

Christian Monthly

Toronto, Ont.

Vol.
XVI.

No.
6
June

JUNE MEETING of Churches of Christ in Ontario BEAMSVILLE, 1931

PROGRAM

Saturday, 6th, 3.00 p.m.

Chairman.....L. E. Huntsman
Song Leader.....L. Snure
Hymn.....Selected
Reading.....H. Bennetts
Prayer.....
Address of Welcome.....Chairman
Short Talks.....Visiting Brethren
Hymn.....Selected

Benediction.

Saturday, 6th, 8.00 p.m.

Chairman.....W. F. Cox
Song Leader.....R. Hoover
Reading.....Chas. Gay
Prayer.....
Address.....L. Keffer
Hymn.....Selected
Address.....

Benediction.

Sunday, 7th, 9.30 a.m.

Chairman.....A. M. Stewart
Hymn.....
Reading.....N. Bunt
Prayer.....
Open Five-Minute Talks.....
Hymn.....

At 11.00 a.m.

WORSHIP AND COMMUNION

Presiding.....E. D. Purcell
Song Leader.....W. J. Robertson
Hymn.....No. 99
Reading.....L. Whitelaw
Prayer.....W. F. Cox
Hymn.....No. 400
Lord's Supper.....H. McKerlie
Offering.....
Hymn.....No. 140
Announcements.....
Address.....C. F. Witty
Hymn.....No. 344

Benediction.

Sunday, 7th, 3.00 p.m.

Chairman.....W. Lundy
Song Leader.....L. Keffer
Hymn.....No. 278
Reading.....J. Whitfield
Prayer.....
Hymn.....No. 401
Address.....G. W. Adkins
Hymn.....No. 117
Address.....C. G. McPhee
Hymn.....No. 129

Benediction.

At 8.00 p.m.

Chairman.....W. F. Ellis
Song Leader.....F. Smart
Hymn.....No. 48
Reading.....H. Walker
Prayer.....
Hymn.....No. 89
Address.....W. H. Cauble
Hymn.....No. 367

Benediction.

Notes—1. Eastern Standard Time will be used.

2. Sunday meetings in the Community Hall.

3. Basket lunch in the basement, Church Meeting-House.

4. Mr. C. F. Witty will preach each evening throughout the week and at three meetings on June 14th.

Secretary, A. D. Fleming, Beamsville.

THE CHURCH I LABOUR WITH

By the Editor

Points of Importance

The name "Church of Christ" is not at all used in any exclusive manner. It has been adopted in a reverent attempt to honour Him whose bride is the Church, and as being a step toward the elimination of things sectarian and divisive. It is a Scriptural designation of the local assembly, and the right of every congregation of Christians to make use of it is gladly admitted.

This Church tries to hold a more advanced position than any of the great bodies belonging to the reformatory movement. It works for, not reformation, but the RESTORATION of the Church of Christ as established by Christ's apostles. But it may be of interest to note that it has something in common with those and other bodies which revere the name of Jesus Christ.

The Church to which your attention is drawn is **TRULY**

1. CATHOLIC

as it stands to receive into membership persons of all nations, peoples, kindred and tongues, who confess Jesus as the Christ, the Son of God, and their Lord.

It is also **DECIDEDLY**

2. PROTESTANT

in that it repudiates the changes made in the ordinances of the Church, additions to, and omissions from the Faith which was once for all delivered to the saints, and refuses to recognize any Head but Christ and any authority but the Holy Scriptures.

It is

3. EPISCOPALIAN

having an "episcopacy" or **OVERSIGHT** appointed to overlook the administration of ordinances and its teachings.

Besides, it is

4. PRESBYTERIAN

because its "episcopacy" or oversight is composed of "presbyters" or **ELDERS** chosen by the congregation and appointed to office in accordance with the Scriptures.

This Church may also be considered as

5. BAPTIST

since it baptizes as John the Baptist did, by immersing in water those who desired it; and, like the "Baptists", Churches of Christ baptize because Christ so commanded.

Then again, to a certain extent, this Church is

6. METHODIST

because all its activities are conducted with method, all things being done "decently and in order."

Further, it is

7. CONGREGATIONAL

Each congregation is independent, manages its own affairs and is responsible only to Christ, the divine Head of the Body, the Church. The membership constitutes

8. THE BRETHREN

those who through faith and obedience have become brethren in Christ.

It is, as well, a

9. SOCIETY OF FRIENDS

in which that sweet intimacy with the Master is enjoyed by all, fulfilling the condition on which the Lord promised it, "If ye do whatsoever I command you."

The Church also has the best

10. CHRISTIAN SCIENCE

possessing, as it does, the revelation in the Scriptures of Him in Whom are hidden all the treasures of wisdom and knowledge. And, of course, it is

11. EVANGELICAL

believing the statement made by Jesus, "Except a man be born again he cannot enter the Kingdom of Heaven"; and that "God so loved the world that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

This Church of Christ is, therefore, a

12. SALVATION ARMY

FIGHTING THE GOOD FIGHT OF FAITH, AND FOLLOWING THE CAPTAIN OF SALVATION SEEKING TO SAVE THAT WHICH WAS LOST.

✱ ✱ ✱

"HIS LAMPS"

We regret that the delightful poem under the above title should have appeared on the front page of our last issue without the acknowledgment which we now gladly make—Reprinted by permission—Copyrighted Evangelical Publishers, Toronto, Canada.

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TRIFLING WITH SPIRITUAL THINGS

By G. W. Adkins

"Even so ye also, when ye shall have done all the things that are commanded you, say, we are unprofitable servants; we have done that which it was our duty to do" (Luke 17:10). "If any man come to me, and hate (loveless) not his father, and his mother, and his wife and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26).

Introduction—It must have been a solemn day in ancient Egypt when the priests of On were to offer a human victim to the Sun God. To the masses of Egypt the sun was worshipped as the father of all the gods. Indeed, a few of the initiated ones, such as the priests, believed in a supreme One, but the multitudes knew but little about Him.

At certain awful seasons, maybe in times of famine or pestilence, human victims were offered to this sun god. The altar was built, the priests dressed in robes of office, and at the appointed moment, the heart was cut out of a human victim, and held aloft to the sun, while the priests chanted the formula of supreme worship.

