

Christian Monthly Review

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Their Work and Ours

THE Angel's mission was over, when they gave to the world the song
That tells of a Saviour's advent, bringing Right to displace the Wrong.
"Hosanna," they sang, "in the highest; and Peace to men of good-will,"
Then spread their white wings and left us; but the joy remains with
us still.

The Temple shepherds' work was done, though they did not know it
right then

As herald choir around them sang on moonlit slopes of Bethlehem;
For now the "Lamb of God" was born, the "One Great Sacrifice"
had come,

The Cross, the altar would replace, and do what flocks had never done.

The "Wise Men's" quest was ended there, the light in the sky led
them true,

The "Wisdom of God" before them would manage what they could
not do.

He'd make men Wise to Salvation; He'd show men life's victory won;
He'd rob dread death of its terrors; to darkness, He'd be as the Sun.

But our mission is not over, nor can our work be done,
Nor ended the quest of our spirits, till Heaven itself be won.
His people must tell the story to all those who yet do not know
The Son who came from the glory, the Heavenly Father to show.

* * * * *

The Guide-Star's course was quickly run, and silent its proclamation,
Finger of light, just pointing down, it brought the first Adoration,
Then vanished in eternal dark content to be seen ne'er again,
Since Dying Man had found his Life—the Christ of God, in
Bethlehem.

Though it be mute and quickly gone, on my dull life pour Thou
Thy light.

Make me a star to guide along some seeker in the gloom of night.
Oh God, lift up my life so high that men may see Thy work, not mine.
Oh, Master, make me point as true as did the star in olden time.

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EDITORIAL

"UNTO YOU . . . A SAVIOUR."

The Swelling Chorus

Though almost a score of centuries have
gone since the Angel Choir sang, "*Glory to
God in the highest, on earth Peace among men
of good-will,*" and made the great announce-
ment, "*unto you is born this day . . . a
Saviour which is Christ the Lord,*" the song is
with us still. Nor is it but a faint and dying
echo that comes filtering down through the
countless changes in the corridor of time. The
choir has grown. The passing years bring
each their tribute in additional numbers to
swell the gladsome melody. Legions of earth's
saints have taken up the song of the heavenly
host, and all through this month, in myriad
tongues, to earth's remotest bounds, the song
and Good Tidings of Great Joy will resound
to the glory of God and the praise of Jesus.

Different Christs

That there are different Christs preached to-
day is only too evident. And that some of
these are impotent as Saviours goes without

saying. With the desire to harmonize their
disbelief in the miraculous with the spirit of
the Christian Religion, some have mentally
manufactured these distorted representations
of the Saving Christ of God.

Others again have innocently acquired a
conception of Jesus that is based on certain
truths, but by the neglect of duly considering
other statements concerning him, which are
equally true, their conceptions vary consider-
ably, and their Christs are far from being the
Saviour of whom the Angels sang.

In reading the New Testament there is need
to beware of taking only a limited, and there-
fore a partial, view of the Person there
described, lest our conception be short of some
of those details that give so great a glory to the
Son of God. If a man view a building from,
say, the North-West side only, and fails to
recognize it in a photograph taken from the
South-East, we would scarcely blame him. Had
he gone around and looked at the structure
from every point of view, he would then have
known it, and could have identified the like-
ness. In the presentations of the Master in the
Scriptures, there are important and very not-
able differences, and it is essential to knowing
Him, that all these be studied and allowed to
take their proper place in our conception.

These differences may be accounted for on
two principles, the Saviour may be presented
in a manner best suited to meet the immediate
needs of those spoken to, or He may be pic-
tured at a time when the fulness of the revela-
tions was not yet apprehended; for, as in see-
ing anything it is essential to have light as well
as eyes that see and an object to be viewed, so
it is necessary that there be illumination of the
mind in order to its apprehension of the revela-
tion presented to it. Such illumination came
to the Apostles of Christ in the changing cir-
cumstances through which they passed,
enabling the Holy Spirit to bring to their
spiritual sight fresh and fuller views of their
glorious Lord and Saviour. And the result
of this progressive apprehension is noticeable
in their writings as they present to their
readers the Christ as they have learned to
know him. To take only one of such presenta-
tions, and call that Christ, might be robbing
the Lord of much of his glory, and impoverish-
ing the conception in the mind, to the starva-
tion of the soul or perhaps to the loss of saving
faith in the Saviour. To take all the presenta-
tions given is to reach the truth on this subject,
and enrich the mind, to the glorifying of God
and the saving of the soul for eternity.

The Son of Man

The most prominent presentation of Jesus
in the first three Gospels shows him to be very

human. He is born a babe in Bethlehem. He is circumcised like other baby boys according to the Law. He grows in wisdom and in stature. He is tempted. He tires with strain and exertion. He thirsts. He hungers. He rejoices. He is sorrowful. He weeps.

In certain ways he is limited by conditions like other human beings. He is localised in being; and certain things, he declared he did not know. His own name for himself is "The Son of Man." Again and again it is on his lips, as if he feared his followers would fail to grasp the fact of his humanity and, in their conception of him, separate him from the sons of men.

This first feature of his personality is never eliminated by any other conception afterwards received by his apostles. To them, he remained to the last . . . Jesus, made in all things like unto his brethren, bone of our bone and flesh of our flesh, Son of Man.

The Son of God

The first addition to their conception of Jesus is made in the minds of the disciples as they apprehend his Divinity . . . he is "The Son of God."

No amount of argument can reduce that term to mean "a" son of God, in the sense that other men are sons of God. His followers understood him to be much more than a favoured recipient of the Holy Spirit. They thought of him as Divine. One said of him, "In the beginning was the word and the word was with God, and the WORD WAS GOD." Another wrote, "He is the image of the invisible God, the firstborn of all creation, for in him were all things created in the heavens and upon the earth, things visible and things invisible, whether they be thrones, dominions, or principalities, or powers; all things were created through him and unto him, and he is before all things, and in him all things consist."

When he said, "I am the Son of God," Jesus made it quite plain that the claim was made in an exclusive sense. In other utterances this is abundantly manifest. He claimed an existence away back before the birth in Bethlehem. And when his adversaries understand him as putting himself on equality with God, although he poses as a teacher of truth, and knows that his claim to Deity will bring about his crucifixion, he does not say they are wrong in their opinion; but, by other additional sayings, enforces the claim and thereby encourages their belief.

The illumined mind of the Apostle Paul conceives of Christ in just this way. Of him he writes, "who, existing in the form of God,

counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." Of the unfathomable mystery presented to the human mind in this tremendous claim of Jesus, and in this strange transaction which Theologians delight to call the "Kenosis", as if that explained anything, we are well aware; yet there is a simple point of view that confirms our faith in Jesus as the Son of God, as he evidently desired us to understand that term—when he "emptied" himself, no matter whatever was then laid aside or abandoned, *HE, WHO emptied himself, REMAINED.* Therein lies the glory of which the Angels sang. The manger cradles the Son of God, Deity come down amongst us, God manifest in flesh. In him the Eternal Light is shaded in drappings of flesh, that we may look and live. His lips utter the imperishable wisdom of the Living God. His life is the manifestation of the unfathomable love of the Creator for his creatures. His death is the utmost, most eloquent, expression of the immeasurable passion of the Father for the prodigal sons of men, for, "God so loved the world that He gave his only begotten Son."

Lord and Christ

The resurrection of Jesus shed abroad a blaze of light that added more glories to the picture of the Christ. He is now the Risen Lord, having all authority in Heaven and on earth. Right at the beginning of the preaching of the Gospel, in the record in the Acts of the Apostles, this feature is most evident. Jesus is Lord and Christ. Universal authority is his. Men everywhere are called upon to repent and believe in Jesus and the resurrection.

