

Christian

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5
May

His Lamps

"Ye are the light of the world."

His lamps are we,
To shine where He shall say;
And lamps are not for sunny rooms,
Nor for the light of day,
But for the dark places of the earth,
Where shame and wrong and crime have birth,
And for the murky twilight gray,
Where wandering sheep have gone astray
And where the lamp of faith grows dim,
And souls are groping after Him.
And as sometimes a flame we see,
Clear shining, through the night
So dark we cannot see the lamp—
But only see the light,
So may we shine, His love the flame,
That men may glorify His name.

—Annie Flint.



Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints.

Jude, 3, R.V.

CHRISTIAN MONTHLY REVIEW

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EDITORIAL

ALL ONE

"Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are . . . Neither for these only do I pray, but for them also that believe on me through their word; that they all may be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me."—John 17.

The Pathetic Prayer

The pathos in this Prayer of Jesus is incapable to the mind of the reader who gives earnest thought to the character of Him who uttered it, the purpose for which He desired its fulfilment, the long centuries through which it has remained unanswered and the existing divisions among those who profess to be trying to bring about the unity so much desired.

Great Worker of Wonders, Maker of the World, Lord of Life and Defeater of Death, Saviour of men and Son of God, with all His powers and prerogatives, when it comes to dealing with the will of believers *He can only pray*—"that they might be one." And as for those whose unity He sought, how doubly pathetic to see them divide and sub-divide even in their efforts to find the unity for which He prayed! Little marvel that so many are doubting—

The Possibility of Unity

This doubt is often made an excuse for the continuance of division or for the abandonment of serious investigation in order to try to effect it. But we may be quite confident

that Christ did not pray for an impossibility. Such a thought is dishonouring in the extreme. It may be long delayed, it may be difficult to attain, it may be that it shall never be brought about in this existence in the measure desired by our Lord, but it certainly is not an impossibility.

The condemnation of divisions among faithful followers, the figures used to denote the unity of believers are so many Scriptural admonitions and examples urging toward unity. It would seem that only two factors are required to make a united body—a properly enlightened understanding as to Christ's will, and the will to do what is learned.

The Tremendous Reason

"That the world may believe" should surely outweigh all personal or party interest in maintaining division among Christians. Not only is the loss of a single soul too great a responsibility to bear before God, but the possibility of in any degree making void the sacrifice of the Christ is too terrible to contemplate. Perhaps when there is more thought given to these crimes against God and man there will be more success attending the labours of those who are earnestly working for unity than has characterized the efforts made from economic pressure and the desire to have a large influential religious organization.

The Way to Unity

The way to unity is no royal road to be traversed by churches as armies marching to a desired destination. If we understand what Jesus meant by His followers being one we would say that the oneness is attainable only by ones—that unity of believers is the result of, and in proportion to, the unity of each disciple with his Lord. Primarily, it is spiritual. Being so it is unavoidable, and must eventually manifest itself in outward forms of character, organization, worship and service. Individual love for Christ that brings the will into perfect submission to Him brings Him and the Father into the heart and life and effects that spiritual unity that makes such believers "all one."

"THE CHURCH OF CHRIST" "THE MOVEMENT TOWARD UNITY"

By H. McKerlie

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WHAT IS THAT UNION FOR WHICH CHRIST PRAYED?

(Works of BARTON W. STONE, Volume 1, Pages 254-259)

(As a rule, the early preachers of the "restoration" prepared the soil before they sowed the seed of the kingdom. This "lecture" of Barton W. Stone's shows how that was done. It has been said of "Raccoon" John Smith that "he usually laid off his discourses, which were from two to three hours in length, in three divisions: In the first, correcting misrepresentations; in the second, exposing popular errors; and in the third, presenting the simple gospel to the people." It will be remembered that Peter, on the day of Pentecost, first corrected a false report and then preached the gospel. This order is sometimes absolutely necessary. On one occasion, when in conversation with his wife on this subject at the dinner table, the inimitable Smith held up a glass of water and quaintly said: "Nancy, can I fill this glass with milk before I get the water out of it?" This is putting it in "homespun" all right; but it is, nevertheless, correctly put. The stagnant waters of human tradition must be removed from the minds of men before there will be room for the "sincere milk of the word.")

1. He did not pray that all that professed to believe in Him might be one; because all that profess to believe have not true, unfeigned faith—the faith of God's elect. To pray that such might be one with obedient believers is the same as to pray that light and darkness might be one—that righteousness and unrighteousness might be one—that the children of the bondwoman and the children of the free woman might be one. This would be impossible. Such union would be like that of iron and clay—it is not desirable—it is inadmissible by the Head of His Church; for all fruitless trees must be cut down, the chaff must be winnowed away. The fruitful trees and the pure wheat only are to be preserved. The unrighteous shall not inherit the kingdom of God; the bond children must be cast out—they shall not be co-heirs with the free. Such unhallowed union has too long disgraced the Church, weakened her energies, obscured her glory, and withered her influence. It is the stronghold of sectarianism—a bulwark against Christian union—a heavy weight on Zion's wheels—a gnawing worm on her vitals—the bane of Christianity.

2. Neither did our Lord pray that all the parties, as such, might be one. All the parties are one in a general sense. Their Scriptural name is "Babel", or confusion. Who in this day of light and inquiry is so blind that he cannot read the inscription plain and legible in the forehead of the Church, so-called? Who so uncandid as not to acknowledge that the Christian world is all in confusion—in Babylon? Who so destitute of piety as not to long for the restoration of Zion? Who so

callous as not to weep over her desolation? Who so deaf as not to hear the inviting, warning voice of God: "Come out of her, my people, lest ye be partakers of her sins and her plagues?" Who so disobedient as to slight the divine command? And who so pusillanimously dumb as not to raise his warning voice to his fellows?

While the various sects retain their jarring creeds—their different yokes—their various standards—their party names, and especially their sectarian spirit, and unbelieving members, is it possible that any bond could make them one, according to the prayer of Jesus? Yet in Babylon—yet in the great city of confusion—we acknowledge (however painful and humiliating the acknowledgment) that God's people are, and long, long have been, and will continue to be, till they become convinced of the fact. Till we receive this conviction, we shall not regard the voice of God as directed to us, "Come out of her, my people;" we shall never make one exertion to obey that voice by leaving the devoted place. Some may boast that they have clean escaped from the city of abominations. I fear I have not yet seen any of this happy number. Many of late have made exertions to leave the city; but they are so much infected with her spirit, and burdened with her wares, they make slow progress, advancing a few steps, and retrograding as many.

3. The union for which the Saviour prayed is, that all believers might be one, even as the Father and Son are one; "as thou, Father, art in me, and I in thee, that they also may be one in us." Some affirm that the Father and Son are one substance, one individual being. Even should this be true, yet we are sure that our Lord did not pray that believers should be one in this sense—that they should be one individual being or substance. If we can ascertain what that union is between the Father and the Son, we can easily ascertain the union of believers for which the Saviour prayed. This we will now attempt to do.

