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Since Christ Hath Died

*Since Christ hath died, O blessed thought!
My full salvation He hath wrought:
Outshining from His Cross I see
Love, mighty love, beyond degree!*

*Since Christ hath died, who can condemn?
The stream of grace what power can stem,
Forever flowing rich and free,
Which flows for all and flows for me?*

*Since Christ hath died, my debt is paid;
My sins have all on Him been laid;
For Him the shame, the grief, the pain;
But mine the everlasting gain.*

*Since Christ hath died, I too have died;
In faith with Him identified,
I share His grave; with Him I rise
To life immortal in the skies.*

*Since Christ hath died, let every tongue
Extol His love in sweetest song;
Eternal praise to Him be given
By all on earth, and all in Heaven!*

Glasgow.

J. I. W.

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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H. MCKERLIE, *Editor*

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Vol. XVI. No. 7 TORONTO July, 1931

EDITORIAL**HOW FAR IS THE CHURCH TO BLAME ?**

The following is quoted from an article by G. C. Brewer, in the Gospel Advocate of June 11th, and ought to occasion serious thought as to whether the Church is to blame and how far it is responsible for the spread of Atheism among the young.

"In the May, 1931, issue of *The Scholastic*, 'a national classroom magazine', is announced the name of the prize winner among the high-school students of the nation in a contest which that magazine has conducted in short stories, essays, poetry, art, etc. Also the stories, essays, poetry, etc., that were adjudged to be the best are published in this number of the *Scholastic*, together with the pictures of the student authors. The names of the judges and their pictures are also given.

"The title of the essay that was awarded first prize is so blasphemous that we with great reluctance give it to the readers of the Gospel Advocate—The title was the two words 'God Dies.' The author of this article is Frances Farmer, a high-school student of Seattle, Washington. Her picture shows her to be an immature, sweet, baby-faced little girl about sixteen years old. In the essay the girl tells how she had outgrown the childish idea of praying to God. She has now found out that God is a myth; that there is no God. She congratulates herself on her discovery and boasts at the beginning and the end of her essay that she learned this all by herself, and she is perplexed and puzzled because others

cannot overcome the foolish idea that there is a God!

"With apologies to our readers again for repeating such irreverent language, we here give the *first* and the *last* paragraphs of the winning essay.

"'No one ever came to me and said, 'You are a fool. There isn't such a thing as God. Somebody's been stuffing you.' It wasn't a murder. I think God just died of old age; and when I realized that he wasn't any more, it didn't shock me. It seemed natural and right.

"'I felt rather proud to think I had found out the truth myself, without help from any one. It puzzled me that other people hadn't found out too. God was gone. We were younger; we had reached past him. Why couldn't they see it? It still puzzles me.'"

This is no isolated case of youthful disbelief. The names of at least eighteen high-schools and colleges with a society of atheists in each have been published. And the fact that there are literary men who would award a prize for such an essay, teachers who allowed it to be possible for a child to thus express its atheism, homes wherein such a disbelief could be held, and a public opinion that made the publication of this essay a commercial possibility are surely proof enough of the vital hold this spiritual disease has on our 'cultured' civilization.

There is no justice in blaming this school-girl for her infidelity. Youth is just what its teachers make it, until a mature mind and experience enable it to solve problems on its own. The writer in the Advocate of course recognizes this and gravely asks, "Do astronomers go to high-school students and ask for their opinion concerning astronomy? Do medical men go to them for their opinions about preventive medicine or about the various serums? Do economists, bankers, business men go to these students and ask them for their opinions about great economic questions? Why not? You answer, 'Because they are not insane.' That is it exactly. They know these students have never studied these questions. They know that their minds are not yet matured. Moreover, they have some definite ideas and principles to teach these young people."

That the Church is to blame for much infidelity is but too apparent to those who care to look into the matter. Even the atheists themselves lay blame at her door. In an Annual Report of the American Association for the Advancement of Atheism, Inc., there appeared this illuminating paragraph:

"Modernism is unworthy of serious notice.

It is intellectual mush, a disgusting mass of figurative language. Whoever, rejecting the Fall of Man, accepts Evolution should stop preaching Christianity. The descendants of apes don't need a saviour. What sense is there in preaching one to them? The downfall of Christianity is presaged in the passing of Hell, which inevitably drags Heaven with it, since the two have the same foundation. If the one is figurative so is the other."

From another publication of the same association comes the following, "Bible scholars have declared against the Mosaic authorship of the Pentateuch. The Higher Critics have won. Their victory makes the Fall of Man a fiction and the Atonement an absurdity."

The attitude of the young atheists is excusable. Bro. Brewer puts it thus: "Have these children ever considered the pros and cons of religion? Have they studied the question? Have they had a course on evidences? Have they read any of the many books that have been written by scholars—historians, linguists, archaeologists—in favour of the authenticity of the Scriptures? Of course the answer to all of these questions is negative. They have not had time to study these things if they had the inclination; yet they assume to know more about these great questions than learned men who have spent their entire lives in research and investigation."

But no excuse can be made for the position in the Church of those Critics and their students who do not accept the Scriptures as true and as authority for all that ought to be taught and practised as the religion of Christ. We are often told to note the cultured, benevolent character of such men and consider whether they could possibly be wrong in their beliefs. That there are lovely and lovable dispositions shown in the lives of many Modernists is not at all in dispute. None can deny most of them are good men. But, their remaining in the Church of Christ cannot be reconciled with honesty and an understanding of what that Church and Christianity are; for the Church of Christ is an organization **SUBJECT TO CHRIST**, and Christianity is **THAT WHICH EMANATED FROM CHRIST, WAS TAUGHT BY HIS APOSTLES AND ACCEPTED AND PRACTISED BY THOSE WHO UNRESERVEDLY RECEIVED THE TEACHING AS THE WORD OF GOD**. Because the Modernist does not accept the apostles' teaching as **THE WORD OF GOD** he is in a false position in the Church and undermines the faith of those who have not the knowledge to detect his error. It might occasion much heartache among his friends, but it would be

the greatest benefit to the cause of Christ and true religion, if the Modernist would be consistent and, like an honourable man get out of a system to which he does not in reality belong.

His philosophy has so denatured Christianity that his religion is psychologically bankrupt as a regenerating power, the impotency of which is demonstrated every day in the development of a culture devoid of moral strength in its character. Yet the Modernist stays on. His attitude to Scripture is sometimes followed out to its logical end by some of his students, who arrive at Atheism. But the teacher remains in the Church. How far is the Church to blame?

At a convention held recently, the Young People discussed whether it would be right or wrong to "Go the Limit" in "petting" between the sexes. Another body of young people "studied" the personality of Jesus, and came to the finding that he was human, in the sense that we are human; and when pressed by one of their number for an explanation of his being called the Son of God, a leader tardily made answer, that He was the Son of God, *in the sense that we are all sons of God*,—so there it is. Right in her own heart—the receptive soil of virgin minds of the young—the seeds of Atheism are sown. Now—**HOW FAR IS THE CHURCH TO BLAME?**

* * *

DOPE OR DELIVERANCE ?

