

MISSING
PAGE

MISSING
PAGE

July 27

"There are one hundred and thirty four different missionary societies and other organizations working in China, and we each have our own peculiar name. The Chinese have searched the New Testament and found none of those names. 'They have found 'The Church of Christ,' and they are asking that they may have the Church of Christ in China," said Myfanwy Wood, of the London Missionary Society recently. And about the same week, the Bishop of Bradford said, "The Chinese would have nothing to do with our petty differences, and the Christian Indians knew nothing about the differences between Baptists and Congregationalists, etc. When they embraced Christianity, they shed caste, and were determined to resume it again inside the Christian Church." And about three years ago, at a conference of missionaries and educated Hindu Christians, Bro. Watters read a paper on the church of the New Testament. Questions were asked. And, in the discussion in which some of the missionaries explained the history of their denominations and differences, one native seemed to voice the mind of the converts present in saying, "We are not concerned in your histories. Your differences do not interest us. We want to be Christians only."

The church of the New Testament pattern is needed to answer the Lord's prayer for unity among believers. (John XVII). And, as the reason with which he backed up his petition for that unity was that the conversion of the world depended upon it, its immense importance cannot be over estimated—"That they all may be one * * * that the world may believe that thou hast sent me."

Their oneness is to be accomplished in their sanctification or separation from the world in which they have to live and bear their testimony. And Jesus prayed that they might be sanctified through God's truth; of which he said, "Thy word is truth", and, "I have given unto them the words which thou gavest me, and they have received them." So it would seem that the unity for which the Son besought the Father is much more than an invisible harmony in spiritual desires, or common belief in Jesus as the Christ, the Son of God. It is implied in such sanctification through the reception of the Father's words that the unity would be all conforming to the teaching of whom he commissioned to do this. The necessity for such a unity is evidenced in the Lord's prayer—"that the world may believe that thou hast loved

them as thou hast loved me." Only the organic union of believers as seen in the church of the New Testament can meet the request of the Saviour and furnish the testimony the world needs.

The church of the New Testament pattern is needed in order that Christ be allowed to assume his God-given place as "Head of the body, the church."

The function of the head in relation to the body is so obvious that one hesitates in suggesting that it is not always understood. And even where it is supposed to be both understood and sanctioned, in practice, it is frequently clearly seen, that the "head" is not allowed to function except at the consent of the body; that, in certain matters, its direction is disregarded, and the body usurps its office. In the head, the thinking is done. From the head, direction is given. Control and guidance of every member of the body are the functions of its head. Where this is not so, we speak of the person having paralysis or some other serious ailment. And no more simple and forceful figure could have been used to illustrate the God-intended relationship between believers and their Lord than is set forth in Paul's statement regarding Christ, whom the Father, "gave—to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." (Eph. 1, 22-23).

(To be continued.)

RAMBLING NOTES.

By H. M. Evans.

The December number of our paper is a splendid one. The increased interest in Missions is quite noticeable. Then there are our young brethren, Snure and Bailey, coming to the front as contributors, and Bro. A. T. Purcell in charge of the Carman, Man. Bible Training School. The return of Bro. Petch to work on the staff of our paper with the news of his improvement in health is encouraging.

We are indeed sorry to hear of Bro. Clifton leaving Beamsville, but glad to hear of that Young Men's Bible Class to prepare some more workers for the Master's Vineyard, for if ever the Lord needed faithful and devoted servants on this mundane sphere, it is now.

We regretted to lose from our Dominion, our two Canadian boys, Bro. O. H. Tallman and C. G. McPhee, but pleased to see that they are doing faithful and efficient work where they are. P.

we may have them back again someday. We extend a cordial invitation to them to return as soon as the Lord opens the way.

* * *

Bro. D. B. McKellar, who departed this life some twenty-five years ago, a Bible student and preacher of no mean ability told the writer that there were no less than seventeen different measures of the holy spirit referred to in the New Testament, so perhaps younger writers had better go cautiously in their exposition of this subject. The writer has been forced through study, to change his mind to what it was forty years ago on this question.

I might here say that Bro. McKellar was an old Scotch blacksmith who could preach fluently in both English and Gaelic. He studied his thumbed and begrimed Testament daily as he stood at his forge with his arm on the bellows, and preached to his customers as he nailed on their horses' shoes. While his forge fire burned the fire of Zeal for the salvation of his fellow men burned no less brilliantly in his heart. Bro. Dougald Black, who died recently in Hamilton, in speaking of Bro. McKellar, said that he was "A host in himself."

* * *

A personal letter direct from Bro. Oto Fujimori, Japan, states that while some would like him to start at once from Japan on his visit to this country, that he cannot do so before March next, as it will take time to prepare things at home and get ready to leave his work in shape till he returns. Bro. F. L. Rowe approves of this trip and so do the Detroit brethren. It will take about \$800 to pay his fare and return to Japan. About thirty years ago he visited many churches in Ontario and was at the writer's home for a week before going to Japan. He speaks delightedly over the prospects of seeing his old friends again. No one will be more delighted to see Oto than the writer. His visit will encourage us all. Those who desire to assist in raising the above amount necessary for the trip may send to Bro. Rowe, 422 Elm St., Cincinnati, Ohio, U.S.A.

* * *

Where is our promising young writer, Bro. Roy Whitfield? Come Bro. Roy, give us some more of those good thoughts you gave us sometime ago.

Buddhism is the religion of one-fourth of the human race.—Sel.

