

# CHRISTIAN MONTHLY REVIEW

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## OTHERS

BY O. H. TALLMAN.

It is said of General Booth, that, as he was dying, his friends asked him if he had a message to leave to the world. He replied, "*Others.*" Paul tells us that the time was coming when people would be "lovers of self," which spirit is opposed to the principle of Christianity, which impels us to consider the needs of others. After a great storm which continued many days a disabled ship was sighted off the coast of Spain. A boat was immediately sent out to investigate and they found one, poor, cold, starving, human being under a pile of canvas on deck. They administered unto his needs and when able to speak his first word was, "*Another.*" They searched again and down in the hold they found another starving dying man. So like the poor sailor we should never be satisfied as long as there is another unsaved soul. Yes, brethren, our work is not done as long as there is another unsaved.

It was the thought of others that brought Jesus away from heaven with all its comforts and delightful associations. He denied himself these blessings for several years for the sake of *Others*. The same spirit has led a few faithful men and women to leave homes and comforts and carry the gospel to the heathen. Let us catch a glimpse of the same spirit and stand behind the missionaries; support and encourage them in every way we can. I am glad to see an improvement along this line. When Jesus was dying on the cross even his enemies said "He saved others." May heaven help us all so to live that when our friends and loved ones gather about our bier they may be able to truthfully say, "They saved others."

### IN THIS ISSUE

|                                    |   |                                      |    |
|------------------------------------|---|--------------------------------------|----|
| Editorials .....                   | 2 | Our Contributors .....               | 7  |
| Why Don't We Pray? No. 1.—         |   | Life's Joys, (poem). Think It Over.  |    |
| E. C. S. Unequally Yoked.—E. G. C. |   | The Light of Life. "The Crisis."     |    |
| Dividing the Church.—E. G. C.      |   | The Intolerance of Christianity. Are |    |
|                                    |   | We Ready?                            |    |
|                                    |   | News and Correspondence .....        | 12 |
| Missions .....                     | 4 | Encouragement .....                  | 15 |
|                                    |   | Directory .....                      | 16 |

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# EDITORIALS



## WHY DON'T WE PRAY? (No. 1)

BY EARL C. SMITH.

In reading the Bible I often make a note of something that I wish to preach upon or write upon. Once while reading in the book of Ephesians I came on to this passage: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever," and I wrote in my note book, "Why don't we pray?" Later when I was teaching a class in Ephesians and we came to this passage, a brother in the class said, "Why don't we pray more?" Now I ask you dear reader to consider that question: Why don't we pray? You say, "We do pray." Oh, yes, a little. Why don't we get what we ask for? Cf. Matt. 18:19; Jno. 14:14; 15:7, 16; 16:23, 24.

"Only those who obey God get what they ask of Him?" (I Jno. 3:22) That is quite right. A sister said to me, "It seems like the more I pray the worse my husband gets." She seemed puzzled over that, but it was no puzzle at all to me, for I knew that she knew that God wanted her to have long hair and she was not willing to do it. Another sister said, "I do not know why God doesn't answer my prayers and give us more money to use for Him." I would guess it is because she is not content with such things as she has, as God has commanded her to be. (Heb. 13:5). No doubt one great reason why God doesn't give us what we ask for is because we want to please ourselves more than we want to please Him.

May it not be that there are far more things that we do not get because we do not ask for them than there are that we ask for and don't get? (Cf. Jas. 4:2) Why don't we pray? Do we think God is not able to give what we ask? He is "able to do exceeding abundantly above all that we ask or think." More likely we don't pray because we do not think He is willing to give what we ask. Well, turn over to the eighth chapter of Romans and read, "He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?" Note, *how*. "If a mother would give her babe away, wouldn't she

be willing to give its clothes too?" Yes, of course she would, and its bed and toys and anything else. Would God who gave His Son for me refuse me any good thing? God has forever proved His willingness to give by giving His Son. No one who accepts the gift of Jesus Christ can any more doubt God's willingness to give. Won't God keep His promises? (Matt. 7:7-11; 18:19; Jno. 14:14; 15:7, 16; 16:23, 24). "Yea, let God be found true, but every man a liar." For no word from God shall be void of power." God is both able and willing to give far more than we ever thought of asking. He has proved this by giving His Son to die and then raising Him up far above all principalities and powers for us.

Then why don't we pray? Yes, we do, a little. Such a little! Why don't we pray, really? Most likely the greatest reason is that we have asked for a little, (oh, such a little!) and did not get that. No person can long pray unless he gets what he asks. Why didn't we get the little that we asked? Maybe because we asked too little. Maybe because we did not thank Him for what we had received. (Phil. 4:6). Thanksgiving is a background for prayer. Likely because we do not expect to get it when we ask for it. (Mrk. 11:24; Jas. 1:5-8). Probably we are impatient, not willing to wait for it, but must have it right now or faint and give up. (Luke 18:1-7). My little boy, not four years old, climbed a tree and out a limb on to the top of the veranda. It was a warm spring day and he became thirsty. He asked his mother, who was trying to plan some way to get him down, to give him a drink. She said "I'll give you a drink as soon as we can get you down." He insisted, "But I want a drink right now." Most of us are like that with God, we want it right now whether it pleases Him to give it right now or not. We don't get it right now, therefore we don't pray.

Let us pray. Jesus, teach us to pray. Teach us to be willing to do Thy will. Teach us to be content with Thy will. Teach us to believe in the goodness of God. Teach us to know the power and willingness of God toward us. Teach us to believe that God can be trusted to keep every promise that He makes. Teach us to expect to get from God what we ask Him to give us in Thy

name. Teach us to patiently hope for what we have asked of Thee. For "every one that asks receives." Teach us to abide in Thee. All of this for your own glory, for your own worthiness, for your own goodness' sake. Amen.

More later.

### "UNEQUALLY YOKED."

By E. G. C.

A brother asks, "*Does 2 Cor. 6:14 pertain to Marriage?*"

Reader will kindly refer to 2 Cor. 6:14-7:1. There is a difference in the understanding of these verses. From one viewpoint it appears that Paul is not here referring to marriage, because, in verse 17 he says, "Come ye out from among them, and be ye separate," while, in 1 Cor. 7:12-13, he says, "If any brother hath an unbelieving wife, and she is content to dwell with him, let him not leave her. And the woman that hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband." To say that the former referred to marriage would contradict the latter. So, it has been concluded that 2 Cor. 6:14 refers not to marriage.

On the above passage, after giving several examples, Bro. David Lipscomb says,

"The law of Moses is an earthly type of the law of Christ. The inference would be that the children of God could not marry out of the family of God. To be unequally yoked would be to be so connected with the unbeliever that the Christian would be controlled by the unbeliever. I know no relation in which this would be more so than in the marriage relation. The whole drift and tenor of the Scriptures, both the Old and the New Testaments, is that in the close and intimate relations of life the children of God should seek the companionship of servants of God, that they might help and encourage each other in the Christian life. When both are working together, man in his weakness often becomes discouraged; it is greatly worse when the nearest and dearest pulls us from Christ and duty. Then, too, when people marry, they ought to consider the probability of rearing children. It is the duty of Christian parents to rear their children in the nurture and admonition of the Lord. How can one do this when the other sets the example of unbelief and disobedience to God? The spirit and teaching of the Bible seem to me against it, and yet there is no direct and specific prohibition of it. God recognizes it as a necessity for some to marry in order to live virtuously. If such cannot marry Christian wives, they will marry those not Christians. Then it is their duty to try to convert them to Christ Jesus."

After referring to Deut. 22:10, "Thou shalt not plow with an ox and an ass together"; also to Lev. 19:19, from which Paul draws the figure, B. W. Johnson says,

"The meaning is that Christians are not to pair off with unbelievers. All intimate associations are forbidden. The primary reference is to intermarriage and to association in heathen festivals. All close fellowship with unbelievers is included. Saints should choose Christian alliances and associations."

Further, on "Mixed Marriages" Johnson says,

"The unequal yoking' covers the question of marriage between Christians and irreligious persons. The whole spirit of the Bible is against the practise. Marriages of the 'sons of God' with the 'daughters of men' caused the sins which brought on the Flood (Gen. 6:1-7). Alien marriages were forbidden to Israel (Ex. 34:16; Deut. 7:3, 4); this was the pit into which Samson fell (Judges 14:3); to this cause was due the fall of Solomon (1 Kings 11:1-10); Ezra made the Jews put away alien wives (Ezra 10:11), and in the discussion of the subject in 1 Cor. 8, the whole implication is that intermarriage with unbelievers was out of the question. The widow is only allowed to marry a Christian (1 Cor. 7:39)."