That our modern civilization is morally sick is evident, and for thirty years we have come into contact with men who accuse the Church of Doping the world instead of delivering it from its diseases. As the Divinely equipped and appointed Moral Physician the Church has too often failed. Instead of ministering the God-given remedy for the ills of civilization she frequently has served out the quack prescriptions of powers and parties who have patronized her. Because of this, the revolutionaries of France tried to end the religion of their day. In Russia, the Greek Church was eliminated for the same reason. Corruption, oppression, and imposition of an endless ignorance on the people made its religion stink in the nostrils of every person not totally depraved, and of the depraved made the most blood-thirsty enemies. Mexico recently furnished another instance of corruption in religion turning the populace against the Church. And now Spain, in a bloodless revolution dethroning its king and becoming republic, almost turns to bloodshed in dealing with the Church. Why? The protest of the Vatican against the declaration of religious

freedom indicates the attitude of intolerance that has brought hatred down on the ecclesiastical head. Over in England the Church has long bewailed the alienation of the "masses." Several years residence there made us acquainted with at least one strong reason for that alienation—hundreds of Clergymen are drawing dividends from the Liquor Trade.

Knowing the absolute impartiality of Jesus to all classes he met with, the average man is naturally disappointed when he thinks the Church is become a respecter of persons. He has a right to expect the Body of Christ to be governed by the principles of its Head. Well do we remember the shock given our boyish morals when reading of the Church that had excommunicated the fugitive Robert Bruce coming forward with a gift of 5,000 crowns to finance his coronation as King of Scotland, after he had cut his way to popularity and power. So often the friend of the powers that be, independent of their moral worth, so seldom willing to suffer for right and in the carrying out of the principles of her Lord, is it any wonder the Church is still suspected of licking the hand that feeds her and maintains her place by its patronage? It is in this respect much more than in any other that the Church will have to take a definite stand and not be afraid of consequences. These cannot be anything like as serious to either her own life or that of the world she would save as they will some day be should she fail now as she has done too frequently in the past.

The fact that the Church of Christ is the most influential institution in the world has brought many parties, like fortune-hunters in the matrimonial market, to woo and win her smile. Her Lord was too big to be won to allegiance by any party. He loved all, but would be intrigued by none. His Church must maintain that attitude or suffer as she has done in the past. She can only hope to return to "favour with all the people" by having the same regard for all. Her failure in this respect means justification for the rebuke that she Dopes the people instead of Delivers them. It also means the making of more atheists.

Signs are not wanting, that great vigilance is necessary if the Church is to appear impartial and without reproach.

Two weeks ago a prominent preacher addressed business people in a down-town church here in Toronto. A statement he made seemed to be significant of the times. "The Financiers wish for a revival but try to get it without a new birth." In the recorded evidence at the Stimson trial, mention was made of a circular letter sent by the firm of brokers to Clergymen. It suggested that the Minister

was looked to for a lead in more than spiritual matters, even to guide his congregation in their financial investments. In a very good evangelical periodical there recently appeared a fevered appeal for help to stop Red Russian Atheism flowing into the schools in Canada. It contained a statement that an atheist society had been left a legacy of some \$30,000,000 with which it was launching a campaign of revolution and atheism. On inquiry it was found that no such legacy had ever been received and that the said society was begging for \$1 subscriptions. Now we are having declarations made by leaders in a great Canadian ecclesiastical body to the effect that the Church has got to stand for Russian economic principles. And from another Church convention comes the recommendation of Birth Control by use of contraceptives.

Unprincipled Finance, Frenzied Commercialism, Party Politics, Respectable Licensed Lust, Pseudo Science and many other shady suitors come wooing the Bride of Christ and, alas, the number of disbelieving offspring from the unholy union is steadily increasing.

There are many subjects that would have been more pleasant to write about. This and the preceding Editorial will be about as distasteful to read as to write. But facts are facts and we ought to face them. If we don't, they will eventually face us; even now they confront us in the persons of some who were our Christian brothers and sisters but who now "Have no God and are without hope in the world." What are you going to do about it?

The man in the world waits to see some evidence that the Church has been Delivered from the moral blight and weakness of these times in which we live. He has a right to ask for a demonstration of the spiritual power Christianity claims to be. Only through the sanctified living of its members and its absolute abandonment to the will of its Lord can the Church give it. Anything short of that will alienate the investigator and give ample justification for his accusation. As far as we can, it is up to each member to make the Church drop the DOPING, and start in earnest the DELIVERING of the world from its sins and sorrows.

READY TO SERVE

Being disengaged at present, the editor will be glad to hear of any church requiring the services of an evangelist.

Communicate with him at 188 Snowden Ave., Toronto.



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 Department**
Temporary address, 188 Snowden Ave., Toronto.



We Cannot Let Them Down

The widespread depression is beginning to tell on the financial support of the Lord's work at home and abroad. The readers of the C.M.R. have maintained their giving at its highest point right up to now, when we are reluctantly compelled to appeal for greater sacrifices, new contributors to help out and push on the work waiting to be done.

The Work in the West

Intimation has just come to hand from one congregation in the West that its support to the work of Bro. Petch cannot be maintained owing to unemployment. Another church sends word that its contribution to the same work will end with the Summer School to be held in July. The good work done is surely incentive enough to other congregations to rally to the call and help keep Bro. Petch employed where he is so much needed and is doing such fruitful service for our Lord.

Our Indian Road

Calls louder than ever before for the means to evangelize the great Northwest. The Winnipeg brethren need immediate financial help to keep things going. There are new and greater opportunities presented and the Master looks to His followers to enter the doors He opens for them. Remember there is another worker in the field, and although Bro. Pakoo will not require much money to keep him going, he cannot live without some.

Women of Central Africa

The work of Sister Bannister among these young women carries its own appeal. \$1.25 monthly will educate under a trained missionary one whose future as a mother may be used of God to rear a family of faithful followers of Jesus. You fit a woman to take her proper place by a husband who has been educated and so help to lift the society of the future.

Flashes From a Continent of Opportunity

Dear Friends:

Letters from Brother Boyer are very encouraging and cause for rejoicing. Several have very recently definitely decided for the Lord and others for whom we have been praying for many months are regularly attending the meetings and seem almost persuaded. He thinks the time is ripe for a definite campaign for seeking the salvation of our many friends in Matta Grande. Brother Johnson arrived home the third day after leaving here. Mrs. Boyer and her daughter, Ruth, have spent several weeks on the San Francisco River because of ill health. The daily baths seem to be effective. We were very glad to hear that a soldier brother has given up this occupation to give his whole time in the service of the Master. Bro. Boyer needed a traveling companion very much. Perhaps the best way to help a young man to be a worker in the Lord's harvest is to work with him. This is how Paul trained Timothy and Titus.