OUTPOURING OF HOLY SPIRIT No. 3.

By H. A. Rogers.

With what we have learned in this question, we should be ready to peruse the pages of Holy writ and see what they teach on this subject, which many seem to think is so deep and unplainly taught. Most things seem difficult until they are studied. Will you take your Bible and go with us in our study? Make up your mind that you will. Many members of the church of Christ cannot give an intelligent answer to many questions on the matter we are now studying. They appear to think it deep and difficult, and, therefore, never get very far into it, or much interested.

We are not considering what people think, for our information. It is what does God say on it. Let's be fair and reasonable!

In Matt. 3:11 John the Baptist was speaking of good and bad, and he said, I baptize *you* (some of *you* only could be meant, as he did not baptize those who rejected his preaching and baptism, see Luke 7:29-30) in water, but Christ shall baptize *you* (is it some of *you*? Surely it is, as Christ was going to baptize the wicked—chaff and fruitless trees) in fire, and others (some of John's audience) were to be baptized with the Holy Spirit, by Christ.

Now, were all John's hearers to be baptized in the fire (lake of fire)? No! "*Some* were," said John. Were all John's hearers to be baptized with the Holy Spirit? Bad men? Men who rejected his teaching against themselves? No, Christ did not send the Holy Spirit upon such. Then *some* were to be baptized with the Holy Spirit. Do you agree that only *some* were to be baptized? You have no alternative. Some, then, is indefinite, and no one knows how many are meant, or how many were to be baptized with the Holy Spirit. One thing is clear, viz. not all were to be baptized. I ask that you keep this clearly fixed in your mind, as we shall have occasion to use or refer to the use of "*you*", in the same way, by the Apostle Peter.

According to Jno. 7:37-39, the Spirit was not given till after Jesus was glorified, or ascended to heaven.

THE UPPER ROOM

The Saviour's earthly close, and while He and upper room, the same night, He spoke of was to be best

the room that night, the Saviour talked to His disciples, or eleven apostles, about His leaving them, and also that He would send the Holy Spirit upon *them* (the apostles): "I will pray the father, and he shall give *you* another Comforter (Advocate, Helper, Paraclete, Gr.). The Spirit is *impersonated* by the Christ: that is, the Holy Spirit is a person, as God and Christ are persons.

Jesus was soon to leave them, and these Apostles must have a teacher, and so, Christ said He would send them another teacher (Comforter, etc.) to be with *them* (the apostles) forever, as long as *they* (the apostles) lived.

SERIOUS MISTAKE.

Where many make a serious mistake, especially Pentecostals and Nazarenes, and others, they take these promises of Christ in John 14, 15 and 16 to be a promise to us to-day. These promises do *not* belong to us to-day at all, as I shall clearly show, and no one to-day has what the Saviour promised to His Apostles when He said, they would receive another teacher. They received the *person* (Comforter) to teach them. We receive the person's teaching, viz. the Gospel of Christ.

Now, let us see: In Jno. 14:16 the teacher would be with them forever. Jno. 14:29, the Comforter (person) would bring to their (the apostle's) remembrance all that He (Christ) had said to them. Does this apply to any people to-day? Absurd! Christ had been with the apostles for more than three years and He said that the Holy Spirit would bring *all* He had said, to their remembrance. Then, the apostles wrote the things down so we would have them to read, and be taught by the same teacher (Comforter, Advocate, Helper) through their (the apostle's) writing that He (the Holy Spirit) taught them. How much more do we need?

Now, reader be careful and study with us, all the scriptures bearing on this question, over which so much confusion exists. Several articles yet.

BRO. MCKERLIE'S ARTICLE, DEC. ISSUE, PAGE THREE.

By H. A. Rogers.

Permission to offer a remark on Bro. McKerlie's article.

And we not be able to read with the same understanding of the hair the veil? Are the hair interchange-

ably used? "For her *hair* is given her for a *covering*." (V. 15).

I don't understand that Paul said anything about a shawl or artificial veil—it is the God given veil (hair). This being true, God said: The Churches of God had no such customs, and that it is *contention* against God to cut the hair. Contention is sin.

EDITOR EMERITUS MUSINGS.

By D. McD.

I think every faithful follower of the Lord will be pleased with our December C.M.R. I know it will not please some, who pose as apostles, and are not. But, if we please these men we have become the "enemies of God." Brother Collins is doing well indeed. And we rejoice that he is holding fast the form of sound words, and speaking with no uncertain sound. The Brethren too are rallying commendably to the good work in which he and they are mutually engaged. The missionary and general news departments of that number are full of encouraging interest. And we are glad to welcome a new (and musical) contributor, in the person of Brother Lloyd G. Snure. This proves that Bro. Collins is a better sportsman than I, for he has succeeded in catching a fish that I was never able to land. We have heard of *singing fish*, haven't we? Well, this is one of them, and I like the way he sings. It combines the melodies of music, teaching, thanksgiving and praise to God, not simply the ear-tickle kind, of which we have already galore.

We are glad to hear from nearly all of our Associate Editors in this December number. And this is the intention, the expectation and desire; that each one should be heard from in every issue. There is always disappointment when the contribution of one fails to appear. Had we space we could speak good words of each one of these December contributions; but we can only notice how Bro. McKerlie in his article on 'The Pattern Church', has limited us to the things "*specified*." He says that "The living stones are to be united to Christ and joined to each other in the ordinance of baptism." And that "Paul reminds the Galatian Christians that they had been 'baptized into Christ', and those at Corinth, that 'by one Spirit are we all baptized into one body'."

