

# THE SCRIPTURE STANDARD

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

## Ordination.



AT the Annual Conference of Churches of Christ held in London in 1936, the following resolutions were passed:

'That this Conference appoints herewith a Commission to consider the ordination of evangelists and also the ordination of elders and deacons.'

'That this Commission consist of the following: W. Robinson, A. C. Watters, H. J. Johnson, W. Mander, F. Hepworth, G. Hammond.' *{Year Book, 1936. Res. 58 and 59}.*

The report of this Commission is given in *Year Book, 1940*, and covers twenty pages. Some of our readers will have seen it. We wish all could read it. We can only give extracts here, and are well aware that in so doing we shall be blamed for not giving it all. If, in the quotation given, we in any way misrepresent the findings of the Commission, we shall be glad to have it pointed out, and will publish correction. After an attempt

to give what is styled the 'Traditional position in Churches of Christ,' the 'manner of choice and appointment' is dealt with; and a table of 'the cases of ordination mentioned in the New Testament' is given. The references given: Acts i. 24, vi., xiii., xiv., 1 Tim. iv. 14, 2 Tim. i. 6, 1 Tim. v. 22, Titus i. We ask our readers to refer to Bro. John Anderson's article in our February issue, in which most of these passages are ably dealt with. We can only express surprise at the conclusions drawn by the Commission from some of these passages. Acts vi. is said to be an appointment to the office of 'Evangelist,' whereas the record plainly states that it was 'to serve tables,' so that the Apostles might give themselves 'continually to prayer, and to the ministry of the word' (verses 1-4). Acts xiii. is claimed as an appointment of Paul and Barnabas as 'Missionaries (Evangelists).' They were already 'Missionaries (Evangelists),' and had laboured for a considerable time as such, and the Church at Antioch was called upon to set them free to work in other fields.

Timothy is said to have been appointed to the office of an evangelist by the 'laying on of hands of Presbytery and Paul,' but Paul speaks

of the 'gift' that was conferred on him by that act. (i Tim. iv. 14, 2 Tim. i. 6). It is amazing how some will persist in going 'beyond what is written.'

On the 'Choice and Ordination of Evangelists' the Commission recommend 'B. TRAINING. This will vary with the existing ability of the candidates chosen. Normally it should be the rule for the candidate to enter the Theological College, and take either (a) a three years' course leading to a university degree in either Arts or Science, followed by two years in Theology; (b) a three years' Theological course.'

**C. ORDINATION.** We recommend that normally candidates for the home field should, after training and recommendation by the College authorities, be appointed for one year as Probationer-Evangelists before ordination. In this way they would 'prove' themselves. At the end of that period they should, on further recommendation from the H.M.C. [Home Missions Committee] proceed to ordination.'

'We recommend that all candidates for ordination as Evangelist [Missionaries] be ordained at a solemn service which will be a special session of the Annual Conference separate from any business session, and conducted as an act of worship. This service would ordinarily be conducted by the Chairman of Conference. We further recommend that those who should take part in the laying-on-of-hands should usually be the Chairman of Conference, the Chairman of the H.M.C. or of the M.C. [Missionary Committee], the Chairman of the T.C. [Training Committee], the Chairman of the C.C. [Central Council], the Principal of the College, and one presbyter or other appointed representative from the candidate's home Church; and that after ordination the candidate receives a proper certificate of ordination, signed by

the Chairman of Conference, and that the names of those ordained be entered in the minutes of Conference. We append a typical form of Ordination Service and of Ordination Certificate.' (*Year Book, 1940*, pp. 119-138).

The recommendations of this Commission on Ordination, if accepted and put into operation, will surely create a distinct clerical caste, and land Churches of Christ into a kind of Apostolic succession conflict.

The Churches in America set up a Commission on Ordination which reported to the International Convention in 1939, and the British Commissioners say: 'Our own report follows very closely the conclusions arrived at by the American Commission.' On this American Report the verdict of a meeting of Indiana preachers was: 'A threat to the independence of the local Church and the freedom of the ministry.'

Dean E. Walker (Professor of Church History, the College of Religion, Butler University, Indianapolis) says of it: 'This procedure is not a voluntary matter, for only those submitting to this ecclesiastical uniformity may enjoy the privilege of the Year Book . . . . It is a strange and devious manner in which to return the Restoration Movement to the Presbyterian fold.' (*Christian Standard*, Sept. 7, 1940).

The suggested Ordination Services for evangelists and presbyters and deacons are very much like those found in the Church of England Prayer Book. Such terms as 'Introit,' 'The prayer for grace,' 'The silence,' 'Ordination Prayer,' 'The laying-on of hands,' 'The giving of the Symbol,' smack strongly of Anglo-Catholicism. The Report of this Commission, which we suppose will be discussed at the Annual Conference in August, is further evidence of the working of the leaven of which we wrote in our last issue. Why do those who claim to be so keen on unity persistently introduce and push things which

cause trouble and division in Churches of Christ? Who are they seeking union with? Certainly not with those who are loyal to the New Testament and the Restoration plea.