On this passage, Fausset, in *Jamieson, Fausset and Brown*, says,

"Unequally yoked—'Yoked with one alien in spirit.' The believer and unbeliever are utterly **Heterogeneous**. Too close intercourse with unbelievers in other relations also is included (v. 16; 1 Cor. 8:10)."

On this passage Macknight says,

"The apostle's precept, besides prohibiting marriages with infidels, forbids also believers to contract friendships, or to enter into any kind of scheme with infidels, which requires much familiar intercourse, lest the believer should be tempted to join with the infidel in his wicked principles and practises."

I believe the importance of the subject justifies these lengthy quotations. I am in hearty accord with these quotations—that the general teaching of the Bible is certainly against mixed marriages, and these commentators may be right in applying 2 Cor. 6:14 to marriage. Therefore, Christian parents are slack in their duty when they fail to teach these things to their children, and warn them of the great risks incurred in marrying unbelievers. If children are brought up *in the nurture and admonition of the Lord*, they should be taught the word of the Lord on this subject.

### DIVIDING THE CHURCH.

By E. G. C.

In exhorting to unity and co-operation we sometimes quote, "United we stand, Divided we fall." In the same vein the following terse couplet is to the point:

"United we stick—  
Divided we're stuck!"—Sel.

The following, from the *Firm Foundation*, is, of course, sane advice.

### IS DIVISION NECESSARY?

The divine requirement that Christians should be perfectly joined together in the same mind and the

same judgment can be respected and observed only by an unselfish consideration of the interests of others and a profound faith in God and the all-sufficiency of his word. We are not required to be united in heart and soul upon some notion or selfish preference. Do not be too hasty to assert that you cannot worship with your brethren and that division must be brought into the church. When a difference arises among us we should first studiously inquire as to the relation of the point at issue with the salvation of the soul. Is the position we occupy and the practice, we urge, essential to eternal life? If it is, it can be shown from the Scriptures and this should be done in the spirit of meekness and in the fear of God. The priceless treasures of heaven are at stake and the strongest possible influence of benevolence and philanthropy should be brought to bear, in order to enlighten those who are in error in matters of such serious import. But if upon careful examination, it becomes apparent that the difference is merely a matter of opinion, that it is an issue in which salvation of the soul is not involved, that our position with reference to the same is not absolutely essential to life and godliness, then we can well afford to make some concession for the sake of peace; for unity and harmony are far too precious to be sacrificed for a consideration so base. If division is secured upon such terms, it will be at a cost far too dear. Brethren, abide in Christ.

As much as we deplore the division into the two general parties, sometimes called *loyal* and *digressive*, I now refer to division among those of us who claim to be loyal, or apostolic. This division is far worse, and with little or no grounds,

of justification. There may be many causes. These should be removed. "Quit you like men." See also I Cor. 14:20.

We must credit *The Sunday School Times* for the following story. Read it carefully, and seriously think it through.

A Southerner kept blooded chickens. His old negro servant asked the privilege of taking two fighting cocks to a fair where there was to be a cock fight with a prize to the winner. The owner of the cocks said that he was not interested, but he would permit the old negro to take the cocks to the fight. That night when the servant returned home the two cocks were bloody and nearly dead. "Sam," said the owner, "I told you those two roosters would get licked." The old negro said, "Massa, no other rooster done licked dem cocks. Dey did not hab sense enough to know dey were on de same side and dey done licked each other."

If it were not so serious, it would be amusing how we are trying to *lick* each other. (Read 2 Tim. 2:25; 2 Cor. 10:12; Gal. 5:13-15.) While I said there is no ground for this division, yet if we could see behind the screen, we might not be surprised at division. Brethren, where is our Christianity? To whom are we loyal? And what does our loyalty mean?

## MISSIONS

On Nov. 9, 1928, Sister Molly Sherrieff wrote from "Huyuyu Mission," Macheke, Mashonaland, S. Africa, saying, "Greetings from sunny Africa, and your Missionaries at 'Huyuyu Mission.' It is just to wish our many, many friends and helpers a very Happy Christmas and an exceedingly Prosperous and Happy New Year. We sincerely appreciate the many kind letters that have been sent to us during the year, and assure you all, that they have greatly encouraged us in our labors, so far from home and civilization."

### 100 Missionaries by 1930.

Late word comes that Bro. Johnson and family expect to leave for Brazil in January, that is before you read this. And the Browns and the Reeses expect to leave February 2nd, for Africa. Send your offering for them to the Editor of C.M.R., and it will be forwarded. Remember that Missionary work is just as scriptural as baptism or the Lord's Supper, and should be engaged in by all, neglected by none.

### FLASHES FROM THE NEGLECTED CONTINENT.

#### DR. THOMPSON RETURNED.

Dr. Thompson, a Presbyterian missionary, has just returned from a furlough of four months in the States. He could have stayed a year but after living thirty seven years in Brazil this seems much more like his home. It is not so uncommon to see men and women coming home from the mission field to visit their parents but among us who have been interested in evangelizing the whole world for only a short time it seems a little strange to see people coming home to see their children as Dr. and Mrs. Thompson did. They were in Brazil to do missionary work twelve years before I was born. He lays no claim to being one of the pioneer Brazilian missionaries but he was here early enough to be associated with many of the very first missionaries on this field. Missionaries have been coming here only since about fifty years ago.

#### CHANGES HERE AND THERE.

The United States has changed much in many

ways during Dr. Thompson's thirty seven years of service in Brazil. But he says the United States has changed no more than Brazil. "This does not look like the same country." That it is true no one will doubt who has passed from the coast a little distance into the interior. The interior of Brazil is more than a century behind the United States. That is one reason why it is a great mission field. On the coast are found some of the finest and most wicked cities in the world. Influence from the coast and from foreign countries is gradually and rapidly pushing its way into the interior. Changes are coming one after another. American, English, and German manufacturing countries are successfully introducing into this country with determined effort. If the people of God would with the help of Jehovah make as great effort to save souls in Brazil as the Singer Sewing Machine Co., has made to put a sewing machine into every home, God alone knows what would happen but I know God would be pleased. Singer sewing machines are found in thousands of villages, towns, and cities even in the far interior of Brazil where the Gospel has not gone. Thousands of towns have manifold more sewing machines than Bibles.

The inevitable changes in Brazil will make it much easier for the evangelist and colporteur in a material way. He will have more comfortable travelling, better food, more sanitary conditions and less opposition and danger. However, the task of leading people to the Lord Jesus Christ will not be easier. With the increase of luxury, amusement and wealth will come an increase in pride, vanity, pleasure-seeking and ungodly living. In spite of the difficulties in travelling, poor food and opposition in Brazil, today is the great day of opportunity for God's people in Brazil.

With the material changes are coming great religious and social changes. I hope to speak of these later.

#### MISSIONARIES OF THE CHURCH OF CHRIST.

A lady has written congratulations and also sympathies because Boyers and we are the first missionaries of the church of Christ in Brazil. It is a broad statement to say that and a broad thought to think that. There are a number of missionaries here (not enough) from America, Canada, England, Scotland, New Zealand, and probably from other countries. They all profess to be Christians. As many as are Christians are members of Christ's body, the church. I do not

profess to be able to tell whether they are or whether they are not, especially when I do not know many of them. I have found some who according to my humble judgment are children of God.

VIRGIL SMITH.

#### LET US SEND BROWNS ACROSS.

Brother Merritt in Central Africa is working day and night, rain or shine, light or dark, easy or hard, so much so brethren that when he sits down to the table to eat and is interrupted and called away to some task that he forgets whether or not he has expressed thanks for his food. But bravely is he bearing all those burdens; and begging? Yes begging, beseeching, imploring, praying that we hurry Browns to their assistance.

He is busy, as perhaps none of us in America know what busy is.

Won't you please rush your personal check to me at once and help set them to the task awaiting them over there?

They should have been there by now but still they are here. The need is pressing and urgent. Do you ask why so urgent and pressing? Then ask yourself how you would like for your expectant wife to have to move 100 or 125 miles from home or take the family to the hospital with her or remain on the mission 100 or 125 miles from any doctor in the ordeal. Wouldn't you be urging and the need pressing? *Of Course.*

The Browns can take charge of the mission and keep the Merritt children and thus lift a very large burden from both Bro. and Sis. Merritt.

The need is great otherwise for the field is ripe unto the harvest. Bro. Scott has baptized 100 at Sinde. They come three or four at every service. Let us all rally to the support of the Travel Fund of Bro. Brown, and detain them no longer than necessary.

