

Christian Monthly Review

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R. R. 1
Ernest A. Perry

A High Ideal

The following lines were written by Howard Arnold Walter, a missionary. Time had come for his furlough, when a terrible plague broke out. He would not leave the field at such a time. He was greatly devoted to his parents. He wrote them his decision and enclosed these lines. Worn by service, he became ill with the disease and passed on to be with Christ. He being dead yet speaketh.

I Would Be True

*"I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare;
I would be a friend to all—the foe, the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love and lift."*



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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EDITORIAL

EVERY MAN'S BIRTHRIGHT

The Birthright of every person coming into this world is

TO HEAR THE GOSPEL,

for "God so loved the world that He gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life." And Christ's "Preach the gospel to every creature" not only bestows the birthright upon all, but lays the responsibility for its presentation to every heir upon His disciples. The Christian of today is in the same position as Paul when he wrote, "Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God." And, like the Apostle, he should remember, "it is required in stewards, that a man be found faithful", for it is the birthright of every man to hear

THE GOSPEL THAT SAVES,

which may be widely different from much of the semi-religious philosophy of modern popular preaching, but which, conceived in Infinite Love, designed by Infinite Wisdom, proclaimed by the Holy Spirit in Infinite Mercy, is the Power of God unto salvation.

The principal characteristics of this gospel are:

1. AN EFFICIENT SAVIOUR

"Apart from shedding of blood there is no remission." This inspired sentence at once gives the lie to all claims made for those doctrines that profess to bring pardon from God to man, apart from the offering of a life as atonement for sin committed. We may not

be able to satisfactorily explain the why and wherefore of this requirement; nevertheless, what the high-brow modernist has contemptuously styled "the theology of the shambles" is an essential to remission of sins, and is, therefore, part of the plan of God and an outstanding feature in an Efficient Saviour.

There is nothing new in the scoffer's attitude to the shedding of blood for remission. Paul was acquainted with it. To the Corinthians he said, "We preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness: but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." So he continues, "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. For I determined not to know anything among you but Jesus Christ and him crucified" (1 Cor. 1 and 2).

But even the best man that ever lived, if no more than man, could not by being crucified bring remission. To be an efficient Saviour requires more. "None can by any means redeem his brother, nor give to God a ransom for him (For the redemption of their soul is costly, and it faileth for ever)" (Psa. 49). Jesus, as merely the Son of Man, would not meet the requirement in this declaration. And, when we turn to Paul to learn how his being crucified can redeem, the apostle's answer is, Christ is "the SON OF GOD who loved me and gave himself up for me" (Gal. 2:20).

2. ETHICAL CONDITIONS OF PARDON

The gospel that saves requires Faith. This is more than mere belief. Demons believe and tremble. Faith is composite. It is Belief and Trust.

The gospel that saves requires Repentance. This is the result of godly sorrow and the cause of a reformed life. Not only does it alter the life for the future, but repentance repairs the past. It makes restitution.

The gospel that saves requires Public Obedience to Christ as Lord. Thus is a man rescued from the possibility of maintaining a deceitful, and therefore unethical position. "By their fruits ye shall know them."

3. SATISFACTORY ASSURANCE

" 'Tis a thing I'd like to know,
Oft it causes anxious thought,
Do I love the Lord or no,
Am I His, or am I not?"

Complying with the gospel conditions gives the only abiding satisfactory assurance. "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", are words to be depended upon.

4. POWER TO PERSEVERE

The gospel that saves has help for the timid and the weak. *"God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it"* (1 Cor. 10:13). There is the promise of Protection. And Paul also writes, *"We also rejoice in our tribulations: knowing that tribulation worketh steadfastness; and steadfastness approvedness; and approvedness hope; and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given to us."* There is the Spirit, the indwelling Power to persevere.

5. ADEQUATE INCENTIVES

Incentives, strong enough to turn from sin to salvation, are seen or implied in the gospel that saves. *First*, there is the proffered gift of Eternal life. *Secondly*, there is the fear of certain coming Eternal loss. *Thirdly*, there is Gratitude to Christ, who, by giving the one saves from the other.

A CHURCH THAT IS ONE,

undivided, universally a unity, is the birthright of every living soul. To say that this cannot be realized is to challenge the wisdom of the One who is Head over all things to the Church. To be content with anything else is to despise one's heritage. To work for and maintain that unity is the duty of every steward of the mysteries of God. To present anything that sanctions or causes division is betrayal of His trust.

Like other colossal problems, that of unifying the Church of Christ may be solved by the application of a few basic principles. Those are best set forth in the words of Holy Writ. In his epistolary farewell in 2 Corinthians, Paul says, *"Be of the same mind."* Peter's instruction in 1 Peter 4:11 is most forcibly worded in the Authorized Version, *"If any man speak, let him speak as the oracles of God."* And a third principle making for unity is found in 1 Corinthians 4:6, where Paul warns his readers *"not to go beyond the things which are written."*

These three short Scriptures give the essential and sufficient principles for promoting and maintaining that Church which is the birthright of everyone, the Church which is a unity.

In conclusion, it should not be forgotten that part of the birthright of every man is that he may see

A DEMONSTRATION OF POWER,

the power of the gospel that saves. Whether it be a pen or printing press, an electric iron or an automobile, the prospective customer is

entitled to and gets a demonstration. Without seeing the merits of the merchandise, he will not purchase. He is not expected to. Then, is it not asking too much to expect to gain converts to Christianity without giving a practical demonstration of its power? Perhaps, after all, there is a demonstration given, unintentionally, of course, yet often disastrous to the hopes of successful trading; for does not Paul refer to his converts as *"epistles, known and read of all men"*?