Some of us remember the storm in the Churches in 1896, caused by the ordination of a missionary by the laying-on of hands by two members of the Foreign Missions Committee. One of these, as justification for their action, said it was done because the American Baptist Missionaries and their converts held strongly 'that all

labourers in the Gospel should be duly set apart for that work." (*Bible Advocate* [official] Oct. 30, 1896. p. 526). Since then a good many things have been done to conciliate and stand well with sectarians, and all have proved tragic failures.

Following this we give part of a trenchant article on 'The Ordination Question,' which appeared in the *Christian Standard*, U.S.A. (March 22, 1941), and is worthy of careful reading.

**EDITOR.**

## *The Ordination Question,*

THE following are extracts from an article by Peyton H. Canary, Jr. Assistant Professor of Religious Education, College of Religion, Butler University.

There are some among us, unfortunately, who feel that, as a denomination, we are not exactly respectable, and in this they are quite right, for we are in no sense a denomination, respectable or otherwise. We do not have, nor can we have, a state, national, international or other earthly 'denominational headquarters'; we do not have, nor can we have, any validly conceived 'denominational publishing house'; we do not have, nor can we have, any authoritative, denominational body to enact binding legislative pronouncements for the direction or confusion of our local Churches, each of which is absolutely free in Christ to live and labour under the exclusive direction of His divinely inspired Book.

Since the foregoing statements are true and we eschew and repudiate all denominationalism, need we be surprised if denominational dignitaries look with disfavour upon our direct and simple method of selecting, approving and appointing our ministers, which method we learned from

the New Testament? The marvel is that any man among us should be alarmed by sectarian disfavour; for, mark this, brethren, we shall never be considered quite respectable by the denominations so long as we are true to our mission and continue to thunder against the most destructive phase of all sin, the sin of schism among Christians, and particularly so long as we reject man-made schemes of federation and compromise and insist on unity on the New Testament basis.

Now, the plea that a denominational scheme of ordination would eliminate unworthy men from the ministry or prevent their entrance is so specious, yet weak, as to cause one to wonder whether it is made sincerely. One devastating question will demonstrate how far from ingenuous, how utterly unworthy, such an argument is. Compare our preachers with all others—are they not as honest, clean, able, faithful, loyal, efficient and in every way as desirable as the 'clergy' of any mere denomination, regardless of ordination procedures? Is it possible that certain of our brethren are ashamed of our history, present status, or the sacred ideals for which we stand?

At any rate, to advocate the adoption of certain ordination procedures merely because they are analogous to the practices of a few Protestant denominations or acceptable to them

is to present about the strongest possible argument against such adoption. Our task is not the production of preachers to grace Eastern or other denominational pulpits. Moreover, we have no desire to imitate denominational peculiarities; rather, we want to copy 'the pattern showed us in the mount!'

Clearly, a denominational ordination is not for us.

They who postulate an ordination designed to placate supercilious hierarchies fail to exhaust the possibilities of obsequious conformity and thus impoverish their own proposal.

Suppose our people were impressed by the balderdash about a denominationally acceptable ordination, and we should agree to imitate the Presbyterian procedure. Who would then recognise our ordinations as valid, other than the Methodists who seem to be perpetually in a recognising and *appropriating* mood? Perhaps a few Presbyterians, possibly some Baptists, notably those with 'liberal' and freewill leanings. Now, where is the advantage? Except when we preach on baptism and a few other themes, most of these folk already admit our validity. They had better! But, even if they should not, their failure to do so would not make one scintilla of difference to any man who loves our plea with a stout and faithful heart.

But would the Episcopalian 'catholic' denomination then approve and accept as valid our ordinations? They would not. Would the Greek Orthodox 'catholic' group? They would not. Would the Roman 'catholic' sect approve? Most certainly not. Besides, there are many others who would continue to scorn us as lacking in ancestral regularities. The gain, if any, manifestly would be negligible.

However, there is almost a way out.

In order to have the most widely acceptable ordination possible, all we need to do is to have a few of our brethren re-ordained by some Greek

Orthodox patriarchs, which I am reliably informed they are willing to do. Nor would the prerequisite fees be prohibitively excessive! Thereafter, armed with credentials hoary with antiquity, though not indubitably with apostolicity, those few brethren of ours might re-ordain all our preachers (except the females, of course) who should attend, say, an international convention. The re-ordained convention-goers might then re-ordain the stay-at-homes, and very soon every mother's son of us could have an ordination which would be recognised as not only valid but pre-eminently respectable, aristocratic and all but oecumenic. Not only so, but we would then be ecclesiastically entitled to look down upon the practically plebeian ordination of Episcopalians, Methodists, Baptists, Presbyterians and even the Romanists.

It is no mean idea, brethren, and this oecumenic (almost) ordination is *actually possible and much to be preferred* to that being proposed by certain of our brethren.

However, two objections bristle in our path; namely:

First, many of our brethren, knowing the Scriptures, will never be ordained again by any one unless the Lord Himself should require it in a better land than this.

