses his fairest vision.

When faith in God goes, man, the mortal, loses his only hope!

OUR sufficiency is of God. 2 Cor. 3, 5.
CHRIST satisfies every need and He

alone does so. He has "done all things well." The message of the gospel is about Him and what He has done. It is not theory. It works, it is a fact as the lives of Christians of all ages testify. Ashamed of it? A thousand times No!

WITHOUT Me ye can do nothing.

John 15, 5.

ABIDE in Me. The measure of our practical obedience to this word of our Lord will be the measure of our strength: His strength clothing us. We have fully adequate resources for Christian living, for holiness, for effective power in this day and generation. Shame on us if we are not making that evident.

WHO shall separate us from the love of Christ?

Rom. 8, 35.

LORD, Thou art life though I be dead,
Love's fire Thou art, however cold
I be,

Nor heaven have I, nor place to lay
my head,

Nor home, but **THEE**.

CORRESPONDENCE

'Whither Now'

Dear Bro. Melling,—I have been loth to enter into any controversy over the "cup question," always having believed the Christian religion was a religion of faith (Heb. 11:1-6 etc.). However, after reading some articles written some time ago in your valuable paper, and hearing a talk on "Are we obligated to use more than one container when keeping the Lord's Supper?" it would seem we are entering into the realm of reason instead of faith, and I feel I must warn my brethren, and especially the younger.

Perhaps the reason for this attitude being adopted is because we are living in what some say is the age of reason, and should apply it to everything we do in religious matters. We believe, and rightly so, that the modern preacher in the sects is making a grave mistake in taking faith out of Christianity, that he might appeal to the young and influential; but I never thought I would live to see the day when preachers and members of the Church of Christ would do the

same. One feels the Restoration Movement with its maxim is tottering on the brink of disaster, and we are fast becoming a sect among sects instead of taking the Bible as our guide.

Perhaps I am making a mistake in entering into this controversy by using reason, and so emulating others; but in so doing, it is to try and combat the things that have entered into reasoning (such as our pioneers had to face) that I do so—things such as falsity and negation.

In reasoning over the "cup question," a great deal of emphasis has been placed on the law of language known as "metonymy" to try and justify the use of more than one container (cup) in the Lord's Supper. It is averred that when the Lord said: "This cup is the new covenant in my blood" (1 Cor. 11:25) He was conveying to His disciples that "the fruit of the vine," and that alone, symbolised the new covenant in His blood,

thus leaving us liberty to dispense the "fruit of the vine" as we wish. Very often, if a text used by a preacher in the sects (to try to prove his doctrine) is examined closely, the same text can be used to undermine what he propounds. This I believe can be done with the word "metonymy," if we reason positively and not negatively, adding a little common sense.

Metonymy is a figure of speech by which an object is presented to the mind, not by naming it, but by naming something which suggests it, the effect for the cause. For example we say, "the kettle is boiling," when we mean the water is, or "that man has a good table," when we mean one well provided with food. While we may be living in days when divorce is rife; one thing that cannot be done with this law of language is to divorce in any part the cause from the effect especially the essential part. If this is done, the language is changed immediately from metonymy to a simple statement of fact. For example take "the kettle is boiling." The cause is "water," the effect "kettle boiling." Or take "that man has a good table." The cause is "food," the effect "a table well provided." Divorce the effect from the cause in the first example, and we are left with "water boiling"; in the second take away "table," and we are left with "well provided with food"; thus showing that when we leave out the literal (the effect), we change a statement given in metonymy to one of simple fact. We can have the literal without metonymy; but we cannot have metonymy without the literal.

