

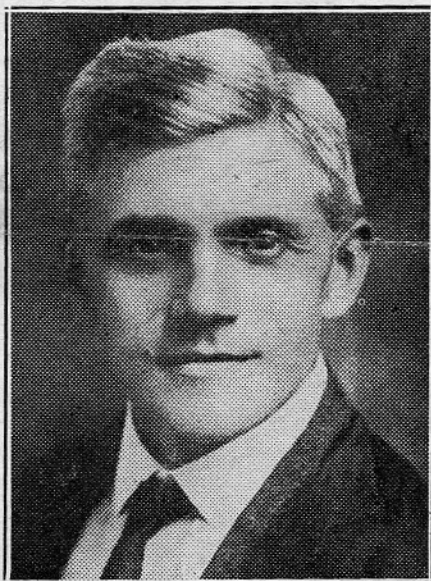
Christian Monthly Review

Vol.
XV.
No. 8

Sept.
Oct.

FALL MEETING of the CHURCHES of CHRIST

▲
Saturday
Oct. 4th
6.50 and 8 p.m.
in the
Meeting House
346 Strathmore
Boulevard
▼



R. H. BOLL, Evangelist
of Louisville, Kentucky

▲
Sunday Meetings
10 and 11 a.m.
3 and 7 p.m.
in the
Danforth
Technical School
Greenwood Ave.
north of
Danforth
▼

Held at Strathmore Blvd. Church of Christ
346 Strathmore Blvd., at Coxwell Ave.

OCTOBER 4th and 5th, 1930

Beginning October 5th and continuing several weeks, R. H. BOLL, of Louisville, Kentucky—an evangelist of international fame and of great power with God—will preach the Gospel every week night at 8 o'clock, and on Sundays at 11 a.m. and 7 p.m.

PROGRAMME

**Saturday, October 4th, in the Meeting House
346 Strathmore Boulevard**

Saturday at 6:50 p.m.

Chairman Elder D. J. Yake
Song Leader Bro. R. Hoover
Song.
Prayer.
Short Talks by Visiting Brethren.

Saturday at 8 p.m.

Chairman Bro. W. Hammond
Song Leader Bro. F. Yake
Song.
Reading.
Prayer.
First Address Bro. McPhee
Song.
Second Address Bro. Adkins
Song.



**Sunday Service (all day) Danforth Technical School
(Greenwood Ave., North of Danforth)**

At 10 a.m.

Chairman Bro. Bennetts
Song Leader Bro. R. Hoover
Song—"I Know Not Why God's Wondrous
Grace" No. 1.
Prayer.
Fifteen minute Talk by Bro. Cox.
Fifteen minute Talk by Bro. Keffer.
Song—"Would You Be Free" No. 2.

At 11 a.m.

Chairman Bro. W. Lundy
Song Leader Bro. Harry McKerlie
Song—"We Praise Thee O God" No. 3.
Reading—Old Testament—Isaiah 53.
Prayer.
Song—"Alas and Did My Saviour Bleed"
No. 8.
Lord's Supper—Bro. Cameron, Pres., Bro.
Lundy, Ass't.
Song—"Give Me the Bible" No. 4.
Freewill Offering.
Reading—New Testament—Phil. 2:18.
Preaching—Bro. R. H. Boll of Louisville, Ky.
Invitation Song—"Just As I Am" No. 5.

At 3 p.m.

Chairman Bro. Cartright
Song Leader Bro. Keffer
Song—"Would You Be Free" No. 2.
Reading.
Prayer.
Address Bro. McKerlie
Invitation Song—"Jesus is Tenderly Calling"
No. 6.

At 7 p.m.

Chairman Bro. W. Cauble
Song Leader L. G. Snure
Song—"All Hail the Power" No. 7.
Reading.
Prayer.
Missionary Collection.
Song—"I Know Not Why" No. 1.
Address—Bro. R. H. Boll, Louisville, Ky.
Invitation Song—"Just As I Am" No. 8.

CHRISTIAN MONTHLY REVIEW

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EDITORIAL

By C. G. McPhee, Beamsville, Ont.

THE TEN VIRGINS

"Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps and went forth to meet the bridegroom, and five of them were wise and five were foolish." This parable is founded upon an Eastern Marriage feast. Listen to the Master as He relates the story.

"The foolish, when they took their lamps, took no oil with them: but the wise took oil in their vessels with their lamps. Now while the bridegroom tarried they all slumbered and slept. But at midnight there is a cry, Behold, the bridegroom, Come ye forth to meet him. Then all these virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are going out. But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves. And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast; and the door was shut. Afterward came also the other virgins, saying, Lord,

Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know not the day nor the hour."

This parable has a vital bearing upon every child of God. The virgins had a service to perform. It was therefore a disgrace to be found with a darkened lamp. To prevent this oil sufficient must be provided for the occasion. Now the application is that the Master is the bridegroom, the church is the bride, and the marriage feast will be celebrated when the Master shall appear to call the faithful home.

Let me correct a mistake which is frequently made, and which does great violence to the parable. It is thought by some that the ten virgins apply to the church and world alike; that the wise virgins represent the church and the foolish the world. But whatever may be said about the world at the Lord's Return, there is no "world" in this lesson. The parable does not pertain to those who have made no preparation for Christ's coming, but to those who have put on Christ by obedience to Him. It forcibly teaches us that some who may at one time show earnestness in preparing for eternity, will not remain faithful unto the end. Of those who start with similar intentions and similar external appearance a number fail to fulfil their original intention, and in the end belie their promising appearance.

This principle is seen throughout every department of the Christian life; in severe marches and fatiguing enterprises a number always fall away and are not forthcoming at the final muster. They started out with their lamps all trimmed and burning, but their preparedness was not maintained until the end. The folly of the foolish virgins consisted in this; they made no provision against any delay in the bridegroom's appearance. Their lamps were burning but they made no provision for feeding them. The flame was to all appearance satisfactory, but the source of supply was defective. These virgins represent two classes in the church, and here is where the severity of the lesson comes in. How vividly the awful condition of the foolish Christians is portrayed. Some have allowed their lights to burn out while seeking wealth, pleasure and sensual gratification. But one of the most startling facts about this parable is, that they were not accused of committing sin. They were not guilty of drunkenness, idolatry, revellings or other sins of the flesh. Yet they were apparently lost beyond the power of restora-

tion. What had they been doing? Well, they had been doing nothing but sleeping. They failed to procure the necessary oil, and when the Bridegroom came their lamps were going out.