Second, regardless of educational attainments or ordination status, any man of sound faith and clean morals who knows the good news has as much right to tell it, and is as, deeply obligated to do so, as any other man who has walked the roadways of earth since the beloved John went home. Moreover, such a one may baptise penitent believers and serve at the Lord's Table with as much authority, acceptability and efficacy as any one else, regardless of cut, quality or arrangement of haberdashery.

Consequently, ordination or re-ordination for the sake of oecumenical conformity is almost, but not quite, as weak and unworthy as that proposed in the interests of denominational

expediency and is, therefore, also definitely out.

Every Christian is a priest and, except for such restrictions as the New Testament itself imposes, is as free and as obligated as any other to perform all the functions of the priestly office; therefore, the concept of differentiation of Christians into discrete categories of *clergy* and *laity* is contrary to the true genius of Christianity and is demonstrably supersessive of the will of God for His Church.

Our objective and our glory is not to build an ecclesiastical machine, however efficient, however acceptable to denominational overlords. That form of apostasy has been tried continuously and to the point of nausea for a millennium and a half, and we well know there is nothing in it but the dry bones of defeat and disaster. We also know full well that the steady and exclusive function of Christianity is to save sinners, building them—all of them, not just a clergy—into individual, Godlike characters. The kind of ordination which our brotherhood is in the process of repudiating tends mightily to fix a great gulf between preacher and people, which gulf must be filled, not deepened.

#### *Christian Standard.*

### *Only Religious Revival Can Save the World.*

DR. HENRY BETT, president of the Methodist Conference, speaking at West Hartlepool Wesley Church recently, said:

The world is marching towards destruction from which only a religious revival can save it. Everyone will agree that there is something sadly wrong with humanity to-day. The easy optimism of the 1890's, when we believed that the world was automatically getting better is dead and damned. Man has achieved a mas-

tery over the world in this modern age which he is not morally or spiritually fit to use.

Explosives may be a boon and blessing to mankind in industry, but they are being deliberately used, on the largest possible scale, to blast our fellow men to pieces. He has invented the submarine, which could be used to explore the wonders of the deep, but they are employed to sink ships and drown their helpless crews. We have the aeroplane, which has mastered the skies, with its infinite possibilities for the betterment of mankind, and it is used to drop bombs on crowded cities, to shatter the limbs of women and children.

The physical resources of mankind have outrun his moral and spiritual development. His mind has got ahead of his conscience and soul. He is a giant, but he has not soul enough to direct that strength aright and if he does not develop his soul he will end like Samson, in some universal disaster in which humanity will commit suicide. Only some great spiritual advance, a great religious revival, will save the world and men from themselves.

#### *Wreckers.*

I WATCHED them tearing a building down  
A gang of men in a busy town;  
With a 'ho-heave-ho' and a lusty yell,  
They swung a beam and the side wall fell.

I asked the foreman, 'Are these men skilled,  
And the men you'd hire if you had to  
build?'

He gave a laugh, and said, 'No indeed!  
Just common labour is all I need.

I can easily wreck, in a day or two,  
What builders have taken a year to do.'

I thought to myself as I went my way:  
Which of these roles have I tried to play?  
Am I a builder, who works with care—  
Measuring life by the rule and square?  
Am I shaping my deeds to a well-made plan,  
Patiently doing the best I can?  
Or am I a wrecker, who walks the town,  
Content with the work of tearing down.

## *Things to Consider.*

'THE eternal God is thy refuge, and underneath are the everlasting arms' Deut. xxxiii. 27. 'God is our refuge and strength, a very present help in trouble' (Ps. xli. 1)

A true refuge is a place of safety. Men do a lot of things in their efforts: to make themselves safe. They insure their property. They pasteurize their milk. When there is an epidemic of smallpox they are vaccinated. In localities subject to tornadoes they build cellars. 'The vicissitudes of life are so numerous that it is impossible for man to make himself safe from every angle.

When God tells a man how 'to' be safe, he can depend on it. The Lord told the Israelites to provide cities of refuge for the protection of those who accidentally took life. The manslayer was, **safe in** one of these cities. He was not safe in any other city.

Above everything else, man needs a refuge from the devastating power of sin. Such a refuge is found only in Christ. Paul says, 'There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.' (Rom. viii. 1). Men may seek spiritual safety elsewhere, but they will not find it.

The road leading to the city of refuge was plainly marked, and there were signs showing which way to go. The road was always clear of obstructions, and the gates of the city were always open. The one who fled for refuge had no occasion for confusion or misguidance along the way. But many who seek refuge in Christ get mixed up along the way. They see a stop sign at faith and a non-essential sign at baptism. But God did not put these confusing marks there. Men who profess sincerity throw obstructions in the way of those who would find refuge in Christ. They cause much confusion by re-

peating the subtle trick of the serpent in the garden of Eden, and declaring that what God has said is not true.

### A REFUGE OF LIES.

'Therefore thus saith the Lord God: Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.' (Isa. xxviii. 16-18).

Some men feel safe when they have no real security. A refuge of lies is satisfactory with them. It is said that an ostrich thinks it is safe when it buries its head in the sand, and cannot see its pursuer. Some men do no better than this in their religion. Have you ever observed the diminutive head of an ostrich, as compared with its big body covered with a luxurious show of feathers? The ostrich type of man makes a big show of feathers, but his real size is measured by his head.