Everyone admits Christ was speaking in metonymy when He said "This cup is the new covenant in my blood." The cause in this case was "my blood," symbolised in "the fruit of the vine." The effect—"This cup"—was a representation of the new covenant. If we divorce the effect from the cause, we are left with "my blood"; (the fruit of the vine) but in doing so, have changed the language in which Christ spoke from metonymy to simple statement, and at the same time unknowingly given a wrong impression of what Christ desired to be representative of the New Covenant. We cannot separate the cup from its contents when Jesus spoke in metonymy. If He had meant the fruit of the vine alone to represent the New Covenant, and the cup

to be of no significance, He would never have mentioned the word "cup" at all for in so doing He immediately associated it with the fruit of the vine. As we cannot have metonymy without the literal, what Jesus held in His hand (the cup and its contents) was to represent the New Covenant.

One wonders, Bro. Melling, if our brethren realise that every time they say the fruit of the vine is "the cup," they charge Jesus (in a sense) with having little knowledge of the law of language, and at the same time continue to foster division? May the prayer of the Lord (Jn. 17:20, 21) become a reality, in that we make Christ Lord of our lives, thus fulfilling His purpose in the Church, His praise and glory.

DAVID DOUGALL.

Dear Bro. Melling,—As one who has been very interested in the correspondence on the above subject, I am sure the brethren concerned are well able to put their respective points of view. At the same time one cannot let some statements pass without comment. It is easy to believe that for 2,000 years the feast has been kept by someone, somewhere under varying circumstances. The one church, one cup doctrine, is new—it is only about ten years old. We have never been a one-cup people. Sixty years ago, the writer was in fellowship with a church where four cups were used, sixty to seventy being present; over thirty years ago the writer was in fellowship with a church, where individual cups were introduced (not with the writer's approval).

The name of David King has been mentioned. We all know of a church of which he was co-founder, which still has the original communion set—a tankard and two cups—an ideal set for a company of thirty and over, because it enables us to carry out the divine injunction, "Let all things be done decently and in order," which is not always possible with one cup and a large company. Jesus was no more talking about a cup, when he said, "This cup is the new testament in my blood," than we are talking about a kettle, when we say "the kettle is boiling."

So long as a church has the emblems, bread and wine, upon the Lord's table,

how they are distributed, would not hinder the fellowship of the writer, with that church, although he prefers some methods to others.

EDMUND HILL.

Dear Editor,—One would think from Bro. Winstanley's letter in the April issue that these people had done something for which they were to be commended! Those who introduced this practice, who perpetuate it, and who countenance it, have nothing to be proud of. I see no point in patting someone on the back for imposing an unscriptural condition of fellowship which is causing trouble in the church, and I cannot but question the motives of one who does.

He who expected the 1960 correspondence to "settle" anything was a sublime optimist. The only way this or any other such matter can be settled is for those who have left the N.T. pattern of faith and practice to make a complete return forthwith. The responsibility for the damage done to the church meantime must lie with them.

The fact that TWO commandments are given relative to the cup seems to have been lost sight of. The Divine commandment and example dare not be lightly set aside at the very place which is intended to be an open demonstration of unity in Christ.

Those who stand for scriptural observance by the use of one cup have nothing to fear from a fair public examination of this issue.

JOHN M. WOOD.

Dear Bro. Melling,—Bro. Slate's letter in the March issue calls for some comment. He states, "We . . . do not crusade . . . but we . . . want brethren to know . . . we . . . are willing and ready . . . to debate . . . publicly."

Is it to be understood that there is in the church a group of brethren who have conferred, and are agreed to this end, and that Bro. Slate has been appointed to speak for them? Would he care to state his proposition, and the terms on which he is prepared to debate? He speaks of representative men on both sides, but how can there be two sides when, according to his own statement, those who are united against individual cups are woefully divided?

He also speaks of more than one "container" for the fruit of the vine. Does he propose to give a demonstration of correct principles of interpretation by substituting an unscriptural word, "container," for "cup," which is the word given by Divine inspiration? On this basis, he says, a brief article would suffice to explain . . . the "scriptural permissibility" of more than one container. Unless he cares to quote a few scriptural facts to support his contentions, his claims can hardly be taken seriously. Let him produce some of these facts.