There is also noticeable now a variation in the companionship of Jesus with his disciples. He no longer stays with them, but visits them intermittently for a time, then ascends to heaven out of their sight.

But even in this new life beyond the grave there is an inseparable relationship with the life in the flesh preceding death. The risen Lord is still Jesus. While no longer confined by the limitations of humanity, he is not altogether apart from human nature. He shows his wounded hands and pierced side as evidence that it is the Jesus of former days that stands before his doubting disciples. He eats and drinks with them. He challenges their wondering doubt by bidding them touch him, "for," he says, "a spirit hath not flesh

and bones as ye see me have." So, in the risen Lord we have another sweet consolation, our human nature has been brought from death back to life, and mortality has put on immortality.

The New Life

In most of the Epistles there is this other feature shown. Jesus is the *redeeming Lord*, the Re-Creator of the trusting soul. His people know him as a Spiritual Power within themselves breaking the bonds of sin, lifting them above their own weaknesses, strengthening them to the overcoming of temptations, sustaining them in the face of cruel persecution, enabling them to be faithful, even unto death. Here, at least is the reason for, and meaning of, the Angel's statement! "*Thou shalt call his name Jesus, for he shall save his people from their sins.*" So real and complete is this redeeming work of Jesus that one of those who understood the source of the changes in his life exclaimed, in explanation, "*I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me.*"

To the beloved John was given the vision of the throne in glory and to hear the glad-some proclamation made by Him who sat thereon, "*Behold, I am making all things new.*" And the apostle to the Gentiles gives us a concrete case that illustrates the nature of, at least, the beginning of that new order — "*If any man be in Christ he is a new creation. Old things are passed away, all things are become new.*"

Of itself, the dead world can never rise to life and holiness. Jesus is the Life, "*He that hath the Son hath life. He that hath not the Son hath not Life.*"

The Everlasting Priest

One of the chief reasons for the incarnation is implied in the reasoning of the writer of Hebrews as he points to the fact that, in his work of redemption, God did not take hold of angels but of the "*seed of Abraham.*" "*Wherefore,*" he says, "*it behoved him in all things to be made like unto his brethren, that he might become a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people. For in that he himself hath suffered being tempted he is able to succor them that are tempted.*"

What a splendid thought, made in all points like us, hath suffered being tempted, and is able to succor them that are tempted. Yes! That meets our need. He knows our difficulties, has fought our fight, won through,

and is now in a position, and has power, to help us follow him to victory. How thoroughly Paul understood this is seen in his reminder to his Corinthian brethren, "*God is faithful, who will not suffer you to be tempted above that ye are able; but with the temptation make also the way of escape, that ye may be able to endure it.*"

The One Great Sacrifice

The High Priest is appointed that he may offer gifts and sacrifices for sin, and this element in the redemption of human souls brought about another, perhaps the chief reason for the incarnation, He was made a little lower than the angels for the suffering of death. And it is "*through his own blood,*" he is entered in once for all into the holy place, having obtained eternal redemption." And while the old order of priests stood offering day by day the same sacrifices that could never take away sins "*He, when he had offered one sacrifice for sins for ever, sat down on the right hand of God.*"

And as it is appointed unto men once to die and after this the judgment, "*So Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation.*"

Universal King for Ever

The full and final glory of the Saviour is touched upon in the Hebrew letter, where Jesus is proclaimed a priest for ever after the order of Melchisedek; for Melchisedek was King of Salem, which, being interpreted, means first, King of Righteousness, and then King of Peace.

In the opening chapter of Revelation John makes the acquaintance of Jesus in his character of High Priest, moving about among the golden candlesticks, symbols of his churches on earth, tending the heavenly lights even as the priest of old looked after the golden lamps in the sanctuary. But the Seer adds glory to glory in his continued references to his Lord, until he reaches almost a climax in proclaiming him "*Lord of lords and King of kings,*" then, as his mighty sceptre of righteousness brings all things under its power and authority, there comes from John the crowning exultation, "*The kingdom of the world has become the kingdom of our Lord and of his Christ, AND HE SHALL REIGN FOR EVER AND EVER.*"



MISSIONS

The 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. Send your gifts to: Christian Monthly Review, Missions Dept., 528 St. Clair Ave., West, Toronto, Ont.



THE FIELD IN PARTS MALAYSIA

The population of this vast archipelago presents what is perhaps the greatest mixture of racial elements to be found anywhere in the world. There are the real native-born Malays, Javanese, Sundanese, Bataks of Sumatra, Dyaks of Borneo and many

gating centre of their varied populations, is probably the most cosmopolitan on earth; and throughout Malaysia no less than 150 languages are spoken.

Christianity has three great forces to subdue. First in number and power comes the Mohammedans, over 35,000,000 strong, and with a history in these parts that goes back to 1200 A.D. It presently

"Make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit;"

Malaysia

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, unto the end of the world."

Country	Area in square miles	Population	Number of Missionaries	Ratio per million of Population	Number of Protestant Communicants	Number of Preaching Centres	Number of Population to each Church or Mission
Philippine Islands (a)	115,026	10,314,310 *(6,023)	287	27.8	64,184	2,110	4,888
Netherlands Indies (b).....	733,642	49,350,834 *(169,708)	693	14.0	475,848	1,658	29,765
Portuguese Indies (c).....	7,330	377,815	—	—	—	—	—
French Indo-China (d).....	160,188	18,779,531 *(16,811)	33	1.8	432	6	3,129,921
Siam and Laos	296,648	10,363,000	103	9.8	8,343	246	42,126
British Malaya (e)	129,760	4,216,947 *(27,268)	199	47.2	10,781	102	41,342
Total.....	1,442,594	93,402,437	1,314	14.1	559,589	4,122	22,659

(a) Philippine Islands

Mindanao
Luzon
Samar
Negros
Palawan
Panay
Mindora
Leyte
Cebu
Bohol
Masbate

(b) Netherland Indies

Java and Madura
Sumatra
Riau-Lingga A.
Banca
W. Coast and S. and E. Borneo
Celebes and Menado
Moluccas: Amboina.
Ternate and part of New Guinea
Timor A. (part)
Bali and Lombok

(c) Portuguese Indies Timor (part)

(d) French Indo-China
Tonking
Annam
Cambodia
Fr. Cochinchina
(except Laos)

(e) British Malaya

Singapore
Labuan Isle
Penang
Perak
Selangor
Negri Sembilan
Pahang
Johore
Kedah
Perlis
Trengganu
Borneo

* The figures in brackets indicate the White population, usually considered as Christian, but not included in the tables, which give only Missionary statistics. (In February number, OCEANIA.)

other races, more or less distinct from each other. Then there are Chinese, Straits-born and from China. These number over a million and speak five different dialects. Tamils and Talugus from India are very numerous, beside Arabs and Eurasians of all varieties, a large number of Europeans and many Americans. The city of Singapore, on the extreme point of the Malay Peninsula, serves as a kind of distributing centre for the islands and as a congre-

dominates most of the indigenous tribes and is advancing in the confident hope of absorbing the remaining heathen. While the Mohammedans in these islands are much more easily approached than those in the Near East, and although large numbers are being won for Christ, there is need for more extensive and intensive Missionary effort for it is estimated that over 20,000 Arabs are zealously carrying on a systematic propaganda for the estab-

ishment of the Moslem faith, and the ever increasing pilgrimages to Mecca are binding Malaysia more and more closely to Islam.

