

THE SCRIPTURE STANDARD

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

'Unto You, Young Men.'



WRITING in the first Christian century, the aged Apostle John paid a fine tribute to his young brethren in Christ, when he said: 'I have

written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one.' (1 John ii. 14 R.V.)

Some older brethren despise and disparage the efforts of young men. Forgetting their own early struggles, they expect young men to commence on the level to which they have attained after years of study, service, and experience. In replying to a member of the House of Commons, who spoke disparagingly of his youth, William Pitt, who, at the age of twenty-four, was Prime Minister, expressed the hope that he might be one whose follies would die with his youth and not be continued in spite of age and experience. In some quarters, Paul's exhortation, 'Let no man despise thy youth,' is still needed.

Many Churches are weak, and some have ceased to exist, because young men have not been encour-

aged to prepare for and take part in active service.

The young men, of whom John wrote, were well-equipped for service: they had fed upon that Word which is living, life-giving, and life-sustaining. 'Ye are strong, and the word of God abideth in you.' Would that the same could be said of all present-day believers, both young and old!

Physical rather than spiritual strength is sought after, and many boast that because of gymnastics, athletics, and sports, they have developed brawn and muscle. Exercise and recreation, which is really re-creation, are essential to health and vigour; but when these take up time that should be given to mental and spiritual development, they are a curse rather than a blessing. 'Bodily exercise,' said Paul, 'profiteth a little (for a little time), but godliness is profitable unto all things, having a promise of the life which now is, and of that which is to come.'

Because of time given to physical training, sports, amusements, world politics, and other material things, many once promising young men have been lost to the Churches, and the Master's service.

Churches are needing, and some are dying for want of, help that could be given if young men would give time to prepare for this greatest and grandest work of all.

Christianity began with the supreme example of self-sacrifice, by Him who loved us and gave Himself for us, and only with continual sacrifice by His followers can it be carried on.

Our Leader and Commander said, 'If any man will come after me, let him deny himself, and take up his cross, and follow me.'

The pioneers of the movement to restore New Testament Christianity, did some of their finest work when they were young men. At the age of twenty-eight, David King was editor of a magazine. Walter Scott, at the age of thirty, was in the midst of his great evangelistic campaigns. At the age of thirty-five, Alexander Campbell edited and published *The Christian Baptist*, and at the age of forty had his great debate with Robert Owen. Many other examples could be given. May we reverently remind our readers that our Lord and Saviour was only about thirty-three years of age when He died on Calvary. When Isaac Watts wrote that magnificent hymn, 'When I survey the wondrous cross,' the second line read, 'Where the young Prince of Glory died.' The Apostles of Christ would be about thirty years of age when chosen for their great work.

The Restoration pioneers did put Christ and His Church first. They sacrificed much, read and studied hard, often denying themselves of much needed rest to serve the cause they loved. Some of them were comparatively young men when they died; but they accomplished more than do many who live on to a good old age. 'One crowded hour of glorious life is worth an age without a name.'

While yet young is the best time to prepare for service, to lay up in store a good foundation (not of money, but of knowledge of the Word) against the time to come.

Application to real study, with concentration, becomes more difficult as the years roll on.

To his son in the faith, Paul wrote, 'Till I come, give heed to reading, to exhortation, to teaching. Neglect

not the gift that is in thee. . . . Be diligent in these things, give thyself wholly to them; that thy progress may be manifest unto all. Take heed to thyself, and to thy teaching. Continue in these things, for in doing this thou shalt save both thyself and them that hear thee.' 'Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.'

BE MEN OF THE BOOK.

'The word of God abideth in you.'

Professor J. A. Beet (an eminent Methodist) told how, as a young man, he learned the invaluable lesson that the only safe source of Christian theology are the books of the New Testament.

Dr. Campbell Morgan says, 'My father was a Bible preacher and teacher of no mean order. He was a man of one book, in a sense in which his son has never been. He lived to the four-score years, and during that period never read a work of fiction. He had no knowledge of general literature. He did know his Bible.'

That could be said of most members of Churches of Christ in the early days of the Restoration Movement. In his history of that Movement, M. M. Davis, says, 'It is estimated by those who have studied the question that not more than twenty-five per cent. of our people understand our plea. . . . In our early history, this was not true. Then not less than seventy-five per cent. understood it, and could make others understand it. Our preachers preached it, and our Bible School teachers taught it. It was a common thing then to find a well-thumbed copy of the New Testament in the pocket of the merchant, the lawyer, the doctor, and the farmer, and they were able and anxious to give a reason for the hope within them.'

We need to restore the Bible to the place it held in those early, glorious, and successful days. In these days addresses are delivered, not only without any reference to our plea, but

often without any reference to the Lord Jesus, or quotation from the Scriptures of Truth.

Of England, three centuries ago, Earl Baldwin said, 'The Bible was the reading of the common people of this country, and their lives and conversation were coloured by it. Just as now they are coloured by the penny press and the cinema.' Yes, with far too many, the newspaper and cinema have taken the place of the Bible.

'All scripture,' wrote Paul, 'is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.'