A telegram from Brother Victor Ignacio gives us hopes of seeing his face soon. He, too, was a soldier, but gave it up as he was despised and persecuted in every place and could hardly remain in this work and witness for Christ. He will spend some time helping us in the task of evangelizing Ceara and neighboring states. I have just been looking over the map of these states and feel very strongly that I must pray without ceasing. When I see the places to which I would like to carry the Message I know not where to go or what method to use. I can only offer myself wholly to the Lord and let Him do through me according to His perfect wisdom and mercy and trust Him to, in His own way, take the gospel to every city in these states. Will you pray earnestly and believingly that this will be speedily accomplished? I know that God is going to lead us into much traveling evangelizing as Christ and Paul did. Our watchword shall be "evangelize."

A recent letter quotes someone as saying that ninety-five per cent. of the members of the Church of Christ in America are doing nothing to save souls, and adds: "I believe it." Is it true, my brethren? I am sure that more than five per cent. are giving some part of their income, more than five per cent. are attending regularly the communion service, more than five per cent. are helping to carry on protracted meetings in which souls are being saved, and all these are ways to save souls. But are they doing it to save souls or their own souls? I am persuaded that any man who really seeks to save souls will speak personally to his neighbors about the matter. Moreover, he will pray definitely for the salvation of certain ones. Our aim in this new work is to make every Christian a personal worker who will constantly be telling his neighbor of Jesus and His power to save. No Christian is too ignorant to do this. If he has found forgiveness he can tell his neighbor. There is none who does not have opportunities. In all parts there are lost men.

The little band of despised Christians in Floresta hold on in spite of much persecution. Each time they meet for worship or study their revilers gather in front of the little hall to shout and disturb. These Christians number about twelve. All are very poor. The season brought no rain. Work is very scarce, and always an unbeliever is given preference. Pray for them.

Yours with a prayer that you pray,

VIRGIL F. SMITH

Our Indian Road

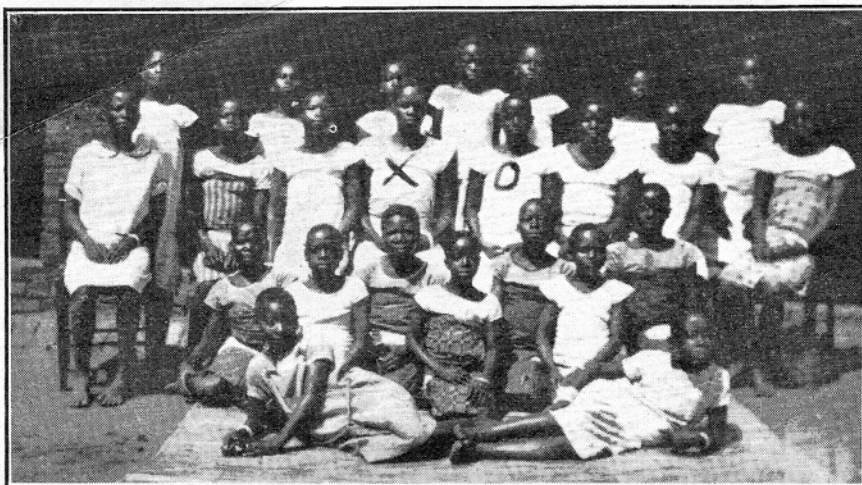
Brother Trindle reports opening another preaching point ten miles away and going out to it every Thursday evening. Preaching three times per week at Dallas, every other week at the Half Way means a very busy life in the Lord's work.

We gratefully acknowledge \$2.00 from a sister at Meaford. You will realize we need much more.

W. EATOUGH.

529 Toronto Street, Winnipeg.

GIRLS TRAINING UNDER MISS BANNISTER



"X" marks Tabita, and "O" Mary Etta, the eldest and first girls to go under training. They are now able to help their teacher.

Mlangeni P.O., Nyasaland,
Central Africa,
May 5th, 1931.

We are making bricks again, and I have asked Mr. Smith to supervise the building of the Girls' House, as Mr. Georgeson has more work than he ought to have, with school work, building a school, and all the station work. If the Lord sends in the money I should like to have a three-roomed house this time, and take in a few more girls. Perhaps I could manage 30, though these 24 are very trying at times.

I do not need to say much, I appreciate the help of the Canadian members and trust they are being blessed in their giving to the work we are engaged in. I believe too, that if the work is on right lines and done for the glory of God, the brethren and sisters will rally to its support, and the Lord will guide them in supporting it.

The girls are all well and happy. They get a

holiday at the end of this month and we are going to cement the floors in their house while they are away. I am trying to arrange a trip to Rhodesia while the vacation is on, to go first to the Sherriffs, then on to Dadaya and Shabani. At this last place there are thousands of Nyasaland boys working in the mines, and last year Isaac went from here to take up evangelistic work among them. I would love to help him a bit. These men don't know much of the Zulu tongue (the language of the district). If I go I shall take Tabita with me, for Isaac is her father, and her mother died last year. Mrs. Smith has promised to help in my place. I think they all see that I need the change badly. I have suffered a lot with my head and with bronchial trouble for the last few months.

I am glad to learn that Stouffville is coming to our help again. They were very faithful when I was here before. Please thank all our helpers very much. I often ask the Lord to bless them all.

M. BANNISTER.

A CANADIAN STUDENT VOLUNTEERS FOR AFRICA

Bro. Malcolm Simpson, of Toronto, has been preparing himself by study and service for work in the foreign field. We know Bro. Simpson to be an ardent worker, an industrious and persistent student, and one whose heart has been set on an evangelistic career for, at least, the past seven years. Recently he has been in training in Louisville, Kentucky. His preparation over, he has just taken to himself a fitting help-meet for the life of a missionary, for, according to what we hear, Sister Simpson (nee Miss Annie Laurie Kirtly) has also long entertained the ambition of serving the Lord on the foreign field.

It is proposed this devoted couple be sent to Southern Rhodesia. Under the experienced teaching of our venerable Bro. Sherriff they

would gain a most valuable knowledge in all kinds of missionary work. And there is ample opportunity for fruitful service in the surrounding neighborhood.

In order that there be no delay in getting them to that field, churches and individuals are requested to send in their financial help at the very earliest possible opportunity. We appeal thus, for we are sure the Canadian congregations will want to lay hold on this chance of having their own missionary in Africa. Something like \$1,000.00 will be needed to equip and transport Mr. and Mrs. Simpson to their first field of labour. And on arrival they will require regular support.

We shall be glad if the churches will give this appeal earnest and prayerful consideration, and decide to give regularly, whatever

the Lord may guide them to send. This department of the C.M.R. will be at your service to forward your donations. Or send direct.
—BUT DON'T NEGLECT TO HELP.