Many hands make light work, so please all respond quickly and as liberally as the Spirit would have you to do. Let us make their hearts rejoice and the Lord's work prosper.

Only about one half the required sum has been raised and if it takes as long to raise the second half as the first then they won't get off this season and Sister Merritt could die of gray hair before the brotherhood can be moved to their assistance. No! Nothing like that will happen in the presence of God's children for they will not allow it to

happen. We are going to put them across aren't we? And that quick too.

Please send your check to me and I will receipt it and acknowledge same if you will send names and addresses of senders.

I believe in the principle of practicing what you preach. Faith without works is dead. Also if there is no work neither is there any faith. You may be like the Devils, believe and tremble, but there is no evidence of faith; for faith according to James manifests itself in works. Let us show therefore by our works that we believe.

Yours in His Service,  
A. B. REESE,  
Reeds, Missouri.

### OUR INDIAN ROAD.

The festive season of the year did not pass along the Indian Road without its share of joy and pleasure. We were able to send out six hampers of good things to them. We were given twenty-seven dollars to spend on Sisters Trindle and Prince. Groceries and gifts were sent out. We had heard of the expectations of Bro. and Sis. Prince and were able to get a lovely bundle of baby things there one day before the baby Prince was born. I never read a letter which pulsated with more thankfulness and gladness than theirs did. A useful toy was sent for each scholar, if not enough for each child in their districts. We are very thankful to all who helped to make the parcels ample, generous, and useful.

Bro. Trindle writes, "I served about 200 meals; we had a happy time; we gave your gifts to the children, and to the old folks, including widows, blind and orphans. Oh what a good thing you people are doing, making so many poor Indians happy. The Pentecostals have moved away from the South End and the way is open for the church of Christ. I am endeavouring to go every other week. It means walk of twenty-five miles each visit. The Fisher River Reserve wants me too. I intend to preach there on New Year's Day."

Our gift of groceries would not cover 200 meals. Mention should be made of the gift of Sister Ardacre, daughter of Bro. Robertson, Manitoulin Island. She must have worked many long hours on the bedspread, and an Indian Sister, a poor widow, indeed is very thankful to her.

Our Treasurer, A. H. Beamish, 1002 Banning St.,

Winnipeg, gratefully acknowledges, from C.M.R., \$141.15; Carman, \$3.35; Boys' Class, Beamsville, per Blanche Huntsman, \$1.00; Sisters at Sherbrook St., \$23.65.

WALTER EATOUGH.

### OUR INDIAN ROAD.

On Nov. 19th, my wife and I, accompanied by Bro. Brownridge, left for the Peguis Indian Reserve, for a two weeks' visit with Bro. Albert Prince. We men spent a few days in the "wild wood" getting some vension; while my wife visited with Sister Prince and others.

I preached on Lord's day and some at nights during the week. I spoke eight times, besides doing private teaching. Fifty-five people were in attendance at some of the services. The brethren there expressed themselves as having learned much that was helpful to them. And one, not a member, said he had learned more than he had in 14 years attending other services. Bro. Prince was much encouraged by our visit. He hopes to accomplish much good through his Sunday School work, and Lord's day meetings. Bro. Trindle is helping him some now.

Yours in His Service,  
CHAS. W. PETCH,  
455 Victor St., Winnipeg.

### KABANGA MISSION

Native Schools and Hospital,  
Kalomo, Northern Rhodesia,  
South Africa,

27 November, 1928.

Dear Christian Friends:—

I have been ill for the past four months, and am just beginning to get able to get about again. With caring for me and my work, the buildings and the mission work Mr. Merritt has been very busy, so if we have not written as we should and as often then this was the reason.

Brother and Sister Scott and Helen Pearl were up for a three day visit with us in October. They were out visiting their out-stations and as they had to come within about 70 miles of us they made it all in one trip. Together, we remembered many interesting things in the States and back in the Bible school at Odessa where Sister Scott was of the faculty and we were students, and Helen Pearl was a tiny baby. Then too Brother Scott took us

on a couple of fishing trips up into the Alsakan waters while they were here. It is a great pleasure to visit with people whose ideal is the same as yours, and whose training etc., with a common home country, makes it possible that you can fully understand one another.

There is a danger of new people in this country over-exposing themselves to the sun, and other peculiar things to this country, like mosquitoes and wild beasts, but as they get better acquainted with conditions here, that danger grows less.

The native people are very hungry in this community, and being servants of their desires it is mighty hard on them. It is about 90 days until harvest. But if that time were shortened they would not recognize God's blessing but would drink new beer to their *dead* ancestors. They fail to get the point that when these people lived they could not make it rain, and that they suffered like other people and as impatiently, yet now they have wonderful power; yes, these people give the glory of the Almighty to the dead bones of men.

Please pray for our spiritual welfare.

MRS. J. D. MERRITT.

Harper, Kansas,  
Dec. 31, 1928.

Dear Friend in Christ:

Before this reaches you the old year will be gone. A happy new year to you, and may the new year bring many blessings in Christ to everyone.

We have had a short visit among a few of the churches in this section of Kansas, but the "flu" has been so bad that no one was satisfied with the crowds that could be gathered. We hope this spell of "flu" will soon be over.

We received an especially good letter from Africa, from the Scotts. They are getting on well and doing good work for the Master. A goodly number have been baptized and the work is progressing well. But as usual, there is that note of great need for more helpers and that as soon as possible.

There are now two families ready to go. Brother L. C. Brown of Morrilton, Ark., and Brother A. B. Reese of Reeds, Mo., with their wives and children are waiting, ready to go as soon as the fund is ready for them.

I wonder if it is asking too much for the Master's Cause to ask each one to help a little in getting these long-needed workers on the field? The field has long since been ripe. What do you say? Send to A. B. Reese, Reeds, Mo. during the first week or two of this year.

The Lord willing; we start on a trip among the Texas churches. If you are interested in our visiting you, you who are in Texas, write to F. B. Shepherd, 2457 So. Second St., Abilene, Texas.

May the Lord add His blessings to all the faithful.

Most Sincerely in Jesus,

W. N. SHORT.

## OUR CONTRIBUTORS

### LIFE'S JOYS.

By Albert Burgess.

I love to recall the scenes of my childhood,  
The family circle unbroken by death;  
There was pleasure for me as I strolled through the  
wildwood  
When the forest was painted with the cold north  
wind's breath.

There's little created but what will give pleasure;  
There's nothing that God has created in vain;  
There are times of enjoyment we find at our leisure,  
E'en a glance at the bow that oft comes with the  
rain.

We often find pleasure in food we have eaten,  
Or a trip we may take in a nice touring car,  
And pleasure we find in true lovers meeting,  
Whether they come from near or from far.

I've travelled for miles on land and the ocean,  
I've seen the sun sink down into the sea;  
Of all earthly pleasures or worldly commotion  
No pleasure I find, love, like hours spent with thee.

We cannot go always, the way some have travelled,  
Or run the same race that others have run;  
Through life's many changes we can always press on-  
ward,  
Into the twilight of life's setting sun.

### THINK IT OVER.

By F. S. VANCE.

Ye hypocrites, well did Esaias prophesy of you,  
saying, this people draweth nigh unto me with  
their mouth, and honoreth me with their lips; but  
their heart is far from me. But in vain they do

worship me, teaching for doctrines the commandments of men, and he called the multitude and said unto them, hear and understand.

If we were as careful to hear and understand the Lord, and strive to do what he said, as we are to carelessly not understand men and strive to follow after them, we would all be wiser and better Christians.

We should never include anything in our workshop not directly authorized of the Lord that will divide those who should be united.

If you are going to follow a man, it might as well be the Pope as any one else.

Any preacher likes to have friends, but when friendship degenerates into worship trouble begins.

Under two conditions a preacher needs to make a change: When leading members of a congregation oppose him, and when leading members of a congregation become worshippers of him.

If the entire church would work as hard for the Lord as a faction will work to carry its point, nothing could stop its progress.

Keeping a cool head may prevent your rushing into a place where you will take cold feet.

Some one said to a church, "Nothing is so small but that you can have trouble over it if you want to, and no trouble is so large but that it can be settled if you want to."

If no one was in danger but the reckless fool who is doing the driving, it would not matter much what happened.

Some "additions" to the church are not conversions to the Lord.

People who work least for the church will work hardest for a faction.

Even a blessing is sometimes disagreeable; for instance, a rainy day.

The best way to be a builder in the church is to be sure that you do nothing to tear it down.

A sarcastic, egotistical, self-willed preacher can cause more trouble than ten righteous men can get settled.