The man who knows the Bible, in whom the Word of God abideth, is fully equipped for the Lord's service. 'Ye are strong, and the word of God abideth in you, and ye have overcome the evil one.'

Real spiritual strength, enabling us to defend and earnestly contend for the faith, power to overcome the wiles, temptations, and assaults of the evil one, can only be attained by those in whom the Word of God abideth in full and rich measure.

Young men, buy up the opportunities, read, meditate upon the inspired Word, translate it into daily life and conduct; then, having experienced the blessing and power the living Word can give, go forth to tell others of the Incarnate Word therein revealed, that they too may come to know Him, whom to know is life eternal.

Nothing can compensate for neglect of the Word. That alone can make us wise unto salvation; give spiritual strength; fit us for service; and enable us to overcome in the greatest warfare of all.

Of the conquerors named in the Book of Revelation, it is written: 'They overcame him [the Devil] by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death.'

'They held their lives cheap and did not shrink even from death.'

May grace be given unto all to follow in their train!

EDITOR.

EDITOR'S ADDRESS (D.V.) UNTIL END OF
SEPTEMBER:

c/o Bro. W. Steele, Ravensheugh Cottage,
Prestonpans, East Lothian.

A Modernist Sermon.

THE preacher was a Modernist,
A 'Reverend D.D.'

His raiment was of late design,
As modern as could be.

His flawless English rhetoric
Revealed him college-bred.

He had the gift of eloquence,
And this is what he said:

'The men who wrote this ancient Book,
As well as they knew how,

Did well; they had so little light.
But we know better now!

The tale of Jonah and the whale,
Just like Red Riding Hood,
Is fine for children's story-books,
Helps little ones be good.

'Our scientists know more to-day
Than Moses ever knew

About the origin of man,
About the Red Sea, too.

To think that the Egyptians drowned
While Israel went through dry!

Our men of learning studied tides
And know the reason why!

'They tell us that the sun stood still
At Joshua's command,

Upon the battlefield that day
In yonder Promised Land.

I'm sure the men of culture here,
Who know astronomy,

Are sure as two and two are four
That this could never be.

'They say the widow's meat supply
Remained the very same,

Nor lessened was the cruise of oil,
Because Elijah came.

But, friends, our scientific minds
Cannot accept such stuff.

Our modern business men will say
The story is a bluff.

'And yet the Book has glories, too.
 The Psalms are very fine.
 Some lines of beauty seem to have
 A touch of the Divine.
 But when they call the Book inspired
 In every line and page,
 We cannot give this our O.K.
 In this enlightened age.

'Now, as to Him whose Name we hear,
 In reverence I will say,
 The world would be a better place
 If Christian love held sway.
 A nobler, purer soul than He
 Has never walked the earth;
 But modern learning draws the line
 As to His Virgin birth.

'To serve and love our fellow-men
 Is surely up-to-date,
 And some day love will conquer all,
 And banish war and hate.
 The miracles they claim He wrought
 Seem very queer and strange.
 They clash with nature's laws, you know,
 And these laws never change.

'To say that only through His blood
 Is our redemption wrought,
 Offends the dignity of man,
 Is foreign to our thought.
 What of refinement? Character?
 Good works? Nobility?
 Nay, only our own merits win
 Our immortality.

'To say that He arose from death
 And that He'll come again,
 Seems like a bit of fiction from
 A story writer's pen.

He is immortal, well we know,
 Like all who rose to fame;
 And for His spotless manhood we
 Give glory to His name.'

Hark! Through the open windows comes
 A strain of melody.
 A mother in the house next door
 Sings sweetly, tenderly:
 'There is a Fountain filled with blood
 Drawn from Immanuel's veins,
 And sinners, plunged beneath that flood,
 Lose all their guilty stains.'

Ah, did she sing her babe to sleep,
 Was this her lullaby?
 And was it memory that brought
 The tears to every eye?
 Hymn after hymn of old-time faith
 Rang out in sweetest flow,—
 'I know that my Redeemer lives.'
 I know! I know! I know!

'My sin had left a crimson stain,
 He washed it white as snow.'
 O faithful follower of Christ,
 Blest saint, you did not know
 That with your heart-believing song
 More peace and joy you wrought
 Than all that preacher's eloquence,
 And all his modern thought.

The organ pealed a Postlude now,
 It was the *Trauemerei*.
 Out of the Church the people filed;
 And many said 'Good-bye'
 To Modernism's hash that day,
 To seek the Living Word;
 And all because a blood-washed saint
 Sang praises to her Lord.

ANNA HOPPE.

Scriptural Conversion.

IT began in heaven, instigated by God. The heavenly Father too dearly regarded the crown of His creation to abandon man to the service of Satan. But, since man was created with powers like those of God—in His image—the recovery of man, once sin had come, could be effected only through an appeal to those powers. If God would respect His creature, He must address Himself to man's mind, to his will, to his affections.

With divine patience, God initiated the redemptive programme. The

message of the Old Testament is that of a universal purpose gradually effected through particular means. Patriarch and prophet, priest and judge, law and psalm, tabernacle and temple, each added bit by bit, line to line, precept upon precept. Unless we read with care, we miss the essential universality of this message, as blind thereto as the Jews in the days of our Lord.