This parable should inspire action. By it our faith should be increased. Through it we

should see the divine love and divine justice. Our spirits should be aroused, and with a determination that knows no limit, press onward and upward. Eternal life and glory are held out to us as an inducement to keep our lamps trimmed and burning.

—C. G. McPHEE.

MISSIONS

By H. McKERLIE, 528 St. Clair Ave. W., Toronto, Ont.

TO REMOVE MISUNDERSTANDING

In the issue of March last there appeared an appeal entitled, "When are we going to Evangelize the West?" Reference was made to work that had been done; and, by the inability of the worker to remain with it until it could take care of itself, was undone. The method by which the preacher was inadequately supported, and so compelled to turn to other occupation to earn his bread, was represented as "haphazard" and quite "unnecessary."

It appears that these references, which are perfectly true, have been so misinterpreted as to constitute a reflection on the good work done by Bro. H. A. Rodgers. Nothing could be further from the mind and intention of the writer than to belittle the work of any preacher of the Gospel. Bro. Rodgers, himself, informed the writer, some few years ago, that his work had suffered from the cause referred to. Several brothers who know of his work for many years have also deplored this fact. There was no reflection on our brother or his labours. The fault lies in lack of continuous, sufficient support of the worker. To get that remedied was the desire of the writer, as it is of all who are deeply and intelligently interested in the progress of the cause of Christ. And to remove any doubt as to the abiding good results of Bro. Rodgers' evangelistic labours, in spite of the losses indicated, there remains a record of success that any preacher might be proud of. According to our Brother's own showing the following churches were established by his efforts—

Knoxville, Sask., 1918, and still going strong.

Regina, planted 1920, and meeting regularly since.

Harpree, planted 1920, meeting regularly on Lord's Days.

Radville, planted a few years ago, and still alive.

Brooking, planted about the same time.

Kermit, N. Dakota, planted several years ago, still working.

Blundell, B.C., healthy and having a large school.

Besides 40 baptized at Lyndhurst and 36 of whom are in other congregations, while there are other brethren at Estevan, Weyburn, Marcorie and other places of Saskatchewan where this energetic brother has held meetings. For all of which we thank God. But let us take precautions against losing some of the Babes in Christ for lack of the nursing they need. Help to keep the preacher whoever he may be, with them until they can walk.

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VETERAN MISSIONARY VISITS TORONTO

The Church at Bathurst St., Toronto, enjoyed the visit of Bro. McCaleb on the 20th July. With commendable Christian generosity he spoke on the work in Africa, especially that in which Bro. Sherriff is engaged, instead of appealing for his own field. Fellowship with him in the homes that he visited was also very highly appreciated by the families there. Our prayers and good wishes go with him to his far-off field and work for the Master.

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"OUR INDIAN ROAD"

The much needed building for the Trindle work among the Indians still calls for the liberality of the brethren to complete it. Here is a privilege extended to you:

LEND THE LORD A LOG,

or

BUY A BOARD FOR HIS BUILDING.

EVANGELIZING THE WEST

Bro. C. Petch is doing fine work out West. We are pleased at the widening interest in his labours being manifested among the churches. And the time is now ripe for more decided and definite action being taken. Six churches have intimated their willingness to contribute to the support of this work so that our brother may be kept in the field all year round. Two of these congregations are already sending in their contributions. The others are no doubt waiting until the required \$50 per month is fully promised. So far, just one half of that sum has been volunteered, and that on the ground that the balance will be forthcoming and contributors willing to support the work for at least one year, to begin with.

We like this attitude because it is an attempt to put this much needed and very promising work on a sound basis. But the Summer is fast slipping away, and unless arrangements are soon completed, we are doubtful if there will be justification for asking the evangelist to prolong his stay beyond the time which he had purposed. This opportunity to secure the whole-time services of a tried and trusted preacher for \$50 a month is surely unprecedented in modern times. The churches ought not to have any hesitation in making his position secure and keeping him at the work he is doing so well. It will give great pleasure to hear from you or your church Secretary, and to be authorized to say to our brother, "*Carry on. The churches are behind you.*"

* * *

LIFTING WOMANHOOD IN
NYASALAND

The work of Sister Bannister among the women of Nyasaland continues to win the growing approval and support it deserves. Of the 24 girls to be taken under her care, 15 have now found supporters for the first year. For the Bible School, class, or individual, as well as for the congregation, here is an opportunity of doing a definite good work for the Master at very small cost. \$1.25 per month provides all that is needed to keep a young woman under the Christian influence of this consecrated teacher.

* * *

BRIGHTENING UP BRAZIL

"All my life I have prayed to the saints, but from now on I am going to pray to God, and to Him only." Such was the declaration of an old lady, after listening to Bro. Virgil

Smith speaking about the only Mediator between God and man. A year ago Dona Bemvinda gave her heart to the Lord. One after another three of her daughters made the same surrender. One of these lived with her grandmother, almost 100 years of age. The old soul fretted at "this new religion." But by and by a service was held in her house with the above result. Mrs. Smith, writing of the incident, concludes, "We left there thanking the Lord for this opportunity to preach the Gospel, asking Him to spare the life of this aged woman to learn more of her Saviour, and hoping to visit her again soon."—*From the Brazil Reporter.*

* * *

FROM S. RHODESIA

Bro. J. Sherriff sends cheering news of the progress of his work, but we regret to say that his health is not as good as we would like it to be. With the arrival of Bro. Garrett, we trust he may get a much needed rest and so renew his strength. "Eleven here confessed Christ, and are in a class for instruction."

* * *

FROM JAPAN

In a letter to Mrs. J. O. Matin, Vineland, Ont., Bro. Fujimori acknowledges receipt of \$20.00 for his Native Worker Fund; and sends his Christian love to all whom he knows. We were sorry to learn from this same communication that his son, Tadamichi, had recently undergone an operation, and we trust that by now the youth will be fully recovered and on his way to realize his father's high hopes of his becoming an able preacher.

* * *

"OUR INDIAN ROAD"

Sailing out of the Reserve by the Fisher River and journeying along Lake Winnipeg Bloodvein Reserve, found an opportunity for Bro. Trindle to preach where preaching is seldom heard. Mrs. Trindle made the journey too, and they rejoice to report three adult conversions. Bro. and Sister Prince have been guests of mine several days and I find that the work is being doggedly persevered with; much opposition is aroused as those who are prepared to oppose New Testament practise see the new building rising slowly and steadily.

I am shipping out \$65.00 worth of doors, windows, shingles, etc., and find we will require \$32.00 more to finish it sufficiently for use and to keep out winter weather. Winter comes early and severely out there—lets help

them finish in fairly decent weather. Bros. Prince and Trindle are travelling to Berrens River together, preaching in these northerly parts and are hoping to gather together an assembly of God's children to continue the work.