Received During April

For Sister Bannister, Nyasaland

Miss P. Cook, Erin, Ont.....	\$ 2.00
Wychwood Bible School, Toronto.....	15.00
Windsor Bible School, Ont.....	12.00
Church at Woodgreen, Ont.....	5.00
Sisters at Windsor, Ont.....	1.25
Mrs. T. E. Harris, Toronto.....	1.25
Miss E. L. Burgess, Lexington, Mass.....	1.00
Church at Sarnia, Ont.....	1.25

For Bro. C. Petch, Sask.

Church at Calgary, Albert.....	\$10.00
Church at Winnipeg, Manitoba.....	5.00
Church at Woodgreen, Ont.....	7.00
Church at Jordan, Ont.....	5.00
Church at Raymond St., St. Catharines, Ont.....	5.00

For Our Indian Road, Manitoba

Sisters at Hamilton, Ont.....	\$2.00
Toronto Dis. Churches, Balance.....	16.11

For Bro. Sherriff, S. Rhodesia

Church at Selkirk, Ont.....	\$5.00
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For Brazil Inland Mission

Church at Strathmore Blvd., Toronto.....	\$35.00
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For Bro. Merritt, S. Africa

Church at Strathmore Blvd., Toronto.....	\$50.00
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For Bro. Oldham, China

Church at Strathmore Blvd., Toronto.....	\$20.00
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Forwarded as desired.....\$198.86

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Received During May

For Sister Bannister, Nyasaland

Church at Woodgreen, Ont.....	\$2.50
Mrs. T. E. Harris, Toronto.....	1.25
Mrs. C. Hodges, Brantford, Ont.....	2.00
Sisters at Windsor, Ont.....	1.25
Church at Sarnia, Ont.....	1.25

For Bro. Sherriff, S. Rhodesia

Church at Selkirk, Ont.....	\$5.00
A Sister, Eg., Ont.....	1.00
R. Peters, Hanna, Alberta.....	1.00

For Brazil Inland Mission

Church at Strathmore Blvd., Toronto.....	\$35.00
A Sister, Eg., Ont.....	2.00

For Bro. Merritt, S. Africa

Church at Strathmore Blvd., Toronto.....	50.00
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For Bro. Oldham, China

Church at Strathmore Blvd., Toronto.....	\$20.00
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For British F. M. Committee

Church at Winnipeg, Manitoba.....	\$39.21
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For Our Indian Road, Manitoba

Sisters at Hamilton, Ont.....	\$ 3.00
Mrs. L. A. LaCourse, Sarnia, Ont.....	1.00
Church at Wychwood, Ont.....	25.00
Church at Pine Orchard, Ont.....	25.00

For Bro. Petch, Saskatchewan

Church at Calgary, Alberta.....	\$10.00
Church at Jordan, Ont.....	6.00
Church at Woodgreen, Ont.....	3.50
Church at Winnipeg, Manitoba.....	5.00
Church at Pine Orchard, Ont.....	25.00

Forwarded as desired.....\$264.96

H. McKERLIE.

OUR ASSOCIATE EDITORS

"SINGING AS AN ACT OF PUBLIC WORSHIP"

By Perry B. Cotham

Who does not like to hear the voice of a sweet singer? Whose soul is not enraptured by listening to the beautiful music of one whose heartstrings are well tuned? Thanks be to our Creator for giving us the ability to sing.

There are many ways to use this God-given talent. One may sing in the theatres, operas, or places of the kings and thereby receive handsome rewards and high recommendations; but the best way to use this talent is to sing praises unto God, for by this one obtains the greatest blessings and highest favors.

God wants people to worship Him with the fruits of their lips. Throughout all the ages God has turned a receptive ear for the songs of His children, as they ascend from earth to the courts of glory.

In all the world where the only omniscient, omnipotent, and omnipresent God is known mankind seeks to worship Him. The respect,

honor, adoration, reverence and religious exercises performed for the honor of God are called worship (1). Thus, one way of worshipping Jehovah would be by singing, for by it one can pay divine honor, adore and reverence His holy name.

Singing as an act of worship is further demonstrated in the Bible. Throughout the Bible the religious people have never failed to worship their Maker by singing. In both the Old and New Testaments this act of worship is taught by example as well as by precept.

Hezekiah, after cleansing the temple and restoring the worship of the fathers, called all the children of Israel together to worship; and in this worship "the singers sang" (2 Chron. 29:28). After the walls of the temple had been rebuilt under the direction of Nehemiah the people assembled for the dedication, and in this service "the singers sang loud" (Neh. 12:42). When Jesus and His disciples had finished eating the supper, they sang a hymn and went out to the mount of Olives (Matt. 26:30). These are only a few of the many examples that are given in the Bible.

The Bible has much to say by encouraging and even commanding people to sing. Of all the inspired writers perhaps David has more to say along this line than any of the others. Only a few quotations from these can here be given. The Psalmist said, in Psalm 30:4, "Sing unto the Lord, O ye saints of His"; again, "Sing forth the honour of His name" (Psa. 66:2), and again, "Sing unto God, ye kingdoms of the earth; O, sing praises unto God" (Psa. 68:32). Isaiah said, "Sing unto the Lord, for He hath done excellent things" (Isa. 12:5).

In the Christian Dispensation singing is still encouraged by God. When Paul wrote his letter to the Ephesians he told them to speak to themselves in psalms, hymns and spiritual songs, singing and making melody in their hearts to the Lord (Eph. 5:19). In his Colossian letter he said, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16).

When Christians meet together upon the first day of the week singing then should be a part of their worship. It is a beautiful thing to see pious children of the Heavenly King assembled upon the Lord's Day, at the appointed hour, with hearts filled with joy and love for Jehovah, singing His praises.

Merely singing in every religious service is not worship, however. Sometimes God does not accept the rendition of every member. There is a certain manner in which singing must be directed for it to be acceptable. This standard is given in John 4:24 by Christ. He said, "God is a spirit and they that worship him must worship him in spirit and in truth." Here is a simple standard given, and every act of worship must comply with it. This criterion, as given by Christ, is three-fold in its nature; first, it must be directed unto God, the right object; second, it must be done in spirit, which means prompted by the right motives; and third, it must be in truth, which means it must be commanded by, and according to, God's Word, which is truth, for Christ said that God's Word was truth (Jno. 17:17).

If singing then is to have divine approval it must meet the requirements as herein laid down. If one of the requirements fails to be met, then it is vain. It does not matter which item is left out, but if either one of them is omitted, then God will not accept our worship. It takes a combination of these elements to have an acceptable act of worship. Whether or not then singing is approved by God as worship depends upon whether or not it com-

plies with the standard. If it does it will have God's recognition, if not, it will have His disapproval.

Singing then must be directed unto God, the right object, and for His good. It cannot be offered unto any other object or person than the God of Heaven and be acceptable.

The singing must also be prompted by the right motive, and that is with a sincere desire to praise Jehovah, the one from whom all blessings, both temporal and spiritual, flow. If one sings to entertain someone or show to others that he has a beautiful voice and can go from one octave to another and then to another, he does not have the right spirit. Merely carrying the tune and saying the words is not what is wanted, for the heart must be in it also. Singing as an act of public worship is spiritual singing.