God intended that the world should be converted. To this end He prepared a people. To this end—in

the fullness of time—the Messiah came, not to the righteous, but to sinners: that He might summon them to repentance. To this end, Christ lived and taught, suffered and died. To this end, God raised Him from the dead. To this end, He commissioned the Apostles: ‘Go, disciple all nations.’ To this end, was the Holy Spirit given on Pentecost. To this end, the Church was created. To this end, preachers and martyrs compassed the earth, preaching repentance and the remission of sins, turning the world upside down.

So rapidly did this programme of conversion spread that the enemies of God resorted to violence to suppress it. Stephen died. Then James. For two hundred and fifty years, increasing destruction rolled in waves over the Church, but with an effect summarised in that day in the caustic observation that ‘the blood of the martyrs is the seed of the Church.’ By the close of the third century, paganism acknowledged defeat. The divine programme seemed on the verge of success. The greatest of the kingdoms of the earth seemed about to become the kingdom of our God.

Then Satan changed his tactics. He joined the Church! He caused the Church to abandon conversion as a means of propagation, and adopt the apparently more rapid method of legislating righteousness by the power of the state. But men are not born of legislation. To overcome this deficiency of the ‘social gospel,’ Romanism added a syncretism of Christian teaching and pagan philosophy. But the resultant system had no room for conversion. One became a Christian by accident of birth. He remained a Christian by the law of the state.

The basic reason for the relative failure of the Church to accomplish its appointed task is the perversion of the concept, process and purpose of the divine programme of conversion.

Jesus and His Apostles centred their work on personal appeal to

individuals to reconcile themselves to God. There is no mass evangelism in the New Testament. The first clearly-defined use of this device is that of the Emperor Constantine, who conceived the Church as a political power by whose influence he might sustain his crown. Religion, he held, was a means of enlisting the favour of the gods for the stability of the state.

The process of conversion as presented in the New Testament is so familiar to this audience that I may content myself with but the briefest summary, calling attention to certain corollaries.

Conversion is a process in which a sinner becomes a saint. It is a process of naturalization into the kingdom of God. It is a change in attention, attitude, will, allegiance, and being. These changes in personality are signalized by hearing, believing, repenting, confessing, and submitting to baptism—all in response to the preaching of the Gospel.

It is a change in attention: ‘Preach the gospel’ has no meaning apart from ‘Hear the gospel.’ ‘This is my Son . . . hear ye him.’ Hear, for this is One who speaks freedom to our bondage, on the plane of our flesh, incarnating in history a revelation of God which cannot be altered. Hear, for He is One impregnated with a purity none can question, and with a power supreme over both Devil and grave. He can save.

Conversion is a change in attitude: faith is receptive trust of Christ. It is personal, and not doctrinal. It is evoked by evidence, not desire. Its power lies in its object, not in the manner nor sincerity of belief. Conversion is through faith, not on its account; it is of grace, not of works. We who sin look to Him who saves from sin.

Conversion is a change of will: repentance is not sorrow, but the will to reformation of life. It is not life,

but *unto* life. It is a moral not an emotional change, although accompanied by godly fear. It is the fruit of faith. It is the turning of the always-present will, the ever-continuing will, to the service of God.

Conversion is a change of allegiance, or loyalty. It is expressed in the open confession of the Lordship of Christ. ' . . . with the mouth confession is made unto salvation.' It is not sins, nor doctrines, that we are to confess: 'He that confesseth me before men, him will I confess . . .' It is the personal note that predominates. To confess Jesus as the Christ is to accept Him historically: in His humanity—as the New Testament exhibits Him; mystically: as the living God arisen from the dead; and, doctrinally: as the Master Teacher.

It is futile to confess Him at any lesser evaluation than that He placed upon Himself. A lesser confession exposes an inferior faith. The confessional demand for absolute and unconditional loyalty can be made only by One who is found to be absolute Lord at every point. Let it be understood that nothing but complete loyalty is loyalty at all. The Christian confession is the acknowledgment of Christ as unreservedly Lord of the whole being of man.

Conversion is a change in the state of being, through the act of baptism: from a condition of separation to a condition of unity with Christ. Baptism is that act in the process of conversion which carries with it God's promise of the remission of sin. It has no meaning apart from two things: the candidate's qualifications and its institution by Christ. Baptism is nothing but the acceptance by a penitent believer of the immersion which is the pledge of forgiveness. It is not a cleansing, but a birth.

Every modification of baptism destroys its meaning. For example: its application to infants degenerates

it either to an act of magic or to an act of social good form. In the New Testament, however, it appears as both a spiritual and a moral institution. It is a spiritual institution entrusted to the Church by her Lord, unto the unification of the spirit of man and of the Spirit of God. It has moral significance as a trust reposed in custody of the saints to be used for the redemption of sinful men.