There is to me something solemn and awful in the very recital of this. It always sends a thrill through me to read it. There is something about it that disarms all my tendency to criticism. It may have been pathetic ignorance, but it was not trifling with their religion. It was the giving of the best; even if it is idolatry, this age has a great lesson to learn from it. I want us to study our present subject from the following angles, namely:

1. *The Completeness of God's Demands and Promises.*



G. W. Adkins

2. *The Completeness of the Righteousness of the Saints whom God has Greatly Honored.*

3. *Some Ways in which We Trifle with Spiritual Things.*

1. *The Completeness of God's Demands and Promises.*

Even the casual reader of the Bible must be struck with the drastic demands which God makes upon us. My text well sets forth what I mean here. Study it well. It is the very words of Jesus. The word hate which occurs in it is not, of course, used in the sense that we usually use it. In the text it means that if the day ever comes when our own nearest and dearest loved ones would stand in our way of obedience to the will of God, then we must not hesitate to cut loose from them and obey God. The text goes further. Even if obedience to God demands that our very life be given, then we must give it freely. This almost outdoes the sun worship of old Egypt. With them it was the priest and the people offering ANOTHER on the altar; in my text it is we offering ourselves! It is profitable to study the Bible with the one thought in mind to find out how drastic God's demands are upon us.

God first of all demands a complete subjection of the flesh and spirit to His will. The first startling teaching we meet on this is when Jesus was in the mount of temptation. He was allowed to hunger forty days, and then, weak and weary in flesh, the Devil tempted Him to turn the stones to bread to feed His dying body, but the will of God demanded

that the body be completely subjected. This is our great example. When we leave this and run through the Bible in search for those teachings about the flesh, we meet demands that are found in no other religion. Here are some:

"Put to death therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil desires, and covetousness which is Idolatry. Lie not one to another. Be forbearing and forgiving one to another; if any man have a quarrel against any: even as Christ forgave, so do ye the same."

"Whatsoever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the father by him."

"Brethren, we are debtors not to the flesh to live after the flesh. For if ye live after the flesh ye shall die: but if ye through the Spirit do put to death the deeds of the body, ye shall live. Now the works of the flesh are manifest which are these; Adultery, Fornication, Uncleanness, Lasciviousness, envyings, murder, drunkenness, Idolatry, Witchcraft, Hatred, Variance, Emulation, wrath, strife, seditions and heresies. I tell you as I have told you in times past that they who do such things shall NOT inherit the Kingdom of Heaven. They that are Christ's have crucified the flesh with the passions and lusts thereof."

"I beseech you, therefore, brethren, by the mercies of God that you present your bodies a living sacrifice, Holy, acceptable unto God, which is your reasonable service." "If a man smite thee on thy right cheek, turn to him the other also." "If a man sue thee at the law and take away thy coat, let him have thy cloak also."

Can there be any doubt in the face of these Scriptures, that God demands a complete surrender of ourselves to Him, and a complete subjugation of all these evil members to righteousness. There is an inborn tendency in men to covet the *Worship of Men*. I know of no stronger nor more persistent nature in men than this. Now Jesus forever settled this matter on the mount with Satan when He was offered the worship of men if He would show His miraculous power by springing from the steeple of the temple into the great crowds below. The world would have adored Him. He spurned it, and thus showed us that we must never buy the homage of men. Or sell ourselves for the praise of men. To follow God as completely as He demands means almost to smother in ourselves the desire to get the praises of men.

God demands that we bring into complete subjection to Him our desire for *Earthly*

Riches. This seems the hardest of all. Men have compassed land and sea to get these things; they have burned their body out with toil, and traded their soul to the devil; they have taken bread from widows and orphans and disrupted kingdoms; there is nothing that man has not done and will not do to get riches. Be warned, my brethren, this is one of the chief sins of the world today.

If God's demands are drastic, and they are, God's promises are also complete, rich, and full. He promises us pardon full and free. Sins that are crimson will be washed as white as snow. He promises us Peace, Happiness, Eternal Life—a kind that nothing can take away. No work is vain in the Lord.

2. *The Completeness of the Righteousness of the Saints whom God has greatly Honoured.*

Biography and history are the most profitable studies man can engage in. He then is studying the subject of *Incarnation*. Of course, Christ is the one supreme biography, but all the saints teach us something.

One thing strongly impresses me as I study men. I have been associated largely with Churchmen for years. I know that most of them are sincere; I know that in the bigger things they are completely honest; I know if they were called upon to go to the stake and be burnt for their faith in Christ, most of them would go without a murmur. This is saying much. But the thing that astounds me beyond all understanding and expression is that these same people who would die for Christ will daily be guilty of *Little Sins*. They forget that it was the little foxes that spoiled the grapes. Big sins do not give the Church much trouble. It is the thousands of little ones that pile up day by day.

Thus we have a world of Churchmen who, while willing to die when the heroic call comes, will flirt with the world in the smaller matters. This shows that they are not as completely on the altar as God demands.

It seemed a little thing when Abraham stood before the gates of Sodom, and was offered the booty which he had risked his life to get. What was wrong in his taking it? Only heathen eyes and his own family looked on. He refused it because it involved a principle of righteousness and influence which the average man would have counted nothing.

Who would ever have known if Joseph had yielded to the strong temptation made him by Potiphar's wife? To refuse to commit this sin, this secret sin, meant for him not only danger of prison but of death. *Think again*, it was a *Secret Sin*. But note that God's saints have been so completely surrendered that they have refused to commit sins that no

human eyes could see. They made no half-way surrender to God. Oh, that men could catch the force of such example!

Moses voluntarily gave up most everything that the devil offered Jesus on the mount.

He gave this up after he had been used to it for forty years, and when his very life had been woven into it. He gave up what men sell their bodies and souls to get. His act was among the heroic things which Christians must sometimes do. Daniel and the Hebrew children laid their freedom and life on the altar when they could have found every excuse for not doing so. But a principle was involved—a principle of influence. They knew that no man lives or dies to himself.

Elisha refused the gifts of Naaman, Jesus the kingdoms of the world, the widow put in her mite, the woman broke the alabaster box, the publican smote his breast and acknowledged his weakness. In all these cases that God has placed upon the stage, together with many more, there is a striking fact that it seems most men have overlooked. That most of these deeds were done by the saints in the course of common life, and not under the stress of heroic danger. Get this clearly in mind. On it hangs destiny. Many people can be roused to heroic things by the tocsins of war, but God honours the heroes of peace and deeds done in the monotony of life.