* * * * *

1. The Father and Son are one in character. "He that hath seen me" says Jesus, "hath seen the Father; for the Father dwelleth in me, and I in Him." We ask, what of the Father do we see in the Son? Not the substance of the Father, we are sure; "for no man hath seen God at any time, or can see him." But we see the image of the invisible God—the express image (*character*, character), of His person

(*tees hupostasios*, of his substance). It is then the character of God, the glory of God shining in the face of Jesus, or God manifested in the flesh, we see when we see Jesus. The character of the Father and Son being one, and believers beholding this character or glory of God shining in the face of Jesus, are changed into the same image from glory to glory. All that love, compassion, benevolence, mercy, grace, goodness, faithfulness, truth, etc., which we see continually flowing from the hands, the lips, and the acts of Jesus, are but God's character manifested in the face or flesh of Jesus. In and by Jesus is the Father plainly declared and made known. "If ye had known me, ye would have known my Father also." How can we know the Father but by the Son? "For no man knoweth the Father, save the Son, and he to whomsoever the Son will reveal him." This character of the Father and the Son appears to flow from that intimate union described by the Father being in the Son, and the Son in the Father; and this same character is formed in all believers by their being in the Father and Son, and the Father and Son in them. The believers become partakers of the divine nature. Stupendous grace! A worm of the dust united with the Father of the Universe! And consequently with the Son and with all holy beings! They are holy as God is holy, righteous even as He is righteous, pure even as He is pure, good and merciful even as He is; meek, gentle, obedient, patient, forgiving, as was the Son. What Christian on earth would not respond a hearty *amen* to this prayer of Jesus?

2. They are one in Spirit. The Father loves the Son, and the Son loves the Father; the Father peculiarly loves the saints, and so does the Son; the Father loved the world, and gave His Son to be their Saviour—the Son also loved the world, and gave Himself a ransom for all. So believers are of one spirit. They all love the Father and the Son, and manifest that love by an unreserved obedience to all His commandments; they love one another with a pure heart fervently; they also love all mankind, and, like the Saviour, weep over their miseries, and pray for them, and sacrifice their worldly substance for their good, to save them from ruin.

3. The Father and Son are one in operation, in the works of creation, providence, and redemption. God created all things by Jesus Christ, and without Him was not anything made that is made; whether they be things in earth or things in heaven, whether they be visible or invisible, whether they be angels, principalities, or powers. In the works of providence they are one. "I," said Jesus, "give unto my sheep eternal life, and they shall

never perish, neither shall any pluck them out of my hands. My Father, who gave them to me, is greater than all; neither shall any pluck them out of my Father's hands. I and my Father are one"—one in their love and providential care of the sheep. So were they one in the great work of redemption. One heart, one mind, one purpose, one will to redeem man,, was both in the Father and in the Son. "Lo, I come to do thy will, O God." Hence, the saints ascribe their salvation to Him that sitteth on the throne, and to the Lamb forever and ever. So believers are one in the same benevolent operation of saving the world. They are "workers together with God"—they co-operate with God and one another in all divine means ordained of God to effect this great end. They regard not their own things (exclusively), but also the things of others. They divide their substance with the poor and needy—the widow and the fatherless; nor do they withdraw the hand of mercy from giving the means of sending the gospel to the world in darkness.

If all were thus one, the world would soon believe in Jesus and be saved. O Zion, "arise and shine, for thy light is come, and the glory of the Lord is risen upon thee." Then shall the Gentiles see thy light and flow unto thee; and they, seeing thy good works, will glorify our Father who is in heaven.—*Exchange*.



BACK TO THE FOLD

'Twas a sheep, not a lamb, that strayed away,
In the parable Jesus told;
A grown-up sheep, that had gone astray,
From ninety and nine in the fold.

Out on the hillside, out in the cold,
'Twas a sheep the Good Shepherd sought;
And back to the flock, safe in the fold,
'Twas a sheep the Good Shepherd brought.

And why for the sheep should we earnestly
long,
And as earnestly hope and pray?
Because there is danger. If they go wrong,
They will lead the lambs astray.

For the lambs will follow the sheep, you know,
Wherever the sheep may stray;
When the sheep go wrong, it will not be long
Till the lambs are as wrong as they.

And so with the sheep we earnestly plead,
For the sake of the lambs, today;
If the lambs are lost, what terrible cost
Some sheep will have to pay!

—Selected.



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.**



HOME FIELDS

Evangelizing the West

News from Minton, Sask., is cheering. Bro. Petch is as actively engaged as one can imagine any preacher to be. Preaching, teaching and helping to prepare a number of young men to become preachers keeps him fully employed.

We are glad to know that his services are highly appreciated and that he has had the joy of addressing audiences with a much larger proportion of men than he ever had in his work in Ontario. He is planning for a short, intensive Summer School of which we hope to hear more when arrangements are completed.

* * * *

Last news from Bro. Bailey tells of successful meetings and most encouraging interest among the people where he preaches. As he hopes to come East during the Summer, we shall be glad to hear of churches wishing his services or desiring him to speak on the work in the West. Should he make the intended visit, wherever possible, he should be invited to speak on this subject. The needs of the West are almost appalling, and first-hand information ought to be welcome to all interested in Evangelization.

Bro. Bailey is doing a great work and is worthy of every encouragement and support.

* * * *

A note from Bro. H. E. Forman, Regina, tells of continued perseverance in the Lord's work. He reports the baptism of a young woman on April 5th. This makes the number of converts under his preaching since his first sermon in 1918 seventy in all, a record that must bring him much encouragement and satisfaction. We trust he may be long spared and see many more surrender to the Gospel.

* * *

S.O.S.

By O. H. Burdett

When these letters are sped over the ocean waves, every wireless operator that hears them, becomes alert and listens intently for the message; for it means there is a ship in distress. And if it is immediate help she needs the vessel that is the nearest turns in her course and goes to the other's help. It is always with a considerable amount of financial loss when a ship turns out of its course to help another. And the salvation of others often calls for some loss to those that will save. Yet they are repaid in other ways (especially from a spiritual standpoint), far in excess of the loss.

There is a spiritual S.O.S. that should ever be sounding, not in the ears, but in the hearts of every disciple of Christ. Namely, "S-inners need O-f S-alvation!" And the need is brought vividly to our minds in the words of our Lord and Saviour related in John 4:34-38. Jesus saith unto them, "My meat is to do the will of him that sent me, and to accomplish his work. Say not ye, There are yet four months, and then cometh the harvest?"

Behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. For herein is the saying true, One soweth, and another reapeth. I send you to reap that whereon ye have not labored: others have labored, and ye are entered into their labor."

This dire need is brought more forcibly to our minds when we realize that out of the 12,588,066 people in the State of New York, there are only 58 members of the Church of Christ (disciple) and two small church houses, one at Hubbardville and the other at Pekin. The latter I have visited several times, in fact only last Sunday. They are few in number, yet faithful and true—although their house of worship is falling down—that is, it is in need of a few repairs. They remind me of that good old hymn, "Hold the Fort."

Ho, my comrades! see the signal
Waving in the sky!
Reinforcements now appearing,
Victory is nigh.

"Hold the fort, for I am coming!"
Jesus signals still;
Wave the answer back to heaven,
"By Thy grace we will."