For this reason, baptism is the test of Church membership. Changes in the form of baptism always arise out of a misconception of the place of baptism in conversion. Some would displace baptism in favour of character as a test of Church membership. But such a concept makes the Church the judge of character, whether favourable or unfavourable. To so judge fellow men is to usurp divine prerogatives. But more: to admit men to the Church without baptism is to deprive them of the moral dignity of creaturely surrender to God. Open membership is immoral. It violates Christ's trust, judges character, and robs men of spiritual surrender. It sets up the will of the neophyte, not yet obedient to the Lord, as preferable to the will of Christ, transmitted to us by His own example, by Apostolic doctrine, and by the practice of the Church in the days of its origination.

For these reasons, and many others, baptism is the culminating act of conversion. It is the translating and transforming symbol which effects what it symbolizes. It is the birth of a believer into a spiritual state of divinely-pledged remission of sins.

What, then, is the significance of this Christian conversion as outlined in Holy Scripture? Briefly, it is the central soteriological doctrine of the faith, dealing with the conscious turning of an individual toward God, and conditioning a man for engaging in eternal life here and hereafter.

Conversion is central in the Christian program of redemption.

Surely it is obvious that you must change a sinner in order to relate him to Christ. Since Christ is central in the faith, so this changing is central in getting men to look to Him. Not that every person must first become a sinner so that he may be changed, but that, even to those reared in Christian environment, there are offered various choices of ideals, loyalties, goals. To consciously select Christ as central, and give full allegiance to Him—that is Christian conversion. Such change is essential to natural man who sins; and also to natural man who is good. Every man, good or bad, must turn to Christ as Saviour.

Not only is conversion central, but it is an active word; its essence is that of change. The convert hears no other Lord than Christ. He has no other trust than his faith in Christ. He submits his mind to Christ's teaching. He gives his allegiance to Christ. He subjects himself in humility to the likeness of Christ's death, burial and resurrection. The past is dead. To be alive is to be forgiven, and to be empowered and to walk in newness of life is the gracious bestowal of the Holy Spirit through this Christian conversion. Now, quite obviously, this can not be achieved by men through mechanical means; nor by law, nor in masses. This change is reserved for activity in the moral, personal, spiritual selfhood of the individual.

Then, *and then only*, is a man conditioned for the reception of the highest gifts of God. When he has completed his conversion process in the humiliation of baptism, accepting this pledge of forgiveness, and asking no further evidence than the Word of God for this redeemed state, then he is in a position to enter into the promises of life. The Spirit of God takes up His abode in this prepared temple. The newborn spirit of the convert is now illumined, his conscience chided or encouraged, his loneliness given companionship of the Paraclete. Herein, too, the convert finds entrance

to the new community, the fellowship of the saints. He is qualified to devote his talents, as a member of the body of Christ, to the work of Christ remaining to be done. He has now the right to worship, to preach, to serve, to suffer. These spiritual sacrifices are now accessible to him. The 'good life' is more than humanitarian exercises. Any such exercise, when done in the character of a disciple, even if no more than the offering of a cup of water, is a participation in eternal life.

.

Only a Christian convert can enter into the high privilege of discipleship. It is high time to cease trying to build the Kingdom of God out of men who refuse to be enrolled as disciples of our Lord. Neither the privileges, duties, promises or laws of the Kingdom belong to those who reject obedience to Christ; who withstand the principles of conversion. Make converts! Conversion is the heart of the Great Commission.

If the Church is weak to-day; if her voice is cracked in the static of spiritual chaos; if her witness seems hesitant; if her appointed task is largely undone—the cause of this condition is her neglect of this cardinal doctrine: *Christ has outlined the way of conversion for all men.* Let this teaching supplant the inventions of men, and it will do for the Church what Christ wants done by the Church. The world will accept the gospel. Scriptural conversion will bring all men to eternal life.

From an Address by Dean E. Walker, at
Indianapolis Convention, U.S.A.

A GLORIOUS band, the chosen few
On whom the Spirit came:
Twelve valiant souls, their hope they knew
And mocked the cross and flame.

They met the tyrant's brandished steel,
The lion's gory mane,
They bowed their necks the death to feel.
Who follows in their train?

R. HEBER.

The Second Coming of Christ.

IN commencing an investigation of this subject, it is well to remember that, regarding the doctrines of baptism and Church government, the pioneers of our movement affirmed that the orthodox teaching and practice were utterly unscriptural. We might go much further and assert that, owing to the continued influx into the Church all down the ages of converts from paganism, many of them philosophers, the true Scriptural teaching is corrupted, that the poison of pagan philosophy and religion has infected almost every doctrine and practice of the Churches.

Our leaders in the past taught us what to do. Abandoning entirely human commentators and authorities, they sought out from the pages of the Bible what its teaching is.

Let us confine ourselves to the Word of God, only referring to other books when it is self-evident that they confirm the teaching of Holy Writ. We need to bear in mind 'that where the Scriptures speak, we speak,' and to remember that the language is to be understood literally, except in such cases as are unquestionably figurative.