Yours faithfully,

John M. Wood.

NEWS FROM THE CHURCHES

Aylesbury.—From March 14th-21st we held a very successful gospel campaign with Bro. Hans Nowak, from the church at Kaiserslautern, Germany, preaching. Services were held every evening. The campaign was well advertised both in the local press and by leaflets, and a good number of visitors attended. Bro. Nowak maintained a high level of preaching and brought us some splendid lessons.

We are happy to report that as an immediate result of these efforts three were baptised on March 17th: Mrs. Pamela Robson (wife of our Bro. Robson), Mrs. Wendy Thomas (his sister), and Kenneth Wells (his cousin). Bro. Robson himself obeyed the gospel only recently, but he has been doing some fine personal work, especially as can be seen amongst members of his own family.

On April 5th, Alistair Brown, also obeyed his Lord. He is a friend of our Bro. Wells and has been attending services. It is our earnest prayer that each of these newborn souls may grow into faithful and profitable members of the Lord's kingdom.

Eastwood.—The church rejoices in the progress of the gospel. A young lady, working in the office alongside one of our young sisters, began to ask questions about the scriptures and the church. Eventually she was brought to our Bible study meetings, with the result that she realised her need for salvation. She was immersed on March 3rd. The praise is the Lord's.

Chas Limb.

South Liverpool.—The weekend of 3rd-4th April was memorable for our work here. Bro. Andrew Gardiner, Jr., of Edinburgh, gave invaluable assistance for our meetings, newly begun in the Dudley Institute, Blenheim Road, near Penny Lane.

We were also encouraged by the presence of Bro. W. E. Young (here to complete plans for the campaign in July) and Bro. Leon Crouch, both from Lubbock, Texas. Brother Crouch is planning to move to Liverpool in June as an active co-worker in a promising field.

Tunbridge Wells (Cambrian Road).—On Lord's Day, March 21st, Miss May Duffield was baptised into Christ the Lord. She had been attending the meetings of the church for some time, and in recent months a regular study has been held in her home. She has impressed us all highly by her thirst for truth and her eagerness to search the scriptures. We pray God may richly bless her and use her for His glory. Praise to His name!

A.E.W.

CHANGE OF ADDRESS

Bro. and Sister A. L. Frith, late of Fleetwood, are now residing at 26 Diamond Avenue, Kirkby-in-Ashfield, Notts.

OBITUARY

Ilkeston.—With deep regret we record the passing of our esteemed sister, Miriam Ellen Burrows, on March 15th, at the age of 73 years. She has been a member of the church for 54 years. Our sister maintained a steady and consistent Christian life and character.

She was faithful to the end in her attendance at the Lord's table. Taken ill suddenly at her home she was removed to hospital where after a few days she passed away. In her passing she leaves behind her a husband, two sons and four daughters. We earnestly commend them to the tender consolation of Him from whose love neither death nor life can separate. Sister Burrows was laid to rest on Saturday, March 20th. The service was conducted by the writer.

F.G.

COMING EVENTS

AYLESBURY

June 20th-27th: Gospel campaign. Preacher: Virgil Trout (Sunset church, Lubbock, Texas). Theme: "Christian Evidences." Meetings nightly: Lord's Days, 6.30 p.m.; Weeknights, 8 p.m. Brethren are invited to join the personal work teams being organised by us to support the campaign. Please note that the campaign is for one week only, and not for two weeks as previously announced.

July 25th-August 8th: Summer School: "Training for Service." Classes will be held each day, Monday to Friday, and evenings, Tuesday and Friday of each week. Some of those who have offered to teach classes are: Brethren Frank Worgan (Ince), Roy Davison (Holland), W. N. Jackson (Ipswich), Vic Hunter and Phil Slate (Wembley). Full details, including subjects, hospitality and enrolment forms will be sent to all churches.