It is the bounden duty of Christ's people to demonstrate His power in their lives. It is the Birthright of every man to behold in them the proper reverence for God and the things of God; and to clearly see in all ordinary every-day transactions that *love for one another* which, their Lord said, will let all men know that they are His disciples. So there it is. Every man's Birthright is to hear a gospel that saves, become a member of a Church that is without division, and to see in Christians' conduct a practical demonstration of their Redeemer's power as a Saviour from sin.

Esau despised his heritage and to gratify a carnal appetite sold it. Jacob, to enrich himself, cheated his brother out of the inheritance. Great care is needed. It is easy to become an Esau or a Jacob with what is every man's Birthright.

* * *

NATURE'S PRUNING HOOK

The great scientist called upon to deliver himself in public on a general theme is apt to make a fool of himself. But few manage it so completely as did Sir Arthur Keith in his Rectorial Address at Aberdeen. It is bright but scarcely scientific to compare the different races—and what is a race?—to football teams wearing colored skins instead of transferable jerseys. And what of a scientist who draws conclusions from this kind of picture about the eternally competitive spirit of humanity? More comic still, to justify war as "nature's pruning hook" by which she keeps "her human orchard healthy"? No doubt the diseases we seem to notice in the human orchard today are due to a lack of war. As a pruning hook war is about as efficient as a hailstorm—indeed, less so, because it takes the best and leaves the worst. As if civilization did not consist in attempting to direct "natural development" by human reason. But really this babyish misapplication of misunderstood Darwinism sounds pathetic in the twentieth century.—*The New Statesmen and Nation.*

NOTICE

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



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 Snowdon Ave., Toronto.



VERY IMPORTANT

Until further notice, send all donations for Missions to Mr. A. E. Firth, 659 Pape Ave., Toronto, Ont.

—H. McKerlie.

Interior Mission of North Brazil

Matta Grande, Alagoas, June 5, 1931.

Dear Friend in Christ:

"The heart is deceitful above all things, and exceedingly corrupt: who can know it?"

When we have felt we were writing and working most for the glory of the Lord in Brazil we were brought to realize that much of it was only the heart's desire for publicity and better support.

Yet, when we consider this vast field most honestly and most seriously, we know it is the Lord's great desire for us to keep the brethren in the homeland informed that more may be done in the evangelizing of the world.

The state militia was called out to give Bros. Smith and Johnson protection in preaching the first time in Crato. It requires twenty days for a letter to reach us from there. At last report the order and crowds were encouraging.

Bro. Victor Ignacio is now working under Bro. Smith in the Crato field, preaching and selling Bibles.

Bro. Manoel Pinheiro, who has taught school here for several months and evangelized week-ends and during the holidays, is still working full time under the supervision of Bro. Smith in the Floresta field. Not having a horse, he walks great distances. He has recently passed faithfully through some bitter opposition.

Bros. Ariano and Arcelino are working full time evangelizing and selling Bibles in the Matta Grande field. Their faith and zeal are a great encouragement to all of God's children.

Bro. Franco is being supported and directed by the Matta Grande Church in evangelistic and colportage work. His fervency and zeal would be an inspiration to many in the homeland.

Bro. Jacinto, baptized a few weeks ago in Jatoba, is showing much growth in public and private teaching and expresses a desire to give all his time to the ministry of the Word.

Bro. Joao Nunes shows a great desire to leave school and get back into the field in active service in saving souls.

Bro. Toinho, who left for Rio de Janeiro for military service, was held by the Lord in the capital of the state south of us and we have much hope of his returning. His public work has probably been more impressive than that of any other.

It being necessary for the Johnsons to spend some weeks in Garanhuns, it falls to my lot to pass several days with the Floresta church. We are to begin this trip next week of some two hundred

miles on horseback, working several places between here and there.

Mrs. Boyer could not continue in the school work, but the Lord is blessing her with health in continuing her work among the women and children.

A brother in Iowa has paid for \$25 worth of Portuguese Scriptures to be delivered here from Rio. This is a laudable work.

Is your heart not touched to pray and labor for the opening of other mission stations? A few in the homeland are helping to give this work publicity. But the work is hardly begun. Have you read, "Adventures with the Bible in Brazil"? Are you reading "The Neglected Continent"? We hope to publish the next issue of the "Brazil Reporter" in December. *May we not hear from you at once as to some definite work you feel led to do?*

"O taste and see that the Lord is good: blessed is the man that trusteth in him. The young lions do lack, and suffer hunger; but they that seek the Lord shall not want any good thing."

Yours in Him who is doing exceedingly abundantly above all that we may think or ask,

O. S. BOYER.

From Hong Kong

Hongkong, April 27th, 1931.

Dear Bro. McKerlie and Brethren:

Your money order for \$24.68 came some time ago, but was not able to get the money on it until April 13th. You mentioned sending \$25.00, \$5.00 for Miss Mattley and \$20.00 for me, but suppose the 32 cents went for the order and tax, as it had been paid. Should have written you sooner but could not get to it. The first part of the month I had the Flu, but kept going until I had to go to bed; then of course I was further behind than ever. The last week I have been doing extra teaching in Munsang College; their Bible teacher is in the hospital. Hope that does not continue long as I am starting another Bible class at Sham Shui Po chapel on Friday night. It will only be once a week, but takes more time to prepare when I have to teach in Chinese. Part of the young men in my Sunday morning Bible class came from a Catholic school and of course they stopped them as soon as they learned about it, and one of the girls got married, so I will have to build that up again as soon as I can get the time to do some personal work. Just now one servant is in the hospital so am short of help and have to help more at home with the children. May get my head "above water" some day, but do not know when that will be. Anyway I am better off with plenty of work.