Finally, singing must be done according to truth and God's Word says sing spiritual songs. This prohibits singing any other kind of songs as an act of public worship. Patriotic songs such as "America" and "The Star-Spangled Banner" would not be accepted, not because they could not be sung unto God or with the right spirit, but because they would not be according to truth as God's Word commands. Neither would folk songs such as "Way Down Upon the Swanee River" *et al.*, be approved by God because they are not spiritual songs. Furthermore, songs that have such fine rhythm so as to draw the mind of the worshipper away from the thoughts of the song to the music and then leave his heart void of any spirituality is absolutely worthless. God wants people to sing spiritual songs unto Him and to sing them with the spirit and with the understanding (1 Cor. 14:15).

When singing in public worship is offered unto God, actuated by the right motive, and according to divine truth, it meets with Heaven's approval. If every individual, who undertakes to worship by singing, will conform to this standard, then the rendition by him will be accepted.

There is a wonderful value also attached to this part of the worship. Its purpose is not to entertain, for it has a higher objective than this. By singing in the way God has authorized the singer is benefited. Paul told the Ephesians to speak to themselves in psalms, hymns and spiritual songs. The singer is taught, warned, and exhorted; and in this way greatly helped.

There are several ways in which singing helps those besides the singer. Paul told the Colossians to teach and admonish one another in psalms, hymns, and spiritual songs. So

singing teaches those who hear. The singer may teach others of God and His wonderful love, of Christ and the death that He died, and of the Christian life and all of its duties. All are taught in this way, and the person who cannot get up and publicly teach may be able to instruct others by singing. Admonishing is another way in which singing is valuable. In this way both the sinners and the Christians are rebuked lightly of their wrongs; warned of the uncertainty of life, the awfulness of sin, the Judgment Day, and the eternal destruction of the wicked and those who are unfaithful; and exhorted to do that which he knows to be right. When the sinner, who has been convinced of the error of his way, hears the persuasive voice of pious Christians singing pleadingly "Jesus Is Tenderly Calling Thee Home" and "O Why Not Tonight" it has an effect that makes him say within himself, "I will arise and go to my Father". The wayward child of God is also exhorted to be more faithful and zealous in the work of the Lord.

In singing one can praise God and give Him thanks for all His goodness. When the heart is filled with joy and gladness because of Jehovah's loving kindness and tender mercy, let it find expression by bursting forth and singing hallelujahs unto the Almighty God. Why should anyone fail to offer unto Jehovah the Fruits of their lips? "O let the nations be glad and sing for joy!" (Psa. 67:4). "Let them praise the name of the Lord; for His name alone is excellent; His glory is above the earth and heaven!" (Psa. 148:9). Praise ye the Lord!

Everyone needs to be taught and trained to sing of God's righteousness in the public worship. Why should this part of the worship fail when it is so important? Good singing makes the service much better. All should try to make this part of the worship the best by singing as God has ordained; and finally, when this earthly pilgrimage shall have come to a close, all the redeemed ones will be privileged to go home to God and bask in the radiant smiles of His eternal sunlight, and there around the great white throne they can sing Jehovah's praises forevermore.

SALVATION—No. 2

By D. McDougall

We saw, in our last, that Salvation, to be enjoyed, must be "Obtained", and obtained by us. Let us note some affirmations of this: "And a highway shall be there . . . and it shall be called the way of Holiness. . . The redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; and they shall *obtain* joy and gladness,

and sorrow and sighing shall flee away" (Isa. 35:8-10). Again: "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall *obtain* gladness and joy; and sorrow and mourning shall flee away" (Jas. 51:11). Coming on down to the Gospel records we find the Master himself teaching this idea of persons *obtaining* Salvation: "Jesus answering said unto them, The children of this world marry, and are given in marriage; but they which shall be accounted worthy to *obtain* that world, and the resurrection from the dead, neither marry, nor are given in marriage" (Luke 20:34). There is a doctrine still retained in some of our church creeds, that the saved were arbitrarily ordained to salvation before any of them were born, and that their number can neither be increased nor diminished. Of course, if this doctrine is true, no one can do anything either to obtain or to prevent his salvation. And yet, absurd and monstrous as this doctrine is, it is still retained in some Protestant Church standards.

There is another species of folly, equally absurd, more monstrous, God-dishonoring and wicked, yet becoming widespread. It is, that God having proclaimed to all the world His New Covenant terms of Salvation, and having announced the Gospel as His power unto Salvation, will, notwithstanding, find *some other way* to save those who do not accept His terms nor obey His Gospel.

Lastly, we have a class who seemingly try to expunge from God's character every attribute and quality except love. And since God is love, and loved the world, He will save the world. And here we have the Universalist. We shall pay our respects, please God, to some of these forms of infidelity later on. We must at present pursue this thought of *obtaining* Salvation.

"So run that ye may *obtain*." . . . They do it to obtain a corruptible crown; but we an incorruptible" (1 Cor. 9:24, 25). Think of John, the Apostle of Love, calling, "Paul, Paul! what are you running so for?" Paul: "I am running for that incorruptible crown, which the Lord, the righteous Judge has promised to them that love Him." John: "Oh, you need not run at all. You love God, don't you? and He has promised it to them that love Him. So He will find a way to get it on your head anyway, for God is Love."

Paul suffered and endured all things for others, "That they may also *obtain* the salvation which is in Christ Jesus with eternal glory" (2 Tim. 2:10). And that the obtaining of Salvation is *conditional*, let us read the

three following verses: "It is a faithful saying: for if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us: if we believe not, yet he abideth faithful; he cannot deny himself. Of these things put them in remembrance."

Let us remember, that "Obtain" means effort to get possession of. And let us note that in order to have and enjoy, we must first obtain: "Salvation" (1 Thess. 5:9; 2 Tim. 2:10); "Mercy and Grace" (Heb. 4:16); the "better Resurrection" (Heb. 11:35); the "Precious Faith" (2 Pet. 1:17); a "Heavenly Inheritance" (Eph. 1:11); an "Incorruptible Crown" (1 Cor. 9:25).

THE SERVICE OF SOUL-WINNING

By Stanford Chambers

The supreme mission of the Church is to represent her Lord to the world and by all means save as many as possible, leaving the rest without excuse. As is the mission of the Church so is the mission of every Christian. "He that winneth souls is wise." That is what we are here for. And as we have seen before, this, as well as all other service, grows out of gratitude to God for what He has done for us. As He died for us it is ours to live, and if need be die, for Him. To live for Him is to serve His purpose in us. To love Him is to love whom He loves and to love men is to seek to save them.

