

worldling or any other kind of "unbeliever" becomes one with such partner? It certainly is. Then God forbid that a member of the body of Christ should become one with a sectarian, worldling or any other "unbeliever".

The Holy Spirit says: "Be not unequally yoked with unbelievers," and the command is sufficient for the man of faith, or woman either. The Holy Spirit also forbids a widowed sister marrying any man except one "in the Lord"—a member of the church of Christ (1 Cor. 7:39). This law applies with equal force to bachelors and spinsters. If not, please tell me why not.

First Corinthians 7:8-17 seems to be a favorite proof text with those who favor unscriptural marriages. Let us examine these passages. These Corinthian brethren had written Paul concerning certain questions touching the marriage relation. Up to this time there had been no law given under the new covenant concerning this question, or they would not have asked Paul about it; and as there is no transgression where there is no law (Rom. 4:15), these brethren had not sinned, even if they had married unbelieving companions; but you, my brother and sister, now have the decision of the Holy Spirit upon this question (1 Cor. 7:39; 2 Cor. 6:14), and a transgression of this law will bring its own punishment upon the head of the transgressor.

The question asked by these Corinthian brethren was not, "Shall a Christian marry an unbeliever?" but, "Shall the Christian leave his or her unbelieving partner?" Example: Two unbelievers had been married, afterward one of them becomes a Christian. The question now is, "Shall the Christian leave the companion who is not a Christian?" Paul says no, not unless the separation is by mutual agreement, and even then neither one is allowed to marry another, but may be reconciled to each other.

In the twelfth verse Paul says: "If any brother hath an unbelieving wife (not if any brother shall marry an unbelieving wife), let him not leave her if she is content to dwell with him, and vice versa;" for, says Paul (verse 14), the unbelieving companion and the children born to them have the sanctifying influences of the Christian partner, which may finally result in the salvation of the unbeliever and their children.

There is no license in the Word of God for a member of the church of Christ to marry any one but a member of the same body. We find a lesson

upon this subject in Deut. 22:10. The ox was a clean beast and the ass unclean. According to the law of Moses to yoke an ox and an ass together would be an unequal yoking; the clean must be kept separate from the unclean. In the New Testament those spiritually clean are not allowed to be yoked with those who are spiritually unclean. There is no harmony between Christ and Belial, light and darkness, believers and unbelievers, clean and unclean. Now my brother, or sister, are you a partner in business with one outside of the church of Christ; are you a member of a secret society; are you forming, or have you formed an engagement for marriage with one who is not a member of the body of Christ? If so, separate yourself from all such; break all unscriptural engagements; come out from among them, and "touch not the unclean," and thus become the recipients of the blessings which your heavenly Father has in store for his obedient children (2 Cor. 6:14-18). "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1).

We will now give a few examples of unlawful marriages from the Old Testament, and ask our readers to note the results of violation of law. These examples were "written for our learning" (Rom. 15:4), and Paul says, "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17).

Now for the examples: The wickedness that brought the flood upon the earth was caused by unlawful marriages—the sons of God married the daughters of men (Gen. 6:1-13). The Israelites were forbidden to marry into other nations (Deut. 7:1-4). Solomon violated this law, and, just as God had declared, his wives turned his heart from the Lord in his old age, on account of which he lost his kingdom and died in disgrace (1 Kings 11:1-11).

The priests were not permitted to marry a profane or a divorced woman, or a whore. Their marriages were confined to either a virgin or the widow of a former priest, and were by no means allowed to marry outside the nation. This law, says Jehovah, was to teach them to keep separate from all that was unclean (Lev. 21:1-7; Ezek. 44:21-23).

Peter says Christians are a "holy priesthood, a chosen generation, a royal priesthood, a holy nation, a peculiar people" (1 Peter 2:5, 9).

Yes, my young brother and sister, each individual Christian is a priest whose work is to offer up spiritual sacrifices to God. Under the old covenant a priest was only permitted to marry one of a priest's family. Any other kind of a wife would hinder him in his daily ministrations, and perhaps turn his heart away from the Lord. The priesthood under the law was carnal; under the gospel it is spiritual; the first was the shadow, the last is the substance. If God was so particular in specifying the qualifications of the wife of a carnal priest, is it not reasonable that he should be, at least, just as particular in specifying the qualifications of the companion of a spiritual priest?

The spiritual welfare of our children depends upon father and mother being of one mind and speaking the same things. They must be brought up "in the nurture and admonition of the Lord." Then let us select companions that will assist us in our daily spiritual ministrations, instead of one that will only hinder our spiritual exercises and impede our progress in the heavenward way.

The high priest of Israel was not allowed to marry any but a virgin of his own people (Lev. 21:10-14). This high priest was a type of Christ (Heb. 9:11). Paul calls the church a chaste virgin (2 Cor. 11:2). John declares the holy city (the church) to be the bride, the Lamb's (Christ's) wife, and affirms that nothing that defileth or works an abomination shall enter therein (Rev. 21:1-27). Thus, dear reader, we see that Christ will not be "unequally yoked with unbelievers," and why should you? Christ asks you to follow his footsteps. The Lamb's (Christ's) bride must be a "chaste virgin," a pure and spotless church, made up of those who are partakers of the "divine nature." They alone can be "yoked" or become one with him. And why should you violate his law and take into your embrace one who is a foreigner to the "divine nature"—one who may lead you and your children away from God, as in days of old? Remember Paul: "Be not unequally yoked with unbelievers."

Selkirk, Ont.

ORGANIZED RELIGION.