Dewsbury.—June 5th-7th: Special Holiday Week-end in conjunction with Mission with Bro. C. P. Slate. Addresses, group discussions, etc., of special interest to young people. Hospitality available for any who wish to spend the week-end with us. Full details later. Enquiries to T. McDonald, 17 Northfield Place, Dewsbury, Yorks.

Doncaster.—Tea and Meeting, Saturday, May 28th. Tea at 4.15 p.m. Meeting at 6 o'clock. Speaker: Bro. Frank Worgan.

Hindley.—A mission, Saturday, June 5th to Lord's Day, June 13th, each night at 7.30 p.m. Speaker: Bro. A. E. Winstanley.

Tunbridge Wells (corner of Cambrian Road and Upper Grosvenor Road).—Special weekend, May 15th-16th. The church will have been using its new building for just one year by then. Saturday: tea 4.30 p.m. Meeting 6.00 p.m. Lord's Day 11.00 a.m. and 6.30 p.m. Speaker: Frank Worgan (Ince). A very warm welcome extended to all visiting brethren. Any desiring hospitality for the weekend should write to A. E. Winstanley, 43a Church Road, Tunbridge Wells.

TREASURER'S REPORT ON "S.S."

1964-5

Dear Brethren, subscribers to and supporters of the "Scripture Standard."

It is my pleasure to present the financial statement for the past year and to offer a few comments thereon.

You will see that we have broken even this year, but lest we become complacent in any way, let me point out some very important facts. Printing costs are still rising: my earliest record is of the year which ended March 31st, 1955; in that year the cost of printing was £354 6s. 9d. Thus, during the last ten years the cost of this item has increased by £100. If you compare last year's statement you will find that £40 of this £100 increase occurred last year. Most other outgoings have been kept down to last year's level. Postage has been cut slightly, but this is due more to falling readership than to possible economies. There are small items which have not recurred this year but overall we have expended £23 more than in the previous year.

When we turn to the income we find that subscriptions are slightly higher than last year—£6—but gifts are very much lower—£70 less. This fact will show in its true perspective the importance of the legacy left to us by Sister Woolley, of Bath (£100). Without this our figures would have been very much worse.

The general picture is that we have drawn in just sufficient to cover the expenditure of the year, but for your treasurer there is the constant anxiety for the future. Brother Melling and I are pleased to give our services freely as our contribution to this effort; there is nothing to show for it in the balance sheet. We would ask one thing in re-

turn—your financial backing, firstly by prompt payment of your dues, and secondly that little extra which next year might make the difference between a balance and a deficit.

PAUL JONES.

[Postage will be heavily increased as from May 17th, particulars not yet known. It is fair to say that no charge (except postage) is made for parceling, and material used in despatching the "S.S." to agents—36 parcels per month.]

STATEMENT OF ACCOUNTS

Year ending 31st March, 1965

INCOME

Balance at 1st April, 1965:—	£	s.	d.
Cash in hand	48	1	9
Bank	149	17	3
Subscriptions	355	2	2
Subs. to "Mission Messenger"	3	12	0
Gifts	51	16	6
Bequest	100	0	0
Total	£708	9	8

EXPENDITURE

	£	s.	d.
Printing	451	15	5
Printer's Postage, parcels	17	13	1
Secretary's Postage	35	0	0
Editor's Postage	2	0	0
Cheque Book	5	0	0
Paid to "Mission Messenger"	3	12	0
Cash in hand	41	3	8
Bank Balance	157	0	6
Total	£708	9	8

Audited and found correct, 9th April, 1965.

Signed, H. HARDY.

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EVANGELIST FUND: Contributions to R. McDONALD, who is also Secretary of Conference Committee, "Aldersyde," 10 Mardale Road, Bennett Lane, Dewsbury, York.

NYASALAND Mission: Contributions to W. STEELE, 31 Niddrie Road, Portobello, Edinburgh, Mid Lothian.

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