How can this be done? By winning them to Christ. There is no other way since there is no other Saviour. But how can we win men to Him? It is the "good pleasure of God through the foolishness of the preaching to save them that believe." And what preaching? "We preach not ourselves but Christ Jesus our Lord." "Christ crucified . . . the power of God and the wisdom of God." The Christian has a message. Every Christian is supposed to be a messenger. And how is the message to be delivered? Both publicly and privately. Not every one can engage in the public proclamation of the Word, but every one can engage in personal work. Here is where we are falling down. We have come to think the matter of converting sinners is the preacher's work (meaning by the preacher the public proclaimer of the Word); whereas it is positively the work of every member of Christ. There has been shirking of responsibility at this point, and neglect of duty, and as a result vast portions of the world go unevangelized and millions now living are dead while they live. Millions are dying in their sins without the knowledge of our Lord. How can a few preachers ever reach the hosts of

the unsaved? This greatest of all work, indispensable to the saving of the lost, to the increase of the Church and to the carrying out of our Lord's great Commission waits for the revival in the Church which shall arouse its members to this personal soul-winning service.

Will this revival come? Do you desire it? Will you pray for it? Will you let it begin in you? And then will you work to arouse your congregation? The Church whose members are constantly engaged in personal work has a revival on all the time. Get in touch with members of other congregations and stir them up that they may arouse their respective congregations. Preachers, too, need stirring on this line. Talk it, urge it, pray it, do it. No one can be a faithful servant and do no personal work. If we would hear that "Well done good and faithful servant", we shall have to do well. Revive us, O God.

THE C.M.R.

By Wallace H. Cauble

Many of the most valuable things in the Christian life are attained by sacrifice. Probably only those who are most closely connected with the furtherance of the Christian Monthly Review know how much sacrifice has been involved in its publication. How much midnight oil, how much prayer, how much money, and how much time and worry involved in the management of this magazine is best known to the editors of former years and to our own faithful editor at the present time. The untiring efforts of the business manager deserve honorable mention also.

As for support of the paper the ideal method would possibly be by individual subscription. But one does not need to be old and grey-headed to know that few ideals are fully realized in this life. At least, this is true of worthy ideals. The subscription list to the C.M.R. has had a good increase during the last eight or ten months, but as yet the paper must receive special gifts to cover the expense of publication. A number of brethren have agreed to help in the support of this paper by contributing \$12.00 each per year. Some are doing this by sending one dollar per month. Others have paid the full amount. But what am I doing to share my responsibility in this matter? Heavenly rewards are won not by "I wish them well in the good work" but by sacrificing unto every good work. If you cannot give \$12.00 per year do not pass the matter lightly by, but send a dollar or five dollars now even if it involves sacrifice. Last summer two monthly issues were missed because of insufficient funds. Do you want this to happen again this year? If not send your gift now.

NEWS AND CORRESPONDENCE

THE JUNE MEETING

This historical annual event in the life of the churches in Ontario may be recorded as a decided success. In spite of the very inclement weather quite as large a number attended as at similar meetings in recent years. Besides a wide representation of the congregations in the Province there were present brethren from Detroit and Pekin, reminding us of the universality of the Brotherhood of believers in Christ Jesus our Lord.

The loving and lavish provision made for their guests placed the Beamsville congregation on the level of the most hospitable organizers of past June Meetings. In addition to housing the visitors staying overnight the Sisters served some 470 meals in the basement of the church-house on Lord's Day. And while the weather was somewhat cold and chilling, the warmth of brotherly love and sincere fellowship kept up a comforting glow in the hearts of all.

Two meetings, one on Saturday afternoon, the other on Sunday morning, gave opportunity to quite a number of representative brethren to tell of the work being done by their respective congregations, or to speak encouragement to the assemblies. The reports given contained nothing of outstanding importance. Most of the churches seemed to be in the position represented by the old phrase used by one speaker, namely, "Holding the Fort", an occupation that is highly praiseworthy when the "fort" is assailed, but one in which there appears little to praise when the enemy is not storming. We regret there was no opportunity to tell of the splendid aggressive work being so valiantly carried on by Brethren J. C. Bailey and Chas. Petch in the West, nor of the increasing interest among readers of the C.M.R. in the Christ-like activities of our missionaries on foreign fields, nor of the fact that Ontario has a young member volunteering for the front line in African service. Of the subjects presented at the Sunday morning session that of Bro. G. W. Adkins of Meaford calls for special mention. In his statements on "Why I Left the 'Digressives'", Bro. Adkins delivered what constituted a very valuable and much needed educational lecture for all to whom the "progressive" programme may appeal.

On Saturday evening a well-attended meeting was addressed by Bro. Keffer of Smithville. His address was delivered with power

and was a clarion call for the exaltation of Christ into the place of Supreme Authority in the Church. Although not as well physically as he might have been, we have never heard Bro. Keffer speak better. Power and pointedness characterized his delivery throughout.

In the absence of Bro. Clifton, of Akron, Michigan, who was to be the other speaker, your servant was called upon to fill the gap, and tried to supplement and maintain the thought expressed in the address of welcome by Bro. Huntsman—the Magnifying of Christ instead of organization.

The meeting for worship and communion was attended by over 500. Under the able chairmanship of Bro. Adkins the writer had the privilege of administering the Lord's Supper, which he tried to render beneficial to all by a short talk directing their minds to a remembrance of Christ.

The sermon was forcibly delivered by Bro. Claud Witty, of Detroit. His theme was the Gospel as "God's Dynamite." For illustration he used the blowing up and destruction of condemned buildings with dynamite, then pointed out how the great religious and social institutions that constituted the very life of their respective cities had been blasted and destroyed by the Gospel in Jerusalem, Antioch, Ephesus, Athens and Rome. The discourse was one well calculated to revive confidence in the Gospel as the Power of God unto Salvation. Bro. Witty continued with the Beamsville church in a protracted meeting which finished on Sunday 14th. While no addition was made to the membership of the congregation, much real good must result from such confident, positive, and powerful preaching.

Sunday afternoon found an audience of about 500 listening to impassioned addresses by Bros. Adkins of Meaford and McPhee of St. Catharines. And the Meeting closed with the evening session at which Bro. W. Cauble, Toronto, gave an eloquent address on "The Secret of Power in the Early Church." In his own characteristic manner the speaker pleaded for prayer, and yet more prayer, if the churches are to recover the power manifested by the first Churches of Christ. The theme was such as to send us all home to our local labours with thoughts of our own insufficiency and the need of help from Him who is the Life of the Church as well as its Head.

No invitation was forthcoming for the next

June Meeting. Should any congregation wish to have it the sooner the intention is intimated the better the preparation will be.

—H. McK.

SHORT TERM BIBLE SCHOOL

The proposed school is intended for the up-building of the young people of the Church. It is not intended to be the work of one individual but of those who are able and willing, co-operating together.

The school is to be held for three weeks in July, at Minton, Sask., the home of Bro. Wilfred Orr, who is to act as Principal.