A letter came from Miss Mattley today saying another young man had been baptized at Heng Chow and the chapel full to overflowing most every night. One was baptized at Naam Heung some weeks ago and that work seems to be taking on new life. Miss Mattley was expecting to leave the next morning with a band of workers for a market

town fourteen miles back in the mountains north of Heng Chow. Will be quite a walk. I made it there and back one day and was tired enough to sleep that night. Pray for us and for these people that they may receive the Great Message of Life.

I certainly appreciate the way you have stood by me with your means and your prayers in these trying days. May God richly bless you.

In Christian love,

E. L. BROADDUS.

Visiting Missionary

Bro. B. D. Morehead, missionary on furlough from Japan, is expected in Detroit about September. He would like to visit the churches in Ontario at that time. Wherever he and his good wife have visited they have been well received and deepened the interest in missionary work.

Congregations would profit by extending these servants of Christ an invitation to visit them. Sister Morehead addresses the women folks where she has an opportunity. Both are interesting speakers.

Secretaries should write to Bro. Morehead c/o Central Church of Christ, 5th Avenue, Nashville, Tenn.

Our Indian Road

Brother Trindle was working around the lake during the month of June, preaching at places where it is a rare opportunity for either Indian or white man to hear the Word of Life. His letter reads:

6th July, 1931.

"We just got home from our trip North. We arrived at Blood Vein Reserve on Saturday. Had meetings on the Lord's Day. Had a good time during the week; I was fishing some. Had meetings Wednesdays and Fridays, and on the second Lord's Day three were baptized. Oh, what a good sight to see these children of darkness come into the marvellous light of Jesus Christ and His saving power through His precious blood. Others promised to be baptized next time I go. The Chief said to me: 'Come any time, and we will all attend your meetings. We do not understand the priest. You talk in our own tongue. So come soon and often.' Mrs. Trindle is helping me much. On our way home we called at a place called Moose Creek. We had run out of provisions. We caught nothing when fishing here. Towards evening we saw a gasoline motor boat making towards us. They wanted the loan of a kettle and some other utensils and then shared food with us. They gave Mrs. Trindle one pound of tea, ten pounds of sugar and bread, so we thanked God for His kindness. Two days later we shot a moose, so we and others had sufficient. I must tell you that I felt ashamed for not trusting God, as I ought.

"I am hoping to return for the month of August."

Our treasurer gratefully acknowledges Jordon S.S. \$25.00; A Sister, Meaford, \$2.00; Church at Vancouver, \$5.00; "Sister" for Brother Pakoo, \$5.00. Brother Pakoo is very grateful to giver.

529 Toronto Street, Winnipeg.

W. EATOUGH.

A New Travelling Fund

First Donation

Detroit, July 14, 1931.

Dear Bro. McKerlie:

Received a copy of the Christian Monthly

Review Sunday evening and feel interested in the thought that the Canadian congregations are sending a missionary to Africa. I have long been interested in Africa, and want to have a part in sending our own missionaries there to teach the people the Word of God. I hope the money will be on hand in time, and that they will be true to what is written. Enclosed find five dollars for my small share in sending them; hope to do more again. Will send the cheque in your name.

With kind regards to Mrs. McKerlie and yourself. Sincerely,

MRS. W. D. CAMPBELL.

Received During June

For Sister Bannister, Nyasaland

Church at Woodgreen, Ont.....	\$2.50
Sisters at Windsor, Ont.....	1.25
Young Girls' Class, Windsor, Ont.....	5.00
Mrs. T. E. Harris, Toronto.....	1.25
Miss E. L. Burgess, Lexington, Mass.....	2.00
A Sister, West Gore, N.S.....	2.50
Mrs. L. C. LaCourse, Sarnia.....	1.00

For Our Indian Road, Manitoba

A Sister, Brantford, Ont.....	2.00
Sisters at Hamilton, Ont.....	3.00

For Bro. C. W. Petch, Saskatchewan

Church at Woodgreen, Ont.....	3.50
Church at Winnipeg, Manitoba.....	5.00
Church at Beecher St., St. Catharines, Ont.....	5.00
Church at Meaford, Ont.....	5.00
Church at Jordan, Ont.....	5.00
A Sister, West Gore, N.S.....	1.00
"A Sister in Christ".....	3.00
"In His Name", Toronto, Ont.....	10.00

For Bro. Fujimori, Japan

Church at Niagara St., St. Catharines, Ont.....	\$29.00
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For Bro. Smith and Helper, Brazil

Church at Strathmore Blvd., Toronto.....	\$35.00
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For Bro. Oldham, China

Church at Strathmore Blvd., Toronto.....	\$20.00
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For Bro. Merritt, S. Africa

Church at Strathmore Blvd., Toronto.....	\$50.00
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For Sister Kennedy Travel Fund

Church at Strathmore Blvd., Toronto.....	\$11.00
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For Bro. J. C. Bailey, Saskatchewan

Mrs. L. C. LaCourse, Sarnia.....	1.00
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Forwarded as desired.....\$204.00

H. McKERLIE.

Don't Forget

You can give a girl in Nyasaland a Christian education for only \$1.25 a month. WHO TAKES ON ANOTHER?