—W. EATOUGH.

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THE GREATER COST OF NON-MISSIONARY WORK

N. B. WRIGHT,

Missionary of Church of Christ in China

Because Satan has made us love money, we are led to consider missionary work in terms of dollars and cents—or cost. For instance, there is the cost of transportation of missionaries and their goods. *There is a greater cost.* There is the need of continual support. But this matter is not *the greater cost.* Again, there is the expense incurred in the construction of chapels, houses and hospitals. Even yet, we have not mentioned *the greater expense.*

Some people complain that it costs too much to save souls on foreign soils. Let us not think in so foolish a manner, for our Lord said that one soul is of more value than the wealth of the whole world. But the fact is that it costs less, at least on one foreign field, to save a life than it does in many places in the homeland. Nevertheless, we may take the total cost of a work that we should do and the sum will be less than the cost I am about to mention.

We now think of the Lord's side. It cost Him His life that you and I might be saved. He suffered for, and bore the sins of, the whole world.

Now, our side of the matter at the present time. Of the expense involved relative to all our missionaries and their work, the average investment of each member in the home land is about ten cents per year.

Our lack of evangelizing the people who know not Christ costs them their lives. They are forever ruined and lost. Think of it—going into a Christless eternity where you and I would go if some missionary had not come our way. Their loss is the greatest. Our loss is great.

Salvation is the free gift of God. (Rom. 6:23). We are saved through no work or merit of our own, but through faith in Jesus Christ. But God does reward the faithful for their sacrifices and their work of love (1 Cor. 3:10-15; Rev. 22:12). When some bodies

give from 25 to 50 dollars per member per year and we give ten cents, some of us are losing terribly. The books are settled in the heavens. It is there that all will be made plain. This is plain talk, but, brother, let us wake up.

Therefore, considering the great reward that would be given us if we were faithful in the work of making Christ known to all men, and thinking of the loss of reward we sustain by our present disobedience, we are brought face to face with the fact that it *costs us far more* in loss of reward not to do mission work than it costs to do it.—*The Canton Christian.*

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JAPAN

Japan, Nippon, the Sunrise Kingdom, or the Island Empire, as it is variously called, consists of four main islands in the Pacific off and along the East Coast of Asia. With the island of Formosa, some 3,000 to 4,000 small islands, and the considerable territory of Korea, these make up the Empire of Japan. The islands form a chain more than two thousand miles long, but averaging only one hundred miles in width.

The terrible disaster of September 1st, 1923, is recent enough to remind us that Japan is a land of volcano and earthquake. At that time practically every building in Yokohama was destroyed by earthquake or in the fires that followed; and it was estimated that three-fourths of Tokio, the world's third city (with 5,000,000 inhabitants), was burned, and that a quarter of a million people lost their lives. Earthquake shocks are frequent, and twenty active volcanoes are counted along this island range, besides many that are now extinct. The great and grand Fuji, the highest volcano, rises to 12,365 feet above sea level and is the pride of the nation, the centre of its poetry, legend and art. As a kind of compensation for her ruthless destruction, nature has provided over a thousand health-giving hot springs, which have proved of inestimable value to the population.

Stretching so far from North to South gives Japan a wide range of climate. In the north it is cold, with a considerable snowfall. In the south it is warm and damp, with a very trying summer heat. But as there are lots of mountains, the foreigner is supplied with comfortable and refreshing resorts during the hottest season of the year.

The origin of the Japanese people is somewhat of a mystery. They are a mixed race. In the northern island of Hokkaido there is a remnant of an ancient aboriginal race named

the Ainu. These number about 15,000, are said to be the hairiest people in the world, and are of a low physical, intellectual and social order.

The Japanese people have many admirable characteristics. They are clean, neat in appearance, mentally alert and quick to learn, and are so polite that they have been styled "The French of the Orient." But against these fine traits there are regrettable flaws in their natures. They are, in many ways, unstable; and valuing truth for truth's sake is almost unknown among them. The opinion of Westerners who have lived long in the East is that they are not to be compared to the Chinese in commercial integrity and general reliability. The two universal characteristics among the Japanese are their love for the family and national patriotism. There is no more patriotic people on the earth. With most, patriotism is a passion; life is of value only to be devoted to it; and no more coveted honour is known than to die for the "heaven-descended Emperor" or for the country.

While Japanese historians have claimed to furnish unbroken records carrying the national history back to 600 B.C., it is now conceded that all beyond 61 A.D. are unreliable, and that the genuine history begins from that date. In "A Hundred Years of Missions", there appears the statement, *"For many generations, the islands were divided between various tribes or clans, independent and often at war, but finally all were brought under the sway of a single ruler."* And the writer of "The Gist of Japan" says, *"The Buddhist priest brought Chinese civilization, and in the course of two years it spread over the country, influencing morality, politics and everything. Sweeping changes were made in the government, which was then organized on the Chinese centralized plan."*

For long the Mikados, in theory absolute monarchs, were very indifferent rulers, and the affairs of state were administered by powerful vassals. A military class developed; and in 1190 the chief of the most powerful clan was given the title "Shogun", and raised to supreme authority. This dignitary hence became the real ruler of Japan, a complete feudal system, with barons (*daimios*) possessing large estates and maintaining bodies of armed retainers (*samurai*), obtained for seven hundred years, during which period the Mikados were mere "figure-heads." In 1868, the Shogunate was done away with and the Mikado restored to actual supreme authority. Only

in 1889 did Japan become a constitutional monarchy.

The oldest religion in Japan is Kami-no Michi, meaning "The Way of the Gods", and perhaps better known by the more common name, Shinto, which is a translation of the phrase into Chinese. The oldest "Sacred Scriptures" of this religion are two in number, the Ko-ji-ki, composed in 712 A.D., and the Nihon-gi, written in 720 A.D. The former name means the "Records of Ancient Matters." In that document is set forth a story of the deeds and sayings in "The Age of the Gods" before there were any men. The meaning of the name of the latter document is "Chronicles of Japan." It tells of the first divine creation—the islands of Japan; and, according to it, the first Mikado was a literal descendant to earth from the Sun-goddess in heaven.

"Do thou, my august grandchild, proceed thither, and govern it. Go! And may prosperity attend thy dynasty. And may it, like Heaven and Earth, endure for ever".

(Quoted by Prof. Hume in "The World's Living Religions.")