BY D. McDOUGALL

The *British Weekly*, speaking for the Church of England, under the heading, "Have We Lost Our

Way?" bewails "the decline of organized religion." This "organized religion" is, in his concern, chiefly the church of England itself. He quotes the bishop of Durham as saying, that "the future of institutional Christianity is becoming uncertain," and that a period of disintegration and decline has been entered upon, and that it has become questionable whether the Christian religion can survive the eclipse of the Christian church. After pointing to startling present evidences of decline, he quotes the Clerical Directory, which declares that "the back-bone of the church is being broken, and that in ten years, if present conditions continue, the church of England will have ceased to exist as a parochial system"; while at the same time the free church theological colleges are full.

Let us notice the peculiar expression employed in this lament: "institutional Christianity"; "The future of *institutional* Christianity is becoming uncertain." He does not say that the future of Christianity is becoming uncertain. O, no. There is no uncertainty about that. Christ, its founder, shall "reign till he has put all enemies under his feet," and the "kingdom under the whole heaven shall be given to the saints of the Most High." There is no uncertainty but that the Little Stone, which has become a Great Mountain, will fill the whole earth. The uncertainty is about the future of the *institutional* part of what he calls "institutional Christianity." These "institutional" affairs are simple denominational establishments, which men have themselves instituted as substitutes or annexes to Christianity. They are not plants which our Heavenly Father has planted, and shall every one be rooted up. That their decline and disintegration has set in is not a matter of *lament*, but of rejoicing for the saints of the Most High.

We quote further: "It is no use shirking the fact that there is a general attitude of uncertainty among preachers, the result of which is that young people are inclined to ignore organized religion until it has come to some agreement as to what it believes and how much of the Bible it holds to be true."

Is this speaking as the Oracles of God? or is it the language of Ashdod? Where do we read anything about "*organized religion*." Not in the inspired Word. Organized religion is simply sectarian organizations, not one of which has any authority or recognition in the religion of Christ our Lord.

Further: "Before the war faith in the orthodox

creeds of Christianity was cooling; since the war it seems to have almost vanished." Christianity, according to this, has a number of "orthodox creeds," and by implication also some heterodox creeds, as any creed contained in Christianity would be necessarily orthodox. But where do we read of the "orthodox creeds of Christianity?" Or where do we read of creeds of Christianity? Christianity is itself a creed, to be believed and acted upon, to be carried out in life. It is equivalent to and identical with "The Faith," the "Doctrine of Christ"; that system of truth, by Christ, "once for all delivered to the saints, and for the "obedience of faith" among all nations. This creed, and this only, is authoritative, infallible, sufficient and divine. There is one Lord, and one Faith: that faith so often called "The Faith," the Truth, the Doctrine of Christ, the Gospel. It will be a happy day when faith in this divine and glorious creed replaces the now cooling and vanishing faith in these presumptuous and foolish man-made creeds.

But our writer seeks a remedy for the lamented decline, and asks, "Is there any way by which we can arrest the decline of organized religion?" And here he catches a glimpse of the light, which is at last beginning to dawn on many in the sectarian world. He says, "One way would be for the churches to become simply Christian—that is, to return to the primitive simplicity of Christianity as taught by Jesus."

Yes, truly that is *one* way. Is there any *better* way? *No one can say that there is.* Is there any *other* way? *There is no other.* Then, is this way *safe*, is it feasible, is it practicable? It certainly is all this and more. Then what hinders? Is it anything else but the blindness caused by the dust of human creeds, placing confidence in the wisdom of men, and the pride and carnality of the hearts of men?

But, make no mistake about it, this "return to the primitive simplicity of Christianity" would not "arrest the decline of *organized* religion," which is only a high-sounding name for sectarian organizations. It would on the contrary complete the decline and the total extinction of all organized sectarianism, and leave only the simple and pure—the sublime and glorious religion of our Lord and Saviour Jesus Christ.

HOLY SPIRIT No. 10.

BY H. A. ROGERS

With this article on this very important subject I close the series. Have tried to deal with this question, over which there is so much controversy and dispute, wholly and altogether Biblically, and leave it to the reader to get what there is for him, and I would be pleased to hear from you if you have been enlightened.

TEMPLE OF HOLY SPIRIT

"Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" (1 Cor 3:16). How can the H. S. dwell in one till the one has received such? How does one receive the H. S.? By hearing God's word (message, Margin). (Gal. 3:2). The Spirit enters our minds through the message.

To the extent that the message or Gospel is received, one, to that extent, receives the H. S. as his guest.

Or know ye not that your body is temple of the Holy Spirit which is "in" you, which ye have from God? (1 Cor. 6:19).

Jesus said: I "in" them and thou in me, Jno. 17:23. That Christ may dwell in your hearts by faith. When we receive the message (word of God) we receive the Spirit, and when we obey the word we are being led by the Spirit: But if ye are led by the Spirit, ye are not under the law (law of Moses). (Gal. 5:18).

"But I say, walk by the Spirit." (Gal. 5:16). How do we walk by the Spirit? By being led by the Spirit; by imbibing the Spirit through the word; by walking in the Light; (1 Jno. 1:7) by having Christ and God in us; ("God is *in* you of a truth") (1 Cor. 14:25); by seeing to it that our bodies are temples of God and that they are being used for His glory; by having Christ dwell in our hearts by faith; by receiving the implanted word which is able to save our souls; by putting to death our fleshly impulses such as anger, wrath, malice, filthy communication out of our mouths and lying, by not forsaking the assembly of the saints; by letting light shine; by growing in grace and knowledge; by believing what the apostles said; by "giving" to spread the Gospel; by ousting jealousy and hatred from our souls; by defending the Word of God to the last breath, and reproving those who by fair and smooth speeches beguile the hearts of the innocent, and contending earnestly

for the faith which was once for all delivered unto the saints.

If we keep the commandments of God and follow all His Holy Spirit's teaching, we are temples of God, and God, Christ and the Holy Spirit are our guests.