CHILD MARRIAGE IN INDIA

By Miss Eleanor F. Rathbone

in *The Spectator*.

During the past two years in India the din of the political conflict has completely drowned the voice of the social reformer. Or rather, social reformers themselves when Indian men and women have become politicians to the exclusion of all else. Unfortunately, the worst part of this period coincided with the nominal coming into effect of The Sarda Act in restraint of Child Marriage. At best an imperfect Act, containing in itself only weak sanctions, it was unaccompanied (so far as I have

been able to ascertain) by any of the administrative provisions recommended as necessary by the Joshi Committee which led to the Act, such as more adequate keeping of vital statistics, free issue of certificates of birth and marriage, the use of women as police, jurors and investigators, and above all, an extensive publicity campaign. Those who should have insisted on and aided in these things were absorbed in politics. Worse than that, they even permitted (or possibly could not prevent it) the very Act for which they had clamored to be misrepresented to the people as part of an attack by the British rulers on their religion and social customs. Anyway, this was done to such an extent that, as Mr. Wedgwood Benn told Parliament on April 29th last, "in the case of the trouble in the North West, at Peshawar it was largely misrepresentation of the purpose of the Act that was the cause of the disturbances that were created among the Mohammedan population in the quarter." In face of this the Government seem to have abandoned all attempt to enforce the Act, actually telegraphing to order the instant release of a man who had been sentenced to a month's imprisonment for deliberately violating it in spite of a warning. Only during the past few weeks, since the cessation of civil disobedience, have a few cases of enforcement been reported. Now we learn from an article in the *Calcutta Statesman* of April 12th that two Bills are to be introduced into the Legislative Assembly by an orthodox Hindu member with the assent of the Viceroy, to exempt from the Act the members of certain castes, including the Brahmins. As the Brahmins are the worst offenders in the matter of child marriage and set the example followed by lower castes, this would practically destroy the Act.

As to the effects of the custom, it is evident that the Joshi Committee—composed with one exception of Indians, mostly experienced judges or advocates—were so overwhelmed by the horror of the evidence that

they could scarcely find words strong enough to express their condemnation. They declared early maternity to be a greater evil than suttee, because it is "so extensive as to affect the whole framework of society. . . . It contributes very largely to maternal and infantile mortality, in many cases wrecks the physical system of the girl and generally leads to degeneracy in the physique of the race." Their verdict was not disputed by the Government of India, whose representative—Sir James Crerar—declared that there exists "a great corroding evil in this country, which is clamorous for a remedy."

The excuse in earlier days for inactivity was always our pledge to refrain from interference with the religious customs of the people. This was answered by Lord Lansdowne, as Viceroy, when in reference to this very question, he said that the pledge was subject to the reservation that:

"In all cases where demands preferred in the name of religion would lead to practices inconsistent with individual safety and the public peace, and condemned by every system of law and morality in the world, it is religion and not morality which must give way."

Anyhow, having consented to legislation, it is difficult to justify the Government's neglect of the necessary steps to make it effective, such as educational propaganda, adequate provision for registration of births and marriages, etc. If enforcement of the law involves some risk, is that not justified in fighting an evil which is the chief factor in causing the deaths, every year, of some 126,000 mothers, many of them the slow, agonizing and unnatural deaths of young girls in their early teens? And now that the people of India are aware of the law, are there no risks in neglecting to enforce it—no risk of alienating enlightened Indians, no risk of weakening the authority of the present Government of India, of injuring its good name for humanity, courage and sincerity?

OUR ASSOCIATE EDITORS

THE TWENTY-THIRD PSALM

By Wallace H. Cauble

Of all the chapters in the Bible, the Twenty-third Psalm is probably the one which could be quoted from memory by more people than any other. Its simplicity makes it a favorite for children and its depth makes it rich for the mature saint.

The position of the Psalm is striking. Psalm twenty-two has been called the picture of the

Cross; Psalm twenty-four the picture of the crown, and Psalm twenty-three the picture of the Christian life. If Psalm twenty-two portrays the suffering Shepherd and Psalm twenty-four the Great Shepherd, then certainly Psalm twenty-three portrays the Good Shepherd.

MY SHEPHERD

In the tenth chapter of John, which should be read in connection with Psalm twenty-three,

the Lord Jesus is set forth as the Good Shepherd; but in the Old Testament, Jehovah is set forth as the Shepherd of His people. It is good to notice that the Shepherd has a personal interest in each of the sheep. With Him no lamb is too insignificant for the tenderest care, for in Isaiah 40:11 we read that He will feed His flock like a shepherd, He will gather the lambs in His arms and carry them in His bosom. So if a child of God feels he is the weakest and unworthiest of all, he can find real comfort in knowing that the Lord will carry him in His bosom.

The Lord is MY Shepherd. The "my" is important. The one viewing the sheep-fold might say that the Lord is A Shepherd or even The Shepherd of His people; but to a true sheep He is MY Shepherd. Here is individual salvation and individual care. We are reminded here of the doubting disciple in John 20 who declared that except he should see in His hands the print of the nails and put his hand into His side, he would not believe. But later, when Jesus appeared in the upper room and Thomas was present, the latter, seeing, believed and cried, "MY Lord and MY God." Not until the personal relation between the Lord and the individual is established can there be true satisfaction and joy.