By P. P. Bliss.

Brethren, allow this humble servant of God to make a suggestion. It is not anything new, and for all I know it might be going on at the present time. "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things" (Romans 10:13-15).

This Scripture comprehends all I want to say. Some will say, We are, and have been doing so for years. That is true, but far away and not at home. Why can we not do the same for our own countrymen as we do for the heathen? (Not that I am one to hinder in any way anything that is being done to enlighten those who live in idolatry and the terrible darkness. May God help such work, and all those who labor in righteousness.)

Let us send Missionaries out in the fields that are white already unto the harvest, for we do remember the words of our Lord, "Lift up your eyes and look on the fields." It was the immediate surroundings He had reference to. It is a very common fault for us to get very much concerned about the people on the other street and forget our next door neighbour. It is not enough that we should be safe in the fold, there are others we must help our Shepherd to bring in. He has committed the

preaching of the Gospel to men; are we fulfilling our trust? And how shall they preach, except they be sent? These words surely throw the responsibility on the church or churches, as the case may be. I said churches because if one church cannot take the responsibility of supporting an Evangelist then two or more can. Perhaps we judge our preaching brethren too harshly when we ask or wonder why they do not go into other fields when they cannot get a church where they are located. But no doubt we forget they must, or at least should be sent, and when sent, supported by the senders. For we must remember that they have a responsibility too. "These things also command, that they may be without reproach. But if any provideth not for his own and specially his own household, he hath denied the faith, and is worse than an unbeliever" (1 Tim. 5:7-8). So we cannot expect the Evangelist to forsake his first duty to God and man. During the last war some of the local factories gave their employees a button, with the words, "The

man, behind the man, behind the gun." I wonder if there would be any consolation in the thought that we were the brother or sister, behind the brother, in the preaching line. Oh, that God through Jesus Christ would help us to be as much concerned about the spiritual war, as we were for the earthly.

Of course, if we were more concerned it would not hurt anybody; but thanks be to God that it would help some. I hope my American brethren will pardon me for using one of their beloved states in comparison, as it was the numbers that were so striking to me and such numbers we have not in Canada, at least in that comparatively small area. But we have a more serious condition looking us in the face, that is, places where there is not a church of any kind. But we thank God when it comes to the Church and its work, which He has so graciously permitted us to do; there is no Canada, no America, no England, no Japan, for we are all one in Christ Jesus our Lord.



SISTER BANNISTER AND HER WORK FOR GIRLS IN NYASALAND



Miss Mary Bannister was born at Burnley in Lancashire, England. From her earliest connection with the Church of Christ her one great desire was to become a missionary. Ten years had to pass before that desire was realised—a period long enough to have worn down any superficiality or mere love of the romantic had these been the actuating motives in the notion for missionary work.

Miss Bannister had a most valuable experience during those years of waiting. Her life was one of particularly active service for Christ in channels that fitted her for what lay before her in Africa. She worked with the churches in Britain as Bible-woman and organizer of work among women and girls. Some of the Women's Meetings started under her supervision are continuing as powerful and effective services to the churches they are connected with and for the good of their surrounding localities. With a thorough training received in the Maternity Hospital in Glasgow, and additional medical train-

ing at other centres for out-going missionaries, Miss Bannister was eminently suited for ministering to the varied needs of the natives of Nyasaland. Sickness of either soul or body could seldom appeal to her in vain. Her one weakness remains with her still. It is her inability to stop work when the limit of her strength is reached. Having no hospital, and being incapable of turning sufferers away, she has often had her house filled to the door with patients brought to her for treatment. And at any hour of the night she has set out through the bush in response to an urgent call that told of a life in danger. With an ungovernable aversion to cats when at home, in the heart of Africa this timid woman has fearlessly followed the black messengers through the jungle with screaming of hyenas or roar of the lion tearing the air around her. With doctors and hospitals making their appearance in the protectorate, though quite a distance from the Mission station, her medical work has decreased and much responsibility has been taken from her most sensitive and extremely conscientious soul.

It was in 1912 that Sister Bannister first went to Africa. She laboured at Namiwawa until the war put a stop to the operations of the missionaries. Seven years were spent on the foreign field, then returning to Britain, Miss Bannister resumed her work with the church while continuing to supervise the operations of the Native teachers in Nyasaland; and three years ago she returned to Gowa where she is now starting out on a special work of training the girls—a work that she will be more free to pursue since other workers are now taking over many of her former responsibilities. Of this new activity many readers of the C.M.R. have been inquiring, and in response she tells us something of its origin and purpose.

* * * *

Mlangeni, Nyasaland,
Central Africa,
Feb. 19, 1931.

Dear Inquirers:

The work now being undertaken for the girls here seems rather to have been thrust upon us than that I am starting it. The beginning of it was not a thought-out plan. The father of the first child born here after my arrival, "our first Mission Baby" as we call her, came to me and asked me to take Mary Etta and teach her. He backed up his re-

quest with such suggestions as: 'Was she not my own child, and was it not naturally my work to look after her?' So I said, all right, send her along and I will see what I can do. When I went down to Namiwawa, Isaac (a Native preacher), said to me, "My girl, Tabita, wants to come and live with you and go to school." But, I said, Gowa is a hundred miles away, and what will she do if she is ill? However, nothing would do but she must come. So the two came and by July will have been here three years. They are now in Mr. Georgeson's training School. Will they become teachers giving their whole lives to the work? Well, to my mind, that is almost too much to expect from this generation. If it pleases God to keep them for that work we shall be thankful, but in Africa girls are soon married, some of them far too soon, and I do not know of any native woman giving her whole time to the Lord's work.

After the two mentioned had been here a few months, Yoram (Miss Bannister's man-servant) said his girl wanted to come also. And as he had been with me so long and had been so faithful, she came, and then her friend Namuzelus, from the same village, came. Then I began to think the Lord was wanting me to work specially among the girls. Mrs. Smith said too, that they had been sadly neglected, and Africa would be a different place today if the Missions had worked with the girls as they had done with the boys; but as things were, the educated boys married girls who had never been to school and who had never been taught anything outside their village life. Under such conditions how could the wife be a helpmeet? Usually, it was not long before trouble came and the girl-wife, so backward through no fault of her own, was left to shift for herself.

Gradually I began to see how one might help to alter these distressing conditions. A scheme began to form in my mind, which I related to others; and as support came in I took in more girls to teach. When I had seven I was obliged to stop for want of room. But the Lord has awakened a practical interest in the work and soon the means came to hand to build a big, two-roomed house, and I have now twenty-four girls whose ages range from ten to twenty years. My object is to WIN THEM FOR CHRIST, to delay their marriage until they are at least eighteen years old so that they may have some schooling, teach them something about home life, and generally fit them for their place as wives of men who have received a fair education for this part of Africa.

The girls work about the station in the mornings, weeding, hoeing, bringing wood and water, and by twos taking their turn in the house doing washing and ironing, etc. In the afternoon they attend school which is in charge of Mrs. Georgeson, with a native teacher to help her. They do all their own pounding—making corn into flour, and they cook for themselves. Their chief diet is of stiff porridge made from maize flour and seasoning of various kinds, and eaten with some kind of relish made from pumpkins or other vegetable or fruit. They have two meals a day.