The sluggard is wiser in his own conceit than seven men that can render a reason. Prov. 26:16.

A sermon lived by the members of any congregation will do more good for the cause of Christ than ten sermons preached by any preacher.

In most of instances man is a fool; when it is hot he wants it cool; when it is cool he wants it hot—always wanting what is not.

Let us live that our lives will be worthy of copying; then should the people take us as

models, it will be a benefit to them and no loss to us.

The Lord's way in everything is right—precisely right, and that which differs from, or opposes that which he advocates is wrong.

It might be well for one—yes, all—who sing in worship to pause and ask: "Am I singing to praise God, or just to please men?"

Nobody right but you? Do you not think a man has a right to hold an opinion? Yes, that is precisely the thing to do with an opinion, it is not for holding an opinion that we are blamed, but for trying to force them on others.

The contented man lives while the discontented man only stays. One is glad he is here; the other wishes he was somewhere else, but hasn't the slightest idea where that place is.

Take away heaven from the Bible, and you take away, at least, check the efforts of, all good men. Take away hell, and you increase the wickedness of all bad men.

If we knew that tomorrow would be our last day on earth, how many foolish things would be left off today!

Our children, when born, have neither good trait nor bad habits, but their habits soon begin forming. Of whom did they get them?

You say you do not believe there is a hell of fire for the wicked. Do not bother your mind as to what and where hell is. After we have done with life, all will be hell which is not heaven.

—From Christian Leader.

## THE LIGHT OF LIFE.

BY DR. W. K. BURR.

O Light of Life! O Glorious Light!

How blind were mortals here.

Were there no light, to make life bright,

No light, to banish fear!

It is the law of nature that every act, either good or bad, leaves its impress in the eyes, and in the countenance, and in the lineaments of the face, thereby increasing or diminishing the light of life according to the act. If the act is bad, the impression will be proportionately bad—and the light of life will gradually diminish. But if the act is good the impression will be proportionately good—and the light of life will shine with greater brilliancy. The Saviour said, "The light of the body is the eye. If thine eye be single thy whole body shall be full of light. But, if the light that

is in thee be darkness, how great is that darkness." With these remarkable words of the Saviour, no doubt originated the old adage, "Mind your eye." And evidently if we mind our eye, we shall then have to mind every thought we think, and every word we speak, as well as every act we do. We shall find that the great work in this life and the greatest task that we have to perform, is to mind our eye. No work can possibly be any greater, or fraught with greater consequences.

It should be borne in mind, however, that each individual carries the work of his life around with him every day. In so doing he wears his heart upon his countenance, and his lips are the accurate mirror of his mind. While his soul becomes an open book that they who run may read. It is not then to be wondered at that the Saviour should have said, "The light of the body is the eye." He was simply uttering both a natural and a spiritual law. If our eyes are pure, clean, bright and lustrous our whole body will then be proportionately full of light, and every expression will be proportionately beautiful. But, if our eyes are red, dark, fiery and watery, then will our whole body, soul and spirit be proportionately clouded with darkness and with gloom. As is the one so will be the other. There will then be unity of expression, indicating either good or evil.

If you would enjoy the light from within—so as not only to benefit yourselves, but also others as well—you will then find it all important, and absolutely necessary, to cast the evil out of your own eye, and to live on the higher plane of being—the higher plane of life, of love and trust. In other words, you require to avoid all excesses of the appetites and passions. And in brief, every thing which would tend in any way whatever to clog mental manifestation, and thereby mar the beauty of the soul. No doubt, it was owing to this spiritual law that the Psalmist David was led to pray, "And let the beauty of the Lord our God rest upon us." But in order to have the beauty of the Lord our God to rest upon us, we must endeavour to avoid every evil thought, word and act. It will be found, that when we thus succeed in developing the light of life, and thereby overcome the evil in our nature, all this light and beauty will be manifested in our having,

Bright and lustrous eyes,  
A face clean and free from blemishes,  
A soul filled with the light of life,  
And a heart full of joy and peace.

The brighter and purer the inner man, which is

the ego or spirit, the more open then and beautiful will be your vision, the clearer will be your intellect—and the more radiant will be your complexion and countenance. You will find, that it is only through soul culture, through the development of the nobler part of your being, that your eyes will become full of light, and the finite actually merging into the Infinite. And then when you become at-one with God—become in tune with the Infinite—you will, in a sense, become your own personal Saviour. As the apostle Peter exclaimed in one of his most important messages, "Save yourselves from this untoward generation." When this takes place, you will certainly then be filled with the light of life, and your whole being will be gradually illuminated, until finally you are filled with joy inexpressable and full of glory. What a happy thought to cherish—to be full of life and energy—full of the light of life—the outcome of which is immortality and eternal life.

But let me ask you; Have you reached this plane of action? Is your face turned continually toward the light? Do you try to make others really and truly happy? Do you lead an honest and an upright life? Are your thoughts pure and chaste? Do you keep yourselves free from lust and greed? Are your faith, hope and trust all centred in God? Is your heart full of peace, joy and love? Do you pray without ceasing? And then do you live in harmony with your prayers? If you can possibly answer these questions in the affirmative you may then rest assured that wisdom is yours. And you can also well lay claim to the light of life, and to the realization of eternal bliss. Your better self then will be your master. And your whole life will be full of the universal life-vibrations. And these universal life-vibrations will illuminate the dark and gloomy recesses of your heart, and furnish you with that peace and joy which the world can neither give nor take away. Moreover, it will give you, as it were, a new hold on life. So that you will be able to renew your youth like the eagle. Your whole soul will then be illuminated. And every part of your entire organization will be radiant with the light of life. What ecstatic joy! What wonderful bliss! What glory resplendent will be yours to enjoy—crystallized in that one word, *Life*. You will surely then be able to enjoy that peace which flows like a river, that abundant peace, and that abundant life, all along your pathway, and thereby rest in the sure and certain hope of enjoying an immortality of bliss

beyond the grave. And even then, when passing through the shadows of the dark valley there will still be the glorious light of life to illuminate, not only the way itself, but every avenue of your whole being, thereby helping your soul to pass on, and bask forevermore in the pure and radiant light of life throughout the unending cycle of eternity.

'Tis then that you will have the privilege of enjoying the fullness of joy and the pleasures of life, *pleasures too that will never, never end.*

Precious Light! Shine on! Shine on!  
Till morning breaks, and clouds are gone!  
O Helping Hand! Life—Light—and Love;  
On sea—on land—in Heaven above!

Lockport, Illinois, March 1928.

### "THE CRISIS."

By A. M. SIMPSON.

What use do you make of a crisis? When it passes is your hope shattered, is your faith undermined? Bro. Boll in an address on "Baptism" at Strathmore Blvd. church referred to the act of Baptism as a test of faith.

A crisis, in the same manner, is a test, not of faith, but of life.

*What is a Crisis?*

It is a position that all things work up to, then there is a change, and all things then settle down into their new way. The test is made when the change takes place and no crisis is passed through without a change taking place. Everything in our after life depends on how we come through the crisis.

*The Wrong Way to Handle a Crisis*

Many times in our life we must pass through a crisis, but I am not so much concerned at the present moment with a personal crisis. The crisis, which is more important, is a crisis in the life of the church. Not only ourselves but many of our brethren may be affected by the decision we make at such a time, therefore the necessity for deep thought and prayerful consideration. Consider the crisis concerning Baptism at the Westminster Assembly in 1643. "*Following Christ*" by W. Mander, p.p. 8 and 9,

"When this important decision was to be taken twenty-four voted for immersion and twenty-four for sprinkling. The chairman thereupon gave his casting vote in favor of sprinkling. In this way, *not by following the clear teaching of Scripture*, but by twenty-five votes against twenty-four, or by

one vote, sprinkling found a place in the Westminster Confession of Faith."

*The Right Way to Handle a Crisis*

A crisis comes in the life of a church very often, whether the members wish it or not. Then how must it be met? It comes as a test, and we have already seen the wrong way to deal with it. There is only one other way and that is the right way. The crisis may be, as very often happens, a decision as to whether the teaching of a church is satisfactory or requires to undergo a change. We should stop and meditate, prayerfully consider it in every detail, then place the proposed change side by side with the scriptures; if the scriptures commend it, then it is well; *if they reject it, then cast it from you for it is evil.*

"When the Bible speaks, we speak,

When the Bible is silent, we are silent."

### THE INTOLERANCE OF CHRISTIANITY.

By JAMES H. CHILDRESS.

This is an age in which toleration is extolled as a virtue. To say that a man is "broad-minded," "liberal," or "not dogmatic" is considered a handsome compliment.