Did Ahab have good sense when he killed every prophet that told the truth, except one, then gathered four hundred false prophets around him who would tell lies? The majority of men are always trying to find a satisfactory refuge of lies. But the Lord says he will sweep away every refuge of lies.

One man says we are made safe by faith only. Another says we are made safe by faith and obedience to divine commandments. Which way does the Bible teach? There is as much in the Bible about obedience as there is about faith. Who enjoys the

greater security, the man who tries to go to heaven by faith alone, or the man who tries to go to heaven by faith and obedience? Did God ever send anyone to hell for doing what he was commanded to do in the Bible? Then is not the man who believes and obeys safer than the one who only believes?

No covenant with death or agreement with hell can stand. Only by entering into the Lord's covenant is anyone safe. There may be a show of wisdom in the devices of men, but they are only a refuge of lies, and are doomed to fail. From Adam and Eve to the present generation, men have failed to learn the folly of trusting in their own ways.

W. M. DAVIS.

## *Baptist Union.*

MR. R. WILSON BLACK AS PRESIDENT.

MR. BLACK'S enterprise and drive are bound to be felt throughout the denomination during his year of office, and his presidential address indicated some of the directions he is likely to take.

Remarking that the Baptist Union had always accorded its President the utmost liberty of expression, Mr. Black said he would exercise that liberty in a 'Frank Talk to Fellow-Baptists.' The address was certainly true to the title, for it dealt mainly with Baptist interests and it was indeed frank, although not so startling as some expected.

Voicing conclusions that have taken shape during his travels, and speaking of the inner life of the Church, the President called for a restoration of religion in the home, greater loyalty to 10 Baptist principles, the expression in policy and deed of their belief in the priesthood of all believers, and a more urgent preaching of the Gospel.

The President expressed a silent fear on the part of many Free Church-

men when he said it seemed to him that unfair pressure was being exercised by some who aimed at organic Union. 'Committees have appointed sub-committees, and these have delegated their powers to a few individuals who, in their great anxiety for Union, drafted suggestions for the consideration of the Churches, and these, when published] had shocked Baptists and done injury to great causes in which they were concerned.'

It is always interesting to hear a listener's opinion of the pulpit, and Mr. Black had some pungent ones. 'Modern preaching is probably as gifted, cultured and sincere as that in any earlier age, but far too often it lacks one great essential—a direct appeal for a definite verdict.' 'It doesn't bite,' exclaimed the President.

Every preacher should have the definite purpose of securing decisions and every Church be a centre of evangelistic power. *British Weekly.*

## *The 'Pastor' System.*

THAT we have the 'pastor system,' as is generally understood and interpreted by the denominational world, cannot be successfully denied or refuted by any one. Whether or not this system meets the approval of God, I, with my limited knowledge of the Scriptures, am unable to say. I have my serious doubts as to His approval. And, yet, the work must be done. There is a better way, of course, but getting the Church to accept it is a different problem entirely.

The argument is offered that the congregation will die without a preacher, that the members will not attend the services. If one's faith is not strong enough, if one's love for God and the cause for which Christ died, is not great enough to lead one to the worship and service of the

Master, regardless of whether there is a preacher present to entertain him at the hour of worship, then he will never be permitted to enter through the gates into the portals of glory, for it takes a stronger faith and greater love for God than that in order to reach heaven. It seems to me that the majority of elders to-day take their obligations too lightly, place too little emphasis upon the responsibilities that are theirs as elders.

They, of course, do not have the time "to devote to the work of an elder, and, so, a preacher is employed to do the work of an elder, or elders, of the local congregation. It is understood by all Bible students, of course, that the elders of to-day cannot do the work that was required of elders in New Testament times without financial support. That, of course, places the responsibility upon the congregation. When, and if, the time ever comes when the congregations will support the elders financially, so that they may have time to do the work required of them as elders, and then employ the preachers, sending them out into the highways and byways to preach the gospel to every creature, we will then be more nearly fulfilling the New Testament pattern and come nearer meeting the approval of Almighty God. I, of course, do local Church work, and fulfil my pastoral duties as best I can, but it is a doubtful procedure in my mind.

Some of our young preachers are worried over the matter, too, as a number have talked with me on the subject. I have two or three reasons for serving as pastor. One reason is, that I just have to preach. 'Woe is me if I preach not the gospel.' I do not preach for money, but I have to have the money to preach. I must support my family and educate my children. Congregations will not send me out into the highways and byways and support me in the work. So, naturally, if I preach I necessarily have to subscribe to the pastor system.

My second reason is, that I can, and do, accomplish some good, a few souls are saved, and I am permitted

to be at home with my family and enjoy the blessings and associations of home life. My third reason, that the cheque I receive each Monday morning looks good to me, and helps to pay the rent, pay the grocery bill, clothe the family and buy gasoline for my car. So I suppose that, for the time being at least, I will continue my pastoral duties, for the cheque does come in mighty handy. I do hope and pray that someone with a better knowledge of the Scriptures than I possess, and with a better literary education, will write upon the subject and 'blast' the system sky high, for, believe me, we are aping the denominational pastor system more and more as the years go by, and are drifting farther and farther away from God's plan, God's system, from day to day.