There is quite a lot of sewing to do for them, and the two eldest girls can now help with that. The girls have all bought their own Bible and Hymn Book, and we have a reading every night, and they learn one verse of Scripture each week to be repeated on Sunday evening without the aid of the Book. They are a healthy, happy lot—a big handful, sometimes, calling for the exercise of much patience, but it is abundantly worth while, for the

fruit from this work will go down to children's children.

In a letter received recently a Sister said to me, "What a happy woman you will be when the Lord comes back and your girls are there with you to meet Him." And I thought to myself, Yes! and every one who has had any share in helping to make the work possible will also share in that happiness. The Master's "INASMUCH" applies mightily to this work.

How is it we are so far ahead and have so many more advantages than these folks? It is not because we are worthier of these benefits, but because we have not shared with them as we ought to have done the blessings that we enjoy through the knowledge of the gospel of the grace of God. The Saviour never hoarded up wealth of any kind. He shared it so that it could accumulate only in multiplied blessings to others. Dr. Aggrey said, "Educate a man and you educate an individual. Educate a woman, and you educate a family." I believe that, for the children are longest under the mother's influence. And many are now, like Dr. Aggrey, aware of the too obvious neglect of the women of Africa where so much has been done to help the men.

Let me thank each one of you for your practical help and interest. Apart from you Canadian folks the work could never have been extended, for it is mostly yours. I am only the agency through whom you work. I should love to see the work grow and grow. That is how it should be. We want to put up another house this year and add to the number of girls as the Lord raises up supporters. Pray earnestly about it. Ask the Lord what He wants you to do about this work, and be not disobedient to His prompting and the blessing will be yours. Pray too, for us, that we may be "living epistles" and that we may find grace sufficient for every need in Him who has called us to this work.

Christian greetings to all,

Yours in His service,

M. BANNISTER.

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CHINA

CHURCHANITY VS. CHRISTIANITY

There is considerably more opposition to Church-anity in China than there is to Christianity. Missionaries have come over here and erected large buildings with foreign money, trained a few Chinese leaders, then gradually left the maintenance of these Church buildings in the hands of Chinese congregations. The Chinese have neither the money nor the disposition to finance the upkeep of these big buildings. In short he can see no reason why to be a member of the church should be so expensive. But he has seen within a short time what many westerners have failed to see in centuries, i.e., the difference between Church-anity and Christianity. He welcomes the doctrine of Christ and is willing to pattern his life after Him. He is devout and worshipful, and in his heart he adores the beauties of the life and teachings of Christ. But he dislikes the hypocritical and unscriptural formalism and veneer of the exponents of modern Church-anity. It all resolves itself into this: viz., that the simple teachings and direct method of Christ and His Apostles have not and cannot successfully be sup-
planted.

Gods Many

The Chinese people worship more gods than any other nation in the history of the world, according

to Mr. Newton Hayes, who has completed a recent survey of Chinese religions.

Mr. Hayes quotes authorities who state that the ancient Egyptians had 73 gods, the Indians 33,339 divinities, and the Greeks of ancient times 30,000. But the Chinese, he declares, can exceed even this number.

"Ten years' study of the gods of the Chinese leads us to feel that it is safe to say that there are probably even more recognized deities in the Chinese pantheon than in those of any other race," says Mr. Hayes. "There are more images in this country than are found in the temples and homes of any other land. Indeed, the number of gods is so great that de Groot, not only characterizes it as 'infinite' but almost in desperation resorts to hyperbole, declaring that in the creation of new gods for their 'unlimited polytheism', the Chinese are 'bounded by nothing but the circumstance that even the human art of inventing gods has its limits.'"

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DO NOT FORGET—

\$1.25 a month provides for one girl under Sister Bannister's care.

\$16.00 will furnish everything required by one of the older girls for a whole year. There are now only 3 of the 24 unsupported.

WHO WILL ADOPT THEM?

❖ ❖ ❖

"OUR INDIAN ROAD"

The glad news of surrender of hearts to the Master, features the reports from the Reserve.

Reaping is a time of joy to all earnest workers; we share that joy gladly.

The harbingers of warmer weather are around; and therefore larger opportunities are around. May we all have grace sufficient for these responsibilities.

Sorry to have to report that we had to short ration our Indian brethren last supply day. Funds ran out and when we had sent all we had, it was less than what was needful!

We most gladly send what you give us. May we appeal to those who have once and again given liberally to forget not. Let us not fall down with the work on our own Canadian Indian Road.

The treasurer gratefully acknowledges, A Sister for Bro. Pakoo \$5.00; Church at Thessalon for Bro. Pakoo \$10.00.

W. EATOUGH.

529 Toronto St.,
Winnipeg, Man.

RECEIVED DURING MARCH

For Miss Bannister, Nyasaland

Church at Erin, Ont., (for Girls' Building).....	\$52.00
Church at Erin, Ont., toward Girl's keep.....	1.00
S.S. at Erin, Ont., One girl's support for year	15.00
Girls' Class, Windsor, Ont.....	5.00
Mrs. T. E. Harris, Toronto.....	1.25
Miss E. Elliott, Toronto.....	1.25
Sisters at Windsor, Ont.....	1.25
Church at Sarnia, Ont.....	1.25
Church at Stouffville, Ont., Two Girls' Sup-	
port for six months.....	15.00
Mr. and Mrs. H. Lehman, Stouffville, One girl's	
support for six months.....	7.50
Mrs. Chas. Hodges, Brantford, Ont.....	2.00
Two Sisters, West Gore, Nova Scotia.....	5.00
Miss E. Burgess, Lexington, Mass.....	1.00

Bro. G. Scott, N. Rhodesia

Church at Erin, Ont.....	20.00
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Bro. D. Garrett, S. Rhodesia

Church at Erin, Ont.....	50.00
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Bro. J. Sherriff, S. Rhodesia

Church at Erin, Ont.....	25.00
Church at Selkirk, Ont.....	5.00
Two Sisters, West Gore, Nova Scotia.....	1.00
Mr. R. Peters, Hanna, Alberta.....	1.00

Bro. J. D. Merritt, S. Africa

Church at Strathmore Blvd., Toronto.....	50.00
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Bro. L. T. Oldham, China

Church at Strathmore Blvd., Toronto.....	20.00
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Brazil Inland Mission

Church at Strathmore Blvd. (for Bro. Smith)	25.00
Church at Strathmore Blvd. (for helper).....	10.00

Our Indian Road

Sisters at Hamilton, Ont. (for Trindle).....	3.00
Church at Erin, Ont. (for Pakoo).....	5.00
S.S. at Beamsville, Ont. (for Pakoo).....	2.50

Bro. Chas. Petch, in West

S.S. at Beamsville, Ont.....	2.50
Church at Calgary, Alta.....	10.00
Church at Jordan, Ont.....	5.00
Church at Sherbrooke St., Winnipeg, Man....	5.00
Church at Bathurst St., Toronto, Ont.....	10.00
Sister "T" Toronto, Ont.....	5.00
Church at Beecher St., St. Catharines, Ont.....	5.00

Forwarded as desired\$368.50

H. McKERLIE.

OUR ASSOCIATE EDITORS

SALVATION

By D. McDougall

With what kind of sensation does this sound salute our ears?