We are indebted to the record in the Synoptic Gospels for the teaching of our Saviour Himself on this subject. In Matthew's Gospel, chap. xxiv. and xxv., Mark xiii. and Luke xxi., we have a prophecy of the destruction of Jerusalem and also of the coming of the Lord. The Apostles were evidently taught by the Holy Spirit on this important subject. Paul frequently refers to it, particularly in his Epistle to the Thessalonians. Peter, James, and John also write about it; and we have the last book in our Bible, the Book of Revelation, which is a complete prophecy of the events which precede, accompany, and follow the Coming of the Lord.

But we need something more: we need to remember that the writers of the New Testament (and the readers, too) were not as sophisticated as we are. They had not the advantages of the scientific age in which we live, and to properly understand what they mean by their language, we must acquaint ourselves with, and limit ourselves to, the current conceptions of the age of the Apostles.

J. A. WHITE.

Duties of a Church to its Preacher.

THAT the Church has certain duties toward its preacher is clearly set forth in God's Word. In attempting to set forth these duties, it is assumed that the preacher is entirely worthy of the support and imitation of the congregation. This being true:

The Bible requires that Christians follow his example of godliness and righteousness (1 Cor. xi. 1; Phil. iii. 17), to the extent that he follows Christ. It is rather an easy thing for members of the Church to set up a standard for the preacher, and demand more of him than of other members of the

Church, because he is an 'example,' but it is also easy for them to overlook the fact that if the preacher is required to be an example, they in turn are required to 'follow his example,' for an example is useless unless it is followed.

Did you ever hear: 'Our preacher should not go to certain places, or do certain things.' That is an admission that that individual recognizes those things to be wrong, and it comes back upon his own life; for if he does that which he recognizes as wrong, he condemns himself. Hence, he who

declares that the preacher should not do certain things, had better not do them himself, lest he judge himself.

The Church has a duty, in regard to its preacher, in holding up his hands, in defending his reputation, and in receiving him in gladness (Phil. ii. 29, Col. iv. 10). With too many of us, hospitality is becoming a lost art, and too often it is true that we receive information which tends to destroy the reputation of the preacher, without investigating its truthfulness.

A congregation should pray for the preacher (Rom. xv. 30, Col. iv. 2-3). Would it not be a great source of strength and encouragement to the preacher, when he rises to speak upon God's Word, knowing that every Christian present has on his heart a prayer for the preacher, that he might declare with boldness the truth, and that opportunities might be multiplied in the good work which he is doing? And, why not let him know that prayers are ascending in his behalf?

The Bible clearly teaches that the Church should 'send the preacher' for 'how shall he preach except he be sent?' (Rom. xv. 13-15). Thus, by moral encouragement and financial support, they send the preacher to those who know not the Lord, and thereby receive 'fruit to their account,' through the work which they help the preacher to do (Phil. iv. 14, 17, Rom. xv. 24). Is it not very serious that we have almost ceased to 'send' the preacher, and are now saying, 'Come, and hear our preacher?' The Church is the 'pillar and ground of the truth,' and to it falls the responsibility of seeing that the Gospel is preached throughout the world.

The preacher's pay is made up by at least three elements: 1. Gratitude from those whom he serves; and someone has well said: 'Ingratitude is a marble-hearted fiend'; 2. Persecution becomes a most helpful pay, to temper his life, and help him maintain righteousness (Matt. v. 11-12, and 3). Financial support; for bills cannot be

paid with 'gratitude' or 'persecution,' and he must live. No doubt, most preachers had rather devote their time and effort among those who are grateful for help received from him, even at smaller pay, than to preach out his soul to those who are ungrateful, even though he be well supported.

Paul, in 1 Cor. ix. 6-14, established the fact that a preacher should be supported. He assigned six reasons for this fact, three reasons from the affairs of men: (1) soldiers do not war at their own expense; (2) husbandmen eat of their vineyards; (3) the priests eat of the flock; and three reasons from the law, establishing the same fact: (1) oxen must not be muzzled when treading out the corn; (2) farmers eat of their products, and (3) the priests ate of temple things. Then he concluded: 'If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?' Thus 'they that proclaim the gospel should live of the gospel.'

The Church to which Paul directed these facts had not supported him while preaching in their city. To them he said further: 'I robbed other Churches to do you service,' and 'forgive me this wrong' (11 Cor. xi. 7-9, xii. 13). They had not performed their duty relative to him, and he sought to set them right. May we not all more fully realise the duties which God enjoined upon us, and 'perform the doing' of them.

West-Coast Christian.

Remember.

IF you your lips
Would keep from slips,
Five things you must observe
Of whom you speak,
To whom you speak,
And how, and when, and where.

'IF any man offend not in word, the same is a perfect man.'



Young Folk's Corner.

CONDUCTED BY UNCLE BERT.

Month's Motto:

'SEEK those things that are above.'
(Col. iii. 1).

Registration.

ONE day, the bus in which I was travelling was stopped by a soldier. I wondered at first what he wanted, but it soon became obvious that he was asking to see everyone's identity card. Some unfortunate people, who did not carry it, were taken off for further questioning.

We know that the Government, by this registration system, can correctly estimate the number and identity of all British subjects, and also make it difficult for anyone to pose as such. If the local policeman asked me for my identity card, and I could not produce it, he might suspect me of being a spy or 'fifth columnist,' and might even lock me up for the night, to be on the safe side. So it is wise always to carry your identity card.