Of course he will not admit that the sprinkling of water upon people is in any sense baptism.

Hence, none but those who, like himself, have been dipped, have ever been baptized at all, therefore have not been "baptized into Christ", and so are not "in Christ". Not knowing of any *other* way of getting into Christ, Brother McKerlie has no salvation to offer to any but his little company of the dipped! For there is no salvation out of Christ. How narrow Bro. McKerlie is. Do you see, Brother, what an unpopular position you have got yourself into—by your narrow views! Now there is a way of escape from all this unpopularity and trouble. You can learn how easy and simple it is by turning to page 7 of the October number of a paper issued in your own town of Toronto, and claiming to be "Published in the interests of the Churches of Christ in Canada." From their leading editorial you will there read as follows:

"During the month of August, I supplied the pulpit for the United Church in Summerside, and this month of September, I am supplying in Cavandish. The former is the second largest congregation in the province, and the latter at one time a strong Presbyterian Church, now in the Union. I have enjoyed this work very much, and the fellowship has been delightful, and increased my hope that the day will come when the Disciples will be in the United Church. Some of our good folks seem to think that the matter of baptism will be a barrier, but I do not think so, unless we build it. Not one of our churches but what will fellowship these people now, all except giving them the right hand of fellowship or membership. They sit at our communion tables, teach in our Sunday Schools, belong to our missionary societies, and work in many ways with our churches, but we do not allow them to become formal members of our churches. We say they are good people, and we have no doubt that the Lord will take them to heaven when they die. That being the case, we are led to ask, are we making it harder to get into the church than the Lord has made it to get into heaven? We can go into the United Church and still practice immersion, and if we do not want to do so we need not receive nor practice sprinkling any more than we do at present. Just think of these three religious bodies coming together; leaving all their creeds and names behind them and simply becoming Christians with the Bible alone as their authority. They have come a long way and are we going to allow a form of baptism to keep us apart, instead of meeting them and helping them to answer the Lord's prayer?"

There it is, Brother McKerlie. How easy and simple it is! Let "*we*" just brush aside the Lord's appointment for entrance into His Church, and say with this editor-in-chief of "The Canadian Disciple," "Are *we* going to *allow* a form of baptism to keep us apart?"

IMPERISHABLE

Alone in power, supreme in grace,

With the wings of an eagle, the voice of a dove;
Outlasting death and time and space—

Love.

—William H. Hayne, in Scribner's Magazine.

THE INTERNATIONAL CONVENTION. No. 1.

By E. Gaston Collins.

"The Christian Standard", Cincinnati, O., U.S.A., is a prominent weekly paper of our "digressive" brethren. But because of its strong opposition to certain things—modernism, open-membership, etc.—which are disturbing those brethren, it is now being looked upon as a conservative paper, somewhat narrow. To better voice their opposition, the "Standard Publishing Co.", (Cincinnati) has for sixteen months been publishing a monthly eight-page paper called, "The Touchstone", at 25 cents per year. It is, according to all appearances, unalterably "set against the evils which disturb the peace of the brotherhood." If you want to keep informed as to the proceedings of the present disturbance, I would recommend that you subscribe to "The Touchstone." It is given over wholly to exposing and opposing the inner workings and the out-croppings of that group of "digressives" who, not only favor the use of instrumental music, and missionary societies, and their accompaniments, but who favor several kinds of memberships, among them open-membership, that is, receiving the un-immersed into the church; who favor modernism, that is, they believe the Bible is not necessarily all inspired of God, the Genesis account of the creation is not true, Job was a mythical character, the whale didn't swallow Jonah, etc.; and who are getting to be denominational in their speech and practise, and numerous other things which I can't mention in one short article. At least "The Touchstone" is accusing them of these things, and it looks to me as though they have caught them with the goods.

The Dec. issue of "The Touchstone", gives an interesting report of the Convention, mentioned in the heading of this article, which was held from the 11 to 17 of Nov. in Memphis, Tenn.

By the term "Brotherhood", used above, they mean what we mean by "digressive". That is, that group, of those who are claiming to restore primitive christianity, but who use instrumental music in the worship, and do their missionary work through societies, and have choirs, and preachers, and some other things. There is another group of to restore primitive christianity of the things just mentioned, a "thus saith the Lord" not our fight.

are interested because of the possible effect it might have on our "digressive" brethren in Canada. The fight is over the "United Christian Missionary Society" which represents all the old societies. The U.C.M.S. is dominated by open-membership advocates and modernists. The "Standard" wants the U.C.M.S. to go out of business. Now, if I understand it correctly, the "All-Canada Movement", represents the U.C.M.S. in Canada. And of course it would be interesting to know the leanings of the leaders in this Canadian "Movement."

MISSIONS

"Go into all the world and preach the gospel to every creature."

The following letter is so good, that, if space permitted, it should be printed in capitals for emphasis.

"Ice Lake, Ont., Dec. 2, 1926; Dear Bro. Collins: We read in the good Book, 'Your zeal hath provoked very many'. Well, when we read in the C.M.R. about Thessalon, Meaford, Thornbury and other churches sending help to that worthy Bro. Sherriff, and Clara Kennedy, Japan; and Bro. Sherriff's plain statement of the need of help in far away Africa, it stirred us up to take a hand in the noble work of saving souls. As all the members here do not take or read the C.M.R., I read these interesting items to them, when we were assembled to break bread in memory of our Lord and Saviour, and I moved that we send \$25 to Bro. Sherriff and \$5 to Sister Kennedy.