The author of the Ko-ji-ki describes himself in the introduction to his work as a court noble of the fifth rank, commanded by the Emperor to gather and arrange "the genealogies of the emperors, and likewise the words of former ages," these being repeated to the compiler by a remarkable "reciter" who could repeat the contents of anything he had ever read, and who could remember all that he had ever heard.

In the commentary on the Nihon-gi, the same author is said to have collaborated with a prince under the same royal authority, to produce the second document. The royalist purpose behind the imperial command to write up the first history was no doubt responsible for the second—

"Ere many years have elapsed the purport of this the great basis of the country, the foundation of the monarchy, will be destroyed. So now I desire to have the chronicles of the emperors selected and recorded, and the old words examined and ascertained."

The Constitution formulated in 1889 asserts that the Mikado sits upon "the throne of a lineal succession unbroken for ages eternal." The official English translation reads, "Article 1—The Empire of Japan shall be reigned over and governed by a line of Emperors unbroken for ages eternal. Article 3—The Emperor is sacred and inviolable."

The Imperial Rescript on Education, 1890, which brought about important changes, began with a command for unquestioning devotion to the hereditary monarch—

"Know ye, our subjects; Guard and maintain the prosperity of our Imperial throne, coeval with heaven and earth, infallible for all ages."

Little wonder, then, that the patriotism of the Japanese is proverbial. It is their religion. But there is another, and very much more undesirable element in those "scriptures" of Shinto. Prof. Hume has written, "The obscenity in the Ko-ji-ki exceeds anything to be found in the sacred scriptures of any other religion in the world. The English translator alludes to this fact five times in his introduction. On at least sixteen pages there are "indecent portions of the text which, for obvious reasons, refuse to lend themselves to translation into English."

Another almost unique feature in this national religion is indicated in the fact that, for 1,400 years it has co-existed and mingled with two other religions, Buddhism and Confucianism (according to its own records). And since 600 A.D., Taoism has had its devotees in Japan. For many years the loyalty of Japanese Christians was questioned; and, suspecting Christianity as being something essentially foreign, loyalists persecuted the missionaries and their converts with bitter zeal and to the serious hindrance of Christian progress. But when the time of testing the patriotism of the people came in 1894-5 and later in 1904-5, it was clearly and convincingly demonstrated that the native Believers were no less loyal because they were Christians. Their services and general bearing broke down all opposition on that ground.

* * * * *

Missionary effort in Japan has had both its glories and its glooms. To Francis Xavier, the famous Jesuit, belongs the honour of being the first missionary to land on the shores of the Sunrise Kingdom. Meeting a Japanese criminal, a fugitive from justice, in Malacca, Xavier persuaded him to go with him to Japan; and with this strange guide, the Jesuit proceeded to make his way through the country, zealously preaching (more by signs than speech, at times), and making a considerable number of converts. His example soon brought more to the new field. Circumstances at the time provided a wonderfully favorable atmosphere for the propagation of the Faith. Xavier had landed in 1549, and by 1581 there were 200 churches and 150,000 professing Chris-

tians. The prosperity continued until, according to some estimates, the Christians numbered nearly 1,000,000.

But dark days suddenly set in. Some few of Japan's greatest men suspected the Jesuits of having political designs against the country's rulers. The Portuguese merchants began to assume a haughty and overbearing manner toward the Japanese. Portugal and Spain were then united, and a Spaniard, when asked by Taiko Sama, how it was that Philip II had managed to take possession of half the world, unthinkingly replied, "*He sends priests to win the people, he then sends troops to join the native Christians, and the conquest is easy.*" This answer was all that was needed to fan into spreading flames the smouldering fire of suspicions in many quarters. In 1587 the decree went forth to banish the missionaries. The edict was renewed in 1596, and the following year 23 priests were put to death in one day, at Nagasaki. The Romanist converts resented and retaliated, the worst thing they could have done under the circumstances. Systematic persecution then became the order. Edicts of 1606 and 1614 aimed at the utter extermination of Christianity within the Empire. Foreign priests and friars were banished, and sentence of death pronounced upon every convert who would not renounce his faith. Christians were burned, crucified, buried alive, subjected to every barbaric torture and form of death that the persecutors could invent. Dr. W. E. Griffis, eminent authority on Japan and Korea, says that their heroic bearing and fortitude in the face of, and under these punishments places them on an equality with the martyrs of the Roman arenas in the early Christian centuries. The limit was reached in 1638, when some 37,000 native Christians, in desperation, seized and fortified the castle of Shimabara and made a bold resistance in defence of their lives. A veteran army was sent against them. After four months the castle was taken. All were massacred.

Christians remained, even after that. And when, 230 years later, the country was reopened to the missionary, whole villages of professing Christians were found having retained the faith, although in a more or less corrupted form. Their having done so will be seen to be to their high credit when the nature of the prohibition placed all over the land is considered as it is expressed in the royal decree—

"So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of

Spain himself, or the Christian's God, or the great God of all, if he violate this command, shall pay for it with his head."

* * * * *

In 1853, on a Lord's Day, Comomdore M. C. Perry, of the United States Navy, cast anchor in the Bay of Yeddo. Spreading the American flag over the capstan, he laid on it an open Bible, read the 100th Psalm, then with his crew sang,

"All people that on earth do dwell,
Sing to the Lord with cheerful voice;
Him serve with mirth, His praise forth tell,
Come ye before Him and rejoice."

Sweet sentiment in sweet words sung with manly voices and reverent feeling, the music of the first Christian Psalm floated over the quiet waters to the shore that was soon to be blessed by so many of its inhabitants accepting the invitation and joining in the ever-swelling chorus. Perry delivered a letter from the President of the United States, negotiations were begun, and without firing a gun or drawing a sword the ports of Japan were again thrown open to the commerce of the nations and the Gospel of the Grace of God.

The first missionary to arrive was the Rev. J. Liggins of the Protestant Episcopal Church

of America. He reached the Sunrise Empire on May 2nd., 1859, two months before the time stipulated by the treaties. A month later he was joined by Rev. C. M. Williams, of the same church. In October, J. C. Hepburn, M.D., and wife, of the American Presbyterian Board, landed; in November, Rev. R. S. Brown and D. B. Simmons, M.D., of the Reformed Church of America; and a week later Rev. Guido F. Verbeck, also of that church. Early in 1860, Rev. J. Goble arrived, under the American Baptist Free Missionary Society. Thus, within four months of the opening of the ports to foreign residents, seven American missionaries were on the field; and within a year, four American Societies had started to work.

Many difficulties beset the early efforts of the Protestant missionaries. The intrigues of the Romanist priests had left a deep-seated hatred of all things Christian. In almost every town and village the old anti-Christian edicts were still publicly posted, and as late as 1868 an edict was issued which read thus—

"The wicked sect called Christian is still prohibited. Suspected persons are to be reported to the respective officials, and rewards will be given."