*Firm Foundation.*

## *Senior Elder.*

DID you ever see a 'senior elder?' How does he differ from the other elders? Does he have some power, authority or dignity that the common elder does not possess? If there is a 'senior elder,' there must of necessity be a 'junior elder.' Does the 'senior elder,' have 'something on' the 'junior elder?' If so, what is it? The word 'senior' means 'older.' The word 'elder' means 'older.' So 'senior elder' means 'older older.' Did you ever see an 'older older?' Does the Congregation of which you are a member have an 'older older?'

The word 'junior' means 'younger.' The word 'elder' means 'older.' So, 'junior elder' means 'younger older.' Did you ever see a 'younger older?' Does he seem inferior to an 'older older?'

'Ridiculous,' you say. You are exactly right. Men always make themselves ridiculous when they depart from the simplicity that is in Christ.

The Bible says nothing about a 'senior elder' (an 'older older'). The



Bible says nothing about a 'junior elder' (a 'younger elder'). All elders, if they are men of God, are equal before Him and the congregation of which they are servants.

He who arrogates to himself the title 'senior elder' ('older elder') has the spirit of popery and is lacking in the grace of humility so necessary for a leader of the Lord's people.

*Firm Foundation.*

## *An Urgent Appeal*

TO ALL BRETHREN,

The Church at Nelson is being greatly blessed. It is growing in strength and power. A little more than a year ago this development seemed very remote.

Up to January of last year we were meeting in a small upper room, and had done so upwards of twenty years.

Then the war came upon us, and we determined—come what may—not only to continue in His service, but to add to it. This far-reaching decision resulted in our taking a stone-built mission hall and school, to seat one hundred and fifty people, which was erected in 1890. It is in a good state of preservation, and is situated in a thickly populated district. We are now working in an area from which fruit is already being gathered. Since last July we have added ten to our Church membership, and there are others at the threshold of the door.

The position in which we find ourselves is that we must buy the premises or find other accommodation within twelve months. The present owner desires to sell. We have the first option, but there are others eager to purchase, and, furthermore, would put the building to uses far less worthy than the spiritual value which now exists within its walls.

The purchase price is £360, and we ourselves have resolved to realise upwards of £80 in a year's time.

We are also pinning our faith in our brethren in sister-Churches and in individual members of the Church of Christ who feel, like us, that Nelson is one corner of God's vineyard, where the Word of Truth must flow unchecked and unimpeded. We have sufficient confidence in the generosity of our brethren everywhere to help us in our need,

Any amount, however small or large, will be gratefully acknowledged, and will be a real means of keeping the banner of our Saviour flying over the town of Nelson.

We make this appeal with every justification for your help and co-operation. P.O.'s or cheques may be forwarded to Fred Sykes, Church Secretary, 39 St. Paul's Road, Nelson, Lanes.

ENDORSEMENT.—The Chapel Building Committee have pleasure in endorsing the appeal of the Church at Nelson for financial help to enable them to acquire a Church building, and heartily commend it to the liberality of the Brotherhood.

On behalf of the Committee,

R. K. CROOK, Hon. Secretary

### *Truth.*

'THE lip of truth shall be established for ever: but a lying tongue is but for a moment.' (Prov. xii. 19.)

Truth wears well. Time tests it, but it right well endures the trial. If, then, I have spoken the truth, and have for the present to suffer for it, I must be content to wait. If also I believe the truth of God, and endeavour to declare it, I may meet with much opposition, but I need not fear, for ultimately the truth must prevail.

What a poor thing is the temporary triumph of falsehood! 'A lying tongue is but for a moment.' It is a mere gourd which comes up in a night and perishes in a night; and the greater its development the more manifest its decay. On the other hand, how worthy of an immortal being is the a vowel and defence of that truth which can never change; the everlasting gospel, which is established in the immutable truth of an unchanging God! An old proverb saith: 'He that speaks truth shames the devil.' Assuredly he that speaks the truth of God will put to shame all the devils in hell and confound all the seed of the serpent which now hiss out their falsehoods.

O my heart, take care that thou be in all things on the side of truth, both in small things and great, but specially on the side of Him by whom grace and truth have come among men! *SeU*



# Young Folk's Corner.

CONDUCTED BY UNCLE BERT.

### Month's Motto:

'God is our refuge and strength.'  
(Psalm xlv. i.)

### Protection.

Dear Boys and Girls,

Have you noticed how repeatedly we are warned to take every precaution for our own protection in war-time? 'Take cover immediately in an air-raid.' 'Don't travel at night unless absolutely necessary.' 'Always carry your gas mask.' They are everywhere. We read them in the news-

papers, we hear them on the radio, and see them on posters and notices—warnings to protect ourselves. Certainly, in these dangerous days, we need to take care. But how tragic that many, so careful in these matters, are blind to a far more necessary protection. Jesus said: 'Fear not them which kill the body; but rather fear him which is able to destroy both body and soul.' In other words: it is most important of all to seek the safety of your soul.