I SHALL NOT WANT.

The Psalmist declared also in Psalm 34:9 that there is no want to them that fear Him; and again in Psalm 84:11 he declared that no good thing would be withheld from those who walk uprightly. Though these statements were made millenniums ago, they nevertheless are the divinely inspired words of God and are a source of great comfort in these days of depression and uncertainty. Paul could even say that he had learned in whatever state he was, therein he had been able to find contentment. And in the same fourth chapter of Philippians he gives us the precious and enduring assurance that, "My God shall supply all your need according to His riches in glory in Christ Jesus." Remember that so long as you are in the centre of God's will you are safe and He will give you the desires of your heart; but once you step outside that will, you are on dangerous ground, and your deepest needs can never be supplied. Happy the man who delights himself also in the Lord for he will be given the desires of his heart. See Psalm 37:4.

GREEN PASTURES AND STILL WATERS.

The sheep-fold of the ancient shepherd was interesting. It was a rectangular structure, the walls of which were covered with brush to protect the sheep from the attacks of wild animals. The fold had one door, at which the

various shepherds would stand at night when the sheep entered the fold. Each animal was examined, and if bruises were found they were anointed with oil. Each morning the shepherd would stand at the door of the fold and make a certain sound, whereupon all the sheep of his flock would follow him out of the fold. Thus did each shepherd until the various flocks had left the fold. It was striking that the sheep never became mixed. In John 10:4-5 we read, "When he hath put forth all his own he goeth before them, and the sheep follow him, for they know his voice and a stranger will they not follow but will flee from him, for they know not the voice of strangers."

Leading them forth, the shepherd would immediately take his flock to the green pastures. Such is the desire of the Good Shepherd also today. If the sheep is willing, each day through the year he will find green pastures in the Word of God. There must be that hungering and thirsting after righteousness before the sheep of God can be filled.

In Palestine at noon the sun becomes very hot and oppressive, so that the sheep must be taken to the lower places where the cooling streams of water may be found. The waters must be still before the sheep will drink, hence the statement, "He maketh me to lie down in green pastures". There is a spiritual application here also. No child of God need expect to become a Bible student nor need he expect to be gifted with spiritual insight if he studies by the clock. True prayer and Bible study demand stillness and quietude if real results are to follow. If possible choose the early morning hours for your devotional studies and it will be surprising how immediate spiritual results will follow.

(To be continued)

REPENTANCE

By Batsell Baxter

The Meaning of Repentance

Repentance is necessary if we would be pleasing to God. It is one of the things which the man who has not become a Christian must do. It is also a necessary part of the life of every Christian, for we all sin. Repentance is that attitude of heart which is produced by godly sorrow and which works a reformation of conduct. Hence, in the words of our Saviour, the son first said he would not go and work in his father's vineyard, but later repented and went. This boy at first had a rebellious spirit toward the will of his father. But he thought it over and decided to go and obey the parental command. This decision was repentance. It resulted in obedience to the command. It changed his way of doing.

A NOBLE DEED

Last Will and

Cane Ridge

For where a testament is, there must of necessity be the dead, otherwise it is of no strength at all, while the testator is alive. Verily, verily, I say unto you, except ye be born again, ye cannot enter the kingdom of God. But if it die, it bringeth forth much fruit. Whose voice shall I obey? I will obey God rather than man. For once more I shake not the earth only, but also heaven. And these things that are shaken are as of things that are made, but those that are not shaken are as of things that are made, that those

The Presbytery of Springfield, sitting at Cane Ridge, in the county of Bourbon, being, through a gracious Providence, in more than ordinary bodily health, growing in strength and size daily, and in perfect soundness and composure of mind; but knowing that it is appointed for all delegated bodies once to die, and considering that the life of every such body is very uncertain, do make and ordain this our last will and testament, in manner and form following, viz.:

Imprimis.

We will, that this body die, be dissolved, and sink into union with the body of Christ at large; for there is but one body, and one Spirit, even as we are called in one hope of our calling.

Item.

We will, that our name of distinction, with its reverend title, be forgotten, that there be but one Lord over God's heritage, and His name one.

Item.

We will, that our power of making laws for the government of the church, and executing them by delegated authority, forever cease; that the people may have free course to the Bible, and adopt the law of the Spirit of life in Christ Jesus.

Item.

We will, that candidates for the gospel ministry henceforth study the Holy Scriptures with fervent prayer, and obtain license from God to preach the simple gospel, with the Holy Ghost sent down from heaven, without any mixture of philosophy, vain deceit, traditions of men, or the rudiments of the world. And let none henceforth take this honour to himself, but he that is called of God, as was Aaron.

Item.

We will, that the church of Christ resume her native right of internal government—try her candidates for the ministry, as to their soundness in the faith, acquaintance with experimental religion, gravity and aptness to teach; and admit no other proof of their authority but Christ speaking in them. We will, that the church of Christ look up to the Lord of the harvest to send forth laborers into His harvest; and that she resume her primitive right of trying those who say they are apostles, and are not.

Item.

We will, that each particular church, as a body, actuated by the same spirit, choose her own preacher, and support him by a freewill offering, without a written call or subscription—admit members—remove offences; and never henceforth delegate her right of government to any man or set of men whatever.