(Concluded in next issue)

OUR CONTRIBUTORS

Edited by W. CAUBLE, 480 Strathmore Blvd., Toronto, Ont.

THE HANDICAPPED PREACHER

In speaking of the handicapped preacher especially, we do not exclude other Christian workers, or even the ordinary Christian who may not consider himself as possessed of any gift, but desire that all Christians may be encouraged to work for God in spite of encumbrances.

We will consider as a pattern handicapped preacher the Apostle Paul. As we consider Paul in the light of today we do not at first think of him as especially handicapped. We think of him as the great Apostle to the Gentiles; the pioneer missionary who has changed the stream of history more than any king or warrior; the writer of Epistles that have saturated the literature of the world; the exponent of doctrines that have made the church outlive the empires that tried to destroy it; the enun-

ciator of social principles that have preserved the family, emancipated the slaves, harmonized the master and the servant, and directed women and children to their proper sphere and opportunity of usefulness.

But on this occasion I would call your attention to the fact that the Apostle Paul did all these things under handicaps. We may not know of all the encumbrances under which he labored, but we will consider a few that we gather from the Scriptures.

First, he speaks of himself as "one born out of due time," either too soon or too late. His meaning, from the context, appears to be that he did not become an Apostle during the earthly ministry of Christ, as did all the other Apostles. The result was that his apostleship was questioned. His enemies and false brethren used this difference so effectively that even

some of the churches he founded were led to doubt his apostleship. When he returned to Jerusalem from his three years in Arabia and assayed to join himself to the disciples they were all afraid of him, and the other Apostles soon saw it wise to deport him to his former home in Tarsus. "Then," is the sacred record, "had the churches rest." It was fourteen years after this before the other Apostles even recognized his gift, and that only by James, Cephas and John extending to him the right hand of fellowship. His own testimony was that in conference they added nothing to him. When we allow the fact that we have not been properly recognized as a minister by other ministers or ecclesiastical bodies to stand in the way of our usefulness, we should remember that the Apostle Paul seems never to have even had a letter of recommendation from the other Apostles.

A second handicap under which Paul labored was that he had to largely support himself, and sometimes his fellow-workers, in order to do which he often labored night and day. He was a staunch advocate of a proper ministerial support, but received little benefit along that line himself. But many called preachers today are excusing themselves from the Lord's work because they have to do something else than preach in order to make a living; others are discouraged in their ministry by this handicap. Let such remember Paul, and take courage.

A third handicap was that during much of his ministry he had no adequate and convenient places in which to preach. To be sure, while among the Jews, he found the synagogues an open door for the first sermon or two. But these soon had to be abandoned in favor of river-side, schoolhouse, dwelling house, and third loft. We still hear preachers complain that if they only had a good place for the people to come to church they would succeed. Paul had this handicap to contend with also, but triumphed over it. Let us not excuse failure on this score, but go and succeed in the ministry of the Word just the same.

A fourth handicap was an inadequate system of co-ordinating missionary activity. To be sure the home church at Antioch gave him an initial send-off, and approved his efforts from time to time, but his itinerary appears to have been largely worked out between himself and the Lord. This led to many puzzling situations like the one when he assayed to go into Bithynia and wound up in Philippi. But he did not have such a hard and fast call to one particular land that he could not go

somewhere else if the door closed where he wanted to go. The present system of zoning the mission field may be a handicap to many a missionary, but if we remember Paul who found an open door we will not despair.

A fifth handicap was that his message was so contrary to the accepted ideas of the day that he was accused of turning the world upside down. As a result he was often mobbed, put in prison, scourged, and treated generally as about the worst man in the world. The faithful worker now will find many of the great churches closed to him, in fact most of them, for the Gospel message does not fit into the modern programme of religious education and activities that have such a great show of success on every hand. Our efforts seem so puny compared with their magnificent programmes that we will feel it a handicap that we have such an unpopular Gospel. But remember Paul, preaching by the river-side in Philippi and landing in prison; when released going on to Thessalonica only to be chased out in three weeks; going on to Berea, and there, in spite of a goodly company of Bible searchers, obliged to go on to Athens, only there to be again rejected as a babbler. The world is no more antagonistic to us than to him.

A sixth handicap of Paul was the disaffection of some of his fellow-workers. Barnabas, the faithful companion of his first missionary journey, broke with him over a difference of opinion about taking Mark along as a helper at the outset of the second missionary journey. Later we read of Demas forsaking him, having loved this present world. Mention is also made of Hymenaeus and Philetus who went off on a tangent and taught that the resurrection was already past. Again there is mention of Phygellus and Hermogenes in connection with the statement that all they which are in Asia were turned away from Paul, they perhaps having been instrumental in that wholesale declension. How often does the Christian worker who has been preaching very long review with sadness the wrecks that lie along the pathway of the past. If such as some of these were in their day decline to the ways of sin and evil doctrine, what can we hope will be the end of others? But Paul pressed on in spite of disaffection and declension on the part of fellow-workers.

A seventh handicap that harried Paul's steps was the trailing of his journeys by false teachers, who followed him, disparaging his apostleship and diminishing his authority. After founding a splendid system of churches in Galatia these Judaizing teachers crept in, stole

away the hearts of Paul's converts and brought them into bondage to Jewish ordinances and usages. After establishing the church at Corinth and thereabouts, false prophets, pretending authority from Jerusalem, followed him and disaffected most of the congregations, exalting gifts above graces, and turning some to rank immorality. If only people would stand, we often think, it would be some use trying to establish churches; but Paul had the same difficulty, but he did not allow this handicap to diminish his apostolic labors; indeed these very things were the occasion of those splendid Epistles that have saved the church from so much since Paul's day.

An eighth handicap of Paul's as we gather from some brief mention in his Epistles, was ill-health. He speaks of doing his work in weariness and painfulness. Again he gives his experience in not getting healed himself though he had healed many others. Thrice, he says, he besought the Lord in regard to his thorn in the flesh, only to receive the answer, "My grace is sufficient for thee." God had a different way of dealing with this faithful servant than healing him. "More grace," was the remedy, and Paul went on his way most gladly glorying in his infirmities, for God's strength was made perfect in weakness. Let us illustrate this "More grace." In the old logging days sometimes a team got stuck in a hole and could not get out with their load. One way to get out was to unload the logs and let the team pull the empty wagon out. A better way was to hitch one or more teams on and pull the whole thing out. Some people, when in a difficulty, want to unload. They send word to their district superintendent resigning their pastorate: they unload. But better call on God for more grace and pull the load out in spite of that thorn in the flesh. The heavy load, the delayed or denied healing is a chance for more grace and therefore more glory.