It is planned that students will provide as much as possible for their own needs, sleeping in tents, bringing their own foodstuffs, etc., so as to reduce expenditure to a minimum.

It is planned to undertake a study of the history of the Children of Israel, the Gospel of Mark, Revelation and a subject study, together with a little practical work in English, oral reading and speaking and the singing of hymns.

Bro. C. W. Petch has promised to give his time to the work, and is working hard for it. Others have not as yet been heard from.

Those interested, either as students, or in helping the work, should communicate with Bro. C. W. Petch, Horsecreek, Sask., Bro. Wilfred Orr, Minton, or preferably with Miss Lillian Torkelson, Wawota. Brethren, pray for this work.

❖ ❖ ❖

EVENING PRAYER

Remember me this night, O God,
And fill me with thy love;
And cleanse my heart in Jesus' blood,
And lift my soul above.

Remember all thy children, Lord,
And bless them one and all;
And teach them to be watchful, Lord—
To listen to Thy call.

When loved ones fail and friends forsake—
When all the dear ones flee;
To Thy dear bosom will I fly,
When I remember Thee.

O Lord my God, my all in all,
Hear this Thy servant's plea;
When Thou dost call Thy children home,
Please Lord, remember me.

So now my Lord, I leave myself
In Thine own tender care;
And so with song of joy and love
I'll close my evening prayer.

—C. T. BAILEY.

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TO A BOY AT HIGH SCHOOL Criticism and the New Testament

(2, Continued)

Dear Nephew:

I am taking the chance to carry out the promise made in my last letter and write you on the remaining ground on which the Higher Critics have tried to discredit parts of the Scriptures, namely:

(4) Differences in Literary Style.

No claim made by the Critics is more daring than that of their being able to prove by alleged differences of style that a book generally credited to one author was written by several. And nowhere else have they been so thoroughly exposed and proven to be at fault in their findings. Here, their "scientific critical apparatus" has been applied by scholars of unquestioned ability, and has been seen to be useless, producing results as absurd as they are known to be distant from the truth.

The Critics evidently are aware that their processes are not to be relied on in this respect, for they do not care to try them out on material, the origin of which is known. Dr. Thomas Whitelaw put forward an article on the preaching of John Knox, telling the Critics that it was compiled by an editor from four original documents, and challenging them to separate them and assign to each of the four writers his particular part of the work. They have never attempted to do so.

In many instances, the impossibility of distinguishing the work of different writers by their style shows the absurdity of the claims made by the literary critic on this ground. James Madison and Alexander Hamilton wrote for a journal of note in their time. But no one examining their articles in the "Federalist" has ever been able to say what was written by Madison and what by Hamilton. Beaumont and Fletcher collaborated in writing plays, and no critic has ever succeeded in analyzing their productions and telling what part came from the pen of each.

The mistakes made in this kind of Criticism are further proof of the unreliability of the method. The style of the prologue to Goethe's Faust is so different to the rest of that work that it engaged the attention of several critics, and Scherer claimed to prove that it could not have been written at the same time. He said that the introduction must have been written in the old age of the composer. His assertion was accepted. The matter was considered beyond dispute. It was one of the "assured results" of the scientific critical method. Then, when Heinrich J. Schmidt published the earliest manuscript of Faust, it was shown that the young, not the old, Goethe, wrote the introduction.

Since they are not able to correctly divide into its original parts a composite work in their own language, and, with all their finely developed scientific apparatus to help them, they make such fatal and flagrant mistakes, what reliance can be put upon their criticisms of documents originally written in a difficult foreign language thousands of years ago?

The "reliability" and "value" of their much lauded methods come to light when these methods are honestly and unrelentingly applied to works of undisputed unity of origin; for example, the parable of the Prodigal Son and the story of the Good Samaritan. When Professor P. H. Green of Princeton applied the critic's art to these, he showed that each story was compiled from two stories, and that each had two authors.

The extremes in difference of style used by one writer may be very great, and ought to caution the Critic in his operations. Here are two verses from Tennyson.

From "In Memoriam"

Strong Son of God, immortal love,
Whom we, that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove.

From "The Northern Farmer"

Dosn't thou 'ear my 'erse's legs, as they can-
ters awaay?
Proputty, proputty, proputty—that's what I
'ears 'em saay.
Proputty, proputty—Sam, thou's an ass for
thy paains.
Theer's moor sense i' one o' 'is legs, nor in
all thy braains.

If style is a sure guide to authorship, these would never be credited to the same writer, but it is known they did, so they stand to confound the Critic in his claim.

The *Coup de grace* to the cocksureness of

this school of criticism was surely administered by Professor C. M. Mead of Hartford. Applying the critical apparatus to Paul's Epistle to the Romans, and arguing from "Diction, style and doctrinal content", he demonstrated that the letter was the work of four different authors.

Dr. Mead's erudite criticism made an exceedingly clever book of eighty-seven pages. German critics reviewed the work favourably, warmly commending it as a new and valuable contribution to the study of Romans. Then came the humiliating exposure. How these critics felt may be imagined, when they received Dr. Mead's explanation that he had written the work as a "take-off", proving the absurdity, as well as the danger of following out the recognized methods of the modern Higher Critic. Among Scholars of good standing there is no question about the authorship of Romans. It is accredited to the Apostle Paul, as it always has been. But the bias that blinds so many critics, and the eagerness with which they clutch at anything that tends to discredit or question the authenticity of the Scriptures are revealed in their failure to be warned of the trap set for them in this work of Professor Mead in the remarkable signature he affixed to the treatise—"E. D. McRealsham."

In conclusion, I wish to say, Jack, that you need not fear to be looked upon as a victim of old moss-back influence because you do not accept what the Higher Criticism has said. It has been very largely a *fashion* in "scholarship"; and like fashions in other things, it is changing. Even in Germany there is not only change, but retreat toward the orthodox. The very eminent scholar, Dr. Konig of Bonn University, says that the German criticism "has been forced to retreat very far indeed, behind what may be described as the Wellhausen and Driver lines."

In France and Switzerland, under the able leadership of M. Naville of Geneva, the eminent Egyptian savant, there is growing up a strong body of historical students who are presenting increasingly effective opposition to the false findings of the critical schools.

An article on "*The Continental Criticism of the Higher Critics*", by W. St. Clair Tisdall, shows how there is a decided change toward orthodoxy taking place in Germany and Holland, and "*Blames the English textbooks and magazines for CONCEALING THE FACT.*"

Trusting your interest in this and kindred subjects will continue, and with best wishes for a good time during vacation,

Yours as always,

UNCLE ART.

STRATHMORE BOULEVARD

Toronto, June 16, 1931.

On Monday we enjoyed a good visit from Bro. and Sister Witty and their three Detroit friends. On Monday night Bro. Witty spoke at Strathmore on his trip to Europe and the Holy Land. The discourse was very interesting, especially the matters verifying the facts stated in the Bible.

There have been two baptisms at Strathmore since last report. Our prayer meetings have taken on new life of late.