Long ago, speaking of ruined Jerusalem, a prophet said: 'For I,' saith the Lord, 'will be unto her a wall of fire round about . . .' Wasn't that a glorious promise of Divine protection? It is said that the Crown Jewels of a certain European city lie exposed to view on what appears to be an unprotected table. Actually, the table is far from defenceless, for a current of electricity is always being, poured round it. Woe be the hand that

(continued on page 94).

### Cross-word.

- CLUES (ACROSS)
1. Prolonging (Dan. iv.)
  7. Ruth (ii) went to perform this task.
  8. Solomon was anointed king here. (i Kings i.)
  9. Attach. (Prov. vi.)
  10. These masters of Pharaoh's hastened the Israelites. (Exod. v.)
  12. Image that is nothing in the world, (i Cor. viii.)
  14. A ruler of the synagogue answered Jesus with this. (Luke xiii.)
  15. The Lord's truth endureth to all these. (Psalm c.)
  20. Add to Godliness this kindness. (2 Pet. i.)

- CLUES (DOWN)
1. With thunders upon Mount Sinai. (Exod. xix.)
  2. Jesus said such things as wars must be. (Mark xiii.)
  3. Here David put Goliath's armour. (1 Sam. xv.)
  4. A sword has one. (Luke xxi.)
  5. Son of Hammoleketh. (1 Chron. 7.)
  6. A fruit of the Spirit. (Gal. 5.)
  11. Abraham was about to slay his son with this. (Gen. xxii.)
  12. David said to him, 'Go and pass over.' (2 Sam. xv.)
  13. A prophetess of a great age. (Luke ii.)

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16. 'Fight neither with small — great . . .' (1 Kings xxii.)
17. This the name of the wicked shall do. (Prov. x.)
18. The first word in Obadiah.
19. Samuel poured this upon Saul's head. (1 Sam. io.)

dares to touch it—it would be instantly benumbed!

In a similar way, an Invisible Protector surrounds those who trust in God; and that Protector is no less than God Himself. Shall we, every one, place ourselves under Divine protection, by fully committing our lives to the safe and eternal keeping of our Heavenly Father? Then like the psalmist, we may say, 'I will say of the Lord, he is my refuge and my fortress: my God; in him will I trust.'

#### ANSWERS TO LAST MONTH'S QUESTIONS.

1. Isaiah, (xl. 22.)
2. Jeremiah, (xxxiii. 22.)
3. Lydia. (Acts xvi. 14-15.)
4. Question should have read: 'dearly beloved son.' (1 Tim. i. 2.)
5. Quartus. (Rom. xvi. 23.)
6. Felix (Acts xxiii. 24), Festus (Acts xxiv. 27), Fortunatus (1 Cor. xvi. 17).

#### *Going to Jesus.*

A Christian mother was once showing her little girl, about five years old, a picture representing Jesus holding an infant in His arms, while the mothers were pushing their children towards Him. 'There, Mary,' said her mother, 'this is what I would have done with you if I had been there.' 'I wouldn't be pushed to Jesus,' said little Mary, 'I'd go to Him without pushing.'

DAILY prayers are the best remedy for daily cares.

Its not the hours you put in that count—but what you put into those hours.

#### *Wanted.*

*Essays on Christian Unity* by W. Robinson, Price, etc., to Editor, S.S.,

## *Nyasaland.*

IN sending his annual report of the work in Nyasaland, Bro. Ronald opens with a quotation from 2 Thessalonians iii.: 'Brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you, and that we may be delivered from unreasonable and wicked men, for all have not faith.'

Bro. Ronald says, 'At the beginning, I am so glad to report that your prayers and ours in 1940 have brought about a very wonderful, successful winning of men from the world to the kingdom of God, and of immersed friends from other Churches in Nyasaland.'

From the world ...	87
From other bodies ...	28

115

'These do not include any who have been restored to the fellowship of Churches of Christ.'

'I am bound to stress the value of our two great conferences, one held in Zomba (Southern Province), and the other in Ncheu (the Northern). Such meetings were as keys of knowledge to open the eyes of many.'

'I ask for your prayers to be offered continually, that our conference this year on June 26th may result in much blessing to the Churches, and bring much glory to Jesus Christ in 1941.'

'All our preachers engaged in the work of the Gospel, and the Churches where they work, are well in the Lord.'

'When I was at Ncheu, on the last day of the conference, September 28th, 1940, I told the brethren, more especially the elders, to send their children to Namiwawa for schooling. This greatly pleased the multitude, and now I have many boys in Our Boarders' School at Namiwawa. Some of them are fatherless, and I am therefore stedfastly asking every one of the brethren who can to send me Iodoform and white powder for the healing of their wounds.'

Brethren, do not our hearts burn as we read of the successful progress of the Gospel in far-off Nyasaland. The school, the care of the orphans, and the healing of the sick, call for multiplied and increased prayers and fellowship.

'Give us the tools and we can get on with the work.'