As my memory serves me, I have noticed the scriptures regarding the workings of the Holy Spirit from every viewpoint, and pray that much good has been done in satisfying many souls with a clearer vision of God's eternal truth.

I feel now that in closing good might be done by citing a few examples of the operation of the Holy Spirit in converting aliens.

When the apostle Peter delivered the message of God on Pentecost, how was it done? By the Spirit. The Spirit using Peter as a medium. All agree. When Philip preached Christ to the Samaritans (Acts 8), who did the preaching? The Holy Spirit did the preaching through Philip. Paul says God made them able ministers of the Spirit (2 Cor. 3:6). God caused them to speak what the Spirit directed or dictated.

SUMMING IT ALL UP

God sent the Holy Spirit unto men to qualify them to tell the message he wished them to know. When the three thousand heard the message and believed it, they asked for conditions of pardon, and the Holy Spirit gave the same in reply. When they obeyed the message, they were walking by the Spirit: the Spirit was operating upon them.

The Spirit worked upon the Samaritans through Philip; upon Cornelius through Peter; upon the Eunuch through Philip; upon Lydia through Paul; upon the Corinthians through Paul, and so on in every case of conversion.

The Gospel is God's power in converting the world, and the Gospel was given by the Holy Spirit. When people are converted by the Gospel, they are converted by the Holy Spirit. When they live according to God's word, they live by the Spirit. When we walk by the Spirit we walk by the Word. Let us not quench the Spirit by disallowing Him to lead us.

THE MOST THAT A MOTHER CAN DO FOR HER CHILDREN.

BY EARL C. SMITH

Every mother who is worthy to be called mother wants to do something for her children. She wants to do the most and the best for them. They do not

all know what is the best. They do not all do the same thing for them. Mothers differ in the value that they place upon things. Some mothers think that the best that they can do for their children is to give them an education that will enable them to adjust themselves to the society in which they live. Other mothers think that the best that they can do for their children is to give them a place in cultured society. Still others think that the most that they can do is to give them a financial start in life. By others many other things are valued as most important. Each mother has her reasons for her conception. We do not care to discuss the merit of any of these estimations of value nor the reasons for them. We are confident that God knows the best that can be given to a child. If we appeal to the good mothers of the Bible we will find that the most that any mother can do for her child is to believe, trust, love and obey God with all of her heart, soul, mind and strength. We do not feel disposed to eulogize mothers as such, for so many are unworthy. No doubt many a person has been wonderfully blessed by having a mother of faith, on the other hand many a person has been greatly hindered by having an ungodly or worldly mother.

There are four mothers of the Bible whose gift to their children we ask you to consider. It was rather God's gift through these mothers, for every good gift comes from Him. Read the first chapter of first Samuel. There is a mother who dedicated her son to God before he was conceived. What could she have done more for him? What an advantage Samuel had! He was God's man before he was ever born. Of course that does not relieve Samuel of any personal responsibility, but it must have given him a great advantage. How we do need more mothers in this day that will give their children to God! Far too many even Christian mothers do not want their children to be preachers, much less missionaries to the non-christian lands. We fear that we are not quite willing for God to have His way about it. Perhaps we do not want our children to go to the heathen lands as God's servants because we are afraid they might be destroyed by wild animals or warring people. Well Moses was saved from the evil purpose of a blood-thirsty king by the faith of his mother. Faith is a better protection for your child than "Christian civilization" is. But our mothers are afraid that their children will get sick and die if they leave our good healthful climate and our well trained

and abundant supply of physicians. But we are bold to say that the humble, patient faith of the Canaanish mother of Matthew fifteen is a greater protection than good climate or conveniently located and well trained physicians. What boy ever had a richer inheritance than Timothy? (See II Tim. i. 5; iii. 14, 15.) And he proved worthy of it too. (See Phil. ii. 19-22.) How rich is a child who has a mother of unfeigned faith! And he is yet richer if his grandmother also has faith. "From a babe thou hast known the sacred writings." What could have been done more for him? Mother, preparing food, mending clothes and the like are not more important than filling that hungry, inquiring mind with the "sacred writings." (See Luke x. 38-42). Food and clothes are the things that God looks after. (See Matt. vi. 33; xvi. 5-11; iv. 4; Deut. viii. 3; etc.) If you want to be sure that your child has the very surest chance (It is not chance, it is certain.) to have food, clothes, health and all that infinite goodness can give, dedicate him wholly to God. A mother does the most for her child when she herself loves, obeys and trusts God with all of her heart, soul, mind and strength. The greatest inheritance that any child ever had was a mother who was wholly given over to and taken up with God.

THE STEADY SUBSCRIBER.

How dear to our hearts is the steady subscriber
Who pays in advance at the birth of each year;
Who lays down the money, and does it quite gladly,
And casts 'round the office a halo of cheer.

He never says, "Stop it! I cannot afford it!
I'm getting more journals than now I can read."
But always says, "Send it! All readers like it!
In fact, we all think it a help and a need!"

How welcome his check when it reaches our sanctum!
How it makes our pulse throb! How it makes our
hearts dance!

We outwardly thank him—we inwardly bless him—
The steady subscriber who pays in advance! —Ex.

* * * *

I would like to have all our subscribers in one meeting and all join in and sing the above to the tune of the "Old Oaken Bucket." I think we could have a good meeting.

Many good things are being said about our only loyal Canadian paper—the CHRISTIAN MONTHLY REVIEW. We don't want to sing our own praises—"Let another man praise thee, and not thine own mouth"—but I suppose it not unseemly to give our readers a few of the good things that others are saying about your paper. Sincere praise is

stimulating. We appreciate the reception with which the paper is meeting.

One brother says, "I like the C.M.R. because the writers in general seem desirous to spread the gospel of Christ in its purity and simplicity, both at home and in the regions beyond. Surely the gospel is still God's power unto salvation to every one that believeth. With best wishes for the success of the paper."