The Chinese rank as second in the forces which we look upon as opposed to, but are in reality opportunities for, the advancement of Christianity. Already present in great numbers, these are thought to be increasing by immigration at the rate of about 250,000 a year. Being the most progressive and industrious element in the population they have become the commercial masters of the archipelago. With their keenness for Western education they readily give support to Christian schools. But some think their position in these islands is of such a strategic character that, if only on that account, their evangelization is imperative.

The Native heathen tribes are the third of the forces to be converted to the Christ and His programme. About 9,000,000 of these remain free from the grip of Islam. They belong mostly to inland tribes, difficult of access, and very low in the social scale, some of them still practising cannibalism. But Missionary effort among them has been very fruitful, and they are rapidly becoming more open to the Gospel.

Dutch East India Company's ministers introduced Christianity into these parts as early as the 17th century; but the religion they established was of a very low order, so low in fact, that when the missionaries of the Netherlands Missionary Society began work there in 1812 they found the professed Christians so degenerate as to be scarcely distinguishable from the heathen. But these faithful men laboured on and were soon joined in their labours by others from Dutch Societies and some from the Rhenish Mission of Germany. The pioneers here, as in other parts of the great heathen field, had many difficulties to face and overcome. Their hardships were sometimes terrible, their dangers many and varied and almost continual, and some of them were martyred in their service of love. Among them were many whose names are little known among English-speaking peoples, but whose deeds of devotion and self-sacrifice for the cause of Christ rank with the highest with which we are all familiar.

While there are several powerful bodies at work in Malaysia, there is still great need for more Missionary effort among these millions of islanders. The tables show that, taken all together, there are not 15 missionaries for each million of the population; and in French Indo-China the ratio is the deplorably discreditable less-than-two-to-the-million. This is another part of the Field that is white unto harvest. Let us pray the Lord of the Harvest that He send forth laborers unto the Harvest.



INTERIOR BRAZIL MISSIONS

By O. S. Boyer

Recently Bro. Johnson preached here in Matta Grande in the middle of the street in driving mist at night. "Brazileiros" are as afraid of rain as are "Norte Americanos" but the audience—a great part of which knew not Christ—remained through it all.

Bro. Johnson feels that the big problem of poor roads and weary leagues can best be solved with a motorcycle and is in Recife expecting to ride one back—certainly a thorough way of trying one out.

Sis. Johnson is doing a great deal of the work that it takes to get out the "Brazil Reporter." If you are not getting our paper it may be that we have your address wrong. It is free to all that let us know they want it. A one cent postal card or

a two cent letter is sufficient to let us know your address.

Today, as I write these items, Bro. and Sis. Smith are in Floresta, over thirty leagues farther inland. They left Matta Grande a month ago on horseback planning to be gone several weeks working in Floresta feeding the little but fervent flock and evangelizing the city.

From Floresta the Smiths intend to go farther inland looking to God to lead in showing the best location for opening shortly a mission station. Each station should have a missionary in charge to evangelize the town together with the surrounding points looking to God to establish congregations that in turn will send out native evangelists to establish other congregations.

Mrs. Boyer is in our school teaching five days in the week, taking the work of principal in the school. She enjoys this work as much as anyone, but should be left free to do more of the very necessary work among the women.

Sr. Mauricio Wanderly is our new Brazilian teacher who has already won a place in the hearts of all by his fervor, and manifested fervor and love of the Lord in an undenominational way. The Lord has thus at least for the present solved our problem as to educating our children.

Sr. Manoel Pinheiro teaches and studies in this same school five days in the week. He spends his week-ends preaching Christ to the many open hearts several leagues out. Recently Bro. Smith visited one of these places twenty-five miles away and ten of those our young brother taught publicly surrendered their lives to the Lord.

Sr. Toinho Barbosa studies in our school of mornings, teaches in Cajazeira of afternoons and accompanies Bro. Manoel on week-end evangelistic trips. Having no horse of their own and ours generally being in use, these two young men often travel great distances on foot.

Practically every male member takes a public part. Beside this much of the management of the church work in Matta Grande and Cajazeira has been put upon the Brazilian Christians that they might grow and that we might be able to do other work. Among those appointed for this work are three merchants of Matta Grande and one farmer of Cajazeira.

The printshop has turned out very little work as none are yet taught to print and almost all the stress has been thus far laid upon oral work. This is a wide open door that God can yet enable His children to enter.

Within a radius of seventy-five miles of Matta Grande there are over a dozen important towns and villages and in none of them (except one), is there any work being done by others. In some of these places we have baptized some and in some of them, so far as we know, the Gospel has never been preached one time.



MOVE TO THE FORE

Move to the fore;
Say not another is fitter than thou.
Shame to thy shrinking up—face thy task now.
Own thyself equal to all a soul may,
Cease thy evading—God needs thee today.
Move to the fore!

God Himself waits and must wait till thou come;
Men are God's prophets though ages lie dumb.
Halts the Christ Kingdom with conquest so near?
Thou art the cause, thou soul in the rear.
Move to the fore! —Selected.

Millions in Brazil have never seen a Bible—
Have never even once heard of Christ.
God is asking us to move to the fore.

Sinde Mission,
Sept. 28th, 1930.

We are busy in the day putting up new living quarters for our mission boys (about seventy) and preaching to them at night. Four were baptized last Sunday and one confessed Christ last night.

On a trip recently brother Reese baptized nine people. One of these a headman of a village. Also some weeks before Brother Brown of the Kabanga Mission, baptized around forty in a few days preaching near the Mission. Praise the Lord for what work is being done. And may the time soon come when all of His people will be made to see that it is *our job* (The work of the church), to preach the gospel to every person.

Yours for "World-wide Missions",
GEO. M. SCOTT.

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"OUR INDIAN ROAD"

All preachers know that the harder you strive to make your work successful, the surer will opposition attack you. This has been the lot of the South End work for several months. I counselled them to hold the fort and persevere, the storm would pass, and true enough the sterling character of Mr. Prince is winning out. The bitterest opposition spends itself, and I now think that the work and workers will soon have an enlarged opportunity.

I have received from another source, strong confirmation that the persistent visiting of the sick, and preaching at every opportunity by Bro. Trindle is telling throughout his own Reserve. The constant calls for service from other Reserves testify that his services there are helpful.

It is a delight to be able to write to assure all helpers of this work that a real and lasting work for the Master is being done in the distant North.

May I suggest that when making gifts this year end that the wives of the preachers be remembered again. The wives of all preachers make an unappreciated sacrifice all the time, and these Sisters have an unusual call on their hospitality during this season.

Our Treasurer gratefully acknowledges, Church at Carman, \$20.00; "Unknown", Vancouver, \$5.00; Two members Beamsville, \$3.00; Mrs. Jordan, \$2.00; Sis. Lacourse, \$1.00; Wychwood Church of Christ, \$30.00. The kindly words accompanying gifts are most encouraging. Mr. Trindle acknowledges receiving directly from Church at Selkirk \$5.00 monthly. 2 bales of clothings from Church at Jordan and Church at St. Catharines, and one from Bathurst St. Church.

Yours in Service,
WALTER EATOUGH.

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Ogema, Sask.,
Oct. 20th, 1930.

Since spending a little better than a month in the harvest field I held a meeting at Elmdale, Montana. There were six additions to the Church. Five were baptized and one restored.

I was with the brethren at Kermit, N. Dakota for one week, but rain hindered the work there a great deal. Visited one night at Comertown, Montana, where I baptized a man and his wife last Spring. Weather permitting, will return there for a meeting within the next week. Yesterday I preached at Ogema, Brooking and Radville.