It suggests to us, first, the idea of being lost, or of danger of being lost. Passengers on a Cunard liner crossing the ocean, in a dense fog, dashing at full speed straight for an iceberg, are in danger of being lost. A few minutes later, after the crash, most of them

are lost. But a few, clinging to wreckage, are picked up and saved. They found salvation in the lifeboat. A building burns! Some in the upper rooms are in danger. Some of these find the fire escape, a way of salvation which has been provided for them, and also adequate for all who need it, and these are saved. Others who do not find or use the way of salvation, are lost in the flames. People have been lost, and have perished in the blizzards of the plains, in the deserts and jungles of the wil-

derness. And sometimes, in such cases, they have been found, rescued and saved.

Now we learn, both from the Old Covenant Scriptures and from the New, that the world of mankind has been "lost", "sold under sin"; that "all have sinned and come short of the glory of God", and that "God hath concluded all under sin." The old-time saints began to realize that "All we like sheep have gone astray", and to talk of Salvation. Moses spoke of the "Rock of his Salvation." David dwelt rejoicingly on the salvation of the Lord: "My soul shall rejoice in this salvation.." "He will beautify the meek with salvation." "Make a joyful noise unto the Rock of our salvation." Isaiah's most eloquent theme is Salvation: "We will be glad and rejoice in His salvation." "Say ye to the daughter of Zion, Behold thy salvation cometh; behold his reward is with him, and his work before him; and they shall call them the holy people, the redeemed of the Lord." "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth." Micah joins in the chorus of salvation: "I will look unto the Lord; I will wait for the God of my salvation." Zechariah adds his most jubilant prophetic note: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass." Passing over into the New Testament, we immediately find that, not only men, but the angels are interested in this theme of Salvation. "Thou shalt call his name Jesus, for he shall save his people from their sins", said Gabriel, one of the two highest archangels in heaven. Then, as the angel announced to the shepherds the birth of "a Saviour, which is Christ the Lord", a multitude of the heavenly host appeared, praising God, and saying, "Glory to God in the highest, and on earth peace, goodwill toward men." John's mission was to prepare the way of the Lord, that "All flesh shall see the salvation of God", or, as expressed by Paul, made "wise unto salvation." A Saviour and Salvation overflowed in the preaching of Paul and Barnabas on their first great missionary tour through Asia Minor: "Of this man's (David's) seed hath God, according to his promise, raised unto Israel a Saviour, Jesus." "To you (Jews) is the word of this salvation sent." But when the Jews "put it from them", the apostles said, "Lo, we turn to the Gentiles: for so hath the Lord commanded us, saying, I have set thee for a light of the Gentiles, that thou shouldst

be for salvation unto the ends of the earth." In agreement with this fact of the universality of salvation, Jude writes of the "Common Salvation." A salvation, not for any favored spot of earth, but for the farthest hut of the Patagonian or the Eskimo. Jews for some time thought that they had a monopoly of this salvation. And some miracles were necessary to convince them that God is no respecter of persons; but that "in every nation, he that feareth him and worketh righteousness is accepted with him."

Now, although an adequate and universally applicable salvation has been provided, yet many are not saved. Why is this? The word of God gives us a key to this problem. It tells us that salvation is something to be *obtained*: "Therefore I endure all things for the elect's sake, that they may also *obtain* the salvation which is in Christ Jesus with eternal glory" (2 Tim. 2:10). "Obtain" means that we must *do something* to get or enjoy it? Oh, this is of most vital interest to every one of us—and we must give it most serious consideration in our next.

*"Salvation! O the joyful sound!
What pleasure to our ears:
A sovereign balm for every wound,
A cordial for our fears.*

*Salvation! let the echo fly
The spacious earth around;
While all the armies of the sky
Conspire to raise the sound."*

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CHRIST'S COMING

By Wallace Cauble

No man who studies the Scriptures and accepts the Bible as divinely inspired can deny that God gave to men much teaching concerning Christ's first coming into the world as a Saviour. These predictions were given hundreds of years before He actually appeared. Also the ordinary Bible student will soon discover that the Scriptures are also filled with teaching concerning a second appearing of the same great Character. In our teaching of Scriptural truth emphasis should be placed where God places it. In the epistles there are some thirteen references to baptism and many of us emphasize that subject. In the same epistle there are about fifty-three references to the second appearing of our blessed Lord. In other words, there are approximately four times as many references to our Lord's return as there are to the important subject of baptism in these epistles.

The first coming of our Redeemer was wonderful because He came to bear the cross; the

second coming will be wonderful because He comes wearing a crown. The first coming was wonderful because He came to suffer; the second coming will be wonderful because He comes to reign. The first coming was wonderful because He came as a Saviour; the second coming will be wonderful because He comes as a Judge. The first coming was wonderful because He came as a Holy Child; the second coming will be wonderful because He comes as a King.

The subject is so important that Satan has tried to make a special attack upon it. To some he has made the subject a laughable matter. For instance, in the year 1712 an astronomer predicted that on October 12th of that year a comet would appear early in the morning and then within a few days the Lord would come. The comet did appear as predicted and many, believing that the word of the scientist carried as much authority in the religious realm as in the scientific world, actually believed that Christ would appear upon the date which the scientist had set. Such folly of men is only one of the devices of Satan to bring reproach on the teaching of our blessed Lord's return. Though the signs of the times are extremely significant in our own day, far be it for any true student of God's Word to set dates according to our own notions for the time of the fulfilment of this great event. We are plainly told that of that day or hour knoweth no man.

Let us now notice what the coming of Christ means and what it does not mean.

First, the coming of our Lord does not mean the death of the Christian. How one could hold such a view (and some do) if he be an earnest and faithful student of the Word would seem difficult to understand. In the Bible death is called sleep, but at the coming of Christ those who are dead in Christ awake. See John 11 and 1 Cor. 15. At death the body is placed in the grave; at the coming of the Lord the body is raised. At death the spirit is separated from the body; at the day of His appearing the spirit is united with the body. At death our eyes are filled with tears; when He comes we shall rejoice with exceeding great joy. Death, therefore, cannot be the coming of the Lord.

In the second place, regeneration is not the coming of Christ. The Spirit of God was given to men at Pentecost and He continues to make His abode with those who trust and obey Him. The Spirit is not the bodily presence of Christ but the Spirit takes the place of Christ's presence. Jesus said in speaking of the Spirit: "He abideth with you and shall

be in you." The Spirit dwells in believers until Christ appears.

The coming of Christ as shown in the New Testament is the personal and visible return of the great God and our Saviour Jesus Christ (see Acts 1:11).

The coming of Christ also means our redemption. So far as our sins were concerned we were redeemed not of corruptible things but of precious blood, the blood of the Lamb of God who taketh away the sin of the world and who loosed us from our sins. But so far as our bodies are concerned we shall not be redeemed until that glorious appearing. "For we know that the whole creation groaneth and travaileth together in pain until now. And not only so but ourselves also who have the firstfruits of the Spirit, even we ourselves groan within waiting for our adoption, to wit, the redemption of our body."