Another, "Wishing your paper a larger success and circulation, and blessings on your labor for Christ."

Yes, we need a larger circulation, and we hope for success in this, and ask our friends to help us. And we feel gratified that our subscription list is now practically double what it was twenty months ago, and still growing.

The latter of the above brethren we never met, but he is a faithful and appreciated supporter of our paper. The former we have met once or twice. He too, is a good friend to our paper.

I quote from one now whom I have met many times, and for whom I have a high regard. He has been in this world a good many years, has been a Christian most of that time, being a diligent student of the Bible and able to give a good public exhortation. Hence I highly value what he says. "The last number of the C.M.R. is fine. I have only one fault to find—you cannot afford to publish it for one dollar."

We have no compunctions of conscience in asking our subscribers to pay one dollar for a year's subscription, for we believe they are getting something of far more value than a dollar. But on the other hand that dollar doesn't pay for twelve copies of the C.M.R. delivered to the subscriber. To supply what is lacking there is a group of interested brethren who are standing together and giving of their means, thus guaranteeing the publication of the paper. They have agreed to give so much each year for this purpose. Without them we couldn't publish the paper. But even their support has hardly met actual running expenses. Interested readers have in addition to that given a sufficient amount to take care of the balance. So that at the present our finances are in good condition, accounts all paid and nearly ready for another month. I tell our readers this so they will know that interest in our paper is wide-spread and substantial, and that they may know we have a group of interested brethren who form a nucleus for the support of the paper, but which does not exclude the giving

of others, of whom we have a gradually increasing number. We appreciate this support because it is voluntary and timely. If we had more we could stabilize and improve the paper in a number of ways, which we hope to do in the course of time.

While we have this appreciated support, there is "*The Steady Subscriber*," without whom, of course, we could not carry on the work.

—E. GASTON COLLINS.

MISSIONS

We are pleased to learn, that, after a period of some years at home, Sister Bannister, who for a number of years worked as a missionary in Nyassaland, Africa, and who is much devoted to that promising work, is to return shortly to the field of her former work. The native workers in Nyassaland are to be highly commended for faithfully carrying on in the absence of a missionary. One brother has suggested that it would be good to have Sister Bannister visit Canada before returning to her African work from which she will not likely take another vacation. If interested write to H. McKerlie, 1383 Bathurst St., Toronto, Ont.

An encouraging bit of news comes from the church at Woodgreen—during this year they will "Make the night meeting of the third Sunday in each month a missionary meeting." That's fine. What other church will have a monthly missionary meeting? Don't be afraid you'll run out of material for such a meeting. The Woodgreen church also has a box placed at the door into which money may be placed anytime for missions. That's a good way if it is given the proper publicity. They have already sent in funds raised that way during January. A number of our churches give a definite sum to missions. We suggest that all our churches study the matter of Missions and stewardship and put the church's finances on a scriptural, and hence upon a business-like and systematic basis.—Ed.

Several have asked for instructions about sending boxes to our missionaries. We are always glad to supply this information.

W. N. Short, Kabanga Mission, Kalomo, N. Rhodesia, S. Africa, Dec. 13: "Dear brethren:—Another fine box received from Meaford. We

thank one and all for their help. The letters from Meaford, and the Review (C. M.), we also enjoy exceedingly. The Review, to my mind, is one of the best papers published. The last one we received, especially, we enjoyed.

Interest continues here. The largest crowd at service the past Lord's day, that has ever been here on the new mission. We hope to keep this interest growing, and from it gain some souls for Jesus. Interest continues at the other points, and a number of baptisms at the different places of work. Yes, the work in Africa is growing. But there is much more to do, many more souls to save, many more places to work. We need *much* more help and more helpers. But did you know you could help perhaps more than anyone else? How? By an ardent, fervent prayer, that God may bless His Cause. In His name."

Note Bro. John Sherriff's permanent address—Huyuyu Mission, (Private Bag), Macheke, Mashonaland, S. Rhodesia, S. Africa.

Sister Molly Sherriff writing on Dec. 5, 1927, thanks the Collingwood and Meaford churches for their contributions of some weeks ago. They appreciate all the more now, that their expenses are heavier, due to moving. But they are trusting God and the brethren. They were fairly well settled after being there a month. The rains having begun building had to cease till spring. They have fine meetings, large crowds, and Molly was expecting a good singing class. She thanks Mrs. Collins for a nice letter, and will catch up with correspondence when better settled. She sends sincere Christian regards to all.

THE GOSPEL IN THE HEART OF AFRICA.

The following is an extract from a letter from Sister M. Bannister, who spent seven years as mis-

sionary in Nyassaland, and who has supervised the work from Britain during the last ten years in which she has been exiled from the work and people she loves and lives for.

As all barriers to our return to the mission field in Nyassaland are now withdrawn, the pathos and trust that breathe in the natives' appeals for help constitute a challenge to our Christian profession, and cannot be disregarded with impunity.

"Dear Miss Macmillan,

It was good to have your letter of Nov. 23rd. Many thanks for the money enclosed. It seems to be getting more difficult to get the young folks to take a permanent interest in the Lord's work either at home or abroad.

The letters from Africa help me a good deal. This week, Yekoniya tells of going to Mafuwa to take the meetings on the Lord's Day. He left Namiwawa on Saturday, slept overnight on the way, and with an early start in the morning, reached Mafuwa about 9 a.m.

He found a large number assembled, and learned that there was to be a baptismal service after the morning meeting. He and George tested ten candidates for baptism by questioning them for two hours. Then they had the meeting for the breaking of bread, after which they all went down to the stream near the river, for there was much water there. Over a hundred people sat on the banks of the stream while Yekoniya taught of the baptism: that is a burial, and of the resurrection to walk in newness of life.