W. M. KEMPISIBI,

*Subscriptions to the  
Evangelist Fund.*

Receipt			Receipt		
No.	£	s. d.	No.	£	s. d.
268	...	1 0 0	318	.	2 0 0
269	...	2 0 0	319	..	1 0 0
270	...	7 0	320	..	16 0
271	...	17 6	321	..	14 0
272	...	5 0	322	..	1 0 0
273	...	1 7	323	..	21 0 0
274	...	5 0	324	..	2 6
275	...	2 0 0	325	..	2 0 0
276	...	1 0 0	326	..	5 0
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307	..	10 0	357*	..	5 0 0
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309	..	2 10 0	359	...	7 10 0
310	..	1 0 0	360*	...	8 0 0
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317	..	2 6	367	.	2 0
			368	.	5 0

t 'Sphere.' \* Training Work.

The Treasurer wishes to thank the many subscribers, for continued loyal support. He

is grateful for the many letters of encouragement he receives.

It is hoped that a report from the Committee will appear in next issue.

R. MCDONALD, Treasurer.

## News.

**Birmingham, Summer Lane.**—It gives us very great joy to be able to report yet another addition by baptism, making the fourth since we lost our chapel building. Mr. H. H. Bowerman, who at one time was associated with the Anglican Church, and later with the Salvation Army, having learned the way of the Lord more perfectly, was immersed into the ever-blessed name for the remission of his sins, and added to the Church of Christ. We pray that he may be kept faithful. On this occasion, the brethren at Erdington came to our aid and very kindly permitted the baptism to take place during their Gospel service on Lord's Day evening, 4th May. F.C.DAY.

**Bristol, Bedminster.**—Truly God has been good to us, for we have been spared and allowed to hold our Sunday School Anniversary. We celebrated our second birthday on Saturday and Sunday, the 3rd and 4th May. On Saturday evening the prize giving was held; recitations and solos were rendered by the scholars. Although our school is much depleted by reason of evacuation, we did experience a very helpful time. It was encouraging to see parents of evacuated children present to receive prizes for their children.

Bro. Day, of Birmingham, was our speaker, both Saturday and Sunday, and on each occasion gave us something to think about. Saturday's talk we shall never forget, for we were told how much we resembled the clock. We also enjoyed very inspiring addresses on Lord's Day, which we do not doubt, will live in our memories for a long time. E. M. WILLS.

**Brighton.**—We have enjoyed the services of Bro. N. Barr for the month of April. In all his evangelistic work he has shown careful and methodical preparation in presenting his addresses—which have proved an inspiration in awakening a deeper interest in spiritual things. ^ -

Unfortunately, our meetings have not been 50 well attended a? we gould wish,

The women's meeting in which Sister Barr is assisting is still being well supported.

Cape Town, Woodstock.—We are once more glad to make known that the 'Word of the Lord has not returned unto Him void,' in that, on the 5th of January, 1941, a young man confessed the Lord Jesus and was united with Him in baptism.

In like manner, on the 23rd of February, a woman was baptised. At this meeting we witnessed the largest gathering, mostly visitors and brethren, since our settlement in this area.

Finally, on the 2nd March, two women were united with the Lord in baptism. The latter two meetings were conducted and addressed by Bro. W. L. Brown, who is down from Southern Rhodesia. His subjects were 'Obedience' and 'The greatest question of the day,' and were both of vital interest to all who were seeking the old paths.

Bro. Brown, whose time is limited, due to illness in his family, hopes to speak at the Gospel meetings until his departure to Southern Rhodesia. So at the conclusion we hope and pray that the 'blessing of the Lord' may continue to be with us, and all who are declaring the whole counsel of God and contending for the old faith, to the intent that yet many may be, in these last perilous days, added to the Church.

T. HARTLE.

Coaltown of Balgonie, Fife.—The Church has again been cheered and encouraged by the decision of Mrs. Wilson, who has been attending our Gospel services this winter, to follow her Lord in Christian immersion, and on May 4th she was baptised into the ever blessed name of Father, Son, and Holy Spirit. When a girl she was a member of our Sunday School, and has been more or less in touch with us for a long time. She will be a good asset to this little Church. Splendid Gospel meetings have been held this winter, and despite the black-out and cold weather, we have never had a meeting without strangers present. We are still carrying on, and are very hopeful of further additions to our Saviour. 'They that turn many to righteousness shall shine as the stars for ever and ever.' Then, on April 26th, we had a real time of refreshing from the presence of the Lord. We held our annual social, and all the Churches in the district were represented. Brethren

Winstanley (Evangelist) and T. Nelson, as speakers, gave us of their best. Really it was a great uplift, especially in the times through which we are passing, and so we give all the glory to Him 'who loved us and gave himself for us.' A.SBATH.

Loughborough — The Sunday School Children's Day Services were held on May nth. 'A Melody of Nature' was the title of the services, and the meeting-house was decorated with Spring flowers. Many of these were referred to in songs and verses, and two little girls, Pauline Mackenzie and June Keley, sang a duet and solo.

Our Superintendent, Bro. S. Ward, gave two very inspiring and interesting messages.

A collection was taken in aid of the local Cripples' Guild and other children's causes.