According to Paul in 2 Timothy 4:8 we are told that to all who love His appearing it will be the time for the reception of their crowns.



SOME THOUGHTS ON "CHRISTIAN SCIENCE"

By T. D. Willis

I have received the following request: "Please give some Scriptural points to present to a believer in Christian Science." (W.O.G.)

Answer—With the greatest of pleasure. In the first place, I do not understand how any sensible man or woman can believe the doctrine of Christian Science. The central idea in so-called "Christian Science" is that matter is not real, has no existence, so that there is no such thing as pain, sickness, and death; that medicine is not necessary nor of any benefit, since all so-called "sickness" exists only in the imagination. But this is refuted by the Bible, for it speaks of man as having body, soul and spirit. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23). This Scripture cannot be true if "matter" is only imaginary.

Again, in Genesis, we learn that God formed man of the dust of the earth, which is also against the idea that matter is not real. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7).

Again, to show that Christian Science is wrong when it says that "medicine is no good" we read in Proverbs: "A merry heart doeth good like a medicine: but a broken spirit drieth the bones" (Prov. 17:22). Again: "For

Isaiah had said, Let them take a lump of figs, and lay it for a plaster upon the boil, and he shall recover (Isa. 38:21). "But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick" (Matt. 9:12). "Erastus abode at Corinth: but Trophimus have I left at Miletum sick" (2 Tim. 4:20).

There are several other references in the Bible to sickness and medicine that are favorable, but those already given are sufficient to refute Christian Science on two counts—first, by declaring that people get sick, and, second, by declaring that the sick need a physician.

But the inconsistencies of Christian Scientists would condemn them, if nothing else. If there is no sickness and no death, *where* is "Mother Eddy?" And if there is no pain or sickness, why do these modern unbelievers who advocate Christian Science wear overcoats and overshoes, carry umbrellas, build fires in heating stoves, go in out of the rain and snow, try to keep out of the way of trains and automobiles, and take all other precautionary measures against pain, sickness and death that other people take? If they were consistent in their contention, they would not do these things.

NEWS AND CORRESPONDENCE

OUR FEBRUARY C.M.R. EDITORIAL

By the Editor Emeritus

Brother McKerlie's February editorial contains matter of present and vital importance to the churches of Christ, and should not be passed over and laid aside with a casual reading. We will be well employed, brethren, in giving renewed and serious consideration to some of these matters.

After pointing out the pre-eminence and Lordship of Him in whom dwelleth all the fulness of the Godhead bodily, and who is the Head of all principality and power, to whose Lordship every knee shall bow, and every tongue confess, and in whom we are made complete—he goes on to say: "Amid all the evident signs of almost universal change going on around us there are a few things that remain the same. Generations come and go, centuries and civilizations pass, but human nature and human need are unchanging. That being so, the task of the Church of Christ is, and (until He come) will always be, to present to the unchanging need of the world the unchanging remedy for its ills and evils." (Italics mine, D. McD.)

I fear our Editor will get himself dubbed an old fogey, a moss-back, a back-number, et al., by that august "New enlightenment—progressive revelation—modern scholarship—monkey evolutionist crowd, who are dissatisfied with God's old and out of date ideas and prescriptions, and who have newer and better—of their own compounding—to offer us. We take occasion right here to remark, that this class of people who are looking for something new, or different from what their Creator has given or enjoined upon them, is not in itself anything new, but is indeed as old as the

race, and still in the world, and, as our Editor says, some of them "inside the church." The Editor, notwithstanding, goes fearlessly on to say, "Like the Christians of the first century the modern preacher's duty and privilege is to preach Jesus, the same yesterday and today, and forever—the only Effective Remedy for all the individual, social, national, racial, moral and spiritual diseases of all time. For the thronging millions hurrying on toward the ever greedy grave, he has no other message; for *"This is life eternal—that they should know Thee the only true God, and Jesus Christ whom thou hast sent."*

Truly we have and need no other message—nor even a "new statement" of the message. To preach Jesus is simply to preach His Gospel, His Doctrine or The Faith. There is no other way to truly preach Jesus. His Gospel, His Doctrine, The Truth, The Faith, are equivalent terms and mean the one and same thing. This is static, perfect, unchangeable, authoritative, sufficient and divine. He is accused who preaches any "other."

"Meditate upon these things, that thy profiting may appear to all. Take heed unto thyself, and unto the Doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee" (1 Tim. 4:15, 16). More anon.

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TO A BOY AT HIGH SCHOOL Criticism and the New Testament (2. Continued)

Dear Nephew:

It gave me real pleasure to read your appreciation of how thoroughly the attacks of the Higher Criticism on the New Testament have been repulsed at the two points mentioned in my last letter, and I take this opportunity to comment on another ground upon which

higher critics have discredited parts of these Scriptures.

(3) *The Impossibility of Miracles.*

German critics have been the most thorough and outspoken in rejecting the very possibility of miracles. Schweitzer says, "*The exclusion of miracles from our view of history has been universally recognized as a principle of criticism.*" Strauss said, "*In the person and acts of Jesus, no supernaturalism should be allowed to venture.*" Renan was a loyal follower of the German school and in his famous *Vie de Jesus*, claimed, "*People who are in accord with positive science do not admit the supernatural, the miracle.*"

This absolute rejection of the possibility of miracle is purely arbitrary. There is nothing really scientific in pronouncing miracles impossible. Only an unwarranted prejudice could influence men of such unquestioned ability to the extent of making the absolute denials of the supernatural that characterize their works. As Schweitzer tells us: "Hate, as well as Love, can write a Life of Jesus", and the two greatest German writers, Reimarus and Strauss, wrote their books under the inspiration of Hate—Hate, not so much of the Person of Christ, as of the miraculous element in Him.

Since the publication of the greatest work of Reimarus, "*The Aims of Jesus and His Disciples*" after the death of its author in 1768, there has been an almost continuous succession of critics engaged in writing non-miraculous "Lives of Jesus." And what have they accomplished? Theory after theory has been advanced in the effort to eliminate the miraculous from the Gospels. Like ghostly forms in a dream they appeared at first alarming, then faded into nothingness. Of the three most brilliant stars in the whole galaxy of German scholars, Reimarus, Strauss and Baur, it has been said, "They failed. They created no school, they evolved no reading of the Christian faith which survives, they had no successors. No doubt they set an example—*quantum valeat*—of a courage without precedent in dissecting the Gospels, in reading strange meanings into them, and tearing accepted old truths out of them; and smaller men follow their example. But their particular theories died with them."

The impossibility of miracle was asserted by the noted Deist of the 18th century, David Hume. Here is his allegation: "*A miracle is a violation of the laws of nature, and as a firm and unalterable experience has established these laws, the proof against a miracle from the very nature of the fact is as entire as any argument from experience can possibly be*

imagined." As there are those who still argue in this manner it may be worth while to look closely at this statement.