A ninth handicap of Paul was that he lived in the days of diminishing miracles. It may take a little explanation to show up this handicap and its discouraging influence. While the Gospel was among the Jews in the days of Jesus and the Apostles its proclamation was attended with frequent demonstrations of power in the realm of material things: healings, raisings from the dead, opening prisons; but these diminishing as the sphere of preaching turned to the Gentiles. Paul himself is an exhibition of this in his ministry. At first there were many healings accompanying his ministry; his opposers were smitten with blindness; he prayed until prison doors flew open. But

in his later days they put him in prison from which he was not miraculously delivered, men like Alexander the coppersmith did him much harm and seemed not to suffer any physical evil as a result. In one of his last statements Paul reports, "Trophimus have I left at Mile-tum sick." God was leading the field of battle from the material to the spiritual. God still heals in answer to prayer, but the field of great miracle is in the spiritual and not in the material realm. This diminishing volume of miracle doing may have been a temptation to Paul, as perhaps it has been to you as ministers and workers for God. But let it not detract you from the preaching of the Gospel.

In conclusion it may be well to consider what a failure Paul was in the eyes of the world when he passed from works to reward. The Apostle who had travelled far and near in the preaching of the Gospel was in prison at Rome. He reports that all men forsook him when he was brought to trial. The Galatian churches appear to have left him; the Corinthian church was disaffected toward him; he is so neglected by the Roman Christians to whom he wrote that matchless Epistle of doctrine, that he is writing Timothy to come by the way of Troas, hundreds of miles away, and pick up and bring to him the cloak that he left there on a previous occasion.

Paul's preaching tours are ended, he is confined to prison and chained to a soldier. Soon they lead him out under the silent skies, and, without a protest from angel or man or God, they take off his head, and the world has disposed of another of its troublers. Failure could be marked over Paul's life's work as considered from the standpoint of the world when he passed out of it.

But it was not so with Paul. He did not pass out of life in the dark. His testimony, in the same chapters where he records some of his sufferings is: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

Dear young preacher or worker, if you feel your path hedged about with handicaps until you despair of doing anything for God, consider the example of Paul, the handicapped Apostle to the Gentiles, and take courage to do as he did.—*Exchange*.



SOME UPS TO OBSERVE

If we want to stay up in the Christian life and have victory all along the line, there are

certain "ups" which we must observe. These "ups" will keep us up.

Keep prayed up. Morning, noon and night Daniel prayed. Pray for yourself, the local work, the work in other lands, for the missionaries on the field, and for all the saints of God.

Keep fed up. Feast on the Bible; its manna still satisfies. Read other books which picture the consecrated lives of some of the past heroes of God.

Speak up. Do not forget to testify, and to speak to others about their souls.

Stand up. Don't apologize for serving God, as though it were some menial task. Have plenty of backbone. Don't cringe, or in a doleful way speak about Christ. To serve Christ is the wisest, the sanest and the noblest thing to do in this world.

Shut up. When you have said enough, stop. Do not weary everyone around you by relating the same thing over and over again. Do not blab. Speak to edify.

Keep up. Do not be up one day in your experience and down the next. God's grace can keep you up. Be filled with the grace of God. It is better to be up than down. The sun shines much brighter then. Life is worth living. Trust God, he will keep you up. Others will see your happy, successful life and will desire to become Christians too.—*The Sower*.



READING THE C.M.R. BACKWARDS

Dear Editor:

When I picked up the July-August issue of the C.M.R. my eyes turned first to the last page, and I saw "Congregational Expansion" by K. C. Moser. And I read with much interest and great satisfaction. Then turning

backwards I saw and read with the same care and satisfaction "Hindrances to Prayer" by Wallace Cauble. And thus completing one leaf, the last one first. Well now, we may read magazines and even the Bible in this way with profit in so doing, as I did with the two articles mentioned above. Thanks, *many thanks*, to Brethren Cauble and Moser, for the simple way in which they have come down to the level of ordinary mortals in dealing with Bible teachings which determine the eternal destiny of the souls of men. For after all, when men begin to realize that the "Last Leaf" of life here among men may be almost completed, the simple conviction, that Jesus died for Me, coupled with a determination that (by the grace of God) the Last Leaf of our life shall be the best, means everything to us that really matters. And personally, I feel myself to be in congenial company with men who impress my mind with the thought that they are just trying to teach me (not so much the earth's teeming millions), but individuals, to try to live each succeeding year as if the Last Leaf is being completed just at this very moment. So that like the Last Leaf in the C.M.R. July-August issue, when men review our manner of life, they may be delighted with the Last Leaf.

Oh, that heart-felt question of all questions, that will come up at the death of a loved one: "Well, how did he (or she) finish up?" How sad to hear the reply, "I don't know." Better far to hear it said, "The last words of the departed were 'I know that my Redeemer lives.'"

What comfort this sweet sentence gives.

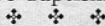
—J. T. CARTWRIGHT, 52 Robins Ave.,
Hamilton East., Ont. Aug. 11th, 1930.

NEWS AND CORRESPONDENCE

Edited by L. G. SNURE, 77 Dundurn St. N., Hamilton, Ont.

Bro. O. H. Tallman, Cookeville, Tenn.—Just returned from Deal, Ga., where we held a short meeting 1900 feet above the sea-level among the blue ridge mountains of Georgia. Weather was cool and pleasant and a swim in the mountain river is very invigorating. Baptized two and one restored.

The result of our meeting at Tyrees Chapel, Ky., was thirty-two baptisms and one restored.



Bro. O. E. Tallman—Preached two weeks at

Winchester. No additions. Two weeks at Shady Grove, near Morrison, with eight baptisms and one reclaimed.

Also held a meeting at Jacksboro, Tenn., which closed Aug. 17th; nineteen baptisms and six reclaimed. One young lady who confessed was not allowed by parents to be baptized. Am now at a meeting at Smartt, Tenn.



The Strathmore Boulevard congregation was greatly helped spiritually by the visit of

Bro. Garrett and family. They were beginning their trip to Africa as missionaries. We believe Bro. Garrett is highly qualified for his chosen task and our prayers have been following him.

Bro. J. M. McCaleb favored us with a visit on Sunday night, July 20th. He gave an interesting talk concerning his trip to China. He will be returning to Japan next fall.