In the next reference Jesus gives a picture of the judgment. All nations were there. The men to whom Jesus was speaking were there. The men stood condemned because they did not repent. The men of Nineveh were there. They by their actions while they lived on earth condemned the men to whom Jesus had preached. Why? Because the men of Nineveh had repented at the preaching of Jonah, and these men had not repented at the preaching of the Son of God. The repentance of the men of Nineveh presents a touching scene. God had commanded his prophet Jonah to go preach to Nineveh. Jonah had reluctantly gone. He had preached in three different places in Nineveh. These three places were a day's journey apart. Nineveh was a great

city. In our day we would say Jonah held three mission meetings in the city of Nineveh. It was a wicked city. This lone Hebrew prophet was crying in the name of God, warning them of their sins and the terrible consequences: "Yet forty days, and Nineveh shall be overthrown." What a sight! The king comes down from his throne. He sits in ashes. He is clothed in coarse sackcloth. He is crying mightily unto God. The people are crying unto God, confessing their sins and begging Him to forgive. The whole city is in mourning over sin. The king and his people are solemnly promising to turn to God. God looks down upon this spectacle of a mighty monarch and his people turning in sorrow from lives of sin to lives of righteousness. God

Old Testament

death of the testator; for a testament is of force after men-
tor liveth. Thou fool, that which thou sowest is not quick-
a corn of wheat fall into the ground and die, it abideth alone;
en shook the earth; but now he hath promised, saying, Yet
And this word, Yet once more, signifies the removing of those
things which cannot be shaken may remain.—Scripture.

1804

Item. We will, that the people henceforth take the Bible as the only sure guide to heaven; and as many as are offended with other books, which stand in competition with it, may cast them into the fire if they choose; for it is better to enter into life having one book, than having many to be cast into hell.

Item. We will, that preachers and people cultivate a spirit of mutual forbearance; pray more and dispute less; and while they behold the signs of the times, look up, and confidently expect that redemption draweth nigh.

Item. We will, that our weak brethren, who may have been wishing to make the Presbytery of Springfield their king, and wot not what is now become of it, betake themselves to the Rock of Ages, and follow Jesus for the future.

Item. We will, that the Synod of Kentucky examine every member, who may be suspected of having departed from the Confession of Faith, and suspend every such suspected heretic immediately, in order that the oppressed may go free, and taste the sweets of gospel liberty.

Item. We will, that Ja—, the author of two letters lately published in Lexington, be encouraged in his zeal to destroy partyism. We will, moreover, that our past conduct be examined into by all who may have correct information; but let foreigners beware of speaking evil of things which they know not.

Item. Finally we will, that all our sister bodies read their Bible carefully that they may see their fate there determined, and prepare for death before it is too late.

SPRINGFIELD PRESBYTERY,

June 28, 1804.

L.S.

Witnesses.	{	Robert Marshall,	B. W. Stone,
		John Dunlavy,	John Thompson,
		Richard McNemar,	David Purviance,

calls this "repentance." Our Heavenly Father is pleased. "And God saw their works, that they turned from their evil way; and God repented of the evil which he said he would do unto them; and he did it not." What a contrast to the indifference and wickedness in great cities today!

How Repentance is Brought About

Right here we are confronted with the error of mistaking the means for the thing itself. Many good and honest people mistake godly sorrow for repentance. The Bible plainly says: "For godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret: but the sorrow of the world worketh death." We cannot repent of an act for which we are not sorry. Being sorry that we

are caught doing wrong is entirely a different thing from being sorry we did the wrong. Being sorry that we are caught would only make us more careful to hide the act next time; being sorry we did it will work repentance. The goodness of God is another force in bringing about repentance. "Or despisest thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance?" Thinking of the goodness and mercy of God will help us to be sorry for our sins and to turn away from them. Another very powerful cause for repentance is the fact that God will one day judge us according to our deeds. Paul told the Athenians: "The times of ignorance therefore God overlooked; but now he com-

mandeth men that they should all everywhere repent: inasmuch as he hath appointed a day in which he will judge the world." Fear of the judgment, gratitude to God, sorrow for sin—all these work together in bringing about that change of mind which we call "repentance." That change of mind works reformation of life, and thus the process of repentance is completed.

Necessity of Repentance

When the first sermon proclaiming the resurrection of Christ was preached, the people who heard it wanted to know how to get rid of the consequences of sin. They asked this because of their faith and because of their godly sorrow. They were told to "repent, and be baptized." That very same day three thousand of them obeyed this admonition and became Christians. Repentance is always placed as a condition toward the remission of sins. After Peter and John had healed a lame man at the temple in Jerusalem and a great crowd had gathered, Peter preached a sermon on Jesus the Christ. He put into this sermon, as he did into the one on Pentecost, the command to repent. "Repent ye therefore, and turn again, that your sins may be blotted out." Again, in his second epistle, Peter says: "The Lord is not slack concerning his promise, as some count slackness; but is long-suffering to you-ward, not wishing that any should perish, but that all should come to repentance." As long as we live in the flesh we will be tempted to sin. As often as we sin we have the necessity and the privilege of repentance. It is a positive command and a glorious privilege!