J. C. BAILEY.

Comertown, Montana,
Oct. 29th, 1930.

Dear Bro.:

I began here last Friday and Bro. Bailey came on Monday of this week. The interest is growing. Two fine people, a man and wife, whom we visited yesterday, made the good confession last night. We are hoping for others. This is a new field in a Lutheran community. Bro. Bailey had baptized two here last year. There are two ladies who had been with the digressives in the South. We are hoping to baptize the husband of the one. He has been coming regularly.

We will have seven to start the work with here now. We need more helpers out here to teach in these places where there are small congregations. We hope to have more help when the three boys from Horse Creek are through school.

With brotherly love, I am, your co-laborer in Christ,

CHAS. W. PETCH.

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RECEIVED DURING OCTOBER

<i>For the Work of Bro. Petch in the West</i>	
Church at Bathurst St., Toronto	\$25.00
<i>For the Trindle Mission, Man.</i>	
Mrs. Wells, Jordan, for Building Fund	\$ 2.00
Sis. L. C. Lacourse, for Building Fund ..	1.00
Church at Wychwood, Toronto, General	30.00
<i>For J. Sherriff, S. Rhodesia</i>	
Miss Huntsman's Jnr. Class, Beamsville	\$ 5.00
Church at Woodgreen, Ont.	7.00
Church at Selkirk, Ont.	5.00
Church at Wychwood, Toronto	30.00
<i>For Sis. M. Bannister, Nyasaland</i>	
Miss E. Burgess, Lexington, Mass.	\$ 3.00
Windsor Bible School	11.00
Windsor Sisters	1.25
Windsor Girls Class	5.00
Mrs. C. Hodges, Brantford	2.00
Mrs. T. E. Harris, Toronto	1.25
Miss E. Elliott, Toronto	1.25
Hamilton Sisters, Ont.	3.00
Wychwood Bible School, Toronto	5.00
Church at Sarnia, Ont.	1.25
Church at Woodgreen, Ont.	5.00

Forwarded as desired\$144.00

H. McKERLIE.

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IS THE HAMMER TOO LIGHT?

If people are in deep distress the sermon ought to be soothing, but most of the time these days it ought to be like that of the Welsh minister who, having spoken with great energy, was reminded by the Bishop that the temple of Solomon was built without the noise of the hammer; to which he replied, "I am not building temples, but breaking rocks."—(The Christian Evangelist.)

OUR ASSOCIATE EDITORS

TO A BOY AT HIGH-SCHOOL

The Higher Criticism

Dear Nephew,

You do not at all surprise me with your last letter. The "American Association for the Advancement of Atheism" has succeeded in establishing societies in quite a number of the higher schools and colleges throughout the country. Now, you say, its agents are busy distributing its literature, and trying to organize a club in your school; and that some, whom you name, have dropped out of the Church and joined the new movement. Well, I am not surprised at them becoming victims of this monster of infidelity; and you certainly touch the real cause, in most instances, of the declension of these fine young men and women. The strongest and most effective weapon of the "4 A's" is the destructive Higher Criticism, respecting which you inquire.

I wish your father had been spared to help you in these matters. He was most intimately acquainted with the whole position. Being destined for a profession other than the Ministry, I have not studied as continuously and closely, as he did, all the phases and details of the subjects dealt with by the Higher Criticism. But, as you say, I have kept my faith through all the changes that have been made in matters Theological during the past two decades. This has not been done without investigating the claims and arguments of the critics, and consulting the works of scholars of reputation, who have given many years to the elucidation of the questions raised. And, to-day, as a result of this, my faith and hope in Christ are stronger than ever.

Before dealing with your request for particulars regarding the rise and development of the Higher Criticism, I wish to assure you that there is no reason to be afraid of what is so highfalutinly styled "*the assured results of modern scholarship*;" for, where there are any really assured results they in no wise jeopardise the credibility of the Sacred Scriptures, but rather the reverse. As far back as 1897, Harnack, himself a higher critic of note, wrote, "*There was a time, and the general public is still at that date, when it was considered necessary to hold the most ancient Christian literature, including the New Testament, as a tissue of deception and falsehood. That time has now passed. For science it was an episode during which she learned much, and after which she*

has much to forget. The results of my investigations go in a reactionary sense far beyond what one might call the moderate position of the criticism of to-day. The most ancient literature, in all chief points, and in the majority of details is veracious and worthy of belief from the point of view of literary history. . . . In our criticism of the most ancient sources of Christianity, we are, without doubt, in the course of returning to tradition." And more recently, Dean Wace, of Canterbury, protested, "*It is less than honest, for persons in authority, Professors, and Deans, and even Bishops, to be treating the results of the German criticism of the Pentateuch as presented, for instance, by the late Dr. Driver, as having been definitely established.*"

BIBLICAL CRITICISM

is a perfectly legitimate pursuit. It is the art of accurately determining the text, origin, period, purpose and meaning, of the Books of the Bible. It is usually recognized as having two spheres of operation, the Lower Criticism dealing with the text of Scripture, and the Higher Criticism investigating the content, style, and fixing date, authorship, and interpretation of the documents. The student of the Bible owes much to Biblical Criticism, wherever that art has been pursued in the proper manner and spirit; for it has given him a Bible that can be relied upon, a book that has stood the severest tests to which literature has ever been submitted, and which, in every essential to Christian Faith, has come through without hurt, and but the better for the ordeal.

In what has been popularly termed the Liberal, or Destructive, Higher Criticism, to an extent that is amazing, there is found nothing but theories, theories, theories: often honest, sometimes ingenious; but not infrequently describable only as mere childish piffle. The charter under which this school of critics operates is indeed a charter of liberty. It allows, sometimes one would think it compels, every critic to frame his own theory and bolster it up by statements, explanations or arguments that please himself, and are often just as theoretical as his theory. Many of their theories are advanced in the most dogmatic manner for public acceptance, without one word of argument or explanation whatever. And the absence of any recognized standard by which their decisions are arrived at enable them to present the most varied and

frequently conflicting judgments imaginable. It would be difficult, if not impossible, to find another field of intellectual labour in which theories on the same subjects differ so often and so radically as do those of the Higher Criticism. At another time, I hope to give you some examples of these contradictory views, which, in themselves, are enough to discredit the school from which they come. Meantime, I shall try to let you have what you particularly asked for, an outline of the

RISE AND DEVELOPMENT OF MODERN HIGHER CRITICISM.

Modern Higher Criticism originated with the publication of a book entitled, *"Conjectures concerning the original memoranda which, it appears, Moses used to compose the book of Genesis, with remarks which support, or throw light on, these conjectures."* The work was published anonymously, in the French language, at Brussels, in 1753. The author was Jean Astruc, a French physician, of Jewish descent, born in 1684, and died in Paris in 1766.

In 1892, Br. H. Osgood, Professor of Hebrew, Rochester, New York, published a thirty-two page article on the life of Astruc, the particulars of which he had patiently gathered from no less than thirty-three authorities on the subject. One quotation from this work will be quite sufficient to give you an idea of the moral whereabouts of this "Sir Isaac Newton of Higher Criticism," as he has been called. *"He was a man of very bad character and amassed his fortune out of harlots and brothels. He was one of the most decried men in Paris."* Not much likelihood of a character like that being over friendly to Scripture! Nevertheless, Truth is Truth, no matter by whom it is spoken. We must remember that, when Satan quoted the eleventh and twelfth verses of the ninety-first Psalm, although used to deceive, and uttered by the Father of lies, the words were true. So the question as to whether the Higher Criticism is reliable or not is not to be pre-judged because of the immoral source from which the "science" arose.