If you mean that the "broad-minded" man is willing to weigh judiciously and to consider carefully and impartially all that may be said from any standpoint on any question, I strive to be broad-minded. If you mean that the "liberal" man grants every fellow-being a right equal to his own in arriving at conclusions, I greatly desire to be liberal. Furthermore, I do not want to be "dogmatic," if that means that I consider my *ipse dixit* of more value than my neighbor's. But if being broad-minded, liberal, and undogmatic means that I am willing to admit that there is more than one way to reach heaven, I certainly am narrow-minded, illiberal, and dogmatic.

Watch the workings of this *false* spirit of toleration! It crops out in our half-digressive members who want the evangelist to soft-pedal on such passages as "one Lord, one faith, one baptism." Some of our preachers so yearn for the complimentary title of "being tolerant" that they call on denominational preachers (who hate the truth with all their heart) to lead in prayer, and justify themselves on the ground of *courtesy*. If it were not serious, it would be laughable to consider calling on a sinner *for the sake of courtesy* to lead the saints of God in their heaven-directed petitions.

Our transgressive brethren bewail their losses in many communities, failing to realize that tolerance toward sectarianism emasculates their plea for restoration.

Going a step farther, we see what tolerance has done in another field. Fifty years ago most of the popular churches held fast to the inspiration of the Bible, the virgin birth of Christ, and the bodily resurrection of our Lord from the tomb. But those holding to these fundamentals *tolerated* the mild modernism of their day, and to-day we see their modernistic pastors exchanging pulpits with Jewish rabbis, holding conferences with Buddhists and other representatives of heathendom, and drawing immense salaries to disparage what those who established their churches devoutly believed.

We see people on every hand in different stages of the disease brought about by this virus of toleration! An Episcopalian lady told me last year that she "deplored all attempts to proselyte;" ten days ago a sister in the church *knew* that a certain Methodist pastor was a child of God, even though he had not obeyed the gospel, because he was so kind to his neighbors, and the same sister further stated that she had rather see her boys "good Methodists or Baptists" than "out in the world;" and nearly every week some would-be friend suggests that "your church would make such wonderful strides if you would only join the others in their union efforts to save the lost."

Christianity began by proselyting those of other faiths and will continue to do so. The sinner's chances of heaven are not bettered by entering a human institution, and his opposition to the truth is likely to become active instead of passive by such a step. To make those outside the kingdom of God feel that you indorse their course of conduct by uniting with them in any effort may result in their damnation. In the words of a prominent Texas preacher, may I not say that "I have not one cent of money and not one bit of influence to lend to denominationalism?" To succor the enemy is to be traitorous to Christ.

We have no king but Christ, and he tolerates no rivals. Christianity being true, all other religions are false and dangerous and devil-inspired.

I hear a great deal about "speaking the truth in love." I try to do that, but I make a distinction between unbridled, soothing-syrup *emotionalism* and love. My mother gave me a lot of bitter medicine because she loved me.

I am trying to preach the gospel as it "is writ-

ten." If Acts 2:38 and the great commission are "dogmatic," then, as Patrick Henry said, "make the most of it."—*Gospel Advocate*.

## ARE WE READY?

BY V. LIGHTHEART.

If the Lord should come this hour, or this night, Are we ready? or if death came to us this hour, are we prepared to meet our God? Men have been cut off suddenly without a moment to pray, or to say, God have mercy on me. Yet we go on and worry about the things of this life and act in many ways as though we were going to live forever, and yet we know that we must die, and after death is the judgment. Why then are we so careless; why so prone to forget God? God by his prophet said to Israel, and the words apply to us also, "Seek ye the Lord while he may be found, Call upon Him while He is near. Let the wicked forsake his ways and the unrighteous man his thoughts; and let him return unto the Lord and He will have mercy on him, and to our God and He will abundantly pardon." Isa. 55:6-7. Are we ready to turn now with our whole heart to God? Are we ready to make a surrender to His Will and lay aside our own will and say, Lord I come to Thee for pardon?

We may think we are all right and have no need for pardon but when we come to die and know the moments are precious and the awful thought on our minds of a future life of misery and woe, how can we, at such a time, make our peace with God? There is great danger to the soul. There are even now doubts and fears, what will it be in the hour of death? We are all sinners and cannot save ourselves, not even can we save ourselves from sinning in this life without the help of God's Holy Spirit and His Grace. How much less can we save ourselves in the hour of death?

The mind of man is at fault; the heart and the will are at fault; corrupted by pride in our hearts, the desire to please ourselves, the wiles of the devil, the will of this fleshly body, draw us away from God and the things of God. We are in great danger not only of death but of eternal death of the Soul. I wonder that we do not think more of this. The disorder and the rebellion of man towards God is in the blood, in the heart and in the mind of man and it has been said that the mind rules the man. But what of the heart, for if the heart's emotions are not God-ward the mind is not that way either. How can the mind be pure if the

heart's affections are not on God and on our Lord Jesus Christ? The thought is impossible. The mind of man becomes weakened by sin. To forget to reverence God is one of the greatest of sins. We should watch the heart, and watch the mind lest we fall into sin for all sin is deadly and when finished brings death. Therefore we have need of a Saviour. We being sinners are lost in trespasses and in sin and without Christ we will be eternally lost. The Word of God tells us so. God hath spoken! let men be silent and consider what He said. "The wages of sin is death" but, "The gift of God is eternal life through Jesus Christ our Lord." We may see then the awful state of man. Sin is the instrument in the hands of Satan to destroy men whom God made in His own image, and ever since Satan triumphed over flesh in Eden men have been unable to combat with him. Satan works through the fleshly mind, and the flesh in consequence of this, is in rebellion against God.

As sinners we have need of a Saviour. "The wicked worketh a deceitful work: But to him that soweth righteousness shall be a sure reward." Pro. 11:18. God made us and loved us and gave His Son to redeem us from the slavery of sin and Satan. But like some slaves some men love the bondage of sin and will not depart from it. God by his prophet said to Israel, "Turn ye, oh turn ye, from your evil ways, for why will ye die, oh house of Israel." Ez. 33:11.

I wonder at times why we are so blind to our

own best interest. For God is our Friend and all others will fail us. He can save us from the evil that is coming on the world because of sin. God is good and Jesus is Righteous and if you will be saved you must put on the robe of His righteousness. His blood can cleanse from sin and in order to come under the covenant of blood we must be born again, not of the flesh but of the water and of the Spirit; thus said the Lord. John 3:5. Whatever men may say, this was confirmed in the last charge to His Apostles, Go ye into all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved, Mark 16:15-16; see also Mat. 28:19-20; Acts 22:10-16; Ro. 6:3-5. If you want to be saved take God's way and not man's, for man's ways are not as God's way, and if it should be that at last on the great judgment day you should find yourself on the left hand of the great Judge of all and hear these awful words addressed to you, Depart ye cursed I never knew you, oh the sorrow and the tears and the lamentations of that time. "Ye knew your Master's will but ye did it not." Faith, repentance and confession of Christ and baptism or the new birth is the acceptance of the new covenant. The sinner thereby passes from the bondage of Satan to the service of God. Are you ready to do this? Are you to be owned of Christ, or of Satan? Which will you be? You may choose now, to-morrow may be too late. Choose now and choose wisely for the time is short at most. Why not now?

## NEWS AND CORRESPONDENCE

Be sure to read the article, "Think it Over," by F. S. Vance, under "Our Contributors," and ponder well as you read it.—Ed.

L. J. Keffer, Dec. 27, Smithville, Ont.: Writes that they had been sick with colds, and numbers sick with flu. Further "Dec. 23 I spent with the brethren at Wychwood, Toronto, enjoying all three services of the day. Up to Dec. 17 in St. Catharines since last spring I have baptized three precious souls, and we pray for more."

### ORTH

A week ago last Sat., we laid to rest the remains of Lloyd M. Orth, the only son of Bro. and Sister Orth of Beamsville. Lloyd died in the hospital in Hamilton, having been taken by flu and pneumonia. He left behind a young widow and two children—four years, and 14 months old; also the father and mother, and one sister Evelyn. There was a short service in their home in Hamilton, then to the Beamsville meeting house where the preaching service was held before a large and sympathetic audience. Interment in Mt. Osborne cemetery.

Bros. Tallman, McPhee and Cox assisted in these services.

—L. J. KEFFER.

Claud F. Witty, Box 44, Grand River Station, Detroit, Mich.: "The **Christian News** has not been published for some time and I'm not sure when it will start up again. Things are coming fine in Detroit, and hope they are with you. We had a great meeting. Busby is very fine."