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SARNIA

Today we were much pleased to be favored with a visit from Bro. Barker of Scotland, who is visiting relatives in this city and other places in Canada. He gave us a real good sermon on "The Church" which we all enjoyed. Sorry we couldn't have a man like Bro. Barker all the time.

We appreciate very much visits from any Brethren that can make Sarnia their stopping place on the Lord's Day.

Next Lord's Day we expect to have Bro. McGary of Detroit with us, whose visits we look forward to the first Lord's Day of each month.

We enjoy reading the C. M. R. and wish it success.

—MRS. WM. WELSH.

Mrs. Wm. Yeates, Sarnia, May 19, 1930—

Just a few lines to tell of the good fortune that has been ours by the help of Bro. S. M. Jones, of Beamsville, Ontario. Bro. Jones spent from March 23rd to March 30th with the church here. Meetings were held every night except Saturday night, and Friday evening, March 28th, at the close of the meeting, our third daughter, aged twelve years, went forward and confessed her faith in Christ. She was added to the Lord in Baptism the following afternoon.

Visitors in our meetings were from Thedford, Jura, Forest, Blackwell, Pt. Huron, St. Thomas.

We are few in number here. My husband is the only man, and when he has been unable to take care of the meeting our young twelve year old Brother leads the work on, and the Sisters have met alone. I hope this will be looked into and someone will be interested and come and help carry the work on as we are badly in need of help. Bro. McGary from Detroit remembers us the first Lord's Day in each month, which we enjoy. I hope this will be considered very strongly.

Enclosed here find subscription for one year for Christian Monthly Review. We like reading it and miss the paper if we do not get it.

Wishing success to you with the C.M.R., from a Sister in the work.

❖ ❖ ❖

Horse Creek, Sask., July 28th, 1930—With six brethren from Horse Creek I attended the annual meeting of the churches of Saskatchewan, at Radville, July 6th to 8th. All the churches in Saskatchewan were represented except three or four, and some from Manitoba and North Dakota.

The preachers present were Bro. Wilford Orr, Bro. Foreman of Regina, Bro. H. A. Rodgers, Monson, Manitoba, Bro. J. C. Bailey, Radville, Bro. Tromberg, Estevan, and the writer. Several other brethren, who are coming on as workers, were present and took part, as well as Bro. Len. Perry and Bro. Dryden Sinclair.

Prospects of the Church in Saskatchewan are brighter today than ever before. The work that has been done is being strengthened and new work is being opened up in different parts. Bro. Foreman is holding the fort well in Regina, and finds time to do some work elsewhere. Bro. Rodgers expects to be in the field work, soon. Bro. Orr is able to carry on well wherever he is. Bro. Tromberg is putting forth his efforts at Estevan. Bro. Bailey is untiring in his efforts in many places, giving all his time and energy to the good work. I am here in the south-west of the Province, and with the several helpers at each place, the work ought to go forward as never before.

One lady was baptized at the Radville meeting. I closed an eighteen days' meeting here at Horse Creek last night. Two more were baptized and added to the number worshipping here. Bro. Gordon Sinclair baptized a young man just before I came here. There has been considerable opposition here the last six months, but in spite of this, we are gaining ground.

Yours in the Master's service,

—CHAS. W. PETCH.

❖ ❖ ❖

W. H. Perkins, Regina, Sask.—The work at Regina is progressing very nicely. There was a baptism June 1st, on which date we were pleased to welcome Mr. J. Thompson of Unity, Sask., as a Brother in Christ. We were pleased to have Brother Thompson and Sister Thompson, who has been a Sister in Christ for a great many years, with us for two weeks.

We were also blessed with the presence of Brother J. Wilson of Calgary for a number of days. During which time Brother Wilson

preached at two meetings, both sermons being interesting and helpful.

We wish the C.M.R. success in its good work.

* * *

Mona, Montana.

Our two weeks' meeting closed June 15th with five baptisms. Bro. C. W. Petch was the speaker. Sister Petch and daughter Eva were also with him.

Young Bro. Dryden Sinclair was also with us the first week of the meeting. He was on his way from Harding College, returning home to Horse Creek, Sask. Bro. Len Perry from Saskatchewan was with us over last Lord's Day. We were very glad to have these brethren with us.

Bro. Petch is now holding a meeting in the Batten School House near Elmdale.

—J. S. LEWIS.

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OBITUARY

The Church of Christ at Stouffville suffered another loss in the death of Mrs. W. J. Flewell on Aug. 1st, 1930. She was a life-long member of the Church of Christ. She was born in the County of Grey, Dec. 12th, 1861 her maiden name being Ellen Jane Jay. She married a Mr. Croft in early life, and lived around Meaford until the death of her husband. To them was born one son, A. R. Croft. About one year later she lost her husband. She then moved to San Francisco, remaining there until about the time she married her second husband, W. J. Flewell, who was a miller by trade. They settled at Bobcaygeon, Ont., over 40 years ago, spending about 25 years there. They moved to a farm in Whitechurch Township, near Stouffville, where she spent the remainder of her life. She left behind a husband and one son to mourn their loss. She was a woman of the highest character, highly respected by all and living very close to her Master.

The funeral service was conducted at the home by Bro. W. H. Cauble, of Strathmore Blvd., Toronto. Interment took place at Bobcaygeon on Sunday, August 3rd, 1930.

—D. H. RUSNELL,
Stouffville, Ont.

* * *

Mrs. Dinah Stewart

Mrs. Dinah Stewart passed at the home of Bro. Roy Watterworth, in Beamsville, Ontario, at the age of 74 years. Her death,

though sudden at the end, was not unexpected. For nearly a year she had been suffering from cancer, and while she was tenderly cared for by loving hands, yet her suffering was severe at times.

She was born at Paisley, Ontario, but went West to Manitoba, where she resided many years and reared her family.

On Jan. 12th, 1881, she was married to James M. Stewart, who predeceased her a number of years. Surviving are two daughters, Mrs. Jennie Patterson, of Cyprus River, Manitoba, and Miss Ella Stewart of Beamsville, Ontario; also one sister, Mrs. McFadden in Ontario, and two brothers, Alfred and Robert Dickson in Manitoba.

Sister Stewart was baptized at Carman by Bro. W. D. Campbell, and throughout her long and useful life was noted for her kind and patient disposition.

A brief service was conducted at Beamsville, by Bro. W. F. Cox, after which her body was sent to Cyprus River, Manitoba, where the writer spoke to a number of sorrowing friends and relatives. Interment took place in the family plot, in the cemetery, some miles from Cyprus River.

—C. G. McPHEE.

* * *

Miss Lillian Wills

Miss Lillian Wills was born at Jordan, Ontario, August 18th 65 years ago. She died in Hamilton, Saturday, August 2nd., after about three years of sickness.