And I might add my word of praise and good wishes for the success of our fine paper. It is much improved. I remain yours, Thos. Robertson."

In another letter a good sister, in sending in subscriptions and renewals, also sends more for Bro. Sherriff. Another sister sending with her says "she can wear an old coat," thus sacrificing and sending the money to missions. The Lord doesn't look at coats anyway.

To increase interest in preaching the gospel Bro. Jones issues a monthly "Bulletin." This carries items, facts and sermons on Missions. He'll send it free. I suggest that you write him; Don't forget to write to Bro. Mc-

229 Dearing Court, Louisville, Ky.,

address is 58 Sendagi
Japan. Below are some
letter to Bro. Mc-
money order

for 45 yen." With her usual work, classes daily, moving, and visiting Sister Andrews, in the hospital, she is very busy. She appreciates, more than she can tell, the fellowship of the Canadian brethren. "I used it to buy some winter clothing, which I might not otherwise be able to have, because my regular check only takes care of my living, school, etc." "The Lord always sees my need, and provides for me. I never have to really suffer. It makes me ashamed when I realize how unworthy I am of his goodness to me; yet I know that he loves me *in spite* of my unworthiness, and not because of anything I do which is good." The people there are so hard to win, and so hard to keep straight, and because of so many other things, she often gets discouraged, and feels like giving up. "But then I know that the devil is hovering about, and I try to get closer to the Lord," she says. They are now getting used to her plain talking, and are in earnest. In studying Matt. 24 and 25 she has impressed her class with the need of being watchful and ready for the Lord's return, rather than being careless. "I love Japan. I love my work," she says. Because of personal correspondence and letters to isolated Japanese brethren she has not much time for writing articles for the papers, but gives us the privilege of quoting from her letters. She thanks all who have a part in sending her support, hopes some day to see us, and asks that we pray for her.

The following letter contains some interesting and sensible things:

Bulawayo, S. Rhodesia, S.A.,

November 8th, 1926.

For Christian Monthly Review.

Dear Brethren,

Our hearts have been rejoiced the last month or two, by the increase of contributions coming in. There are many expenses for Native Teachers' Salaries, Students' food, and upkeep of the Missions, which must be paid, before we can get any Support, and I was beginning to feel, I must give up some of the work.

I'm just as willing, but not as able as 29 years ago. I have been so long "Self Supporting" that it really goes against my grain now, to advertise myself all over the country in order to get Support. But I realize more and more, I can't do both much longer.

Travelling expenses, alone, up-keep of car, etc., is a big item here. Fancy petrol there at 23c and a dollar here, other things in proportion. My old second-hand Ford is getting too costly for repairs. I will have to make an effort to replace it with a new one of some kind, which I think would be a saving in the end. The price of a new Ford here is £177-10-0 approx: \$885.00. And a Chevrolet £225-0-0, \$1225.00.

Our Government is now catering for tourists, and making highways through the country, and al-

it is wonderful the increase in number of automobiles of all kinds. It is actually possible to motor from Cape Town to Cairo. Several cars have already made the trip. Writer has motored from C-Town to some 70 miles past Salisbury in Mashonaland. This opening up of the Country, will benefit the Missionary, as much as the tourist, and commercialist.

You will have read e'er this, of my last visit to Our Mission on the Mrewa Reserve, Mashonaland, accompanied by Bro. Dow Merritt. On my return I made a formal application to the Government through Mr. Edwards, the Native Commissioner, for the Reserve, for a Mission Grant, and permission to carry on the Mission Work on the Reserve. (I have been carrying on without formal permission.)

Well, God has blessed my efforts, and both have been granted. I have three copies of the lease for the site I applied for, on my desk to be signed and returned. Lease dates from 1st October, 1926. Have granted us 20 Morgens (2½ acres to a Morgen) over 40 Acres, at a nominal rental of \$5.00 per annum. With all the grazing for cattle, etc., we need, free, outside of that, with permission to establish schools on the Reserve, outside of our present Mission there. Where I have now 3 Native Teachers and Preachers, and 146 Converts. One teacher from there is now here as a Student at Forest Vale Mission.

The above is granted on condition that a White Missionary is resident there. So you see what I am in for. This means a couple, a house and accommodation. A car, motor truck or some means of travelling, and an oxen waggon and oxen for transport of goods from Railway Depot, which is more than fifty miles away. The nearest Doctor I suppose, will be Salisbury, seventy miles away.

From this you will see that the opening up of Missions is no child's play, and something more than walking to Church with a Bible and Hymn Book in one's hand, singing a few hymns, listening to a good sermon and going home again.

I don't know any more than the "Man in the Moon" where the couple, the house, the car and the waggon is coming from. But if God spares me, I'm going to see this job for Jesus Christ put through, if wife and I have to close this place down, and go ourselves. This is our first Mission in Mashonaland.

We should make a good impression, and have a capable Preacher there. One who can care for our position there, without giving offence to all who may differ from him. I consider those who have borne the "Burden and heat of the day" on the Mission Field, before we got interested enough to enter it, are entitled to our respect and consideration, differ as we may from them.

I asked Bro. D. C. Janes in a recent letter when we were going to have a Preacher sent out as a Missionary. I told him there were four of us here now, and if we were all boiled down, you wouldn't get a decent Preacher out of the whole bunch of us, and this is the truth. God will use and bless those who are here, I know.