I could just picture the whole thing. These would be the first-fruits at Mafuwa, for they only started that meeting this year.

Yekoniya said they were very tired after their day's work, and then had all that long way to walk back to Namiwawa. They had some difficulty getting something to eat, but assured one another that

God would look after them seeing they had been doing His work. In a little while they met a boy who had a penny. He bought some chinangwa and gave each a stick. So their hunger was satisfied, and they got back to Namiwawa counting it a joy to go hungry, if need be, for the work's sake.

Sometimes I get disheartened at the slow progress we make toward getting workers out to help them. It seems such a shame that they should have to struggle on alone year after year. Yet they are not alone; for, as Yekoniya says, the Lord is with them helping them in all their work, and blessing them in it.

But they are feeling the burden too heavy, and have done so for a long time now. Their one cry is for help. Frederick asks for it in every letter. "Send a school teacher, two if you can. We do need workers. Don't let these all be strangers. Come yourself, for we all know you, and you know us and our ways and customs." Last week he said, "Why do the people not send you at once, and send a man when they get one?" And so on it goes all the time. And if the folks here were half as earnest as they are out yonder, they would have had workers long since."

Sister Macmillan has been in close communication with Sister Bannister ever since the latter went to the African field. She is therefore thoroughly conversant with the work and its needs. The church at Bathurst St., Toronto, Ont. appointed her some years ago to receive gifts and contributions for the Nyassaland mission. This service she has been most faithful and energetic in rendering, and still continues. Enquiries about the work, or contributions to it may be addressed to—

Miss J. S. Macmillan, 90 Wellesley St.,
Toronto, Ont.

or to the writer—

H. McKerlie, 1383 Bathurst St., Toronto, Ont.

OUR CONTRIBUTORS

THE WORLD TASK OF THE CHURCH.

BY ALBERT BROWN

Home and foreign missions are only different branches of the same work and I know of no greater stimulus to evangelism in the home churches than the reaction which comes from the proof of the Gospel's power abroad.

How would that scene on the Galilean mountain, when the risen Christ gave His Royal Commission to the eleven apostles, have impressed an emissary of the Emperor if he had overheard? Eleven men of no standing in society, with neither wealth, learning nor political position, sent forth to convert a hostile world! That GO, PREACH, tells the world-wide and age-long task of the church.

We need not wonder that many outsiders ridicule the idea of saving a world by preaching. Even many Christians still speak lightly of the church's responsibility for those outside its own neighborhood, or, at any rate, beyond its own country.

The historic rebuke of Carey when he pleaded with his Baptist brethren to send the Gospel to India might be repeated by some to-day: "Sit down, young man, sit down, when God pleases to convert the heathen He'll do it without consulting you or me."

Do we not sometimes forget that we ourselves are the fruits of foreign missions? To English Baptists, Carey said, "No Barbarism of people deterred Apostles or their like-minded successors. Not the wildness of Germany or Gaul, nor of more barbarous Britain. Their watchword was not *Civilization* first and then *Christianity*, but *Christianity*, the royal road to a worthy *Civilization*."

The greatest contribution the churches can make towards solving the problem of *world unrest*—whether industrial or political troubles in the home lands, or the acute Eastern situation in China, Japan or India—is in making more Christians. Change men's hearts and lives by the power of the Gospel and these changed men will change society and international relations.

The Great Commission remains the marching order of the church till it is revoked by its Giver. I have no sympathy with those who seek to minimize the church's responsibility for those of distant lands on the ground that this Commission was given to the Apostles only and not to the church in general. It was a mission to all the world and for all the dispensation.

The promise of Christ's continued presence with His people follows the command to carry the Gospel to the whole world. A non-missionary church does not manifest much of the Spirit of Christ and need not expect much of His presence.

The Apostle Paul, in the spirit of this Commission, wrote, "How shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach *except they be sent*?" You may say that the call comes to the person himself—the yearning desire prompted by the Spirit of God. But God sends through His church. And what if the church fails him? So far as He has revealed

Himself in His Word God has no other plan for saving the lost people of a heathen world. Do not these searching questions of the Apostle drive home to our conscience the grave responsibility that rests upon us?

Here then is the only way *the church can fulfil her task*. GO and PREACH. Obviously only very few of us can go in person. The churches must be kept strong at their base. The ropes must be held at this end.

Let us think what the work means to those who go. Do you say it ministers to a love of adventure? Yes, in some instances, and especially with young people, it does. But the glamour soon wears off. Then comes oftentimes a sense of loneliness, the deprivation of many things that were helpful to their own life, the realization that those whom they are trying to help suspect them of self-seeking motives, a consciousness that the people to whom they preach are content with their own religion. They are compelled to witness sickening scenes of moral degradation that cannot be publicly described. And always there is the risk of the loss of their life by disease, if not, from violence.

What can we do who stay at home? Hold up the hands of those who do the greater work. We can pray and we can give. We can share our material blessings to the point of sacrifice with those who have given themselves. When we have made provision for the local work, how much have we done for the Glory of God, and how much merely for our own comfort? We put up a substantial church building, furnish it with the means of providing comfort and arrange for it to be warmed, lighted and cleaned. How much of that is for service and how much for self? I know that it is important for the efficient carrying on of the Lord's work. But what is the strongest motive which prompts the provision of what we sometimes call "the church home". Is it chiefly for what the expression indicates—a home for the church, a place in which we may have physical comfort while we attend to spiritual duties? So far as that motive enters into our calculation—and to a certain degree it is a legitimate motive—we are ministering not to others but to ourselves.

What I am wanting to impress upon all our minds is that our real Christian service in giving begins at the point where we give ourselves, our personal service, or our money, for others and for Christ's sake.