But did you know that God has a registration system too? It was in operation long before the Government one, and has been working ever since Jesus came to earth. Jesus once told His disciples about it. They were very elated because they had cast out devils and worked miracles by His power. But He said: 'Rejoice not that the spirits are subject unto you. Rather rejoice that your names are written in Heaven.' That is, rejoice that you are registered with God.

The Apostle John tells us that those allowed to enter Heaven will be 'they that are written in the Lamb's Book of Life.' That is how we register with

God by having our names written in His Directory—the Book of Life. When our names are written there, God knows us as is own, and identifies us as His children. How do we register there? By taking Jesus as our very own Saviour and life-long Friend.

Remember, boys and girls, we register with God, not merely for the duration of the war, but for life, and for eternity. Have you registered with God?

ANSWERS TO LAST MONTH'S QUESTIONS.

1. 'Because she was the mother of all living.' (Genesis iii. 20).
2. God made 'coats of skins' for them 'and clothed them.' (Genesis iii. 21).
3. No. 'He [Adam] begat sons and daughters.' (Genesis v. 4).
4. 'To till the ground.' (Genesis iii. 23).
5. Tent-making. (Acts xviii. 1-3).
6. Nehemiah. (Nehemiah i. 11).
7. Paul. (Romans xi. 13).

Do You Know?

(DREAMS OF THE BIBLE).

1. Who dreamt that 'the sun, and the moon, and the eleven stars made obeisance to him'?
2. Who dreamt that he beheld 'a ladder set up on the earth, and the top of it reached to heaven'?
3. To whom did the 'angel of the Lord' appear in a dream on three separate occasions?
4. Who saw in a dream a tree that 'was strong and the height thereof reached to heaven, and the sight thereof to the end of all the earth'?
5. Who were 'warned of God in a dream' that they should avoid seeing a king?
6. Who saw in a dream a 'great image, whose brightness was excellent, and the form thereof was terrible'?
7. Whom did God inform in a dream of the death of a tyrant?

Waste of Food.

IN these critical days, when we are told to 'dig for victory,' to produce every ounce from every inch of ground, when wasters of food are severely dealt with, we wonder how long the enormous waste, shown in the figures below, is going to be allowed to continue. These figures were given by the Chancellor of the Exchequer in the House of Commons:

YEAR ENDED 30TH SEPTEMBER, 1940.

I. MATERIALS USED IN BREWING.

	Cwts.
Malt	9,857,870
Unmalted corn	7,912
Rice, rice grits, flaked rice, maize grits, flaked maize and other similar preparations	363,588
Sugar, including its equivalent of syrups, glucose and saccharum	1,532,779
Hops	265,512
Preparations of Hops	132
Hop substitutes... ..	108

2. MATERIALS USED IN DISTILLING.

Malted barley	1,237,340
„ rye	377
„ wheat	479
Total: Malted Grain	1,238,196
Unmalted maize	217,109
„ rye	42,491
„ oats	11,333
„ wheat	11,137
„ barley	153,669
Total: Unmalted Grain	435,739

Rice	98,164
Molasses	6,761,322
Beans	380

Is the Government strong enough to stop this waste? EDITOR.

cash. Even the food I eat, clothes I wear, shelter I enjoy, incidentals I need (such as medicine, etc.), must all be devoted to God and the Church. How? I burn up the energy created by the food I eat in earning wealth to give to the Church, with which to carry on the Lord's work, or in preaching the gospel, or both. The clothes I wear are worn out in working for the necessary wealth with which to support the Church. The shelter protects me from the weather that I may remain an efficient and active steward. The incidentals of life, such as medicine, etc. (with which illness and death are deferred), are also devoted to the Lord in enhancing the continuity of service as a steward. Therefore, and thereby, my all is directly (in cash and materials) and indirectly (in necessities and utilities) devoted fully and exclusively to Christ and His cause, through the Church and the Gospel, to the salvation of the souls of men. How wonderfully rich the Church would be if her membership thus thought and lived! The Church could and would take care of its own, and more! The Gospel and Christian brotherhood would fill the earth in a decade! When the members of the Church commit to, or invest their money in, institutions of a worldly nature, from which the Church cannot derive an immediate and maximum return for the committal or investment, the Church suffers for that which is hers, wherewith she is enabled to carry on her work and accomplish her divine purpose in the earth. Thus, whether they know or will admit it or not, those who so dispose of their wealth are robbers of God and the Church. The highest percentage on the dollar that any business enterprise could afford to pay for the use of money committed to or invested therein by members of the Church would be a paltry pittance to the dividends that heaven is ready and able to pay for the use of the same finance. Since one soul is worth more than all the world, it follows that no earthly investment could be too great to apply

The Devotion of Possessions.