But is it business? When business troubles arise, do we not get the best Solicitor we can afford to plead our case for us? Would we be satisfied with the Lawyer's Clerk or Office Boy? To my mind it is up to the Churches who name the name of Christ, to send the best Spiritual Solicitors they can get to plead the Cause of Christ on the Mission Fields.

Look at the result of Bro. Kellern's Mission in that giddy Godless City of Johannesburg. Wonderful! I shall be glad if you would use your influence in regard to above, and getting a suitable man to represent the Churches of Christ on this new Mission on the Mrewa Reserve. He will have there to help him, the best Native Teacher and interpreter I have got, or ever had, Bro. Jack Mzila, besides two other native

teachers. And if spared, I will help him to build his house, etc.

A letter from the Native Commissioner received on the 6th, authorizes me to fill in the lease for a period of ten years, with option of renewal for ten years. But no doubt it will be renewed indefinitely. I purpose signing and returning Copies of the Lease to Government this coming week, and will depend on God and my Brethren to see this work cared for. But please don't forget the Work is in hand already. I enclose financial statement for October.

I thank God this leaves all workers well, here, and at Sinde Mission. Last Monday it was 98 in the shade. Since then, we have had nice rains which have cooled the atmosphere considerably.

Praying for your continued co-operation and prayers.

With greetings to all, yours in Christ,

Wishing you all a Merry Xmas and a Happy and Prosperous New Year,

JOHN SHERRIFF.

Our Contributors

NEW YEAR RESOLUTIONS.

EVERY DAY,

- | | |
|--------------------|--|
| To Face | forward with clear vision and high purpose, meeting bravely and expectantly the issues we must; |
| To Believe | that God sends us every soul and every experience we meet in the path of duty; |
| To Move | among our fellows with sympathy and understanding and with good-will for all; |
| To Hold | our own by holding ill-will toward no one who wrongs us; |
| To Keep | a tight rein over self; |
| To Earn | all we can by saving; |
| To Pass | for just what we really are, cheating or deceiving no one in anything; |
| To Conserve | our time by throwing none of it away on worry or hurry or idleness; |
| To Search | everywhere for beauty and truth and harmony; |
| To Rest | content with our lot when we have made the best of it, no matter how much better off than ourselves others around us appear to be; |
| To Be | much in the open, breathing deeply, eating little, living simply, a new body and mind cleanly, and sincerely to give some, and for the much that |

And on the

To Lead a serene, living up, high and better

(The above was

TO READ THE BIBLE THROUGH IN TWELVE MONTHS.

(The following outline is taken from the Moody Monthly, and was arranged by D. F. Merritt, Dorset, Vt. The plan calls for a part of both Old and New Testaments each month. Four Chapters a day, some days five, will put one through in the year. Reading the old Book through brings a satisfaction that nothing else can. I ask our readers to try this plan.—Ed.)

JANUARY

Genesis, Exodus and Matthew.

FEBRUARY

Leviticus, Numbers and Mark.

MARCH

Deuteronomy, Joshua, Judges and Luke.

APRIL

Ruth, the Samuels, I Kings and John.

MAY

II Kings, the Chronicles and Acts.

JUNE

Ezra, Neh., Esther, Job and Romans.

JULY

Psalms 89 Chaps., and I Corinthians.

AUGUST

Psalms (remainder), Prov., II Corinthians.

SEPTEMBER

Ecclesiastes, Song of Solomon, Isa., Galatians and Ephesians.

OCTOBER

Jeremiah, Lam., Philippians through Philemon.

NOVEMBER

Ezekiel, Dan., Hos., Joel, Hebrews and James.

DECEMBER

Amos, through Malachi, and I Peter, through Revelation.

LOVE.

By T. W. Bailey.

Love is a very small word, is it not? And yet it is the biggest word of all words: more comprehensive, more powerful, and of more importance than any other word in our language. Let us consider its associates, i.e. faith and hope, I Cor. 13 Ch. A world without faith and hope would be an awful place to live in.

Without faith in God or in our fellowmen we would be but little better than beasts; and also what would life be worth if we had no hope? If we were not hoping for better things to come many a heart would break on the shoals of sorrow and give up in despair.

Yes! "We overcome the world by faith", and hope is the anchor of our souls. Love is greater than they. It is a test of discipleship. Now ye are my disciples. John 13:35. "And again the Commandments",

John 14:23. Why it is the fulfilment of the law, Rom. 13:8-10. On Love hinges the whole law and the prophets, Matt. 22:37-40. Without Love all else would be of no account at all. To be able to speak with tongues, to have the gift of prophecy, to be able to understand all mysteries, and have all knowledge, and have faith that we could move mountains, and if we would give all we have to the poor, and offer ourselves as a burnt sacrifice, and not have love, it would all go by the board, it would be of no account whatever, I Cor. 13 Chap. Love is long-suffering and kind, does not envy, vaunteth not, is not proud, does not make a show of itself, is not selfish, is not easily provoked, taketh no account of evil, does not rejoice in unrighteousness, but rejoices in truth, beareth all things, believeth all things, hopeth all things, endureth all things.

Love will never fail, and if we want an example just meditate on this:—"God so loved the world that he gave his Son." With all this before us let us see to it that we love God and also love one another.

CHRIST COMFORTETH HIS DISCIPLES.