Repentance Illustrated

Where can we find a finer and more touching instance of repentance than that of the prodigal son who lifted himself from the mire of the hogpen and said: "I will arise and go to my father?" Where is a more touching scene than that of the father rushing with outstretched arms to welcome home his wayward boy? That is a picture of God welcoming the returning sinner. When we have wandered from the way of right far into the filth of sin, God still watches over us. When we rise from the mire of wrongdoing and start the return journey, God watches the return. He welcomes us with rejoicing. "There is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10). In every place where God illustrates repentance, good works follow just as surely as the rising sun follows the first rays of light. Repentance can always be seen by the fruits that it brings. When the sinner Zaccheus saw and heard the Lord, he repented of his sins. He gave as proof of his penitent heart some very fine

deeds: "Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore four-fold." Repentance works reformation of conduct. The sinner who has never come to the Christ can repent and be baptized and thus become a child of God. The erring child of God can repent and turn back to his Father, and God will forgive. The little child who has done wrong and has suffered for it, and has then turned away from his wrong and asked forgiveness, will never in this world forget that feeling of peace and quiet joy with which he nestles in the lap of a forgiving mother. The child of God who has come back through repentance from sin and has asked forgiveness can have no greater peace or deeper joy on this earth than that with which he rests again in the outstretched arms of his Heavenly Father.—(*From the Gospel Advocate*).

WORSHIP

By E. Wicksey

"Oh come, let us worship and bow down; let us kneel before Jehovah our Maker: for he is our God, and we are the people of his pasture, and the sheep of his hand. Today, oh that ye would hear his voice" (Psalm 95:6-7).

To worship is to reverence with supreme respect and veneration something or someone we acknowledge to be of a high quality or character.

Round about us are many beautiful and wonderful things that fill the thoughtful beholder with awe and a deep sensibility of his own littleness. Who among us has not been profoundly moved with a deep feeling approaching reverence by the many wonders we see from time to time? The ancient temples of a dead race; crumbling cathedrals and castles rich in historic lore; the grandeur of mountains matchless in tone and sublimity; the glory of a sunset with its million vibrating colours; the ceaseless roar of a waterfall; a landscape alive with all the gorgeous colours of autumn, have all held us spellbound with emotions akin to worship.

It follows that creation should speak to us of the Creator. He who created all things by His word must be infinitely superior to His handiwork. If Nature is beautiful; if nature is powerful, God must be all powerful: and if a sunset, a mountain, a valley, a river, a tree or a flower fills us with silent awe, what should our attitude be when we meet expressly to worship Him who is the Creator and Sustainer of all things?

God evidently loves the worship of His creatures. To Israel He revealed Himself most intimately, and it is in the Old Testament Scriptures we learn much of the will of God

respecting worship. To Israel God was unmistakably real. His voice was clearly heard. His will and purposes were revealed to men who faithfully passed that word on to others. He led them through unknown paths. When dangers surrounded, He wrought mighty deliverances. While they continued to obey His word they lacked nothing; the bountiful hand of God met and supplied their deepest need. No wonder that Israel should love, obey and adore such a rich Provider. And though the nation forgot God, there was doubtless a faithful remnant, as in Elijah's day, who refused to bow the knee to any God save Jehovah (1 Kings 19:18).

A casual reader of these Scriptures cannot but be impressed with the simple, reverent worship of these patriarchs. Here was nothing spectacular, nothing done for self-glory. But simply, and we feel, wholeheartedly, we read again and again of them worshipping Jehovah. When God answered their prayer, they bowed the head "and worshipped Jehovah" (Gen. 24:26, 48). When God visited His afflicted people promising deliverance, the people "bowed their heads and worshipped" (Ex. 4:31). When the pillar of cloud stood over the tent of meeting, and God talked with Moses, "the people rose up and worshipped" (Ex. 33:10). When Israel was about to begin the conquest of Canaan, the Prince of the host of Jehovah appeared to Joshua who "fell on his face to the earth and did worship" (Joshua 5:14). David, whose Psalms breathe the spirit of worship, exhorts us to "worship Jehovah in holy array", or according to the marginal rendering, "in the beauty of holiness" (Psalms 29:2; 96:9). Also in the exquisite passage quoted above (Psalm 95:6-7) he shows us the attitude of mind and even the posture of the body we should adopt in our worship of Him to whom is ascribed "Blessing and glory and wisdom and thanksgiving and honour and power and might for ever and ever" (Rev. 7:12).

These Old Testament Scriptures, though given under the old covenant, have an application to our own day. There is this difference however, that if worship was commanded under the old covenant, the "true worshippers . . . worship the Father in spirit and truth", under the new covenant (John 4:23). Love is therefore the impelling force in our worship. Here is no place for ritualistic formalism, no place for self-glory, no place for display for the sake of display, but God is to be adored in "Spirit and truth". And when we think how much He loved us, and what we owe Him for the gift of Jesus, by the shedding of

whose blood we have eternal Salvation, who could withhold praise and glory from Him?

What, then, should our attitude be when we meet with the saints to worship the Lord?

First, it should be clearly understood by everyone that it is impossible for one to truly worship God who has never experienced the new birth. How can we adore Him and acknowledge Him Lord of all if we are continuing in secret or open rebellion to Him? Let the thoughtful reader study carefully all the Scriptures having a bearing on man's salvation and see to it that he is "in Christ".

One very important part of worship frequently overlooked is *Punctuality*. Being on time for worship tends to repose the mind and centre it on spiritual things. Those who come late disturb the worship and frequently lose much by being late. If we are unavoidably detained and arrive at the meeting place after the worship has commenced, let us see to it that we do not spoil the meeting by noisily walking down the aisle and moving the chairs about. If a brother is leading in prayer or speaking, or if the Word of God is being read, common courtesy demands that we remain quietly at the door until a suitable opportunity is given for being seated. Many and many a time has God been dishonoured and His people grieved by thoughtlessness in this respect.