We need all our combined forces, not isolated units, but an organized army under the Captain of our Salvation, if we are to make our full contribution to the victory of the Cross.

There is no centralized authority to which all local churches are responsible. We are each responsible to the Great Head of the church. But from the earliest days there was a wider fellowship than the local community of believers, (2 Cor. 3:1). And when there was a work to be done which was too big for any local church they combined their forces. We have one clear instance of such organization under the direction of the Apostle Paul. (2 Cor. 8 and 9). Messengers were appointed by the churches and by the Apostle for the collection of gifts throughout the churches of Arabia and Macedonia to provide for the needs of the famine stricken disciples in Judea. This was done so that there should be no possibility of blame in the administration of the fund.

Now in closing I wish to say how grateful the British Committee, which administers the fund for carrying the Gospel to India, is for the splendid co-operation of the Ontario churches in the work at Latehar. And they are looking with confidence for your continued fellowship. To change from one work to another without due notice may seriously injure a work that appears to be drawing towards a big harvest time. The new missionaries in that field, Brother and Sister H. Penry Pryce, are faithful and capable disciples. All the money that you send, except incidental expenses, goes to the actual work on the field. No salaries are paid for administration. And the brother whom you have so generously supported in that work during the past few years, A. C. Watters, believes that there are indications of a great movement towards Christianity amongst the tribes living around Latehar. Shall we let that harvest fail?

* * * *

(Substance of an address given by Albert Brown at the Fall Meeting of Ontario Churches of Christ held at Wychwood, Toronto, on Saturday, November 12th.—Ed., C.M.R.)

CHRISTIAN'S ATTITUDE TO HUMAN GOVERNMENT, No. 2.

By W. F. Cox

The mission of God's kingdom on earth was to break in pieces and destroy all these kingdoms. Jesus says to Peter "That ihou art Peter and upon

this rock I will build my church, and the gates of Hades shall not prevail against it," (Matt. 16:18). The gates of Hades or any other power on earth or in heaven would not prevail or overthrow its purposes.

This government was fully organized on the first Pentecost after the resurrection of our Lord who triumphed over death and hell. He is to conquer and subdue all the human governments of earth. It is clearly evident that He and His subjects constituted the government of God in contradistinction to the human governments of earth, which the Saviour clearly teaches were the governments of the "Prince of this world who hath nothing in me." Then the Pharisees came to Him saying, "Is it lawful to give tribute unto Cæsar or not? But Jesus perceived their wickedness and said, Why make ye trial of me, ye hypocrites? Show me the tribute money and they brought unto Him a denarius and He saith unto them, Whose is this image and superscription? They said unto Him Cæsar's. Then saith He unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's." (Matt. 22:17-21). This shows that it was well understood that Christ was to destroy the kingdoms of earth. Tertullian who was probably born within a half a century after the death of the Apostle John, gives this explanation of this saying of the Saviour: "The image of Cæsar which is on the coin is to be given to Cæsar, and the image of God which is in man is to be given to God. Therefore thou must indeed give thy money to Cæsar, but thyself to God, for what will remain to God if all be given to Cæsar?" Jesus in conversation with Pilate said "My kingdom is not of this world; if my kingdom were of this world then would my servants fight." (Jno. 18:33). Christ disavows the earthly character of His Kingdom; declares that it is of a nature so different from all worldly kingdoms that His servants could not fight for His kingdom. If they could not fight for His kingdom they could not fight for any kingdom. Hence in this respect could not be members and supporters of the earthly kingdom. In regard to His subjects He says that, "They are not of this world." Human governments are of this world, therefore the subjects of God's kingdom cannot be members or supporters of them.

Objection—Doesn't Paul say in the 13th chapter of Romans that Christians should be "subjects" to the powers which are ordained of God? Yes, and Peter says that Christians should "submit" to these

powers. Both, translated from one word, are terms that the spirit of God uses to define the Christian's connection with, and prescribe the duty they owe to these governments. Submit means "to yield one's person to the power of another; to give up resistance; to surrender." It carries the idea that the person or body that submits is entirely distinct and separate from and in antagonism to the person or body to which it submits. The Christian then, is not a part of the body to which he submits or to which he brings himself under subjection. He is distinct and separate from it. We cannot be said to submit to ourselves, or to a body of which we are a part or parcel. They are to submit to the "powers that be," not the powers they prefer, not the powers they may believe constitutional or best, but those they are under.

But as no higher or closer relation than submission is required toward civil government all the Christian can do in that relation is to refrain from active antagonism and conflict; to quietly and passively submit within the prescribed limits; but no intimation of obligation or license to participate in or in any wise fellowship and support is found.

These powers are ordained of God to punish evil, to execute wrath and vengeance and for the government and punishment of those who refuse to be governed by God. As God has positively commanded Christians that they must not take vengeance, that "vengeance belongeth unto me, I will recompense saith the Lord," (Rom. 2:19), we must not be a part or parcel of a government that does execute vengeance on evil doers.

(To be continued).

NEWS AND CORRESPONDENCE

The editor received another copy of "Glad Tidings," a 16-page magazine, put out by the Strathmore Blvd., brethren, Toronto, in the interest of the work locally. It is good, and they report that it does much good in the community. One interesting report from it—"Dec. 18 saw the largest attendance at the afternoon Bible school in the history of the church. One hundred thirty-five were present." A splendid article, "Concerning Instrumental Music," is found in the last one. They also announce that in April the church there will conduct a protracted meeting, preaching by Bro. R. H. Boll, Louisville, Ky.

I am looking forward with pleasure to being with the brethren at Hamilton, Ont., on April 15, for their meeting as announced below. I could visit some churches within reach of Hamilton during the week before or after Apr. 15, and speak one or two nights. If interested write. I'd like to get better acquainted with the different congregations.—E.G.C.