No scientific expert would contend that it is a fact that experience has established the laws of nature. Human experience can neither make, break, nor alter any law of nature. It is true the laws of nature are established, as far as science can judge, but they are established from before and independent of human experience.

Hume's observation may have justified him in saying that experience, as he noted it, was *firm* and *unaltering*, but not even then was he entitled to say that it was *unalterable*. If miracle did not enter into his experience it only proved that his experience was not of that kind in which the miraculous was encountered.

That miracle is a violation of the laws of nature is not at all necessarily true. We do not know how anyone can violate a law of nature. But one law of nature may be made use of to overcome the operation of another. There is no violation, however. The aircraft rises skyward by the direct use of the law of motion and inclined plane in contact with air. Indirectly, it makes use of the law of gravitation, which law it is at the moment overcoming, for without the operation of gravitation the air would not be dense enough for it to float upon. Gravitation is not violated. It acts as constantly and with the same power on the safely upward-gliding plane as it does on it when, through some accident, it has got beyond control and is hurtling downward to be dashed to fragments on the earth beneath.

Another statement made by Hume is, "*It is a miracle that a dead man should come to life; because that has never been observed in any age or country.*"

There is not much argument in this affirmation. It is not difficult to believe that many things take place unobserved in any age or country, but because they thus occur does not make them miracles. Men are frequently discovering processes which have been going on in nature from time immemorial, but no one would say that in the ages in which they were unknown they were miracles and that their discovery removed them from the miraculous to the non-miraculous. Human observation is not omniscient, and the experience of discovery is almost a guarantee that much that is mundane and common and constant still remains unobserved.

The great Scottish philosopher seems to have treated too lightly the value of the evidence in support of the resurrection of Jesus: even Dr. B. D. Alexander, in his "*Short History of Philosophy*", says, "*It might be urged that*

Hume reveals a very superficial knowledge of the evidences of Christianity." And while, primarily, the establishment of the resurrection as fact depended on observation, (on which Hume puts so much stress) to all others who were not witnesses, and because of its non-recurrence its acceptance as fact depends on EVIDENCE.

When the evidence concerning the resurrection of Jesus is submitted to examination it is found to be of the most reliable character.

1. The documents comprising the New Testament are unquestionably reliable in text and authorship. They are just what they claim to be.

2. Most of these documents were written by EYE-WITNESSES—men who had seen Jesus after He rose from the dead. Moreover, with the exception of Paul, these witnesses had seen Jesus die and witnessed His burial.

3. The documentary evidence is supported by institutions founded on the resurrection as a fact. There is the Church of Christ, established on the first public declaration of the Resurrection and Lordship of Jesus, established within two months of His execution and in the very City where He had been sentenced to death, established throughout the Roman Empire in an amazingly short time, established in many places in face of strong opposition and continuing to this day—witnessing to the truth of the testimony in its sacred literature.

4. The "Lord's Day" is another evidence to the early acceptance of the testimony of the eye-witnesses of the resurrection. So named, because on that day, the first of the week, Jesus rose from the dead, the Lord's Day remains the weekly commemoration of the greatest of all historical events—the Resurrection of Jesus of Nazareth from the dead.

5. Records of Christianity's *enemies* as well as those of its friends bear testimony to belief in the resurrection as a foundation stone in the institutions referred to.

6. The evidence in our New Testament is **FIRST-HAND**. Most of the books were written by those who had seen Jesus die, had witnessed His burial and saw Him again alive.

Once committed to writing the evidence is secured for posterity, there is no longer need for the presence of the witness; he may go home, his work is done. Whether it stands for a day, a year, a century or millennium, makes no difference—the written word of the disciple who walked with Jesus 1900 years ago is as much *first-hand* evidence as the sworn deposition of the witness of yesterday's event who died last night.

7. The number of witnesses goes far to

establish the reliability of the evidence beyond all doubt. Cases of life-and-death importance are decided in our courts today by a correspondence in testimony of less than half the number of witnesses whose evidence we have in the New Testament. In addition to the apostles, Paul says, "*He appeared to above five hundred brethren at once*", adding, "*of whom the greater part remain until now*"—a claim that would have been repudiated had it not been true.

8. The number of appearances gave more than sufficient occasion to discover any mistake in identifying Jesus. Paul alone cites six separate appearances of the risen Jesus. From other Scriptures the number can be raised to ten.

9. The strength of their testimony is increased by the effect the sight of the risen Master wrought on His disciples. Their hopes seem to have died with Jesus on the cross and to have been buried with Him in the tomb of Joseph. Disappointed, they betake themselves their several ways, dejectedly resolved to return to their old vocations. Then they are rallied. Hope, courage, boldness, self-abandon to the proclamation of the resurrection, are the new and abiding characteristics they display after seeing the risen Jesus.

In the particular case of Paul we see a man in the strength of young manhood turn from position and prospects that most of his kinsmen would have given all they possessed to have a chance of. He becomes a wanderer and dependent mostly on his handicraft of tent-maker for a living. He loses valuable friendships and makes bitter enemies. Gives up comfort and popularity to endure poverty and persecution, pain and imprisonment. By and by he lays down life itself because of the resurrection. He could have held his tongue, he could have turned from the life of suffering, but like the rest of the apostles he preferred to die rather than be silent or turn from his chosen course.

The witnesses of the resurrection laid down their lives in attestation of the truth of their testimony. It might be said that all religions have their martyrs and the apostles are nothing different in that respect. Yet there is a great difference. Other martyrs have died for what they *believed*. These witnesses of the resurrection gave their lives for **WHAT THEY HAD SEEN, WHAT THEY HAD HEARD AND WHAT THEY HAD HANDLED**.

10. The Rationality of their martyrdom supplies the strongest and best credential to the testimony of these witnesses to the fact of miracle.

There are but two incentives to the endurance of suffering. One is to save from loss or evil, the other is to make gain or good. The apostles certainly suffered, and they suffered in hope of gain and good; and the power of their evidence to the resurrection lies in the fact that **THEIR EXPECTED GAIN AND GOOD WAS TO BE ENJOYED ONLY AFTER THEIR OWN RESURRECTION** of which the resurrection of Jesus was the *ONLY promise and guarantee*. It seems to be impossible to imagine any way in which evidence could be made stronger, so we need have no hesitation in asserting that **THE EVIDENCE FOR THE FACT OF MIRACLE IS AS IRREFUTABLE AS EVIDENCE FOR ANY FACT CAN BE.**

To those who still use the arbitrary denial of David Hume we can confidently say, "there was an age, and there is a country in which a dead man came to life; and because the event was observed, we know that **MIRACLE IS A FACT.**"

Next time—a word on Differences of Literary Style as a basis of Criticism.

With the best of good wishes,

UNCLE ART.

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172½ Niagara St., St. Catharines.

The Lord's work at Niagara and Manning Streets is moving along well. The Bible School is growing, and many children from the community attend. It is now necessary to arrange rooms in the basement to take care of the crowded classes. This week the members are going to beautify the grounds around the meeting house. Bible Study on Monday and Wednesday evenings is very interesting. The church is made up largely of young people, and we look forward to a steady growth in the future.