3. *Some Ways in which We Trifle with Spiritual Things.*

What does it mean to trifle with a thing? The dictionary says that it means to make a thing of no moment; something unimportant. The word trifle comes from a word that in the course of its evolution has meant both *mockery* and *fun-making*. Have we not trifled with Spiritual duty? As the first proof, I point you to the lack of Spirituality among those even professing Godliness. It is the talk of saints and sinners. Everybody can see it. Let the pulpit first preach to itself, then to the pew. As I look back I have two emotions. First, gratitude to God for all the blessings and privileges bestowed upon me; Second, deepest dissatisfaction with myself, because I have not made use to the full of all the blessings and God-given opportunities. Oh broth-

ers in the ministry, we must not hold back any truth, or earnestness. If we fail in this, the sinner will say in the last day, "I admired your philosophic disquisitions, and your beautiful gestures, and your finely formed sentences, multiform and stelliform; but you never prepared me for this judgment day. Cursed be your rhetoric: I am going down, and I am going to take you with me. Witness all ye hosts of light, and ye hosts of darkness, it is his fault."

May God set all the pulpits on fire. What pulpits we will then have? What prayer meetings! What fields of usefulness! If a church has three hundred members, two hundred are asleep. Thousands of so-called church members are discussing—shall we dance? Shall we play cards?—and all such questions. Are we not carnal and walk as men? When there are five hundred million souls of the races of men marching to the judgment without warning, what is our responsibility?

So-called church members fill the places of amusements—the moving picture shows and prize fights. They rush for the front seats. They have money for everything in the way of amusements, but a very little money for the Lord's work. There are more people born into this than are born into the Kingdom of God. How long will it take the Church to evangelize the world? Churches surrendering to Spiritualism, Humanism, and every known vice: trifling, lukewarm, asleep—shame on us. Sixty thousand ministers in America, costly music, great Sunday schools, magnificent, costly buildings. Colleges of religion, and yet the most of it must be a show and a sham; or if not, why not? Brothers and Sisters in Christ, it seems to me the time has come for desperate action. Ordinary solicitations will not do the work. We want a momentum gotten by a whole night of wrestling in prayer with the Omnipotent God. Oh God, overwhelm with these realities all of us. Kill our stupidity, take from under us our couches of ease, and send us out with a deadly earnestness to seek and to save the lost. Let us not hesitate for lack of faith, or trifle for lack of full consecration to our Lord.



FAITH

By W. Cauble

It may seem a commonplace remark to state that faith in God lies at the very foundation of Christianity. It is so important that the author of the book of Hebrews plainly states that without faith it is impossible to be well-pleasing unto God. In 1 Cor. 13:13 we read: "But now abideth faith, hope, love, these

three; and the greatest of these is love. From this statement one might conclude that love is first in our religion. But the true order is rather faith first and then love. As the tree which comes forth from the seed planted in the soil is greater than the seed itself, so love which follows our faith in God is greater than

the faith from which it springs. Nevertheless faith comes first. John, seeing the tremendous importance of faith, even declares, "This is the victory that overcometh the world, even our faith" (1 John 5:46). God's cry of old to Israel was: "How long will it be ere ye believe me?" No unsaved man has ever kept God's law, and yet the greater sin is found not in the failure to keep this law, but rather in the rejection of the Son of God and the failure to trust Him as Lord and Saviour. "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). Again the statement of the Lord Jesus: "According to your faith be it done unto you", must always remain a classic. In fact Jesus' question: "Where is your faith?" still confronts every man today.

Now if faith is so important it certainly behooves us to discover in what or in whom our faith is to be placed. A man's faith must not be placed in the things which he sees about him. In the eighth chapter of Luke we are told how Jesus on a certain day went into a ship with His disciples and how they were sailing across the lake together. On the trip the little company encountered a storm of wind. "And they were filling with water and were in jeopardy." Whereupon the disciples came to the Saviour and awoke Him, saying, "Master, master, we perish." There was one thing wrong with these disciples—they were walking by sight and not by faith. Jesus' question after rebuking the wind and the raging of the water was: "Where is your faith?" As with men in that time so is it today, if the weather be fair, if life be merry, if the family be well, and if the husband be employed, men's hearts seem hopeful and faith buoyant. But if the heavens are darkened, if the crepe is on the door, and if the bank account is exhausted, what seemed to be faith flees away and the heart is filled with gloom and despair. In all such cases faith (if it may at all be called faith) is misplaced because it is centered in things and outward circumstances.

In the second place, faith must not be centered in any man no matter how worthy or even how holy that man may appear. God has chosen the weak things of the world to confound the mighty in order that your faith should not stand in the wisdom of men but in the power of God. Spurgeon, only a country lad, and without college training, was the man whom God chose above others to astonish the British Parliament and to change thousands, if not millions of lives, by the manifestation of the power of God in his life and preaching. Why did God choose such a hum-

ble instrument for such a mighty work? The answer comes ringing clearly and emphatically: "That your faith should not stand in the wisdom of men but in the power of God."

If it takes faith in the power of God manifested in the shedding of the blood of the Son of God to save a man's soul, then the next question which a man will ask is: "How much faith is necessary to save a soul?" It must be admitted immediately that the New Testament recognizes varying degrees of faith. It speaks of little faith and great faith. Christ always wills, however, that a man's faith be strong rather than weak.

Jesus, while upon earth, bestowed but few compliments upon people. Of these few, two were bestowed upon people of special faith. The Canaanitish woman in Matthew 15, despite the opposition of the disciples, had such faith that she could not be persuaded to leave Jesus until her daughter was healed. Jesus said to her: "O woman, Great is thy faith." But possibly the greatest faith of all is found in Matthew chapter eight, in the centurion who said to Jesus, "But only say the word and my servant shall be healed", and to whom Jesus said: "I have not found so great faith, no, not in Israel."

But while the Lord Jesus specially rewarded great faith, He did not mean to imply that it takes great faith to save a man. How much faith then does it take to save a soul? The answer is found in Mark, chapter nine. Here is a scene of human misery and need. A man was in deep distress because his son was under the control of an evil spirit. The boy foamed at the mouth and lay wallowing upon the ground. Even the disciples of Jesus were powerless in the presence of this great affliction. The man in the very extremity of misery and distress sees Jesus, who has just come down from the mountain. If any help is to be received it must come from Jesus. So the father says: "If thou canst do anything have compassion on us and help us." The "if" was rather a despairing one than a believing one. Jesus, therefore, in order to call forth faith in the man, says, "All things are possible to him that believeth." The man's answer is not only his own cry of anguish but it is rather the cry of the race. Here is great need and overpowering emotion the man cries out of the depths of his soul, "Lord I believe, help thou mine unbelief." Here was faith, a weak faith, and we might say a very weak faith, yet it saved. The boy was healed. But if objection is raised here because this was physical healing rather than the cleansing of the soul then look at Matthew nine, where the same faith which resulted in physical healing also resulted in the forgiveness of sins.