THE EARLY DOCUMENTARY HYPOTHESIS

was the name given to the theory advanced by Astruc concerning the origin of Genesis. He supposed that Genesis had been compiled from two earlier documents. The ground for this conjecture lay in the fact that in the Hebrew Bible, from the beginning of Genesis to the third verse of the second chapter there is but one word, "Elohim," used to denote God; and from that point on through the book, another word, "Jehovah," appears, often

in conjunction with Elohim. That portion wherein Elohim is used was called the "E" document. And where Jehovah Elohim are found was named the "JE" document.

The next name of note in criticism is that of Johann Gottingen Eichorn. He was Professor of Theology in Gottingen from 1752 to 1827. This man denied the supernatural in both Old and New Testaments. To him belongs the credit of distinguishing between the Lower and the Higher Criticisms, and naming them as such. From the fact of this man's known rejection of the miraculous in the Scriptures, the Higher Criticism, as meant by him, is prejudiced and destructive. He advanced beyond Astruc, claiming that other literary peculiarities indicated differences in authorship.

THE FRAGMENTARY HYPOTHESIS

was the theory put forward by a Roman Catholic priest named Geddes, in 1800; Vater, in 1805; and Hartman, in 1831. With the theory of Eichorn as a basis, these men carried out an analysis of the first five books of the Bible, and came to the conclusion that these were composed of miscellaneous fragments thrown together without intelligent design or order. The too evident orderly succession of the narratives soon caused the rejection of this theory. Next came

THE SUPPLEMENTARY HYPOTHESIS,

claiming that the "E" document was the foundation of the Pentateuch, and that it was supplemented by the "J" document. This was found to be untenable; for, if the "E" portions were taken out, the remainder was left without sense or meaning. This school denied that Moses wrote the first five books, and put the date of the writing of Deuteronomy down to 623-621 B.C., which part of the theory is still held by some critics.

THE LATER DOCUMENTARY, OR DEVELOPMENT, HYPOTHESIS

is the title in the nomenclature of the Higher Criticism for the theory of present-day Destructive Criticism. In 1866, Graf gathered all the legislation in the books of Exodus, Leviticus and Numbers under the title of "The Priests' Code," or "P" or "PC," and dated its origin as 586 B.C.—the time of the Babylonian Captivity. Thus was everything in the Law, and everything pertaining to the Tabernacle and the Sacrifices assumed to have originated so shortly before the Christian era and so many centuries after the time of Moses. Adopting this theory, Wellhausen further reduced the age of the Priests' Code by ascribing it to 444 B.C.

THE ANSWER OF SOUND RELIABLE SCHOLARSHIP

to all this is convincing and conclusive. No one who will go to the trouble of making earnest and thorough investigation of the facts need be drawn away from his faith in the Bible being just all that it claims to be.

Respecting the claim made for the date of Deuteronomy as 444 B.C., it amounts to a charge against Ezra and Nehemiah of fraudulently compiling the book and imposing it on the people as one of ancient date and Divine authority. No such callous deliberate imposture is known in connection with even the lowest forms of religion practised at any time anywhere in the world. But a painstaking and fearless scholarship has shown the falsity of this assumption. Step by step it has dogged the Destructive Critic and, by bringing plain facts out into the light of day, laid theory after theory dead at his feet.

THE SIMPLICITY OF THE METHODS

by which the Pentateuch is proved to be of Mosaic date, and the Fragmentary, and Documentary Theories are exposed as worthless, is amazing. *No book can be cited before it exists. Nor can a book be referred to before it is written and has become known.* Dr. J. L. Campbell, of the Carson and Newman College, Jefferson City, has recorded hundreds of quotations from, and references to, the Pentateuch in other books of the Old Testament. *which books, THE CRITICS CANNOT DENY, ARE EARLIER THAN THE DATE THEY ASCRIBE TO THAT WORK.* Thus, on the simple principles mentioned above, by necessary implication, the existence of Deuteronomy, as well as the first four books of the Bible, is proved to reach right back to the time of Moses.

The Fragmentary and Documentary theories have been rejected by the best scholarship on principles almost as easily applied and as conclusively in their results. If the so-called "Critical Scientific Method," by which writings of two or three thousand years ago are separated into their component parts, is really scientific and reliable, it ought to be made to work, at least as easily, and with as great a degree of accuracy, on modern materials. To successfully analysis the writings of a contemporary using their mother tongue will surely be no more difficult for the trained Critics than doing the same thing with a document of antiquity written in a dead and difficult language. *In this test the Higher Criticism has absolutely failed.* Applied to Burns' poem, "To a Mountain Daisy," the principles of "scientific" criticism showed it to have

been written by two authors and an editor. Henry Hayman, who made the test, quoted exactly the very words of Dr. Driver and said, *"I am not aware that I have omitted one of the tests applied by him."*

Bishop John L. Nuelsen, faithfully applying these same principles to Theodore Roosevelt, then President of the United States, proved by "The Scientific Methods" and "The assured results of Modern Scholarship" that Theodore Roosevelt was a myth. His reasoning is laid out in detail, and can be compared to that of the critics by those interested. Point by point, he follows out the method of Criticism, and with this enlightening result. It is no wonder the noted Professor Sayce of Oxford says, *"The Documentary Theory breaks down under the first scientific test that can be applied to it."*

Even at its strongest base the Higher Criticism has been fatally weakened. Dr. Konig, Professor of Semitic languages, Bonn University, in 1919, declared that the German criticism *"has been forced to retreat very far indeed, behind what may be described as the Wellhausen and Driver lines."* Which is not surprising, since

THE VERY FOUNDATION OF ASTRUC IS DESTROYED.

The text on which the Critic based his theory is called the Masoretic. Masorah is a Hebrew word meaning tradition, and used to denote the principles laid down by the Masorites in their collecting notes, inserting vowels and vocalising the text of the Old Testament, dividing it into books, chapters and verses, and compiling what was intended to be a kind of a standard Hebrew Bible. This work began in the Palestinian schools in the second century and continued to the fifteenth. And it was during that period that the Hebrew Bible used by Astruc was published. It was called the Masoretic Text. But it must be remembered that much older sources lay behind that "Standard Bible." Of those there are available, translations in Greek, Latin, and Syriac. Then there are the well known Septuagint, dating back to about two-hundred years before Christ, and the Samaritan Pentateuch, going further back still. In revealing the character of the ancient originals, these are invaluable to the scholar. And Mr. H. M. Wiener, in his very able works on the Criticism of the Pentateuch, *shows that the names "Elohim" and "Jehovah" WERE NOT ALWAYS IN THE POSITION IN THE TEXT THAT THEY NOW OCCUPY.*

Thus does one able careful scholar, with a few words, lay the labours of this proud school

of Destructive Critics in irreparable ruin around them. The LOWER has DESTROYED the HIGHER CRITICISM.

Trusting these particulars may be of some use to you, and hoping to hear from you soon, when I shall gladly be of service to you as far as I can, Your affectionate

UNCLE ART.

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I'LL TAKE MY CHANCE

But there's no chance in it. If you live in sin so you must die. If you tread the road to hell, you must arrive there at the end. There need be no doubt about that. What "chance" can you have of escaping the doom of a godless, Christless life, when God "who cannot lie," has plainly declared: "The wrath of God cometh on the children of disobedience" (Col. 3:6); "Tribulation and anguish upon every soul of man that doeth evil" (Rom. 2:29)? Your possible chance of escape is that God is a liar, and that he will not do what he says. Is that likely? Do you find comfort in such a probability as that? I'm sure you don't.