By A. E. Firth

We now enter on a discourse of considerable length, addressed by our Lord to His disciples, at the conclusion of His last Supper, after Judas had gone out, and when He was to be immediately betrayed. These circumstances seem to require of us more than usual attention to the truths which are here revealed, to the duties which are here insisted on.

For would not this be the case, if we were now about to lose any near relation, any friend whom we dearly loved, and who has dearly loved us? Would not his last words be listened to with tenfold interest? Should we not be sure to cherish them in our memories with tenfold affection? Should we not reasonably expect that he would choose for our instruction at such a time that which it is most important for us to know?

In proportion as he loved us, should we not feel that he would tell us what is most for our good? And in proportion as we have loved him, should we not ever after delight to do whatsoever at such a moment he desired? Here, then, we have the last injunctions of the Best of Friends, just about to die for us.

Let us endeavor to understand, and pray for help

in our work; let us strive both to believe and to obey.

“Let not your heart be troubled.” It was likely this would now be the case with the disciples, when they had been told that some great harm would soon befall their Master. “Let not your heart be troubled, ye believe in God, believe also in Me.” This is the best remedy for all trouble of the heart. To have that trust in Jesus Christ which is due to the Creator and Preserver of the world. This it is that will give us courage in time of adversity, and in temptation, an assurance of being safe. And of the many things that we have to believe concerning Christ, there is none more fit to give us a cheerful hope than this, that He is gone to prepare a place for us. In that place, He assures us, there are many mansions. There is ample room. Heaven is not a small place. Though the way be narrow, the place is large; if only we once can enter. There is room for many to abide forever. And that room is not prepared in vain. That His House shall be full, see Luke 14-23. There is room for all.

Who then need despair? Though Judas did betray his Master, there is room in Heaven for the rest of the disciples. Though Peter thrice denied his Lord, there is room in Heaven for him. And Christ is gone before to prepare for us this place. That He was about to leave would otherwise have grieved the disciples. That He is no longer on earth, would otherwise fill us with concern. But now, this should remind us for our joy, that a place is being prepared for us that where He is there ye may be also.

“Come unto Me all ye that labor and are heavy laden and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek, and lowly in heart: And ye shall find rest unto your souls. For My yoke is easy and My burden is light.”

THE LORD'S LETTER TO A CHURCH.
Rev. 2:1-7.

By C. G. McPhee.

The Book of Revelation was written about 96 A.D. John, the great apostle was born about the same time as Jesus: so he must have been about ninety six years of age, when he saw the wonderful things pictured in the Revelation.

During the reign of Domitian, the Roman Emperor, many Christians were exiled, instead of being put to death. Thus John, the saintly apostle was banished to the isle of Patmos, "For the word of God and the testimony of Jesus." Patmos was a small island about 25 miles from the shore of Asia, situated in what we call the Archipelago. There this grand old apostle was compelled to remain, separated from his friends, and from the churches with whom he was labouring, during the evening of his life.

When the Lord's day came he "Was in the spirit": not off attending some picnic, circus or ball-game. Had he been like many professed Christians he would have missed a distinct blessing. Through his long and varied career he had been faithful to the Master, who was ever faithful to him. He knew what it meant to suffer for righteousness sake, for he was more than once confined in the lonely prison, and had received thirty-nine lashes on the naked back, because he preached Jesus.

While he was situated on the shore, with the waters breaking at his feet, probably thinking about the past, he heard a great voice behind him, and he turned to see who was speaking. So great was the shock that he fell to the earth as a dead man. He had seen many great sights, but never one like unto this. There appeared one like unto the Son of Man in the midst of seven golden candlesticks, "Clothed with a garment down to his feet, and girt about at his breasts with a golden girdle. And his head and hair were white as white wool, white as snow; and his eyes were as a flame of fire; and his feet like unto burnished brass, as it had been refined in a furnace; and his voice as the voice of many waters. And he had in his right hand many stars, and out of his mouth proceeded a sharp two-edged sword, and his countenance was as the sun shineth in his strength."

There is nothing hid
all about us. He

he knows when we fail. He knows when you are present at the house of God and he knows when you are absent. But he commended this church very highly for one thing, "Because thou canst not bear evil men, and didst try them that call themselves apostles, and they are not, and didst find them false." If churches today would enforce the scriptures by withdrawing from the ungodly, the cause of Christ would flourish, and the beauty of Christ's bride, the church, would not be marred by the moral lepers that invade her sacred domain.

"But I have this against thee, that thou didst leave thy first love." Just like a man when he ceases to love his wife, he divorces her. Oh: how many have divorced Christ from their life. Following this he gives a remedy for their disobedience. "Repent and do the first works; or else I come to thee, and will move thy candlestick out of its place, unless thou repent." There are many vacant places of worship because people have refused to repent of their sins, and Jesus has refused to live in their midst.

But he that overcometh shall indeed inherit eternal life. "To him will I give to eat of the tree of life, which is in the paradise of God."

NOTES FROM THE CHURCH OF CHRIST IN CALGARY.

The brethren contemplating a visit to this city, or who know of others likely to, are reminded that our meeting place is at 221—8th Ave. E.

Our mid-week meeting is now held on Wednesday evening, instead of Friday as formerly; and our secretary's address is changed to 701—24th Ave. N.W.

Our place of worship, being on the main thoroughfare, is most favorably situated, and we are actively arranging to make full use of that advantage in presenting more extensively "The glorious gospel of Christ," as the truth is in Jesus, to them that are perishing.