A. E. Humphries, Dec. 7, 418 Arlington Ave., Toronto, Ont.: Writes that on Dec. 2, he accepted an invitation to speak to the brethren at Stouffville, Ont. He enjoyed the visit very much. For his services they compelled him to accept some money, which he did, only on condition that he could send it to assist Bro. Trindie. He further says he wants to get into harness, and is willing to do all he can by speaking where ever he has opportunity. Bro. Humphries is a member of the Wychwood church, Toronto.

Question. Was Russell a good moral man?

(Answer)—If a man who would sell "miracle wheat" for \$60 a bushel, lie on the witness stand about his knowledge of Greek, defraud his wife out of her dower through the courts, and lock himself in a room with his hired girl—if this kind of man is a good moral man, then Russell was a "star"!

—E. M. Zerr, in Apostolic Review.

### WILBUR

Margaret (Green) Wilbur, aged 83 years, 11 months, and 16 days, died Oct. 28, and was buried on the 30, at her old home town, Ridgetown. W. G. Charlton assisted the writer there. She leaves a daughter, Elizabeth Fries, and a son Joe Wilbur; two grandchildren, two great-grand-children, and a host of friends to mourn her loss. An evening service was held at her home, 54 Wellington St., St. Catharines, on Monday, 29th, thence to Ridgetown.

—O. E. TALLMAN.

### NORTH—PIPER

Mr. Claude Victor North, of Jordan, and Miss E. Margaret Piper, of St. Anns, were united in marriage, on Dec. 20, at 8 p.m., at the writer's home at Port Dalhousie. Best wishes attend them along the journey.—O. E. TALLMAN.

O. E. Tallman, Port Dalhousie, Ont.,: "A crowded house of Bible School folks and friends met at the home of Mr. and Mrs. C. E. Wardell, 82 Queenston St., St. Catharines, to give the little folks a good time and in so doing had a wonderful time ourselves. There were candies and gifts, some useful, some otherwise. A fine program was presented and then the tree was stripped to the great delight of the children both young and old. Brethren were present from Beamsville, Smithville, Hamilton and Oakville.

The services in Patricia Hall are growing in numbers and interest. The congregation was pleased to have Bro. Chas. Stevens home for the holidays and he delighted them by two splendid addresses. The mantle of his late beloved father seems to have fallen on Charles' shoulders with a double portion of his spirit. He is a young man you will hear from."

### WALLACE.

On Lord's Day, Dec. 23, 1928, Bro. J. Burton Wallace, of North Salem, Hants Co., N.S., died very suddenly from a heart attack. For more than a year, he had not enjoyed his usual good health, but his passing was a great shock to his family and friends. Deceased was born Nov. 25, 1854, at North Salem, where he spent his life on the farm that his father cut out of the virgin forest. For years he was an esteemed member of the church of Christ at Mill Village, near his home. On July 7, 1887 he was married to Miss Catherine Moxsom. To this union four daughters and four sons were born, all of whom survive, with their mother, and all were present at the burial of their beloved husband and father. One sister, Mrs. Thomas Nelson, of Nelson, B.C., also survives. Funeral services were conducted from the home on Dec. 26, by Mr. E. V. Forbes, a minister of Shubenacadie, who for many years has been a personal friend of the family. He spoke from Psalm 107, "so he bringeth them into his desired haven," a beautiful message of comfort and hope to the sorrowing relatives and friends. Hymns, "Asleep in Jesus," and, "Oh God of Bethel," were sung. An unusually large crowd testified to the love and esteem in which Mr. Wallace was held. The floral offerings were many and beautiful. Interment at Brookside Cemetery, Mill Village.

### LET US NOT FORGET.

Bro. Evans is still physically disabled, and their needs continue, of course. Their sickness creates a need for a gas stove, which will cost them about \$20. Let's buy it for them. Send a liberal offering direct to them, or to me and I'll forward it. And send some extra for their other needs.—Ed. C.M.R.

We are glad to announce that Bro. Wallace Cauble, of Louisville, Ky., is locating with the church at Strathmore Blvd., Toronto. This is no new experience with him, as he has been in Canada before, preaching at Bathurst St., Toronto.

Winnipeg, Man.: "Lord's day Dec. 30th, was an eventful day for us.

Bro. Walter Eatough preached from the text, "The Scriptures cannot be broken," this being the same text used the last Lord's day in the year 1888, forty years ago, when preaching his first sermon.

Confession and baptism of Patricia King added to the happiness of all."

J. S. Whitfield, Glencoe, Ont., Dec. 17: "Roy arrived home safely a week ago. He had a fine visit with Bro. and Sis. Petch, spending a whole day with them. He has delivered some fine addresses since his return, and expects to go to Sarnia on the 30th. We expect Bro. McGary, of Detroit to be with us next Sunday."

Alex. M. Stewart, 607 Crawford St., Toronto, Ont., Dec. 28: "We have had a considerable amount of sickness in Toronto and other points. Sister Riley passed away just lately, one of the oldest members in Toronto. Bro. McKelrie attended to funeral. I have been to Selkirk recently and had good meetings. Had a nice day in Hamilton, Nov. 25, 3 meetings, well attended, interest good. Pine Orchard—A good deal of sickness, but meetings about up to average."

### RICHARDSON—STEWART

On Wed., Dec. 5, 1928, a very pretty church wedding took place at Vaughn Rd. church of Christ, Toronto. Winnifred Maude Stewart, daughter of Bro. and Sister William Stewart, to Bro. Andrew Richardson. Both are members at Vaughn Rd., and I had the pleasure some years ago of baptizing the bride, and of officiating at her wedding.—ALEX. M. STEWART.

Reta Spearman, 255 N. Mitton St., Sarnia, Ont., Jan. 4: "The work here moves along as usual. We have several visiting preachers who help us. Bros. McGary and Hastings, of Detroit, have given us some splendid talks. We greatly appreciate this help from Detroit. We are looking forward eagerly to having Bro. Roy Whitfield with us again, since he has returned from the West. He deserves praise for his labours here two years ago.

Wish for the C.M.R., success in the New Year."

A. M. Simpson, Sec'y., 222 Winnett Ave., Toronto 10, Ont., Jan. 3: "This month at East Danforth has been quiet. The only thing of importance was the Christmas Gift Distribution; a little gift was given to every Bible School scholar and a special prize to two or three for good attendance.

A young people's class, which was commenced about a month ago, is showing signs of greater interest. This class was started as a Girls' Sewing Class but is expected to develop into a class for both boys and girls. A new feature will soon be introduced namely, singing practice and Foreign Mission addresses.

We expect some development in our East Danforth work during the year 1929."

J. C. Bailey, Radville, Sask., Dec. 17: "I spent last week at Harptree. Encouraged the brethren. Had the privilege of baptizing another soul into Christ. They invited me back for a more protracted effort as soon as possible. This I expect to do.

Plans are under way for the erection of a church building in Radville. The lot has been bought and we hope to put up a frame in the spring and then finish it as we are able.

(We congratulate Bro. and Sister Bailey upon the arrival of their twin boys. It is evident he expects that they shall become gospel preachers, when we consider their father and grand-father, T. W. Bailey, and their names, Roy Hardeman and Ray Larimore.—Ed.)

Frank Hopkins, 64 Park St., S., Hamilton, Ont., Dec. 30: "You will be glad to know that we are much encouraged with our East end work here. I have been going there since we started the work. The attendance has dropped off some lately, due to the flu, but we are looking forward to great times this coming year in the work."

J. S. Whitfield, Glencoe, Ont., Jan. 7: "I enjoyed reading the Jan. issue very much. I hope the time will come when the paper can be put out weekly. In my opinion it would create a greater interest in the paper, and keep the brethren in closer touch with the work. Wishing you every success in your labors for 1929."

#### ELLIS

The death of Sister Harriet Ellis, widow of the late Bro. Chas. Ellis, occurred at her residence in Meaford, a little after noon on New Year's day. Her death was sudden and it is thought the result of a stroke. She was in her 83rd year, and had been in good health. She was born in Tenterden, England, on Jan. 19, 1846, and came to Canada with her parents in 1851. They later went to New York State for a time, then came back to Canada. She was married in 1864. At the time of her death she had been a widow for 18 years. She became a Christian in 1862, at the age of 16, thus she was one of the oldest members of the church here. In disposition retiring, faithful in attendance at Church, and possessed of many good qualities. She was the mother of three children, two of whom survive, Mrs. Malcolm McInnes, Wilmington, Calif., and E. E. Ellis, of Meaford. One brother, Jas. A. Ellis, lives in Toronto; and two sisters, Mrs. Chas. Payne and Mrs. Clara Hamley in Meaford. Besides these, many warm friends mourn her passing. After a service, by the writer, at the home of her son, she was buried in Lakeview Cemetery.