We are pleased to announce another **Program of Song** given by the Hamilton, Ont., brethren on the afternoon of Apr. 15, a similar program to the one given by them last year. This time the scriptures and songs pertain to the **Creation, Fall, and Redemption of Man**. The scripture readings, from memory, from American Revised Version, taken from Gen. 1—8th chs.; Ps. 23; Acts 7—8 chs.; and Heb. 1—3 chs. Men, women and children will participate—one child of 5 years. Songs, taken from New Edition, Great Songs of the Church, embrace nos., 363, 60, 355, 364, 225, 79, 190, 314, 356, 410, 116, 195, 261. It promises to be a feast of good things. Make your plans now to be in Hamilton on Apr. 15. This editor was given permission to accept the invitation to speak both morning and evening at Hamilton, on the above date.—E.G.C.

Each subscriber send at least 1 new one.

CONN.

Sister Martha Conn passed away, in the 69th year of her life here, to her reward in the life beyond.

She was born in Pelham Township, and lived near Fenwick, Ont., all her life until about twenty years ago, when she moved to the home of her son, brother Frank Conn in Welland, at whose home she passed away, Dec. 31st, leaving Bro. Frank her only son to mourn his loss.

Sister Conn obeyed the Gospel about twenty eight years ago, and has ever since been a member of the body of Christ.

The funeral took place from the house in Welland Jan. 2nd and the remains were laid to rest in the Dawdy Cemetery, Ridgville. The writer officiated with Bro. O. E. Tallman assisting.

May it be ours to fall asleep in Jesus.

L. J. Keffer.

C. E. Hellyer, 10 Wright Ave., Toronto, Jan. 21: "We are having some good meetings. Only two baptisms since Bro. Brown's return, but prospects are good for an ingathering soon."

I ask our writers to be patient. Your articles will appear in due time. We have a number of good articles and some exchange material on hand, and we expect more.—Ed.

T. D. Bateman, 711 Lemay Ave., Detroit, Jan. 19th: "We (of Windsor) have much to be thankful for. Strong interest seems to manifest itself in the majority of our meetings by some whom we hope ere long will throw their lot in with us by embracing the gospel. Some of our brethren who left us and went over to the Christian church, are back again with us, we are thankful to say and we hope that with a united effort through a deeper bond of love that much aggressive work may be accomplished for the Master. We thank God and take courage. The churches in Detroit have a large program before them—a united effort to hold a protracted meeting from Apr. 8 to 22, with Bro. N. B. Hardeman as speaker."

THE CHURCH TRIUMPHANT; 2 Cor. 2:14,

Is the title of a book, which Bro. Price Billingsley, 4400 Utah Ave., Nashville, Tenn., will shortly publish.

The book will be addressed primarily to Christians. Most of Bro. Billingsley's preaching has been to the church. Knowing him, the book should be a great aid in helping us "discover the secrets of our power and the springs of our success." He further says, "I have aimed steadily to supply some of our needs, to develop our vast resources, and constructively to inspire to greater zeal and effort. And I devoutly believe the entire brotherhood will enjoy and endorse its every line, for there shall nothing enter therein save what is first of all true, kind, timely, concise, and constructive." We shall give our readers further particulars when the book is ready.—Ed.

Price Billingsley, "I have just this week (Jan. 14, 1928) closed a nice meeting for my home congregation, Nashville, with six baptisms, and am now enroute to the great west for long weeks of meetings, first in Clovis, New Mexico, and thence to California."

J. C. Bailey, Wardsville, Ont., Jan. 20: "I go to Selkirk to start meeting Jan. 29."

Later word, Feb. 7, says, "Meeting is fairly good. Attendance regular but not as large as it might be."

Chas. W. Petch, 455 Victor St., Winnipeg, Man., Jan. 30: "The interest at Sherbrooke St. is gradually increasing. Several strangers are attending the Lord's Day evening services; and we look for some more additions soon. The young men are still doing commendable work in speaking on the life of Christ at the Wed. evening services. The attendance at the Lord's table is quite regular, with a few exceptions. I am planning some work for the summer months. My health is still improving. I hope to visit the Peguis Indian Reserve about March 1st, and will give a report of that work after that visit."

Work here at Meaford goes along well, with many encouraging features. The attendance at all meetings is good and regular. Counting all meetings we have 7 each week, with an occasional meeting of the Sisters for sewing, etc. Interest is good. The offerings for 1926 and 1927 showed a nice increase over each preceding year, and we hope to show an increase this year. Lately another good payment was made on the preacher's home, owned by the church, and we hope next time to wipe the slate clean. We began in Dec. to set aside the first Sunday's offering in each month for missions. This is a liberal offering and so far it appears that the offerings of the remaining Sundays will take care of our home work. Fact they have been increasing. The brethren are planning to have a business meeting to decide what to do with the extra missionary money.

The attendance and meetings at Cape Rich are good, and we assist them in a young people's Bible class Tuesday evenings.

The work at Griersville and Collingwood goes on as usual, with each contributing regularly to missions.

—E.G.C.

Alex. M. Stewart, 607 Crawford St., Toronto, Feb. 6: "Bathurst St. meetings are well attended mornings and evenings, with a good interest; Bro. McKerlie's work is being appreciated. The young men attending Sat. evening class are getting good training for service.

Bro. W. Slater of Wychwood congregation died Sun., Jan. 22, at Western Hospital. He was well liked and his quiet life impressed those who knew him. Only twenty-one years of age, but the Lord saw fit to take him. A service was held at his home, then at the Wychwood meeting house. The writer and Bro. McKerlie took part.

On Jan. 15 I had a visit with the church at Stouffville. They are missing our late Bro. Klinck, who

was always in his place. The brethren are trying to be faithful to their Lord.

On Jan. 15, evening, I was with Wychwood and I always enjoy the work there. One young lad made the good confession and was immersed Thur. evening.