Again we ask, "How much faith does it take to save?" And the answer of the New Testament is that imperfect and very weak faith is sufficient for salvation; a salvation which does not depend upon the strength of our faith but

upon the strength of our Saviour. Weak faith will not remove mountains, but there is one thing weak and obedient faith will do; it will bring a sinner into acceptance and peace with God.



"NECESSITY IS LAID UPON ME"

By J. C. Bailey

Most Christians, or should I only say many, look upon the various activities of the Church with indifference. They assume nor see no personal responsibility. Whatever service they may render in the Church they regard as a rather condescending effort to help the elders or ministers in their work.

In our text, which serves as our title, Paul claimed that "necessity" was laid upon him. Necessity is defined as a pressing need or something absolutely necessary. Now I wish to show simply but conclusively that in regard to Christian service necessity is laid upon every one of us. If you turn to the twenty-fifth chapter of Matthew you will read there the parable of the talents. Notice the lesson. Two of them rendered service by increasing their talents. The third, though he carefully kept and preserved his talent, didn't waste it or squander it, he didn't use it. The Lord says, "Cast out the unprofitable servant." He had necessity laid upon him but he didn't realize it. I wonder how many in my audience this morning are like the man who didn't use his talent? Can you not see the necessity of using your talents in the service of the Lord?

Every member of the Church must realize a definite task is theirs. To the extent this realization fastens itself upon the Church, the Church will prosper.

We have had before our minds this morning one definite example of the fate of those who fail to render proper service. We wish now to present for your consideration several other Scriptures. Paul writes to the Romans in this language: "For even as we have many members in one body and all members have not the same office" (Rom. 12:4), and again: "From whom all the body fitly framed and knit together through that which every joint supplieth according to the working in due measure of each several part maketh the increase of the body unto the building up of itself in love." You understand, my brethren, that the body is the Church (Eph. 1:22). We all are filled with hope in regard to the work so recently commenced here. We really wish it to succeed. There is just one way to make that possible. The working in due measure of each several part.

We have not all the same ability and He

has given us talents according to our several ability. However, if we take our responsibility as seriously as Paul did; if we would realize that necessity is laid upon us as he did, how the work would grow and prosper.

Paul says: "I have nothing to glory of." Paul laboured as few men have laboured in the Cause of the Lord Jesus Christ. He had suffered as few men have suffered for Christ's sake. His labours had been crowned with success. Referring to the other apostles he says: "I have laboured more abundantly than them all." From a human standpoint he had much to glory of. However, our text explains why he did not glory. Necessity was laid upon him to preach it, and woe was unto him if he did not.

If we can realize our position we can better understand the need of unwavering service to the Lord Jesus Christ.

"Ye are not your own ye were bought with a price" (1 Cor. 6:19, 20); and again Peter says in 1 Peter 1:18: "Knowing that ye were redeemed . . . even with the blood of Christ." The word redeem means to buy back. Hence we see we are owned by Christ, and it is only right that we should serve Him. Someone not a Christian may say: "I am glad I am not a Christian. I am free. I have my liberty." Thou foolish one, he that doeth sin is a bond-servant of sin. Rom. 6:23 informs you that the wages of sin is death. I pray you tell me where your liberty is. A bondservant to sin and eternal separation from God staring you in the face. Surely you cannot call that liberty.

"All have sinned and come short of the glory of God" (Rom. 3:23). Wages of sin is death, and pay had come. Isa. 53:8 informs us the stroke was due.

Let us get the picture firmly imprinted on our minds. There is a law in this country that if a man wilfully kills his fellowman he will be put to death. The crime has been committed, judgment has been passed and the prisoner bides his time in the death cell. The death stroke is due but there comes a friend of this man and he says I will die for him. (Of course, the authorities would not accept it). So we see man condemned to die; but Jesus says to His Father: "I will pay the price of his sins." God accepted and man was purchased

for Christ by His blood. Man does not need to accept His salvation but why should you die when life, eternal life is yours but for the accepting? If pardon was offered who would not escape the death cell? Who then will not come to the blood of Jesus and be His servant forever.

Dear sinner friend, why will you let your unbelief turn you away once more from Him who loved you even unto death?



WHAT MUST I DO TO BE SAVED?

By C. G. McPhee

This is among the most important questions ever asked. It pertains to life here and life hereafter. Upon its answer depends the salvation of your soul. Regardless of the prejudice against the Gospel and those who preach it, God demands that His followers speak with no uncertain sound. Every Gospel Proclaimer should be brave enough to preach the truth at the peril of his life. There ought to be a demand for the answer to this question in plain and simple terms. People should seek the truth and sell it not.

There are two sides to the Plan of Salvation. The Human and the Divine. Let us now consider

The Divine Side

Everything that can be done for the salvation of the sinner from the divine standpoint has been done. There is one passage of Scripture that I love to read and re-read; it is this: *"Unto Him that loveth us, and loosed us from our sins by His blood."* It portrays the mercy and love of God. God is not willing that any should perish, but that all should come to repentance and live. *"His mercy is from everlasting unto everlasting to them that fear Him."* Again we read, *"The Son of Man is come to seek and to save the lost."* This is one of the sweetest verses in the whole Bible. In one sentence we are told the purpose for which Christ came into the world. I have heard about sinners seeking Christ for years but could not find Him. There is something seriously wrong in such cases. Christ has been seeking for every lost soul since the very day it went astray. He stands and knocks at the door of our heart. Here is the trouble: such people have not been properly taught, and they are seeking salvation their own way, instead of through the Gospel, which is God's power to save.

The Human Side of Salvation

We have been dealing with the divine side of salvation, but what must be done from the human standpoint? You must Obey. I hear Christ say, *"If ye love me, ye will keep my*

Do you realize that necessity is laid upon you? Jesus says, "Except ye believe that I am he, ye shall die in your sins." Repent, or you must perish, says the Christ; and confess with your mouth the Christ, for you must confess Him either now while angels rejoice or in the judgment in shame and disgrace. Then be baptized into Christ, buried with Him in baptism and raised with Him through faith in the working of God.

commandments." Again He said, *"Every one therefore that heareth these words of mine, and Doeth Them, shall be likened unto a wise man who built his house upon the rock."* Once more we read, *"Blessed are they That Do His commandments, that they may have a right to the tree of Life!"* Finally, *"He is become the author of eternal salvation to all those who Obey Him."*

Was it not disobedience that separated man from his Maker? When God made man He gave him dominion over the Earth with Paradise as his home. Satan soon started his deadly work by preaching a falsehood. Now it was not the preaching of a falsehood alone that caused man to lose his happy home. Nor did his hearing and believing, alone, cause his downfall; but when he heard, believed and obeyed, his ruin was made complete. Paradise was lost—how shall it be regained? It was lost through the preaching of the Evil One, and obedience to his doctrine, and it must be regained by preaching the Christ and obedience to His Doctrine. It is not as a result of preaching only, that a sinner is saved, but when he hears, believes and obeys, he is made a child of God, and he then enjoys the hope of an immortal inheritance in the paradise of God. Obedience has always been an essential in salvation. *"Why call ye me, Lord, Lord and Do Not the things that I say."*

It would not be reasonable for a sinner to ask, *"What must I do to be Saved"*, and God not tell him. Here is what God has said, *"Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned"* (Mk. 16:15-16).