—E. GASTON COLLINS.

735 Richmond St.,  
East Burnaby,  
Via New Westminster, B. C.  
December, 1928.

Dear Brethren:

As Secretary of the church of Christ meeting at Vancouver I have been requested to make an appeal to you for assistance in the building of a new Meeting House which we are hoping to commence early next year, 1929.

The building in which we are meeting at present, although large enough for the members, is small, old and unsuitable for Gospel Meetings in the locality in which it is situated.

We recently started a Fund for the purpose we have in view, but owing to the removal of some of our number the membership is too small for us to raise the total amount of money required.

Systematic collections are now being made amongst

the members to enable us to pay off the balance on the existing property, which is about \$600.00.

It is not our intention to use any of the contributions we may receive in response to this appeal for the purpose of paying off this balance, but to apply them solely on the new building which we propose to erect. We have received estimates for a suitable new building ranging from \$2,500.00 to \$3,000.00 and have obtained an attractive offer from a very reliable Real Estate Firm to undertake the erection of same on very favorable terms.

If you will kindly bring this appeal before the brethren at your next Business Meeting and let me know in due course whether you can assist us with a contribution, however small it may be, I am sure it would be much appreciated by the brethren here.

Yours fraternally,

F. E. LUCAS, Sec.

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I am glad to get the above appeal, and as gladly present it to our readers. Let me ask you to respond with a good offering for their new house. The effort to build a new house at Radville, Sask., and this effort in Vancouver is a good sign. We ought to take an interest in the house and surroundings where we meet for worship, and make it look like somebody with vision and some sense of fitness were meeting there. A house suitable to the needs is sufficient, and it appears that the idea at Vancouver is to erect a modest house, judging from the estimate. It should be substantial and neat. Too long we have lagged behind in this, (as well as in some other things) and have been content with a makeshift for a house, unattractive, and poorly equipped for heating, seating, and ventilation. And then expect people to come to church. We think we can't afford good seats, and to heat the building, for just one hour (or two) of use a week. Of course, a house used only that much a week is not used enough for the Lord, but even at that, that hour (or two) is the most potent period of time in the week, and we could afford much more than we are doing, if we only thought so. And we cannot afford to neglect these things. In a few other places also we are either building or remodeling. Let not the distance from Vancouver hinder your giving. Let us encourage them with a good offering. This is a good home-mission work.—Ed. C.M.R.

Even down in the cotton belt, the negroes are talking evolution. Someone is said to have overheard one say to another:

"Nigger, ah sho does believe in this evolution theory; you sho does look like you 'volved from a monkey."

Said the other: "Nigger, ah believes in evolution, too, an', nigger, you looks like you ain't 'volved yet."—Sel.

#### EDWARDS—WHITFIELD

A quiet but pretty wedding took place on Jan. 5th, at 6.30 p.m., at the home of Bro. and Sister Arthur Whitfield, Meaford, Ont., when Mr. George Ross Edwards and Miss Margaret Rose Whitfield became husband and wife. The groom is the son of Mr. and Mrs. George Edwards, of Wardville, Ont. The bride is a daughter of our late Bro. S. Whitfield and Sister Lillian Falls Whitfield, both well known in Meaford. They were attended by Bro. Roy Whitfield and Sister Dorothy Emptage. Both bride and groom are members of the church at Woodgreen, where they will reside. Writer performed the ceremony.—E.G.C.

It was our privilege to have Bro. Roy Whitfield address us here at Meaford on the evening of Jan.

6th. Due to sickness and a very stormy day, the attendance both morning and night was reduced. But at that the attendance at night was good. Roy also preached at Cape Rich that morning. They report a good service. While Roy says he just talks, I would call it preaching, and good preaching. I predict that he will be very useful in the church.—E.G.C.

### LAYCOCK

On Jan. 10th, 1929, Bro. John Milton Laycock passed away at his home near Meaford, after a short illness. He was born, a son of Bryan Laycock, Aug. 3rd, 1855, making him nearly 74 years of age. He, with his wife, was "born again," 50 years ago, during a six-weeks meeting, conducted by Bro. Alfred Elmore, here at Meaford, which began in June 1879, and which resulted in over 80 additions to the church. On Aug. 7, 1876 deceased was married to Miss Sarah Elizabeth Elyca, who survives him. To them were born one son, who died twenty years ago; and five daughters, all surviving—Mrs. A. S. Tallman, Mrs. Clark McNally, Mrs. Maude Ferguson, who live near Meaford; Mrs. E. M. Abercrombie, of Griersville, and Mrs. Jas. Stinson, of Melancthon Township, Dufferin Co., Ont. Bro. Laycock's death breaks the hitherto unbroken circle of ten children—seven sisters and three brothers. The remaining are—Mrs. Sarah Bentley, Arizona; Mrs. John Agar, Washington; Mrs. Selina Hiltz, Meaford; Mrs. Abram Watson, Meaford; Mrs. Roy Towne, Washington; Miss Hattie Laycock, Meaford; Mrs. Wm. Tupper, Nebraska; Wm. Laycock, Meaford, and Alex. Laycock, Saskatoon. Eight grand-children survive. Deceased was a direct descendant of Wm. Brewster of the ship Mayflower. Many brethren and friends sympathize with these in their bereavement. After the funeral service, conducted by the writer at the home, interment at Lakeview cemetery.—E. Gaston Collins.

### SUBSCRIPTION LIST GROWING

To show what a little extra effort will do, the Windsor, Ont., brethren appointed Bro. Jas. L. Dawson, to work up interest in the C.M.R. Result—he sends in 9 new subs., and 1 renewal. He asks that these be sent in a bundle to him for personal delivery. Could not all of our congregations thus appoint someone to work in the interest of our paper? We would note a substantial increase in our already good and growing list.

Bro. Dawson says, "For the month of Dec., we have been enjoying some very instructive and inspiring addresses from Bro. Wearing. The work here is keeping up to its usual level. We are pleased to report two members joining us last Lord's Day from Scotland. Wish for the C.M.R. every success and an increase in our subscription list."

The above is one instance out of several. We truly appreciate the work, interest and help of all who are pushing the C.M.R., our only "old path" Canadian paper.—E.G.C.

## Encouragement

Alfred Moote, "I look forward to its coming every month."

Mrs. Florence Hoover, "We would not want to be without it and wish it continued success."

Jas. H. Bell, "With best wishes for the success of C.M.R."

Mrs. Francis Myers, "We all enjoy it very much."

Gladys George, "We enjoy reading it very much, and wish it every success."

J. Noad, "Wishing you a happy and prosperous New Year in the good work."

For C.M.R.—Alex. Fisher, renewal; "A Friend," 1 new; J. M. Laycock, renewal; Mrs. James Jamieson, renewal, 1 renewal; Mrs. R. J. Shields, renewal; W. A. Whitfield, Fund, \$5; C. E. Hellyer, renewal; Alfred Moote, renewal; A. D. Fleming, 1 renewal; John Elford, renewal; Mrs. R. E. Hoover, renewal; Jas. H. Bell, renewal, Bathurst ad; Miss Hattie Laycock, 1 new; Jas. L. Dawson, 1 renewal, 9 new; Alex. M. Stewart, Fund, \$5; "A Friend," Fund, \$30; L. J. Keffler, renewal; Mrs. Sadie A. Dayton, new; Miss Gladys George, renewal; J. Noad, renewal; T. H. Beecroft, renewal, Fund, \$1; F. L. Conn, renewal, 1 renewal; Ross Edwards, renewal; John Whitfield, 1 new; Mrs. Henry Cox, renewal; Peter Mitchell, renewal; O. H. Tallman, renewal; Mrs. George Gugins, renewal; H. L. Richardson, renewal; T. E. Harris, renewal.

Thank you.

\* \* \* \*

For Missions—For "Our Indian Road," Toronto churches, per C. E. Hellyer, Sec., \$75; A. M. Briggs, \$2; Bro. Rowbottom, per A. M. Stewart, \$5; Church, Meaford, per E. E. Ellis, \$10.

For H. M. Evans, Philip White, \$1; Mrs. Abram Watson, \$1; "A Friend," \$1.

For Sherriff, Church, Selkirk, Ont., per Omar Kindy, \$5; Church, Woodgreen, per John Whitfield, \$5; Church, Collingwood, Ont., per T. H. Beecroft, \$1; Church, Meaford, per E. E. Ellis, \$10.