F. A. JARRAM (S.S. SECRETARY).

Nelson, Lancashire.—The Women's Meeting held their first annual social on Saturday, April 19th. After tea, Mrs. Sykes presided over a well attended gathering, when sisters from Blackburn, Burnley and Nelson gave singing items and recitals. A very helpful address was given by Sister James Baxter, of Blackburn. The Secretary's reports showed that thirty-eight meetings had been held, the sisters taking their turn as president or speaker. We had four speakers also from other Churches, and their messages gave us food for thought. We rejoice in the addition of a sister to the Church, making our membership into twelve. During the year, however, we lost our oldest sister, Mrs. Carson, by death, and another sister having removed to the Midlands reduces our membership to ten. Over forty visits have been paid to the sick, various gifts being taken. Six small parcels were sent to soldiers, relatives of our sisters, and also three gifts to elderly people. On March 8th, we had a Missionary Gift Day, when clean old linen, cotton wool, lint, etc., were received and sent to Mrs. E. Green. Some of our sisters have Overseas Mission boxes, which have realised £3 2s. 6d., and the money forwarded to Mrs. H. Philpott.

B. EDMONDSON.

Again, Nelson reports glorious progress. We began an evangelist mission on Saturday, April 26th, when a social evening was enjoyed by a large audience; and concluded on Sunday, May 4th. That God's blessing rested on this outstanding effort, there is no doubt. Our brother, Leonard Morgan, of Hindley, conducted the mission through-

out, and it was his enthusiasm, energy and fire that brought ten converts to the throne of grace. On Wednesday, April 30th, after our brother had made his appeal, four walked out and confessed their Saviour. On Sunday, May 4th, at the evening final meeting, six more followed their example. The chapel was full on every occasion, and it was a wonderful sight to behold. To crown the whole effort, eight of our new converts were baptised into His glorious name and Church on Monday, May 12th, at Newhall Street, Burnley. We invoke our Father's blessing upon our sister Churches everywhere.

F. SYKES.

## Obituary.

Kentish Town.—The Church has been called upon to mourn the loss of two of her oldest members during recent months.

Sister Mrs. J. Ellacott, at the ripe age of eighty-nine years, entered into rest at Highgate hospital on February 10th. She had been in a serious condition of health for a long period, having been in hospital, bedridden, for five years.

She became a Christian about forty years ago, and attended the meetings faithfully during the whole of the time, so far as health would permit. Our sister thus knew the Church in her more prosperous days, and often grew discouraged under the pressure of ill health and difficult circumstances. She had not a happy life, and only one relative (her sister) was left to her for many years prior to her death. Apart from frequent visits from the Church members, she was much alone, and a serious illness in middle life left her an invalid.

As age and infirmity of body increased, our sister frequently expressed the desire to depart and be with Christ, and at our last visit expressed the desire for such a prayer on her behalf.

Sister Mrs. Mary Collin Scott, aged seventy-seven, passed away peacefully on April 1st. Born at Carlisle, where her father, the late William Brown, brought up his family in the nurture and admonition of the Lord, and co-operated with Bro. George Collin, senior, to build up and maintain the Church. Our sister rejoiced to recall visits to her home of such stalwarts in the faith as

Bren. Thomas Wallis, Alexander Brown, G. Y. Tickle and David King. Many were the pioneer preachers of those days, who sat at that table with the large family, several of whom have done valiant service for the Churches: William Brown at Carlisle and Aspatria; James Brown at Carlisle and Bristol; Campbell Brown at Carlisle, some time secretary of the Church.

By her marriage to James B. Scott, in London, she was joined to another family where Christ was honoured and served. Bro. Robert Scott, senior, was prominent in the Southern Division in its early days, for many years secretary, and secretary of the Church here also until his death in 1916. His labours as a preacher were abundant. His son, James, did not take a public part in the Church, but the family was brought up in the Church, and our sister bore no small part in the godly upbringing in the home. The Lord's Day was kept apart, and there was a 'must' about the attendance at the meetings only very rarely thwarted.

The very happy family life suffered a severe loss when Bro. James Scott died tragically in the 'flu' epidemic of 1918. It was his widow who bore the loss with great fortitude, and her children were her comfort, and have cherished and loved her ever since. She suffered a great loss also by the death of her elder daughter in 1923. We particularly mention the loving care of her daughter, Marian, during her later years. Removal to Uxbridge, outside London, in 1919, proved a greater bar to attendance at the meetings than was anticipated, and it was to our sister's grief that she could attend less and less as frailty of body increased.

Of a quiet and retiring disposition, she did not make many friends outside her family, but was known and loved by a very wide circle of relatives, many of whom have been life long friends, and most of whom are in membership with Churches of Christ. She was genial company, very strictly upright, and a lovable character. She maintained to the last her love of the old paths in which she had been trained in her early years, and disliked the innovations which have wrought such havoc among us.

The funeral was conducted by Bro. W. B. Ainsworth at the house and at Hillingdon Cemetery, where her mortal remains are laid to rest. A large number of floral tributes testified to the love and esteem in which she was held.

R.B.S.