The people at Pentecost asked, *"What shall we do?"* And Peter said unto them, *"Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins"* (Acts 2:37-38). These people were made believers in Christ through the preaching of the Apostle Peter, and when they asked what they must do, he told them to "Repent

and be Baptized", for the remission of their sins. "They then that received his word were baptized: and there were added unto them in that day about three thousand souls."

The conversion of Saul is worthy of consideration. Saul was on his way to Damascus to persecute the saints when he was arrested by the risen Lord, stricken by a bright light, and heard a "Voice from his mouth." Saul asked, "What must I do Lord?" and the Lord said unto me, Arise, and go into Damascus: and there it shall be told thee of all things which are appointed for thee to do" (Acts 22:10). Ananias, a devout man, was appointed by the Lord to go and tell Saul what he must do to be saved. He came to Him and said, "The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. For thou shalt be a witness for him unto all men of what thou hast seen and heard." And then to this believing, penitent, praying man, Ananias said, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on his name" (Acts 22:14-16). This was not a command hard to understand or difficult to obey. The Lord has always made the Plan of Salvation plain, and it is man who has made it hard to understand.

The Philippian Jailer also asked this ques-

tion, "What must I do to be saved" (Acts 16:30). Paul and Silas had been unjustly beaten and imprisoned. At midnight they were praying and singing praises unto the Lord, when suddenly a great earthquake shook the foundations of the prison, and the prisoners were all loosed. The jailer, supposing that the prisoners had escaped was about to kill himself, when Paul cried out with a loud voice, "Do thyself no harm for we are all here. And he called for light and sprang in, and, trembling for fear, fell down before Paul and Silas, and brought them out and said, "Sirs, what must I do to be saved?" Paul's answer was, "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." The first thing this man needed was faith for he was not a believer in Christ. "And they spake the word of the Lord unto him with all that were in his house."

He repented, for he changed his life, and instead of beating the disciples more, he washed their stripes, and the same hour of the night he was baptized, he and all his immediately. To sum it all up these people were made believers in Jesus, they repented of their sins and they were baptized into Christ, where they were saved; and everyone who follows the Scripture as they followed it, will be saved today.



BEHOLD YOUR GOD

By the Editor

Times were hard. Things were not at all hopeful. Disaster after disaster had sapped the vigour and courage out of a hardy race and prolonged adversity had driven faith out and filled the hearts of the people with doubt and dread. Even the prophet of God had given way to the common despair. Human mind could not rise above the contemplation of its possessor's physical woes. But God was not dead. Neither was He unaware of the black hopelessness below Him. Divine wisdom had withheld its message for just such a time and occasion. And now it came in gentlest commiseration—"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem; and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, that she hath received of Jehovah's hand double for all her sins" (Isa. 40). The assurance is given that things are now going to be straightened out, heights and hollows will be levelled and rough places made plain—"And the glory of Jehovah shall be revealed." But it takes a lot of re-assurance to unseal the preacher's lips that calamity upon calamity has closed. The message has come, but he does not proclaim it. The voice of

One says, "Cry." And the answer is, "What shall I cry? All flesh is grass . . . the grass withereth, the flower fadeth, because the breath of Jehovah bloweth upon it: surely the people is grass." Then comes further assurance and command—"The grass withereth, the flower fadeth;" All true, too true. "But the word of our God shall stand for ever." In their misery men forget that their condition is foretold and that its cause is sin. It may be that they forget much more, even the very existence, as well as the character of God; so there comes the reminder, "Oh thou that tellest good tidings . . . get thee up on a high mountain . . . lift up thy voice with strength, lift it up, be not afraid, say unto the cities of Judah, BEHOLD YOUR GOD."

This is the message for every troubled soul. The chapter in which it is written is the grandest we know in its description of God. Superlatively majestic in Divine power as Creator of the heavens and the earth, supreme ruler of the destinies of all nations, infinite in wisdom, everlasting in duration, yet in tender merciful providence untiringly giving power to the faint, feeding His flock like a shepherd, gathering the lambs in His arms, carrying them in

His bosom, and accommodating His step to the weak and weary mothers with their young. "God is Love" may be a New Testament phrase, but it is nevertheless an Old Testament fact. And the tremendousness of God's tenderness impresses us as much as the majesty of His might. He is LOVE, and He is LOVE OF THE KIND THAT WE NEED.

His is Tenacious and Courageous Love

"For thus saith Jehovah unto me, As the lion and the young lion growling over his prey, if a multitude of shepherds be called forth against him, will not be dismayed at their voice, nor abase himself for the noise of them; so will Jehovah of hosts come down to fight upon Zion and upon the hill thereof" (Isa. 31:4).

How grand and graphic this picture of tenacious and courageous love. The young lion in the strength of his youth, fearless in his inexperience, and unalarmed by all the clamour of his foes steps out of the mountain fastness, spots his prey, goes for it and either takes it with him to his lair or dies in the attempt. That is something said to help us understand that God's love cannot be driven by any combination of adverse forces from the performance of its providential purposes on our behalf.

His is Pitying Love

"Like as a father pitieth his children, so Jehovah pitieth them that fear him" (Psa. 103:13). Pitieth his children—have we not all seen it? There is the little fellow; he is being told to do something he does not want to do. No, he will not be coaxed. He flies into a temper, throws himself on the floor and beats the boards with his tiny fists and feet. And over him stands the father, his heart filled with love and pity, pity for the inability of the child to understand the hurt it is doing to itself, pity for the boy possessing such an ungovernable temper, for well he knows that unless it is tamed it will ruin him; pity for the lack of confidence in one whose only desire is to save from harm and fit his child for the future. Like as a father pitieth—so Jehovah pitieth—isn't it just too well understood to be put in words?

His is Comforting Love

"As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem" (Isa. 66:13).