The truth is, you dare not face the matter at all. You simply go on as if you had no soul to save, no God to meet, no eternity to spend, and then glibly talk of "taking your chance" of the consequences of living without God. But you can make up your mind as to this, as surely as God has said it, that the end of this course is in "the pit" of hell where all "who forget God" (Psa. 9:17) go, and from which there is no deliverance. Thank God, there is NOW one way of escape and I am glad to be able to tell you there is no "chance" or no uncertainty about it. The way to God, to Christ, to heaven, is no haphazard "try your luck" affair. It is as clear and sure and plain as God can make it. Jesus says, "I am the way" (John 14:6). Christ died for the ungodly" (Rom. 5:6). He lives to save, and his terms are plain: "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31). "Repent and be baptized unto the remission of your sins and ye shall receive the gift of the Holy Spirit" (Acts 2:38).

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THE NECESSITY OF BEING READY

By H. H. Sherriff

Therefore be ye also ready: for in such an Hour as ye think not the son of man cometh. (Matt. XXIV., 44.)

This is a very solemn and weighty matter for our consideration. It reminds us that Jesus is coming again sometime in the near future, of that time knoweth no man, no not even the angels in Heaven. But, our Saviour said, "When they shall say, Peace and safety, then sudden destruction cometh upon them, as

travail upon a woman with child, and they shall not escape.

The question arises, how can one be prepared for that great day? In this present life, all great achievements to which we may attain come from continual, diligent, perseverance in the studies or duties of life which we are called upon to perform. In the Christian life, the same rule applies. It calls for a life of service. God has not left us in the dark concerning our duty to Him, ourselves and our fellowman. He has given us his Holy Word, through his inspired apostles, and has made it so plain that a wayfaring man though he were a fool, (or an uneducated person) he might not err therein, adding nothing, and taking nothing away from his word, because, God has warned us of the severe punishment in store for those who wrest the Scriptures deceitfully. In any physical conflict in which we may engage, we must have due regard for the laws of health and physical fitness; likewise, in the Spiritual conflict, we need have due regard for God's law and the instruction he has given us in his Holy Word, or else in that great day, when we are weighed in the balance, we will be found wanting. So, we must deny ourselves the things that are worldly, take up our cross, and follow our Lord; ever looking to Him for strength and guidance to carry on his good work, and whether we eat, or whatever we do, let us do all to the glory of God.

The fleeting years of a lifetime, are too short to return, in love, and service, the goodness and mercy that he has shown us. Having been born into the family of God, through faith and baptism, and looking to Him for help and strength, what less can we do than honour and serve him with our lives, presenting our bodies a living sacrifice, holy and acceptable unto God, which is our reasonable service.

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LOST, STOLEN OR STRAYED

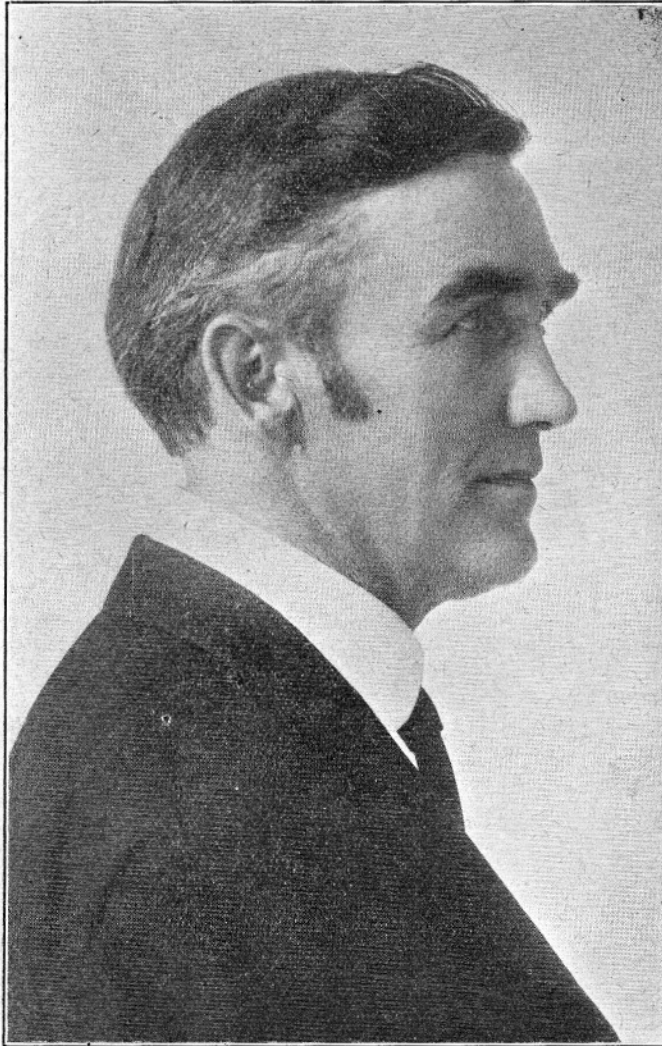
To overcome the indifference of his congregation Dr. J. B. Ennis, Gainesville, N.Y., ran this quaintly worded "small" advertisement in the newspapers:

LOST, STRAYED, OR STOLEN.—A large flock of Methodist sheep. When last seen they were browsing along the road of Indifference that opens on to the byway of Neglect, leading to the highway of Worldliness, that ends in a state of Apostasy. Anyone finding these sheep will please drive them home, if possible. If they persistently refuse to come home drive them into the nearest fold, lock the door, and report to the undersigned.

Dr. Ennis says that the advertisement has brought results!

NEWS AND CORRESPONDENCE

A Prince in Israel Passes



Ozro Ellis Tallman

OZRO ELLIS TALLMAN

By C. G. McPhee

It is with feelings of tenderness and high esteem, that I write a few words in love and appreciation, of the life and character of O. E. Tallman, who so suddenly left us for the home of the soul. Born at Smithville, Ontario, 48 years ago, he lived most of his life in the Niagara District, where he was well known, and where he commanded the highest respect

of people in every walk in life. The city of St. Catharines with the surrounding towns and villages were shocked when the wires flashed the news that he was gone. For about nine days he had been in the hospital, following an operation, from which he had practically recovered. It was with earnest expectation that he looked forward to his removal home in a few days; but suddenly and without a moment's warning, he was stricken, and in spite of all that skilful hands could do, in

about half an hour his spirit left this earthly tabernacle, for another world.

I first met Brother Tallman in 1909. He came to West Gore, Nova Scotia, and joined his brother Ora H. in the opening of the Maritime Bible and Literary College. For six years he taught and preached in his earnest, characteristic manner, where he accomplished much good. I for one can say that those years of study and association will always be cherished. There my character was shaped. What I am to-day, I owe in a large degree to the sacrifice, patience and exhortation of Brother Tallman and his co-laborers, who now mourn their loss.

In 1915 Brother Tallman returned to his native province, and has worked here almost continuously for fifteen years. For the past twelve years he has preached at Jordan. Since removing to St. Catharines, he assisted the Jordan church in the morning, and the St. Catharines at night. At both places the work prospered under his fruitful ministry. Though he is dead his work still lives. Many young people at both places, rendered obedience to their Saviour, under his preaching, and now they live in the hope of meeting him in a better country.

Brother Tallman was a lover of nature. He loved the open fireplace, the fresh air and bright sunshine. It was his delight to walk over the hills, through the woods and beside the sparkling waters. As we hunted, fished and camped together, his nature seemed to respond to nature's call, and he would talk about the beauty and glory of this world—the handiwork of God.