—W. CAUBLE.

ST. CATHARINES, ONT.

May 12, 1931.

We are enjoying a season of peace and prosperity among the churches where I labour. The Niagara Street Church has many pleasing aspects. The work being done among the children of the community, in the Bible study, Sunday morning, is worth all the sacrifices that have been made to build up the cause. We have also enjoyed a very fruitful and enjoyable season in our Bible Study every Monday evening.

Jordan has progressed rapidly since the opening up of spring. Last Sunday we had more than a hundred present at the morning service; and next week we expect to have more than a hundred present at the Bible study. The midweek study has continued with unabated interest, and we trust and pray it has done much good.

Since the fine weather and good roads the Rosedene work has been exceptionally pleasing. We pray that the preaching of the Gospel will result in an ingathering of precious souls, and to God be all the glory.

C. G. MCPHEE.

VISITING

The Editor recently visited the congregation at Erin, Ont., and a talk on our missionary work was much appreciated. An invitation to spend a Sunday with the church gave us a splendid impression of the Christian spirit and deep devotion of the brethren. Addresses at morning and evening services seemed to be heartily enjoyed.

Another Sunday spent at Pine Orchard, Ont., was shorn of much of a similar sweet experience through a storm that prevented all but a few of the congregation from coming out to the evening meeting. The morning service was well attended and a fine spirit shown by all.

We shall be glad to arrange to give lantern talks on mission work wherever arrangements can be made to do so.

WINNIPEG

The church here was stirred and very much helped by the two visits of Bro. Bailey.

His work in Southern Saskatchewan should be known throughout the brotherhood.

His clear, convincing style of preaching is suitable for the districts he is working in.

If preachers would report their work in the C.M.R. they would increase the paper's usefulness. Church news is always interesting.

The church is very pleased with the fact that Bro. Douglas H. Perkins has decided to come and work in Manitoba.

He is a member of the church at Florence, Ala., U.S.A., and has just graduated at Freed-Hardeman College, Tenn.

We are sure the work will have a great impetus when he commences with us September 1st, 1931.

—W.E.

VANCOUVER

June 8th, 1931.

The church at Vancouver, B.C., held an all-day meeting on Lord's Day, May 24th, to celebrate the opening of our new meeting house. Invitations were sent to all sister churches on the Pacific Coast and nine congregations of Canada and the United States were represented by visiting brethren.

The meeting house was taxed to capacity.

The services were an inspiration to all of us. Love, peace and joy were in evidence continually.

Bro. George Weston, from Nooksack, Wash., presided at the Lord's table.

Bro. Lawley, a blind brother from Toronto, and Bro. Hardman, from Wenatchu, Wash., gave splendid addresses.

Bro. Pound, from Seattle, presided at the afternoon meeting. The subject "*How can the Body Co-operate with the Head more Effectively*", was handled by Brethren J. Bruce and Otter, Wenatchee; Byers, Seattle; Bailey, Victoria; Lawley and Weston.

These brethren gave fine talks that were encouraging and helpful to all.

Bro. L. F. Clipp, from Wenatchee, spoke at the evening service, and left a fine impression.

The sisters of the church provided refreshments both morning and evening, which was appreciated by all.

It has been indeed a time of spiritual refreshing which will be long remembered by all the brethren in Vancouver.

S. WILSON, Secretary.

4248 Windsor St.

NOTICE

My mother, my wife and I are living in the famous Peace River country, and should like to be put in touch with any members of the One Body who might think of coming to this country. Besides our daily family worship, we worship the Lord each First Day of the week, and should be pleased to have others join us.

We are still struggling to preach the Gospel although unsupported. An invitation to a Seventh Day Adventist Elder for a discussion of "The Sabbath" and "State of the Dead" questions was refused by him. However, I am planning to begin a meeting soon in a nearby hall. There must be at least 350,000 in this province and not an evangelist that I know of devoting full time to the work. There does not seem to be a better time to "sow the seed" than in these depressing times. Come and join us in this work.

—L. L. MCGILL.

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THESSALON

Thessalon, R.R. 2.,
June 2, 1931.

We had our son Carlos home from Saskatchewan for a ten-day meeting. The attendance was good and the attention excellent, and two young men responded to the Gospel call and were baptized on the following Lord's Day, May 24th; also at our regular service on the following Lord's Day two more young men made the confession and were baptized the same afternoon.

Carlos returned to his work in Saskatchewan on May 26th, taking with him our eighteen-year-old son Cecil to assist him in his work in that great western evangelistic field of labor.

—T. W. BAILEY.

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HORSE CREEK, SASK.

June 10, 1931.

Since returning from my visit to Thessalon with home folks, I have visited and preached for several congregations.

Our hearts were made to rejoice last Sunday evening at Comertown when three precious souls made the good confession and were baptized the same hour of the night.

I came up to this district on Monday to continue a meeting started by Bro. Petch at Varsity School. Bro. Petch had eight baptisms. Six of them heads of families. Bro. Petch is now at Eatonville, Sask.

My brother, Cecil T. Bailey, is now in the West and is helping with the work.

The West is a great field.

—J. C. BAILEY.

OBITUARY

McDougall

Many readers of the C.M.R. will regret to learn of the passing of Sister Lois A. McDougall, sister of Bro. D. McDougall, former Editor of the Review. The earthly remains of this faithful saint were laid to rest on May 26th, at West Gore, Nova Scotia.

Sister McDougall was a regular and conscientious contributor to the support of Foreign and Home Missions, and her help will be missed at home and abroad.

Our sincere sympathy goes out to the relations in their bereavement.

Jamieson

"Friends who have loved us are slipping away."

Among the many sad messages that come to our homes, few, if any, meant more than the one announcing the death of Dr. G. A. Jamieson, of Calgary, Alta., who died February 6th, 1931. He was born at Jura, Ont., in 1884.

At the tender age of eleven years he obeyed the Gospel of our Lord and Saviour Jesus Christ, being baptized by Bro. Albert Campbell.

He leaves to mourn his wife, two sons, father, mother and one brother. We cannot always understand why our loved ones are taken, but "we sorrow not as those who have no hope."

May the Father of mercies strengthen us as we journey on toward the tomb, to so live that we may meet our loved ones in that land where trouble, sorrow, sadness and death never come.

Not now, but in the coming years,

It may be in the Better Land;

We'll read the meaning of our tears,

And there, some time, we'll understand.

His Mother,

MRS. JAMES JAMIESON,

Forest, Ont.

We feel that the Christian love and sympathy of all acquainted with her loss will go out to our Sister Jamieson, whom, not having seen, we love in the Lord. That the sustaining grace of the Great Hope and the knowledge of the Lord's presence be hers through the days of trial is our sincere prayer.

—Ed.

BOOKS, BIBLES, SUPPLIES

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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. C. Cartwright, Secretary, 52 Robins Ave., Hamilton, Ont.

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 Bal-Hol 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.