When little children and the game was against us, where did we find sweetest comfort? When in the pride of youth we were wounded by an adverse world, where did we get the consoling comfort that re-lighted our lamp of hope and sent us out to try again? When disgrace has killed off all worldly friends, and those in the religious circle have been too

shocked to move or speak, where has the unfortunate maiden found a shelter from disdain and a word that kept life from altogether flickering out? Only from a mother can such comfort come. No rebuking—"I told you so", or "I warned you." Welcoming embrace, warm affection, unstinted, spontaneous, comforting love—Like as a mother—that is the love of God.

His is Forget-Me-Not Love

"Can a woman forget her sucking child. . . ? Yea, these may forget, yet will not I forget thee" (Isa. 49:15).

Nothing in nature known to the human mind can be brought into the picture to illustrate better the utter impossibility of God forgetting His people. That a mother should forget her babe is unthinkable; yet, compared to the probability on God's side—"Yea, these may, yet will I not forget thee."

"Behold I have graven thee upon the palms of my hands" He says. As to just exactly what is meant by these words there may be differences of opinion. But now we know that in a very literal sense they have been realized in the nail-pierced hands of Him who sits at the right hand of the Majesty on high. These wound-prints are, if needed, an ever-present constant reminder of the blood-bought children to the Divine Father.

His is a Self-Sacrificing Love

"As birds hovering, so will Jehovah of hosts protect Jerusalem; He will protect and deliver it, He will pass over and preserve it" (Isa. 31:5).

What a sweet, full illustration of the great transaction of Calvary's cross! The little fledglings are there in the grass. The cruel hawk is in the sky above. The mother-bird rises over her young and hovers there between them and coming death. Down swoops the bird-of-prey, up rises the parent bird, passing over her young she draws the enemy after herself. The young are saved, but the mother-bird pays with her life. So God, in Christ Jesus, rose between sinners and the hawk of eternal justice, and to those who through faith constitute the spiritual Jerusalem becomes a Protection, passing over, He delivers them. "For while we were yet weak, in due season Christ died for the ungodly. For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die. But God commendeth his love toward us in that while we were yet sinners, Christ died for us" (Rom. 5:6-7).

His is an Anticipating Love

"And it shall come to pass that, before they call, I will answer; and while they are yet speaking, I will hear" (Isa. 65:24).

This brings to mind the most precious and soul-satisfying thought that modern man can ask for; it speaks of the foreknowledge of God whose wisdom and love had, long, long before man's need, prepared the redemption plan through which to save the sinner. Christ Jesus is "the Lamb slain from the foundation of the world." The Gospel is no emergency measure invented in a moment of unexpected crisis. It was in the providential purposes of the Creator before He created the earth to be, long afterwards, the home of the creature made in His own image. Nothing has been overlooked. Nothing in our needs unanticipated. On the easy and most beneficent conditions of Faith, Repentance and Obedience in being baptized into the name of the Father,

and of the Son, and of the Holy Spirit, the sinner gets forgiveness. And through the power of the indwelling Spirit he is enabled to live triumphant over sin and temptation. God's love has provided everything necessary to salvation for time and eternity.

The Tenacious, Courageous, Pitying, Comforting, Non-forgetting, Self-sacrificing, Anticipating Love of God is yours for the taking.

Dear reader, no matter what your circumstance or need, lift up your head; through the recorded experiences of everyone who has trusted Him, by the life and death and promises of Christ Jesus, His Son—BEHOLD YOUR GOD.

Give Him your heart and be happy.



THE THREE BIRTHS

By Chas. W. Petch

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6). "And he (Christ) is the firstborn from the dead" (Col. 1:18).

These three births include three changes that one must undergo to attain unto the full consummation of the purpose of God concerning man.

1. *The Natural Birth* brings men into the world through a begetting, development and birth. The devil as "the god of this world", tempts men to sin, and they become "alienated and enemies in their mind in their evil works" (Col. 1:21). Men are not born aliens, guilty of "original sin", and "liable to eternal damnation", as some have taught. The child is born under condemnation to physical death; the result to it of Adam's sin (Rom. 5:12-21). Concerning little children Christ said, "Of such is the kingdom of heaven." But nowhere in Scripture is there a hint that anyone is to be consigned to eternal damnation on the ground of "original sin." The judgment to "the second death" is wholly in respect to "the things which were written in the books, according to their works" (Rev. 20:12-14). "The hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of judgment" (John 5:28, 29). This idea of "inbred sin" was taught as early as A.D. 210 by Origen, and became the ground on which infant regeneration in baptism was maintained.

Men in the flesh manifest "the works of the flesh." "And they who practise such things shall not inherit the kingdom of God" (Gal. 5:19-21). Paul again says, after mentioning

similar practices, "for because of these things cometh the wrath of God upon the sons of disobedience" (Eph. 5:6). The only escape from this wrath, for the sons of disobedience is by

2. *The New Birth.* "Except one be born anew he cannot see the kingdom of God" (John 3:3). Here likewise there is a begetting, development and birth. "Whosoever believeth that Jesus is the Christ is begotten of God" (1 John 5:1). "But as many as received Him, to them gave He the right to become children of God, even to them that believe on His name; who were born (or begotten), not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13).

This begetting is produced by the Word of God, the seed of the kingdom, "Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth" (1 Peter 1:23).

This faith is developed in repentance and a change of life, and leads one to confess Christ before men. "The word of faith which we preach; because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:8-10).

One thus begotten of God, by the Word, is begotten by the Holy Spirit, and has the right to become a child of God, to be born into the "household of God." "For ye are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ did put on Christ" (Gal. 3:26, 27).

Jesus had given the apostles this command,

"Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16:15, 16). Again Jesus answered Nicodemus "*Except one be born of water and the Spirit he cannot enter into the kingdom of God*" (John 3:5). The penitent believer, who has been "baptized into Christ", "into the name of the Father, and of the Son, and of the Holy Spirit", is "born of water and the Spirit." "Having become obedient from the heart to that form of teaching, whereunto ye were delivered, and being made free from sin ye became servants of righteousness" (Rom. 6:17, 18). As "they that are after the flesh, mind the things of the flesh, so they that are after the Spirit the things of the Spirit", and show in their lives the fruit of the Spirit, love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law, and they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof" (Gal. 5:22-24).

3. *The Birth from the Dead* is also necessary to complete the work begun by grace, to be finished in glory. "*And not only so, but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves waiting for our adoption, to wit the redemption of our body*" (Rom. 8:23). "For our citizenship is in heaven; whence also we wait for a Saviour the Lord Jesus Christ, who shall fashion anew the body of our humiliation that it may be conformed to the body of his

glory" (Phil. 3:20, 21). "For this corruptible must put on incorruption, and this mortal must put on immortality: But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15:53, 54, 57).