For a number of years he held meetings in Tennessee, especially Warren County, where he had a vast number of admiring friends, and where he had baptized scores into Christ. He returned from his work there about the middle of October, and on the twenty-sixth he preached his last sermon in the old home church at Smithville, where he gave his heart to the Lord nearly forty years ago.

Brother Tallman was baptized in childhood, by our lamented Brother Samuel Keffer.

He received his primary education at Smithville. Later he entered the Bible school at Carmen, Manitoba, conducted by A. Foster. In 1907 he graduated from the Potter Bible College at Bowling Green, Ky. Following this he taught in the College at Odessa, Mo. Many of the old students will regret his departure at the very time he was capable of doing the greatest work and had the greatest influence for good.

We cannot understand why this should happen. God only knows, "Thy will, not ours

be done." He has gone to be with Christ which is far better. He leaves behind him a rich heritage. The few Canadian preachers remaining, now mourn the loss, for there is a vacant place hard to fill. Our loss is his gain, for he is free forever from the sorrowing, sighing, suffering world, and now in that blissful, beautiful home of the soul, he can spend an eternity with God, where all of earth's imperfections are past.

"Why should I long for the world with its sorrow,

When in that home o'er the sea,
Millions are singing the wonderful story,
Heaven Holds all to me."

The funeral took place from his late residence at Port Dalhousie on November the eighth. After a brief service in the home, his body was taken to the Niagara Street Meeting House, where he had formerly preached, and where an immense audience of friends and fellow-citizens gathered to pay their tribute of respect to a prominent resident and Christian worker. At this time Brother A. Stewart of Toronto, spoke words of comfort to the sorrowful assembly.

From here, one of the largest funerals ever held in St. Catharines, proceeded to Jordan. There, his weeping friends gazed for the last time upon his peaceful form, and the writer tried to speak words of consolation and exhortation. His body was interred in the cemetery beside the house of worship, to await the resurrection morning.

He is survived by his widow and four children, Oliver, Lena, Ozro and Erma; also two brothers, Shepherd of Toronto and Ora H., now in Cookville, Tennessee, and one sister, Mrs. W. F. Ellis, of Smithville, Ontario.

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

APPRECIATION

The editor of this paper shall always have very pleasant recollections of his first acquaintance with Bro. Ozra Tallman. A day spent at Jordan with him is one of the sweetest memories of his first good impressions of Canada.

In the beautiful vale he led the way up to the waterfall. One could not help noting how familiar he was with nature as it there lay around him. The rocks were intimates. He seemed to be acquainted with the story of the birth of each and where it usually was to be found at home. The birds, the trees, and especially the flowers, were dear to him.

His genial disposition made him the most enjoyable of companions, and as he strode on

over rocks and through the bush, and at last climbed the steep path to join the road again, had long walks and hill-climbing not left something of their beneficial training in one's muscles, he would have had to cry a halt, for Bro. Tallman seemed to live above the possibility of all fatigue.

Many well merited eulogiums have reached this office, testifying to the universal respect and affection in which our Brother was held among the Churches. The lack of space must excuse their omission. The exception of the following, from the public press, will show the esteem in which O. H. Tallman was held by his fellow citizens.

"Among the sportsmen of the district he was well known and only recently was made President of the St. Catharines Game and Fish Protective Association. He had always taken a keen interest in sports, and devoted much of his time and energy to improving sporting conditions in this section. He was also a former County Master of the Orange Lodge in which he was an ardent worker.

A man of pleasing personality whose warm friendship and helping hand was the proud possession of many, he will be sorely missed by a multitude of friends. He lived a steadfast Christian life of service, giving his utmost to the cause that was nearest to his heart."

—(From the *St. Catharines Standard*.)

* * *

MRS. JAS. GLENDAY

On Saturday, Nov. 1st, at 1024 St. Clarendon Ave., Toronto, Ont., after a long and trying illness, Sister Mrs. Jas. Glenday fell asleep in Jesus.

She was a member of long standing in the Church at Bathurst St., with her husband had been present at the opening of the Meeting House 28 years ago, and during her years of health was a faithful attender to those things instituted by the Head of the Church for the edifying of its members. In her weakness she was very patient and always trusting in her Lord. To those who knew her faith and diligence as wife and mother the Scripture (Pro. XXI, 10-31) read at the funeral service seemed to be most aptly chosen, for of her, to the limit of her health and circumstance, it could be said:—

"Many daughters have done worthily,
But thou excellest them all."

Her remains were laid to rest until the coming of the Lord in Prospect Cemetery, Toronto, Bro. H. McKerlie officiating.

WORK IN THE SOUTH

Portland, Tenn., U.S.A.,

Nov. 15.

This has been a busy year for me, with the regular work here and the revivals. These were as follows—

Last of April, sang for a week for Bro. R. H. Boll at Mt. Pleasant, Tenn.

In August, a twelve-day meeting at Dunmar, Ky. Some interest—no additions. A sixteen-day meeting at Bushes Chapel, near South Tunnel, Tenn., with 38 added, including 21 baptized.

In September, our meeting here, in a tent, fifteen days, B. C. Goodpasture, Atlanta, Ga., preaching; total added 24. At same services as many as 1,700 attended, estimated. Then I held a ten-day meeting at Rock Bridge, twelve miles east of Portland. Total of eight added.

In October, preaching here Sunday mornings, and holding fifteen-day tent meeting at Fountain Head, Tenn., three miles south of Portland, resulting in three adults baptized, and about 35 members gathered together to meet there each Lord's Day for the worship. They are buying a building for meeting purposes.

Last of October, I assisted with singing and preaching twice, in an eleven-day meeting with H. L. Olmstead and his home church at Franklin, Ky., four baptized and one by membership. Back home now to continue with the work here, which moves on pleasantly and well.

I am glad the C.M.R. is going on, and I hope more and more will become interested in this good work and give the new editor the support needed. I continually pray for the success of our work in Canada.

E. GASTON COLLINS.

* * *

TURKEY AND THE MOVIES

A reader sends us a translation of a notice appearing in a Turkish newspaper *Milliyet* (the Republic), of Stamboul. In this notice the Government authorizes announcement that "the National Association for the Protection of Children is preparing two laws to submit to the grand assembly this year: (1) No child below the age of 18 shall be allowed to buy liquor or cigarettes; (2) No child below the age of 15 shall be allowed to attend cinemas." Laws thus introduced under Government auspices are assured of enactment. In another part of the same paper it is made clear that the proposed regulations against the attendance of children at the movies are a result of the Government's determination to protect

young Turks against what it considers the demoralizing effects of American-made films. The situation is worth pondering. A nation that has been popularly identified with anything but a puritanical code of manners—however unjust that notion may have been—taking steps to guard its children against the moral ravages of the moving pictures exported from the missionary-sending nation of America! The “infidel” aroused to protect his children’s morals against the product of the “Christian”! The demand voiced by Dr. Eastman in his articles on “The Menace of the Movies,” for some sort of State department review and control of these celluloid “Ambassadors of Ill Will,” receives new support from this impending action of the Turkish Government.—*Christian Century*.

* * *

YOUTH AND THE CHURCH

The true appeal to youth is that religion offers on Sunday not only something different, but something which satisfies a natural and deep-seated craving for fulness, joyousness, and effectiveness of living as nothing else can or does. It is a fatal mistake for the Churches to compete with counter attractions on the ground of interest. They will grip young people only by holding forth a Gospel—good news for the whole personality.—(*The New Chronicle*.)

* * *

PREMIUMS! PREMIUMS! PREMIUMS!