AS a steward, my Master allows me the modest necessities of life essential to health and efficiency as a steward. All that I have or earn above that belongs to the Lord in materials and

with profit to the salvation of just one soul. While the greater part of the Church's wealth is resident in banks, insurance policies, stocks and bonds, 'nest eggs,' 'rainy-day' savings, etc., souls that this wealth could save—had it been devoted as truth and righteousness demand—are passing, by the millions, to the judgment bar of God unprepared to meet Him 'with whom we have to do.' Of course, one may own a business or work for a salary or wages so long as the proceeds therefrom are devoted directly and indirectly to the Lord and His Church exclusively, with a maximum profit on the investment. Certainly! Some will think of these things as foolishness, but 'the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.' (1 Cor. i. 18.) Come, let us give God and the Church our all! 'Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.' (Luke xiv. 33.)

Gospel Advocate.

Christians can be Multiplied.

'THESE days, when the number of the disciples was multiplying' are words lifted bodily out of the opening verse of the sixth chapter of the book of Acts. We enthusiastically speak in modern times of the many that are being 'added' to the Church, but we never dare speak of 'multiplying' the number of the disciples. The early Christians multiplied. We add. Why the difference?

Perhaps the answer lies in the fact that times have changed, and twentieth century conditions are quite different from those of New Testament times. Perhaps, it is more difficult to convert people to Christ. But that isn't likely, for we of modern times have the added advantage that all men have heard of Christ, and have been taught that He is worthy of great respect and honour. We live in a 'Christian

nation.' The early Christians had to start with the fact that Christ was crucified as a criminal and bring the prospective believer from that point to the distant point of belief in Him as the Son of God. They lived in a 'non-Christian nation.'

I believe there is a better reason for the difference between the successes of the early Christians and our own successes. The difference is not in the times or in conditions so much as it is in the people who are Christians. We have heard of two men who worked side by side for twelve long years, talked together of politics, business, and affairs in general, yet never discovered that they were both members of the Church. Imagine working with a fellow Christian intimately for twelve years and never finding out that he is a Christian! *Not very much was said about religion there, evidently*

Do you suppose we have 'inferiority complexes' when it comes to our faith in Christ and the Church? Some of us are actually ashamed to talk to others about the salvation of their souls. Sometimes we are almost ashamed to admit that we are members of the Church of Christ, whereas we ought to be out pleading with every unsaved man we know to become a member of the Body of Christ with us.

Few Christians fully and properly appreciate the individual, personal responsibility resting upon each of them in the important work of preaching the Gospel. There are diversities of gifts; and all have not the power, nor is it the province of all, to preach the Gospel publicly; but it is within the power and province, and is the duty, of every child of God, to have part in the work.

Paul said that he was not ashamed of the Gospel, and the earlier Christians exemplified their confidence in it, for, 'they therefore that were scattered abroad went about everywhere preaching the word.'

I noticed a very encouraging thing in a recent report from a missionary, saying that he baptises, on the average,

one person every week. That set me to thinking again of that Scripture in Acts which tells of the early Church multiplying. If one Christian man can convert one person each week and each of those he converts brings one other to Christ each week, for twenty-eight weeks, the Church of Christ would number 132,000,000 persons. That is impossible, perhaps, but suppose we make those weeks into years. *If every Christian would bring one soul to Christ this year, and then every Christian would bring one soul, next year, and so on, it would be less than ten years before every man, woman, and accountable child in this country would be a Christian.*

West Coast Christian.

Nyasaland.

LETTERS from Nyasaland are not reaching me even so quickly as they did earlier in the year. The last letter from Bro. Ronald, dated April 12th, reached me on June 11th, two months after date. If I understand Bro. Ronald correctly, it was on that date that he received my remittance and letter of January 31st, though it may have actually reached him a few days earlier. This would probably mean that he and his fellow workers would be without money for about two months beyond the usual time. I would like to be able to send remittances to overtake this discrepancy. Meanwhile, the usual monthly remittances have been despatched. In addition to the usual amount, I have been able to remit certain amounts, specially indicated by the British contributors, for which I express my gratitude on behalf of the Nyasaland brethren.

Bro. Ronald's letter of April 12th referred to a question that interests some brethren. In his reply he writes, 'You said, you have wondered what the brethren whom you pay do among the Churches or the area in which they work. Does each Church have one man as a preacher or teacher, or does one man overlook such work at a number of Churches, etc.?'

Answer: I have explained to you in a previous letter, in 1939, that our work in the Northern Province is scattered, the Churches

not being near each other. If a preacher or evangelist left one Church at 7 a.m., he will arrive at another Church about 4 p.m., after going full speed on a cycle, if he has one. Without a cycle, he will sleep by the wayside and possibly arrive next day about 2 p.m. Imagine such a distance in your home country. I think this makes a difference between the evangelist at your home and here. Also, not many have cycles here. I believe the evangelists at your home have no trouble in carrying on their duty in the large towns, for they have many things to ride upon, but not here. Therefore, such distances as I have indicated, which are very general, occupy considerable time in travelling, in order to teach and strengthen brethren scattered abroad in the area in which the preacher is located.