But this victory is to those only who have been born again, who are new creatures in Christ Jesus, who have lived well pleasing to God, who "by patience in well doing, seek for glory and honor and incorruption" (Rom. 2:7). It was in view of this victory that Paul said, "I suffered the loss of all things, that I might gain Christ . . . that I might know Him, and the power of His resurrection, and the fellowship of His sufferings, becoming conformed unto His death; if by any means I might attain unto the resurrection from (among) the dead. Not that I have already obtained or am already made perfect, but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus: Brethren I count not myself yet to have laid hold; but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on towards the goal unto the prize of the high calling of God in Christ Jesus" (Phil. 3:8-14). This birth from the dead manifests our complete redemption in Christ, and the triumph of His power over death and Satan.

Dear reader, have you been born anew?

"Thanks be unto God who giveth us the victory through our Lord Jesus Christ."



BECOMING CHRISTIANS

By the Editor

On few subjects are there so many varying opinions as on How to Become a Christian. Yet, when we allow the Scriptures to inform us, there seems to be no reason why there should be so many conflicting thoughts and teachings on the matter. The Acts of the Apostles is the only book in the Bible where full information is given on the subject; and in its records there are examples enough to cover all kinds of character met with today among those who should become Christians.

The Greatest Offenders

against God were surely those who cried for the crucifixion of His Son, that multitude which, when the Lamb of God was led to Calvary to be nailed to the tree, "went forth to see that sight", who mocked Him in His agony and tormented Him in His shame; but which, on His expiring, learned their mistake, and realizing that they had slain their Mes-

siah, turned from the cross and returned to the city "smiting their breasts."

The infinite love and mercy of God and of Christ Jesus are seen in the fact that it was to these guilty sinners that the Gospel of salvation was first preached. And so eager were some thousands of them to avail themselves of its protection that they cried "What shall we do?" The answer was plain as plain could be—"Repent, and be baptized, every one of you, in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." The response to this plain answer was just as remarkable for its spontaneity and simplicity—"They then that received his word were baptized: and there were added unto them in that day about three thousand souls. And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers" (Acts 2).

Ordinary Religious Sinners

have always been numerous for it has been, and is still, a very rare thing to find a person devoid of some kind of deep-seated religious sentiment. The Samaritans may be taken as a fair example of the class. They felt they were not just as good as they ought to be, and were frankly treated by the Jews as being far from the favour of God. Philip went among them preaching the Gospel, and great numbers became Christians. How?

The record reads, "The multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did." And "when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women" (Acts 8).

A Sincere Worshipper

of the one True and Living God was the Chancellor of Ethiopia. His visit to the Temple in Jerusalem seemed to have deepened his devotion and stirred his heart to know more about the things written by the prophets for the enlightenment of the people of God. Setting out on his return journey he peruses the scroll of Isaiah, wondering to whom the prediction in the 53rd chapter referred. What then took place seems to be a direct fulfilment of the promise made by Jesus, "Seek and ye shall find. Knock and it shall be opened unto you", for the Spirit of God brings Philip the evangelist to give him the information he seeks. Luke tells us, "Philip opened his mouth, and beginning from this Scripture, preached unto him Jesus." Whatever Philip said we are not told in detail. All his instruction is summed up under the title "Jesus", but the result supplies strong indications of what must have been said in "preaching Jesus."

Driving on in the Chancellor's chariot, "they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized? And he commanded the chariot to stand still; and they both went down into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing." He sought truth. He found what he sought. And he appropriated what he found. He had come to Jerusalem a sincere worshipper in the religion of the Jew; he returned to his native land a happy worshipper of God as a Christian.

The Most Prejudiced Opponent

of Christianity was no doubt Saul of Tarsus, for there is no prejudice so strong as that which is born of religious conviction and grows

in an honest heart; moreover, when the religion that is father to such prejudice is known to be God-given it seems impossible to imagine how any sentiment could be further reinforced.

The bitter hatred of Saul against the followers of Jesus is too well known to need lengthy comment; but under that murderous exterior, and helping to produce it, there was an element in the character of the man that God delights to see and which must eventually bring the life into right relationship with the Christ of God. Jesus has said, "If any man willeth to do his will, he shall know the teaching, whether it is of God or whether I speak from myself" (John 7:17). Saul was willing to do God's will, and although miracles were necessary to effect it, the promise of Jesus had to be fulfilled, he was to know the teaching.

Christ's word stands. The conversion of Saul of Tarsus is almost a direct refutation of the professed "honest" infidel's claim that he would do the will of God if only he could get to know that there is a God and learn what is His will. Since miracles are not wrought to inform these characters, we may confidently assert that they are not necessary—for God is no respecter of persons, nor is He willing that any should perish.

Arrested by words from the Lord Jesus, stricken blind by the glory of that light that out-shone the sun at mid-day, Saul at last is made to realize he is all wrong about Christ. His will is at once made subject to the truth he has learned. "What shall I do, Lord?" was the question that indicated his willingness to serve the New Master. Being told to go into the City of Damascus, he is led there and for three days and nights continues in an agony of mind that chases appetite and sleep away. This state of mental anguish should be given more attention than it usually receives by preacher or inquirer. It shows us that mere "Conversion" is not salvation and that repentance is no guarantee of pardon. Saul had converted—turned with Christ. Saul had repented—become willing to do Christ's will. But Saul realized he had a past to be forgiven, that no obedience of the future takes away the guilt of disobedience in the past. He wanted pardon. He wanted to become, and be recognized as a Christian. Ananias came to instruct him. He told him of the honour the risen Lord conferred upon him in making him a special messenger of the faith he had tried to exterminate. He restored Saul's sight. But the converted man sat still in mental pain. Then come the words for which he waits, "And now, why tarriest thou? Arise and be baptized and wash away thy sins, calling on his name." From that moment onward we

know of no anxiety about the likelihood of the past coming up against the apostle whose teaching is, that, "As many as were baptized into Christ did put on Christ", that, "If any man be in Christ he is a new creature, old things are passed away, all things are become new", and "there is now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit."

An Ignorant Pagan Jailer

is afraid of death at the hands of his military superiors because the earthquake has broken his prison and he fancies some of the captives for whose custody he is responsible with his life have escaped. Paul and Silas assure him none have gone. Procuring a light he springs into the cell calling out "What must I do to be saved?" The answer given is "Believe on the Lord Jesus and thou shalt be saved, thou and thy house." The historian tells us that the apostles "spoke the word of the Lord unto him, with all that were in his house. And he took them the same hour of the night and washed their stripes; and was baptized, he and all his, immediately . . . and rejoiced greatly, with all his house, having believed in God" (Acts 16).