All services at Jordan have been largely attended. The Bible School Sunday morning consists of a splendid group of people, young and old. On Thursday night we conduct a Bible Study in the different homes. Many outsiders attend, and we expect to reap a harvest some day as a result of the seed that has been sown.

In December I started speaking every Sunday afternoon at Rosedene. The roads have been bad, but considerable interest is shown. Two young men were baptized recently, and we look and pray for more.

—C. G. MCPHEE.

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Cookeville, Tenn., April 10, 1931.

Just closed a mission meeting in a school-house near here with eight additions, seven baptisms. Interest and good crowds throughout.

—O. H. TALLMAN.

Minton, Sask., Mar. 31, 1931.

Dear Bro.:

The young church at Lambton is coming along nicely in spite of the bitterest opposition I have ever seen. I have been teaching there all I could the last two weeks, and have strengthened them against the opposition.

One young brother was very much troubled by his father's arguments. I went down to his home and we discussed the questions relative to baptism from 11 a.m. till 5 p.m.

His mind was somewhat satisfied until the father used some other Scriptures and challenged me to meet him in debate at Garville School-house. This I did on the 24th, before a full house, and cleared up many things to the minds of the young converts. An old Presbyterian preacher was there and acted as chairman. He was so stirred up that he interrupted me in my speech, and afterwards challenged me to meet him on the question. I could not well refuse him, and two propositions were drawn up and signed. He affirms that the New Testament definition of baptism is either sprinkling or pouring, and that infants are proper subjects for baptism. The debate will take place in May when I have an opportune time.

—CHAS. PETCH.

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THE TOWN OF DON'T-YOU-WORRY

There's a town called Don't-You-Worry,

On the banks of River Smile;

Where the Cheer-Up and Be-Happy

Blossom sweetly all the while,

Where the Never-Grumble flower

Blooms beside the fragrant Try,

And the Ne'er-Give-Up and Patience

Point their faces to the sky.

In the valley of Contentment,

In the province of I-Will,

You will find this lovely city,

At the foot of No-Fret hill,

There are thoroughfares delightful

In this very charming town,

And on every hand are shade trees

Named the Very-Seldom-Frown.

Rustic benches quite enticing

You'll find scattered here and there;

And to each a vine is clinging

Called the Frequent-Earnest-Prayer.

Everybody there is happy,

And is singing all the while,

In the town of Don't-You-Worry,

On the banks of River Smile.

—I. J. BARTLETT.

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100 copies \$4.00, 200 copies \$7.00, 500 copies \$13.00, 1000 copies \$22.00.

Order Before May 15th

WINDSOR MEETING

This two-week meeting is reported by Bro. W. Cauble to have been an inspiration to him as a preacher and an encouragement to the congregation. The visible results were five additions to the church.

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WELL DONE

Winnipeg promises to double its number of subscribers to the C.M.R. and has made a good start in that direction.

Strathmore Blvd., Toronto, took up a special collection to help the finances of the paper. Keep the Good Work Going.

❖ ❖ ❖

ORDER YOUR BOOKS

and supplies through this office. Standard prices to you will help the C.M.R.

❖ ❖ ❖

THE JUNE MEETING

will be held this year on the 6th and 7th, at BEAMSVILLE, ONTARIO.

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SERVICE OF SONG

The Churches of Christ in Hamilton, Ontario, are having this special service on Lord's Day May 10th, at 3 p.m.

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MEAFORD

Bro. Adkins reports good interest and four additions by faith and baptism.

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GOODNESS

He is good that does good to others. If he suffers for the good he does, he is better still; and if he suffers from them to whom he did good, he is arrived to that height of goodness, that nothing but an increase of his sufferings can add to it; if it proves his death, his virtue is at its limit; it is heroism complete.—Bruyere.

THINGS UNSCRIPTURAL

Criticisms have reached this office drawing attention to the term "laymen" appearing in a letter in our March issue and the mention of "tithing" as practised by some Native Christians at Latehar, India, in another letter. It is pointed out that the use of the name *laymen* is indicative of a class division in the church, and that *tithing* is not the New Testament method of giving.

The editor desires correspondents and contributors to try to avoid the necessity for such criticism by refraining from the use of language not in harmony with New Testament teaching or practice. We are of the opinion that the writer using the term "laymen" did so more in a playful manner than with intent that it should be taken seriously. Tithing, if imposed as the Scriptural manner and amount of Christian giving to the church is decidedly wrong. If considered to be the proportion in which an individual should give and it so purposed in the heart, we cannot condemn it. Not knowing the income, the necessary outlay, nor the purpose in the heart of those Indian Christians, we cannot say their tithing is wrong. Since Bro. Pryce, the missionary at Latehar, recommended a twentieth part of their income instead of a tenth as a suitable proportion, it would appear that he is considering their giving in accord with New Testament requirements. Should he be requiring in place of fastening a twentieth as the necessary amount to give irrespective of variations in income or desire he is doing something unwarranted by Scripture. There is no indication of this in his letter, however. He says, we "SUGGESTED that the minimum for the church offering be one twentieth of the income."—ED.

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, Two Dollars 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. A. M. Stewart, 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.

COLLINGWOOD, ONT.—Church of Christ meets each Lord's Day in the "Maple Leaf Hall", Hurontario Street, at 11 a.m. for worship. Alex. Fisher, Secretary, Box 165.

ESTEVEAN, SASK.—Church meets Lord's Day at 11 a.m. at 826 4th Street East 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 Lark Hill Schoolhouse (15 miles south and 3 miles west of McCord) at 10.30 for Bible Study; 11.30 for Worship; 7.30 p.m. for Preaching. Rasmus Laursen, Secretary.

JORDAN, ONT.—Church meets on Lord's Day at 10 a.m. for Bible School. At 11 a.m. for Worship. C. G. McPhee, 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 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. Pratlley, 5 Thornhill Ave., Westmount, Telephone West. 6200.

PEKIN, N.Y.—14 miles from Niagara Falls. Church meets every Lord's Day at 11 a.m. for Bible Study. 12 a.m. for Breaking of Bread. Wednesday, 8 p.m., Bible Study. Harry M. Dart, Secretary, 229 71st Street, Niagara Falls, N.Y.

RADVILLE, 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.

ST. CATHARINES, ONT.—Manning and Niagara Sts. Sunday School, 10 a.m.; Communion Service, 11 a.m.; Preaching at 7 p.m.; Monday at 8 p.m., Young Peoples' Meeting; Wednesday at 8 p.m., Prayer Meeting and Bible Study. Mr. E. P. Wallace, Secretary, 3 Gerrard St. St. Catharines. C. G. McPhee, Evangelist.

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.

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. 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.

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. C. E. Hellyer, 10 Wright Ave., Secretary.

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)—Church of Christ, Maplewood Ave. at Vaughan Rd., north of St. Clair Ave. Lord's Day: 11 a.m., Worship and Communion; 3 p.m., Bible School; 7 p.m., Gospel Service. Thursday, 8 p.m., Prayer and Bible Study. R. Slater, Secretary, 367 Balil 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. S. Wilson, 4248 Windsor Street, Secretary.

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 A. Fargher, Secretary, 547 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.