For Roy Whitfield, Church, Selkirk, per Omar Kindy, \$5.

"And He sat down over against the treasury."

## Christian Monthly Review

A Magazine of Religious News and General Religious Intelligence, Published Monthly, for the Promotion of Christian Unity, Truth and Righteousness, at

MEAFORD, - - - ONTARIO

\$1.00 per Year in Advance

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# CHURCH DIRECTORY

(Charge for Directory Notices, 1 Inch and under, per Church, One Dollar a Year.)

**CALGARY, ALTA.**—Church of Christ meets in private house on Lord's Day at 11 a.m., for Bible Study and worship. Gospel preaching at 7.30 p.m. Phone H 1176. A Campbell, Sec.-Treas., 3409 Centre St., N.

Church of Christ, 517-15th Ave., W. Calgary. Lord's Day meetings: Bible Study, 10 a.m.; Breaking of Bread, 11 a.m.; Preaching the Gospel, 7.30 p.m. Wednesday evening, 8 p.m., Bible Study and Prayer. Secretary, A. F. Wadlow.

**VICTORIA, B.C.**—Church meets at 585 Bolskin Rd., Lord's Day 11 a.m., to commemorate the Lord's Supper.

**VANCOUVER, B.C.**—Church meets at 604, 12th Ave., E. Lord's Day, 10 a.m., School and Bible Class; 11 a.m., Worship and Breaking of Bread; 7 p.m., Song Service; 7.30 p.m., Gospel Meeting. Wed., 8 p.m., Prayer and Bible Study. Secty.-Treas., F. E. Lucas, 735 Richmond St., East Burnaby, B.C.

**WOODGREEN, ONT.**—Church meets on Lord's Day at 10.30 a.m. for Bible Study, Preaching and the Lord's Supper. At 7.30 p.m. for Gospel Preaching.

**SMITHVILLE, ONT.**—Church meets each Lord's Day at 11 a.m. for Worship. 7.30 p.m. Gospel Meeting. L. J. Keffer, Evangelist.

**BLACKWELL, ONT.**—Church meets in private house on Lord's Day at 11 a.m., for Bible Study and Worship.

**FOREST, ONT.**—Church meets in private house on Lord's Day at 10.30 a.m., for Preaching and Worship.

**ST. CATHARINES, ONT.**—Corner Beecher and Raymond Sts. Church meets on Lord's Day at 10 a.m., for Bible School. At 11 a.m. for Worship. At 7 p.m. for Preaching. Wednesday at 8 p.m., Bible Study. M. G. Miller, Treas.

**REGINA, SASK.**—Church of Christ meets in Sons of England Hall, 1459 Retallack St., near Dewdney Ave., each Lord's Day at 11 a.m. for Worship, and at 7 p.m. for preaching. W. H. Perkins, 845 Queen St. Sec'y; H. E. Forman, 1231 Pasquaw St., Evangelist.

**RADVILLE, SASK.**—Church meets each Lord's Day over Lawson's Store, at 2 p.m., for Bible study, and at 7.30 p.m. for breaking of bread and preaching. Wed. 8 p.m., Bible study in private house. Write W. J. Cassidy, Box 59, or Ed. Jacobsen, Treas.

**BROOKING, SASK.**—Church meets at 1 p.m. each Lord's Day for worship and Bible study.—C. F. Josephson, Sec.-Treas.

**WEST GORE, N. S.**—Church meets for Worship and Edification at 10.30 a.m. Bible Study and Worship at 7.30 p.m. D. McDougall, Elder.

**CARMAN, MAN.**—Church meets on Lord's Day at 11 a.m. for Worship; 12.05 p.m. for Bible School; 7 p.m. for Gospel Preaching. Wednesday, 8 p.m., Bible Study.

**JORDAN, ONT.**—Church meets on Lord's Day at 10 a.m., for Bible School. At 11 a.m., for Worship. O. E. Tallman, Evangelist.

**TINTERN, ONT.**—Church meets each Lord's Day at 11 a.m. for Worship. W. F. Cox, Evangelist.

**BEAMSVILLE, ONT.**—Church meets on Lord's Day at 10 a.m. for Bible Study. At 11 a.m. for Worship. 7 p.m. for Preaching. Tuesday at 8 p.m. Bible Study. A. D. Fleming, Secretary. C. G. McPhee, Evangelist.

**HAMILTON, ONT.**—Church meets at 77 Sanford Ave., South of Main. Lord's Day 10 a.m., Bible Study; 11 a.m., Breaking of Bread; 7 p.m., Preaching the Gospel. Wednesday at 8 p.m., Bible Study. Lloyd G. Snure (Secretary), 77 Dundurn St., N.

**MEAFORD, ONT.**—Church meets on Lord's Day at 10 a.m. for Bible Study. At 11 a.m. for Worship; at 11.45 a.m. and 7 p.m. for Preaching; Monday 8 p.m., for Bible Study. Thursday at 8 p.m., for Prayer and Bible Study. First Lord's Day in each month, Business Meeting at 8 p.m. E. Gaston Collins, Evangelist.

**LIVINGSTONE NORTH, ALGOMA, near Thessalon.**—Bible Class Lord's Day at 1.30 p.m. Preaching and Breaking of Bread at 2.30 p.m. T. W. Bailey, Evangelist.

**TORONTO (FERN AVENUE)**—Lord's Day Services.—Bible School 9.45 a.m. Meeting for Worship 11 a.m. Preaching of the Gospel 7 p.m. Wednesday 8 p.m., meeting for Prayer and Bible Study. Visitors welcome.

**TORONTO (STRATHMORE BLVD.)**—Lord's Day Services.—Bible Study 10 a.m. Worship 11 a.m. Bible School 3 p.m. Gospel Preaching 7 p.m. Wednesday, 8 p.m., Prayer and Bible Study. K. C. Spaulding, Evangelist, 667 Rhodes Ave. A. E. Firth, 659 Pape Ave., Secretary.

**TORONTO, (WYCHWOOD)**—Vaughn Rd. Church of Christ, Cor. Vaughn Rd. and High St. Lord's Day 11 a.m., Breaking of Bread; 2.30 p.m. Bible School; 3.45 Adult Bible Class; 7 p.m. Gospel Meeting. Thursday 8 p.m., Prayer and Bible Study. H. Bennetts, 420 Arlington Ave., (10), Secretary.

**TORONTO, (BATHURST ST.)**—Church meets at 557 Bathurst. Lord's Day 9.45 a.m., Bible School. 11 a.m., Breaking Bread. 7 p.m., Gospel Preaching. H. McKerlie, Evangelist, 1492 Bathurst St., Toronto, Ont. Wed., 8 p.m., Prayer and Praise. Fri., 8 p.m., Bible Study. A. S. Herron, Sec., 329 Lauder Ave.

**SELKIRK, ONT.**—Church meets Lord's Day at 11 a.m. for Worship and public teaching. 7.30 p.m. for Preaching the Gospel. Omar Kindy, Secretary.

**ESTEVAN, SASK.**—Church meets at 1014, 2nd St., on Lord's Day at 11 a.m., for worship and teaching. At 7.30 p.m., for preaching. Thos. Orr, Elder, Box 422.

**SARNIA, ONT.**—Church meets in Dausess Hall, corner of Mitton and Wellington St. Bible study and worship at 2.30 p.m., every Lord's Day. Write to Reta Spearman, 255 N. Mitton St.

**WINDSOR, ONT.**—Church house located on Campbell at Field. Lord's Day at 11 a.m., Worship. Bible School, 2.30 p.m. Gospel Service at 7.30 p.m. Thur., 7.30 p.m., meeting for Prayer, Praise and Bible study. Send all communications to W. Horrocks, 313 Bridge Avenue.

**WINNIPEG, MAN.**—Church meets at 610 Sherbrooke St. (N. W. corner Sherbrooke and Sargent.) Services Lord's Day, 11 a.m., Breaking of Bread and Worship; 12.15 p.m., Bible School; 7 p.m., Preaching of the Gospel; Wednesday, 8 p.m., Prayer and Bible Study. Secretary, Bro. W. Eatough, 529 Toronto St., Winnipeg. Chas. W. Petch, Evangelist, 455 Victor St.

**CAMBRIDGE, MASS, U. S. A.**—Church meets Lord's Day at 2.30 p.m., in Noble room, Phillip Brooks House, Harvard University yard. Jno. R. Hovious, Evangelist, 2028 Massachusetts Ave., Cambridge. Geo. Wallington, 42 Gordon St., West Somerville, Mass., Treasurer.