The Most Perfect Character

described in the Acts is surely that of the Gentile soldier, Cornelius, of Caesarea. He is spoken of as "a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always." The natural conclusion to come to on first carefully considering this description might well be that such a fine devotion and practical religion places the worshipper in a position where to speak of his needing salvation would be to insult him. We would not dare to suggest that Cornelius was in a dan-

gerous or lost state did not Scripture plainly show him to be in need of being saved (see Acts 11:14).

To this righteous man God sent an angel. The angel told him where he would get a preacher who should tell him words whereby he would be saved. In keeping with his character he at once obeyed. And when Peter, the preacher sent for, arrives, we find indication in his speech that Cornelius was acquainted with the facts about Jesus of Nazareth. And as Peter speaks to the assembled household, the Holy Spirit comes down upon the company he is addressing as on the Day of Pentecost it had descended on the disciples. On observing the same results accompanying the phenomenon as on the former occasion, Peter turns to his Jewish Christian companions and asks, "Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of the Lord Jesus" (Acts 10).

From These Examples

it appears that:

1. No matter what may be the parentage, nationality, religion or character of the persons, all come to Christ and become Christians by the same steps—as indicated below.

2. That a devout disposition and reception of extraordinary Spiritual gifts do not exempt from the necessity of obeying the commands of the Gospel.

3. That the most pious soul not yet baptized into the name of Jesus Christ is in need of being saved.

So, dear Reader

we respectfully, and in brotherly love, beseech you to BECOME A CHRISTIAN.



NEW TESTAMENT HISTORY OF CONVERSIONS

Acts of Apostles	BELIEVED	REPENTED	—	WERE BAPTIZED
Chap. 2—About 3,000 Jews.....	BELIEVED	—	—	—
Chap. 3 and 4—About 5,000 men.....	BELIEVED	—	—	—
Chap. 8—Many Samaritans	BELIEVED	—	—	BAPTIZED
Chap. 8—A devout Ethiopian	BELIEVED	—	CONFESSED JESUS AS SON OF GOD	BAPTIZED
Chap. 9—Saul of Tarsus	—	—	CONFESSED JESUS AS LORD	BAPTIZED
Households of—				
Chap. 10—A devout Gentile soldier.....	—	—	—	BAPTIZED
Chap. 11—A devout Jewess.....	—	—	—	BAPTIZED
Chap. 11—A Pagan jailer	BELIEVED	—	—	BAPTIZED
Chap. 14—A great multitude	BELIEVED	—	—	—
Chap. 18—Some Jews, multitude of Greeks and women	BELIEVED	—	—	—
Chap. 18—Many Corinthians	BELIEVED	—	—	BAPTIZED
Chap. 19—Believers, disciples already bap- tized in John's baptism.....	—	—	—	BAPTIZED

The way into Christ is then by..... BELIEF, REPENTANCE, CONFESSION, BAPTISM, for, as the Psalmist says (Psalm 119:160): "THE SUM OF THY WORD IS TRUTH."

A WORD TO MOTHERS AND FATHERS

The following, written by K. N. Carlisle, appeared in the Sunday School Times:

One day a woman called upon a minister.

"I wish to talk to you about my son, John," she said.

The minister nodded. There was no surprise in his face.

"John is not behaving as he should." There was a sob in the woman's voice. "I suppose you read in the paper about that high-school affair last week, and saw John's name mentioned. He will soon be eighteen now, and I feel that something must be done, before it is too late, to start him right."

"It is never too late to try to turn a lad's footsteps in the right direction," the minister said, kindly.

"I can't understand about John," the mother went on. "He has been taught the right thing. You know, he has gone to Sunday School, and does yet, for that matter, but what he learns does not impress him enough to make him do right. I don't blame the Sunday school entirely, but—" The woman hesitated to finish her criticism.

For an instant the minister gazed at the woman in silence. Then he spoke gently: "Yes, Mrs. Blank, John has had a great deal of moral instruction in our Sunday school. However, it has been in vain, as is sowing of seed on the rock. I am going to speak plainly, Mrs. Blank. Along with this moral instruction, John needed something which he did not get. Ever since John was thirteen or fourteen years old he has spent much of his time idling in Wade's drug store. I've seen him there after school, evenings, and Sunday afternoons. He has grown up being a waster of time. Has he ever earned any of his spending money?"

"Oh, no," replied the mother. "It was never necessary for him to earn money. His father has always given him a generous allowance. However," she added, slowly, "lately he has been having to have entirely too much."

"Still he is given the money?" questioned the minister.

When the mother nodded, he went on: "And so he grows up a waster of money also. What is always the result of idleness and extravagance? With all good intentions, you allowed John to spend his time amusing himself in any way he pleased, and spending money all too freely, expecting him to grow up a good boy because he was told each Sunday at Sunday school that he should be. Do you really think, Mrs. Blank, that John's moral instruction has been at fault, or has it been his moral training?"

There are many cases like John's. Can we expect the church, in one day, to counteract by instruction the impressions made by what a child lives through six days? Moral instruction acts as steel supports to moral training, but the training is an important factor if we are going to turn out the right kind of men and women. If a child hears one thing on Sunday and acts another thing all during the week, he will be vastly more impressed by what he lives than by what he is told. Let us, then, realize the importance of moral training at home. The churches become powerless when not backed by strong Christian homes.

How true and how timely the above words! How many of our homes are depending almost wholly on the church to rear and train our boys and girls! Your boys and girls live what they see in you six days in the week. If that living is not right, how can thirty minutes' teaching on Lord's day counteract so much wrong living? The drifting away from the sweet old Bible home where the children hear a father's and mother's prayers and where they see and hear a father and mother read the "grand old Book" is the thing that is cursing and destroying this generation and that is destined to bring on the "grievous times" prophesied of in 2 Tim. 3:1-7. Read it and see if you do not think these days are upon us.



OBITUARY

Sister Jennie E. Morley was born at Smithville, Ontario, 1862, and died in Ridgeville, April 25th, 1931, of that dreaded disease, pneumonia. She was baptized at Smithville, about half a century ago, and for many years was a sincere and devoted member of that congregation. She will be remembered by many who worshipped and visited there, because of her congenial disposition, and regular attendance at the house of God.

The funeral service was held at the home of her sister, Mrs. E. Morse, after which her body was taken to Hamilton, and there buried beside her husband in the beautiful cemetery by the side of the way.

She leaves to mourn her loss, one sister, Mrs. E. Morse, of Ridgeville, and a number of nieces and nephews.

"Blessed are the dead which die in the Lord from henceforth, Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

C. G. MCPHEE.

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.

ESTEVAN, 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. Pratley, 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 Balholl 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.