'In Zomba, the position is different. I am speaking here, and our Churches are nearer each other, so our evangelists can help and strengthen the members as they go to and fro. At home here, the evangelists are detailed to go to the help of the brethren in need. For example, as you were told at the time, I sent two evangelists, Bro. Wellem Kunde, who was working at Likangala Church, and Bro. Benson Tulisy, who worked at Namiwawa Church. These two were sent to the Northern Province, along with our prayers, and very soon I expect to have their report.' And, here, Bro. Ronald tells of his hope that he will be able to send a third man. Fine! Splendid! Such optimism is inspiring. British brethren, you must have a hand in this venture. I shall have to send another ten shillings or more a month to help Bro. Ronald. 'Easy-going optimism is a poor substitute for intelligent planning or action.' I have to thank the brethren in Britain for their continued generous support, and am very glad that even small Churches have fellowship in this work.

I have to gratefully acknowledge receipt of two amounts from the following:

	£	s.	d.
June 29—'Anonymous,' postmark Heckmondwike ...		1	0 0
July 4—'A Well Wisher,' postmark Glasgow ...		10	0

One of these writes, 'It is very refreshing to read the reports of the work in Africa, and to know that the work is prospering.' Indeed it is, brother. W. M. KEMPSTER.

News.

Bedminster, Bristol.—On Saturday and Sunday, June 28th and 29th, we were favoured with a visit from Bro. G. Hudson, of Birmingham, who joined with us in the celebration of our Church Anniversary. On Saturday, brethren from Swindon and Thrissell Street sat down with us to tea. In the evening, a social service was held, the speakers being Brethren Brettell (of Swindon), A. Daniel (of Thrissell Street), and Bro. Hudson. Each gave an inspiring message of cheer and encouragement.

We had a great time together all day Sunday, when all enjoyed the messages, both morning and evening. The subject of the evening address being 'What is Sin?'

E. H. WILLS.

Obituary.

Kentish Town.—Yet another link with the early days of the cause in London has been broken, by the entering into rest of our Sister Miss Sarah Ann Vize. We understand she was immersed early in life, when the Church in this district was meeting in Milton Hall, Kentish Town Road, and she died at the ripe age of eighty-two. During all the time she was in unbroken membership with the Church, and took a very keen interest in all its affairs. She was of an independent character, with considerable literary talent; and was active in doing her own home duties and in faithfully attending all the meetings. One of her special duties in past days was to act as librarian for the mutual Improvement Class, which has unfortunately not been functioning in its original strength for many years.

The Church had not acquired Hope Chapel until 1871. Her mother and then her father acted as chapel-keepers of the new building, and she herself took over the work after their deaths, and continued until August, 1934. Her close association with the Church made her known to many London members.

Our sister's home was damaged by blast in October last, and was never sufficiently repaired to be fully habitable. This undoubtedly hastened her death. She was, however, continuing her home duties and other activities until January. Taken ill suddenly on January 31st, she was conveyed to Highgate Hospital, where she gradually weakened, and passed away on June 15th.

The interment was at Finchley Cemetery, where her relatives, including brothers, aged respectively eighty-one and seventy-six, and the writer, paid their last respects.

'Blessed are the dead, who die in the Lord.'

R. B. SCOTT.

Birmingham, Summer Lane.—We are saddened to report the loss of two of our members.

On Friday, 4th July, our Brother William Smith, aged seventy-one, died in Hospital after an operation. He was baptised fifty-seven year's ago. Most of that time he was in membership with the Church at Great Francis Street where he served for some years as an Overseer and also School Superintendent. He transferred to Summer Lane Church in 1930, and until his death served in the capacity of Deacon and Overseer. He was a dependable brother; most loyal to his Lord; could be relied upon to attend the meetings of the Church and was never late. He was pensioned off from work a few years ago, and so being free, he urged the desirability of holding a dinner-time service on Wednesdays, and from the outbreak of war until the Chapel was destroyed he conducted such a service, in an attempt to get some of the local factory workers to spend half-an-hour in the House of God to pray for peace. His influence was perhaps greatest among the people with whom he worked—and that surely is the supreme test. In the factory where he was employed for over fifty years, with the permission and approval of his employers, he held a dinner-time service, and through this, was the means of bringing scores of people to the Saviour. It is scarcely too much to say that in most of the Birmingham Churches some could be found who were first led to Christ by William Smith, at what came to be known as the Charlotte Street Mission. Now he is called to rest from his labours. The burial service was held in Great Francis Street Chapel, and his mortal remains were laid to rest in the City Cemetery at Witton. Our Christian sympathy goes out to his wife and daughter and his two sons.

Then, on Monday, 7th July, our Sister Phoebe Harrison passed away after a short but painful illness, in her eighty-sixth year. Our sister had already passed her three-score-and-ten when she gave herself to the Lord, and was baptised in the way of His appointing, and, in consequence, the latter end of her life was supremely happy. She had known us for a long while; indeed, her two daughters passed right through our school from infancy, and became Christians years ago, the elder, Sister Mrs. Skidmore, ultimately becoming leader of the Young Women's Bible Class. Our sympathy goes out to these, her only children, in their loss of a good mother. We bade good-bye to what remained of her frail body at the City Cemetery on Saturday, 12th July. But she is not there, she is

'Asleep in Jesus. Blessed sleep,
From which none ever wakes to weep.'

F. C. DAY.