Paul exhorted Timothy, "Keep thyself pure"; but he also commanded him to "Preach the word", and on every occasion seemed opportune or not. As an example of constant preaching of the Kingdom (Matt. 24:14). The Lord, said,

"Repent ye: for the kingdom of Heaven is at hand (Matt. 3:2). Jesus said, John was "more than a prophet" (Matt. 11:19); so John could not have been mistaken about the kingdom being "at hand." "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, THE TIME IS FULFILLED, and the kingdom of God IS AT HAND; repent ye, and believe the gospel" (Mark 1:14, 15). So Jesus repeated with emphasis John's statement.

When Nicodemus came to Jesus, he was given instruction as to how to see and enter the kingdom of God; matters that would not have seemed so very urgent to him unless it actually was then at hand.

(To be continued.)

News and Correspondence

It isn't too late yet to send the C.M.R. for a year as a present to a friend. We feel that the friend will be benefited.

We suggest that elders and preachers bring the C.M.R. to the attention of our congregations, and help us place it in every home. Let's get behind and support and be loyal to our Canadian paper. In this age of cheap trash in the way of reading matter brethren need to use care in selecting what they read. We need to keep an eye to what our children read. We believe that we are supplying good wholesome reading in the C.M.R. But some say, "I haven't time to read it." Well, this editor can read the proof sheets for it in about two hours—120 minutes. Divide that by 30, average number of days in a month and you have 4—four minutes per day. We should find time for the weightier matters of life. Our subscription list is steadily growing, which widens our field of usefulness.

MARRIED—Mr. B. E. Robinson and Miss Ida Marion Boyse, Nov. 10, by Mr. E. Baker, the Ed. assisting. Mr. Robinson is a member of the Cape Rich Church.

MARRIED—Mr. Edmund Grant Stevenson and Miss Amy Pearl Tallman, Dec. 21, by the Ed. Both Mr. and Mrs. Stevenson are members of the Meaford Church. Both of these weddings were pretty home weddings, in the presence of the

immediate families, and a few friends. We extend congratulations.

DIED—At her daughter's, Mrs. Frank Hutchinson, Orillia, Ont., Dec. 1, Rebecca Knott, widow of the late M. R. Hammond, being there on a visit. Her home was at Kimberly, 16 miles south of Meaford. Deceased leaves two sons, John E., Meaford; William G., Toronto; and Mrs. Hutchinson, and numbers of friends. She was 69 years of age. A Christian, becoming such, under the preaching of the late S. Keffer at Kimberly. Interment at Thornbury, Ont., Dec. 3, the Ed. assisting. We extend our sympathy.

J. W. Fenner, Arlington, Texas, Oct. 15, in a letter to Bro. McDougall, encloses a dollar for the C.M.R., and says he enjoys it very much. He is 90 years old and not able to work, and wants something to read. He wishes him great success. To which Bro. McDougall replies: "We are much gratified and encouraged that a man of your age and wisdom endorses and enjoys our Canadian Loyal Brotherhood Magazine, the Christian Monthly Review. Notwithstanding other reading matter galore, the remark that you "want something to read," we esteem a very high compliment. God be with and bless you during the remainder of your sojourn in 'Sweet Beulah Land'."

(We regret to say that in all probability his sojourn here has ended, for the P. O. at Arlington sends me a card, pertaining to his address, marked "Deceased."—Ed.)

Your editor enjoyed a recent visit to Windsor, Ont., for the purpose of taking part in the services at the opening of the new meeting place of our brethren. I left home Nov. 19 for Toronto. Had a splendid visit there that night at the first of a series of special services at Fern Ave. To Windsor Sat. The exercises began with Prayer and Praise at 5 p.m. Then at 6, supper in their old house, which stands just behind the new one, and is to be used for their primary Bible classes. At 7 p.m. a splendid program of song and speeches was enjoyed. Some of their own brethren spoke. Then Bros. J. C. Bailey, Wardsville; Chas. Black, Detroit; W. S. Long, Detroit; John T. Lewis, Birmingham, Ala., (in a meeting in Detroit), and myself. Bro. E. V. Wilson, Union City, Tenn., and Bros. Fry and M'Gary and others of Detroit were there. This splendid body of workers began a little over 2 years ago under adverse conditions,

in an Oddfellows' hall, in which others met, then in a room in one of the schools, then into a repaired framed school building, which they have now outgrown. Starting with about 12 members, they now have 89. Their new building consists of a concrete-block basement with a temporary roof. This they will use till they are able to build the main building. The Catholics are strong in that section and enjoined them once from building, but without success.

After the usual worship at 11 on Sun., 21st, I spoke. Also at 2.30 p.m. to the Bible classes, which were attended by 122, a record, up to that time. Then at 7.30 preaching. Mon. night reports of the work and preaching. Room forbids going into detail on their week's program. Mon. I enjoyed a visit across the border to Detroit with preaching brethren Smith, Witty, Long, Lewis, Rockliff, Wilson and Bro. Fry. We viewed parts of the city from the 35th floor of the Book building, and "inspected" the wonderful "Detroit News" plant. But I can't begin to describe it here. On Tues. I visited our printer in Chatham. Then to Hamilton, and through the kindness of Bro. Bunt went on to Beamsville, to visit Bro. Snure's singing class and Bro. Clifton's Bible class. Had a splendid visit there. Back to Hamilton on Wed. and visited with old friends and spoke to a good audience at night. They have a good building and splendid opportunities for work. On this trip I heard some talk of where the next June Meeting will be. But couldn't give a definite reply. Also found considerable interest in buying a tent for mission purposes in Ontario. We shouldn't allow this interest to die. I returned home on 25th. In my absence all services were good, and well attended.