On Jan. 29 I spent the day with E. Danforth congregation. I believe a good work is being done. They have a fine school, and the children are being well taught. Some of the parents are attending the evening service. Much credit is due to the labors of Bro. Johnson, who is giving much time and service to this work.

Meetings at Beamsville are good. I believe just a little better than usual. They are planning for a bigger work. Pine Orchard has discontinued Sun. evening meetings till spring."

Kenneth C. Spaulding, 667 Rhodes Ave., Toronto, Ont., February 6: Report of service and activities at Strathmore Blvd.:

There are seven regular meetings of the church each week, viz.: Lord's Day, 10 A.M.—Adult Bible Class. In this class a study is made of consecutive chapters of books in the Old Testament, an effort being observed that the study shall be one which comprehends both an actual knowledge of the contents of the books and an application of the spiritual lessons to be discerned therein.

Lord's Day, 11 A.M.—Communion and sermon. Preaching at this service is adapted to meet the needs for spiritual food on the part of the Lord's children.

Lord's Day, 3 P.M. Bible School. Present enrollment of school is in the neighborhood of 150 with attendance of from 100 to 130. Work is under the able supervision of Brethren W. G. Hammond and A. E. Firth. Lord's Day, 7 P.M. Gospel preaching. The chief end in view in the evening meeting is that of evangelization, emphasis is placed upon the great themes, e.g. faith, conditions of salvation, grace, etc.

Monday, 8 P.M. Young People's Classes. These classes are at present engaged in a study of the Gospel of Matthew. The investigation is exhaustive in character and spiritual in approach, proceeding upon the foundation truth that the whole Bible is the Word of God and as such is to be obeyed implicitly.

Wednesday, 8 P.M. Mid-week Prayer Meeting. Opportunity is given in the prayer meetings for a contribution in the form of an admonition, a prayer or the selection of a hymn from any brother. Meeting well attended.

Friday, 8 P.M. Women's Missionary Class. Time is spent in a short service followed by employment in making of garments to be distributed by missionaries, in preparing of articles for the use of the missionaries themselves or in the preparation of commodities for orphanages. At present the church is issuing bi-monthly a church magazine of sixteen pages for free distribution in the community and among the membership of the church.

Liberal support is being furnished to help in the cases of three missionaries.

Recently there have been four additions to the church, two by baptism and two by membership."

D. H. Rusnell, Stouffville, Ont., Feb. 1: "The church here is continuing in her regular order of worship with only a fair attendance. A number have been under the weather, and some are not as attentive as they might be. But we do not forget them in our prayers. We still have faith in God's word."

JUNIPER.

Sister Annie Mary Juniper, a member of the Meaford church, after a lingering illness of some months, died on Jan. 19, 1928. Besides her parents, Chas. A., and Mrs. Juniper, she is survived by four sisters, Mrs.

Lloyd McIntosh, Meaford; and Muriel, Owen Sound; Ivanette and Viola, at home. Two brothers, Lorne and Clifford at home. Mary had many friends, being of a good character and genial disposition. A large crowd attended the funeral on Jan. 21. Interment in Duxbury cemetery, north of Meaford. Deceased was twenty-seven years of age; the second of the children; the fourth to die. She was prevented from attending meetings for some time, but her faith in Christ never wavered. A few days before she died she expressed a readiness and a willingness to go on, and leave it all to Him.

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ELFORD.

Bro. Stewart William Elford, a member of the Griersville church, after a brief attack of pneumonia, died on Jan. 25, 1928. Besides his parents, Bro. and Sis. John Elford, he is survived by three sisters, Mrs. Ralph White, Epping; Mrs. Thos. Cornfield, Griersville; and Mrs. Harvey Cornfield, Kimberley. And two brothers, Peter and John, at home. He was the oldest son, being twenty-seven years of age, and his was the first death in the family. Stewart was a boy of good habits and character, and of an obliging, happy disposition. He was a good worker, held in high regard, and was faithful in his duties to the church. He had many friends, as was shown by the large assemblage at the funeral on the 27th. Interment in Lakeview cemetery at Meaford.

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AUSTIN.

Sister James Austin, nee Green, after an illness of several weeks, died on Feb. 4, 1928, at her home in Thornbury. Besides her husband she leaves behind four daughters, Mrs. Elizabeth McCullough, Hamilton; Mrs. Chas. Trollop, Collingwood; Miss Bertha Austin, Toronto; and Mrs. Harold Bowler, Markdale.

And one son, John Austin, at home. She had been a member of the church a good many years, and was faithful to it as she was able and had opportunity. The writer had opportunity to visit her, and read and pray, about four hours before she died. And just as she passed quietly away a friend was reading the scriptures to her. Deceased was 72 years of age. After a well-attended funeral service, the body was interred in Thornbury cemetery.

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The writer conducted the above three services, assisted in the first one by Mr. Vail, the Meaford Baptist minister, and in the other two by Bro. Philip White, of Meaford, a life-long friend of the families of the deceased.

"Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them."

—E. Gaston Collins.

The "Christian News" brings us the interesting news that the churches of Christ in the Detroit area will combine forces and conduct a great protracted meeting, in the Cathedral of the Masonic Temple, Second Blvd., and Temple Ave. It seats about 1,500. Bro. N. B. Hardeman of Henderson, Tenn., will do the preaching, and Bro. John T. Smith will direct the songs. Dates April 8 to 22.

ATTENTION BIBLE SCHOOL WORKERS.

Strathmore Blvd. church (Toronto) would be pleased to receive gratuitous copies of books, especially books having to do with the restoration, to be used in Bible School library. Correspondents address A. E. Firth, 659 Pape Ave., Toronto.

TO MAKE THE Christian Monthly Review SELF-SUPPORTING

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