Kill two birds with one stone

Help yourself and the paper at the same time

To increase the circulation of the C.M.R. the management offer the following gifts to those who secure new subscribers:—

For 7 new subscribers—A Boy’s Handsome Watch.

For 8 new subscribers—An Upright Electric Toaster.

For 10 new subscribers—An Electric Iron.

For 12 new subscribers—A Beautiful Wrist Watch, Ladies or Gents.

For 30 new subscribers—A Useful 26-Piece China Tea Set.

What You Have To Do

Get among your friends and induce them to take the Christian Monthly Review for one year. Send their \$1, (all they have to pay for the paper for a whole year) with the name and address to Mr. A. E. Firth, 569 Pape Ave., Toronto, Ont., and as soon as he has received the required number of new subscribers from you he will send on the present.

The goods will be sent F.O.B. Toronto, to any address in Canada.

INVITATIONS

If you know of any brethren living in or near Saginaw or Bay City, Mich., kindly communicate with C. B. Clifton, Akron, Mich.

A visit from any brother able to help at the service will be much appreciated by the members of the Church at Sarnia. When in that vicinity do not forget to call.

* * *

AT THE FALL MEETING

Bro. R. H. Boll seemed in fine shape for his special protracted meeting with Strathmore Blvd. church. His morning address on “Worship” must have been an education to many. The manner in which he showed the difference between the sentiment of pseudo-reverence produced by things that appeal to the senses, and the true spirit of worship which can be generated only by faith derived from the Word of God was admirable in its simplicity, and for its conclusiveness. And his reply to the man who claimed that the church he belonged to was “a chip of the old block” was an unanswerable condemnation of denominationalism—“THE LORD DOES NOT WANT HIS BLOCK CHIPPED.” This gem from his evening talk on the Church should be worn next the heart of every member in the Church of Christ.

* * *

SPECIAL EVANGELISTIC NUMBER

We hope to issue a special number for January, 1931, in which the contents will all be of an evangelistic character, suitable for distribution in any community in the interests of New Testament teaching.

Arrangements are being made to allow of any Church having its own Name and Address printed on the front of cover on any number it may order. This will be a new feature and provide some advertising that should bring results at a very nominal price.

100.....	\$4.00	500.....	13.00
200.....	7.00	1,000.....	22.00

Plus Freight

HOW MANY CAN YOU USE? Be sure your order reaches this office not later than December 15th.

NOTICE

The date on your postal label denotes when your renewal is due.

CHURCH DIRECTORY

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

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

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.

BLUNDELL CHURCH (Lulu Island, near Vancouver) Services Sunday at 10 and 11 a.m. and 8 p.m. Thursday at 8 p.m. Chas. Bailey, Evangelist. For information write or phone J. L. Saunders, 1828-West 35th, Vancouver, B.C.

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

CALGARY, ALTA.—Church of Christ, 517—15th Ave., W. Lord's Day meetings: Breaking of Bread, 11 a.m. Lord's Day School, 12.15 p.m. Gospel Service, 7.30 p.m. Wednesday evening at 8, Prayer and Bible Study. Secretary, J. B. Walters.

CALGARY, ALTA.—Church of Christ meets in private house on Lord's Day at 11 a.m., for Bible study and worship. Phone H 1176. A. Campbell, Secretary-Treasurer. 3409 Centre St., N.

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

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. C. Montgomery, Secretary.

ESTEVAN, SASK.—Church meets Lord's Day at 11 a.m. at 1405 5th St. West to Break Bread; at 7.30 p.m. for edification (private house). M. M. Tromburg, 826 4th St. Box 298.

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

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. N. J. Bunt, Secretary, 223 Cumberland Ave.

HAMILTON, ONT.—East End Church meets in Edinburgh Hall, corner Edinburgh and Ottawa Sts., Lord's Day, 10 a.m., Bible Study; 11 a.m., Breaking of Bread; 7 p.m., Gospel Preaching. W. A. Richardson, Secretary, 15 Emerald St. S., Apt. 3.

HORSE CREEK, SASK.—Church meets in Schoolhouse each Lord's Day. 11 a.m., Bible Study; 12 o'clock, Breaking of Bread. Gordon Sinclair, Secretary.

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.

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. H. J. Ellis, Secretary.

MONTREAL, QUE.—Church meets 11.30 a.m. at 59 Maguire St. (off St. Lawrence) for Worship, and at 3.00 p.m. in the Legion Memorial Hall, Verdun Ave., for Bible School, and at 7.30 p.m. also in Verdun for Gospel Service. Secretary, P. L. Pratley, 5 Thornhill Ave., Westmount. Tel. West. 6200.

MONTREAL, QUE.—Church meets in The Legion Memorial Hall, 4536 Verdun Ave., Verdun. Lord's Day Services, 10.30 a.m., Bible School; 11.30 a.m., Worship; 7.30 p.m., Gospel Preaching. Secretary, P. L. Pratley, 5 Thornhill Ave., Westmount, Telephone West. 6200.

RADVILE, SASK.—Church meets in meeting house on 3rd Ave. N. of Main St. each Lord's Day. 10 a.m., Bible Study. 11 a.m., Breaking of Bread, 7.30 p.m., Preaching the Gospel. W. J. Cassidy, Box 99.

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., Secy.; H. E. Forman, 1231 Pasquaw St., Evangelist.

SARNIA, ONT.—Church meets in Moose Hall near Wellington St. on Milton St. Bible Study 10 a.m. Breaking of Bread and Worship 10.30 a.m. each Lord's Day. Visitors welcome. Write to Mrs. Wm. H. Welsh, Treasurer, 216 Wellington St.

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.

SMITHVILLE, ONT.—Church meets on Lord's Day at 11 a.m. for Worship. L. J. Keffer, Evangelist.

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. Bible Study, Monday and Thursday nights at 8. Write to M. G. Miller, Treasurer, 61 George St.

THESSALON, ONT.—Bible Class Lord's Day at 1.30 p.m. Preaching and Breaking of Bread at 2.30 p.m. T. W. Bailey, Evangelist.

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

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. Wednesday 8 p.m., Prayer and Bible Study. H. McKerie, Evangelist, 528 St. Clair Ave. W. A. S. Herron, Secretary, 329 Lauder Ave.

TORONTO (EAST DANFORTH)—Veterans' Hall, Dawes Rd. Lord's Day, 10.30 a.m., Sunday School; 11.30 a.m., Worship; 7 p.m., Gospel Meeting. Secretary, A. E. Humphries, 418 Arlington Ave., Toronto, Ont.

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. Wallace H. Cauble, Evangelist, 480 Strathmore Blvd. A. E. Firth, 659 Pape Ave., Secretary.

TORONTO (WYCHWOOD)—Vaughan Ro. Church of Christ, corner Vaughan Rd. and High Street. Lord's Day: 11 a.m., Worship and Communion; 3 p.m., Bible School; 7 p.m., Gospel Service. Wednesday, 8.15 p.m., Young Men's Class. Thursday, 8 p.m., Prayer and Bible Study. R. Slater, Secretary, 367 Balliol St. (12).

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. Wednesday, 8 p.m., Prayer and Bible Study. Sec.-Treas., F. E. Lucas, 735 Richmond St., East Burnaby, B.C.

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

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.

WINDSOR, ONT.—Church house located on Campbell Ave., at College. Lord's Day at 11 a.m., Worship; Bible School, 2.30 p.m.; Gospel Service at 7.30 p.m. Thursday, 7.30 p.m., Meeting for Prayer, Praise and Bible Study. Send all communications to W. Horrocks, 313 Bridge Ave.

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. Secy., Bro. W. Eatough, 529 Toronto St., Winnipeg.

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.