(The two items above were in type for last month but there was not space enough.—Ed.)

J. A. Craig, Steveston, B.C., c/o P. Mitchell, Rt. 1, Oct. 11: "Wife and I arrived in this part of the country from California about middle of June, since which time we have been laboring with and striving to build up the church at Blundell, which was established (I believe about five years ago) by brother H. A. Rogers. He has done some good faithful work here, but at Eph. some good faithful work is being done, when a congregation left without shepherds, and is now or less scattered. We are night considerable improvement, and now an effort is being made to build a new church."

belief in God. Notwithstanding, every way, whether
is implied in such a truth, Christ is preached, and I
the Father's will, and will rejoice.' And
will come to have the chance to preach
in houses which the
from the faithful. The
grove have become so
almost any man who
man who preaches

Jno. Clynick, 7 Trafalgar Terrace, Brighton,
Sussex, Eng., Dec. 8: "I am sending payment to
commence another year with the C.M.R. As I have

a desire to keep in the 'old paths', I find nothing better to help me. I do not wish to say anything against anyone who professes Godliness, but the Church of Christ in Great Britain seems to have a dark cloud hanging over us. Those who try to speak where the Bible speaks, to go out from those who believe in a fallible Bible.

The C.M.R. is the one link between me and the ten years I spent in Canada. I expect the late Editor is so far past the three score years and ten, to give the Editor's work to another. Wishing the C.M.R. every success, Yours in the one hope."

H. M. Evans, Selkirk, Ont., Dec. 10: "We are glad that Bro. Petch is doing so well. The U. C. M. S. is the fruit of seed sown by Isaac Erret some 50 or 60 years ago. Progression is going to seed. There is as little difference between the position of "The Standard" and that of the "U.C.M.S." as between Tweedle-dee and Tweedle-dum. Faithfully yours for the Old Paths."

O. H. Tallman, Box 3618, Clearwater, Fla., U.S.A., Dec. 14: "One baptism and one restored, since last report. Good hearing at every service. Lovely weather, doors open, no fires, peach and other trees out in bloom, gardens looking fine. Many northerners coming daily to enjoy the fruit, sunshine, flowers and bathing."

(That reads well, but what must it be to be there?—Ed.)

Alex. M. Stewart, 607 Crawford St., Toronto, Ont., Dec. 16: "I am glad to hear of such a good attendance at prayer-meeting. We are having splendid prayer-meetings and a very fine class conducted by Bro. Olmstead on Fri. evenings.

On Tuesday, Nov. 30 Sister Blair of Fern Ave. Church, who has been living for the past 6 years at Port Loring, was laid to rest. She was a bright, helpful sister and will be missed by her many friends. I was asked to take the service, having known her for many years.

(The C.M.R. extends sympathy.—Ed.)

Last Lord's Day we were with the brethren at Hamilton in morning, and at Beamsville in evening. I expect (D.V.) to be at Beamsville Dec. 26, and we have planned for the whole month of January to be with Hamilton. Pray for us. I believe much good can be done. The brethren are all interested and we hope for good meetings.

I was glad to see the Wychwood statement. Just keep their need before the brethren. I do not know

of a more deserving congregation and they need assistance.

Interest in C.M.R. is growing in Toronto, and I believe all over."

H. A. Rogers, Radville, Sask., Dec. 17: "We are in the second week of our meetings here. The mumps and exceedingly cold waether have hindered attendance, some. We have some very fine members here, who are not remaining little Johnnie all their lives, but, by feeding on the pure Bread of Life, are growing stronger. Montana brethren are still asking for a meeting." On Dec. 23 he writes that meetings will continue to the end of the week.

O. Fujimori, Japan, Dec. 2: "Dear brethren, I am glad to report that I baptized one young man at Somora Mission. The Lord willing, I shall be able to see you next April or May."

L. G. Snure, Hamilton, Dec. 28: "Bro. Alex. Stewart will speak for us each Lord's Day in Jan."

Encouragement

Mrs. C. V. Moote in renewing and sending 4 new subscribers says, "I notice you said it was encouraging to receive new subscribers. I think if we all get busy we could see the Review grow larger."

Roy Whitfield in writing about space for an article speaks of our "excellent C.M.R." . . . "We pray for the success of the C.M.R. It always comes to us as a spiritual letter."

W. K. Burr says, "I was pleased with the number you sent me, and will take it as long as I live, for I hear from so many with whom I have long been acquainted. I hope and trust that success will crown your efforts, and that God will abundantly bless you in all your work of faith and labor of love."

H. M. Evans, "Just received the Dec. issue. It is fine."

H. Leo Boles, Pres., David Lipscomb College: "We appreciate your sending your paper to the library."

For C.M.R.—Margaret Wilson, 1 new; Whitfield, 1 new; Wilfred Orr, 1 new; Moote, renewal and 4 new; Hamley, 1 new; Mrs. R. Stewart, 1 new; H. A. Johnston, renewal; Lois McDougall, renewal; T. W. Bailey, 1 renewal; McKelvie, 1 new; Alex. John Stirling, renewal; Robt. Bailey, renewal; and

MISSING
PAGE

MISSING
PAGE