She is survived by two brothers and two sisters, Ariel and Dan of Jordan, Mrs. Hooper of Pittsburg and Miss Frances of Hamilton.

Sister Wills was baptized in Detroit over 30 years ago by our lamented brother, W. D. Campbell.

Funeral Services were conducted by the writer at Jordan, after which the body was laid to rest in the cemetery beside the House of Worship.

"The stars shall shine for a thousand years,

A thousand years and a day;

But God and I will live and live

When the stars are passed away."

—C. G. McPHEE.

FOR YOUR CONVENIENCE

The Missions Editor will be glad to receive and forward your contribution to any work, field or missionary you may desire to help by your financial support.

HYMNS

1.

I Know Not Why God's Wondrous Grace

I know not why God's wondrous grace
To me He hath made known,
Nor why—unworthy—Christ in love,
Redeemed me for His own.

Chorus:

But "I know whom I have believed,
And am persuaded that He is able
To keep that which I've committed
Unto Him against that day."

I know not how the Spirit moves,
Convincing men of sin,
Revealing Jesus thro' the Word,
Creating faith in Him.

I know not what of good or ill
May be reserved for me,
Of weary ways or golden days,
Before His face I see.

I know not when my Lord may come,
At night or noon-day fair,
Nor if I'll walk the vale with Him,
Or "meet Him in the air."

2.

Would You Be Free?

Would you be free from the burden of sin?
There's pow'r in the blood, pow'r in the
blood;
Would you o'er evil a victory win?
There's wonderful pow'r in the blood.

Chorus:

There is pow'r, pow'r,
Wonder-working pow'r in the blood of the
Lamb;
There is pow'r, pow'r,
Wonder-working pow'r in the precious blood
of the Lamb.

Would you be free from your passion and
pride?
There's pow'r in the blood, pow'r in the
blood;
Come for a cleansing to Calvary's tide;
There's wonderful pow'r in the blood.

Would you be whiter, much whiter than
snow?
There's pow'r in the blood, pow'r in the
blood;
Sin-stains are lost in its life-giving flow;
There's wonderful pow'r in the lood.

Would you do service for Jesus your King?
There's pow'r in the blood, pow'r in the
blood;
Would you live daily His praises to sing?
There's wonderful pow'r in the blood.

3.

We Praise Thee, O God

We praise Thee, O God,
For the Son of Thy love,
For Jesus who died,
And is now gone above.

Chorus:

Hallelujah! Thine the glory;
Hallelujah! Amen!
Hallelujah! Thine the glory;
Revive us again.

We praise Thee, O God,
For Thy Spirit of light,
Who has shown us our Saviour,
And scattered our night.

All glory and praise
To the Lamb that was slain,
Who has borne all our sins,
And has cleansed ev'ry stain.

All glory and praise
To the God of all grace,
Who has bought us, and sought us,
And guided our ways.

Revive us again;
Fill each heart with Thy love;
May each soul be rekindled
With fire from above.

4.

Give Me the Bible

Give me the Bible, star of gladness gleaming,
To cheer the wand'rer lone and tempest-
tossed;
No storm can hide that radiance peaceful
beaming,
Since Jesus came to seek and save the lost.

Chorus:

Give me the Bible, Holy message shining,
Thy light shall guide me in the narrow
way;
Precept and promise, law and love combining,
Till night shall vanish in eternal day.

Give me the Bible when my heart is broken,
When sin and grief have filled my soul
with fear;
Give me the precious words by Jesus spoken,
Hold up faith's lamp to show by Saviour
near.

Give me the Bible, all my steps enlighten,
Teach me the danger of these realms below;
That lamp of safety o'er the gloom shall
brighten,
That light alone the path of peace can
show.

Give me the Bible, lamp of life immortal,
Hold up that splendor by the open grave;
Show me the light from heaven's shining
portal,
Show me the glory gilding Jordan's wave.

HYMNS

5.

Just As I Am

Just as I am! without one plea,
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God, I come! I come!

Just as I am! and waiting not
To rid my soul of one dark blot;
To Thee, whose blood can cleanse each
spot,
O Lamb of God, I come! I come!

Just as I am! tho' tossed about
With many a conflict, many a doubt;
With fears within, and foes without,
O Lamb of God, I come! I come!

Just as I am! poor, wretched, blind—
Sight, riches, healing of the mind;
Yea, all I need in Thee to find,
O Lamb of God, I come! I come!

Just as I am! Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O Lamb of God, I come! I come!

Just as I am—Thy love unknown,
Has broken ev'ry barrier down;
Now to be Thine, yea, Thine alone,
O Lamb of God, I come! I come!

6.

Jesus Is Tenderly Calling Thee Home

Jesus is tenderly calling thee home—
Calling today, calling today;
Why from the sunshine of love wilt thou
roam
Farther and farther away?

Chorus:

Calling today!
Calling today!
Jesus is calling,
Is tenderly calling today.

Jesus is calling the weary to rest—
Calling today, calling today;
Bring Him thy burden, and thou shalt be
blest;
He will not turn thee away.

Jesus is waiting, O come to Him now—
Waiting today, waiting today;
Come with thy sins, at His feet lowly bow;
Come, and no longer delay.

Jesus is pleading, O list to His voice—
Hear Him, today, hear Him today;
They who believe on His name shall rejoice;
Quickly arise and away.

7.

All Hail the Power of Jesus' Name

All hail the power of Jesus' name!
Let angels prostrate fall!
Bring forth the royal diadem,
And crown Him Lord of all;
Bring forth the royal diadem,

And crown Him Lord of all.
Ye chosen seed of Israel's race,
Ye ransomed from the fall,
Hail Him who saves you by His grace,
And crown Him Lord of all;
Hail Him who saves you by His grace,
And crown Him Lord of all.

Let ev'ry kindred, ev'ry tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all;
To Him all majesty ascribe,
And crown Him Lord of all.

O that with yonder sacred throng
We at His feet may fall!
We'll join the everlasting song,
And crown Him Lord of all;
We'll join the everlasting song,
And crown Him Lord of all.

8.

Alas! and Did My Saviour Bleed?

Alas! and did my Saviour bleed?
And did my Sov'reign die?
Would He devote that sacred head
For such a worm as I?

Was it for crimes that I had done
He groaned upon the tree?
Amazing pity! grace unknown!
And love beyond degree!

Well might I hide my blushing face
While His dear cross appears;
Dissolve my heart in thankfulness,
And melt mine eyes to tears.

But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away—
'Tis all that I can do.