Another important thought about worship is that the One we worship is present with us; not afar off but in our midst. The children of Israel were continually reminded of the presence of Jehovah by the "Shekinah" or glory of the Lord that appeared over the tent of meeting. We today have the sure word of Jesus Himself, that "where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). What a glorious thought, but do we fully realize what this means?

Another solemn thought is that the One we worship knows everything about us. My fellows look on the "outward appearance", but He knows me just as I am (Psalm 139). While this thought should cause the insincere to tremble, it blesses and comforts all who worship in the spirit of love and humility.

Also I must listen when God speaks to me. In the old time "God spoke" unto the fathers in the prophets, but in the end of these days speaks unto us in His Son—and the Spirit-filled apostles. When the word of God is being read, do we listen attentively to it? Do we acknowledge it to be *the Word of God*? If that standard reveals any shortcomings, any open sins, any disobediences, any wanderings from the straight path, let me not consider any

other thing but simply to follow Jesus as closely as possible according to His Word. For true worship is never one-sided. Our gift of worship may seem paltry and insignificant, but the Father is present to acknowledge our praise and He blesses, strengthens, leads and comforts us chiefly through His Word. This is the grand design of worship. It is not just the mere remembering and forgetting. In true worship there is advancement to higher spirit-

ual things, for God wills to lead us nearer and ever nearer to Himself.

In conclusion, let it be remembered that as so much spiritual benefit is derived from meeting with the saints to worship, every opportunity for doing so that is presented to us should be eagerly grasped. Spiritual blessing that we miss by absenting ourselves is like our yesterdays, they can never be recalled, and we are the poorer for it!

NEWS AND CORRESPONDENCE

TO A BOY AT HIGH SCHOOL GOD IS

Dear Nephew:

Your letter of the 16th was received with pleasure. We are glad you are having such a good time at Sunnybath, and I, at any rate, am not at all sorry to hear of the discussions taking place among the youths down there. Some folks see only danger in such conversations. I am among those others who feel that religion, to be worth while, must be made one's very own by sincere and deep conviction.

So you find the very existence of God challenged! Well, that is nothing new. But when you ask me to give these would-be atheists at your camp a simple and conclusive argument that God is, I wish I could come and talk to your gang rather than attempt to set forth within the limits of a letter what I would like to say on this subject. You see, there are so many lines of argument, it is difficult to choose the best. I notice you remark that appeal to the Bible would not carry much weight with your opponents. And as your friends make so many references to "*science*" and all that is supposed to be scientific, I shall, as briefly as I can, give a little line of thought that may be helpful, and begin with a statement that is as scientific as it is philosophical:

TWO SCIENTIFIC AXIOMS

"*Out of nothing, nothing comes.*" The scientists of ages ago coined this terse epigram. To them, it was an axiom. To the scientist of today, it is the same. With its kindred formula, "*Every effect is the product of an adequate cause*", it sets a limit beyond which Science does not go. So it is that Science has nothing to tell us about origins. All it sees and comprehends are effects. Of origins it is ignorant, for in learning the origin or cause of anything, Science sees such origin or cause is itself an effect. This accounts for the admission of many scientists that the more they get to know the more they realize they are ignorant of. As one says, "*The greater the*

diameter of the circle of knowledge, the bigger the circumference of ignorance." The findings of Science are within the circle. Their origins are without. And since all that is within the circle and constitute what is known as *effects*, and we think of God as the *First Cause*, we do not expect to find Him among the many things comprising modern science.

On the other hand, Philosophy is not confined within the circle of exact knowledge. Ever the pioneer of Science, putting these two scientific axioms to her eyes, she looks through them out over the line of circumference and sees afar off, but sees clearly—GOD—the One Great, Eternal, Self-sufficient Cause—the Origin of All. Let us borrow these glasses and see what we may learn by their aid.

LIFE

We live in a world teeming with life. If it be true that, "*Out of nothing, nothing comes*", and that "*Every effect is the product of an adequate cause*", then the cause or origin of all the life around us was probably something living, at least it had in it the potentiality of life.

I notice that one of your companions makes some remarks about scientists creating life in the laboratory. He should know that that has never been done. The law of Biogenesis still reigns. But suppose that, some day, someone should succeed in putting together those long-sought chemicals and proportions that are believed capable of producing life, what would that prove? Would it rule out God or the scientific and philosophic necessity for God as Creator? Certainly not. One thing that would be proved would be that human intelligence had DISCOVERED what some unknown Cause had CREATED. The chemist would be in a similar position to a man who sees a wonderfully clever machine at work, learns as much as he can about its component parts and principles, and then proceeds to make one like it. His intelligence enables him

to comprehend and copy, and even improve upon, something he was incapable of inventing.

INTELLIGENCE

If it be true that, "*Out of nothing, nothing comes*", and that "*Every effect is the product of an adequate cause*", it would seem that the intelligence characterizing so much life on this planet must have been originated by, or have come from some living and intelligent Being. And, referring again to the probability of life being manufactured by Science, one might contend that, since it requires so much intelligent investigation and effort to discover how to produce life in, or from non-living materials, it cannot be denied that a higher intelligence was necessary for the conception of the idea of life as we know it, as well as for its invention and creation.

MORALS

Nothing in human society seems to be more important than the morals of man. For the proper training and development of his moral nature, no price seems too great. It is this universally recognized peculiarity that lifts the human above the highest animal—man is a moral being. Now, if it be true that, "*Out of nothing, nothing comes*", and that, "*Every effect is the product of an adequate cause*", it follows that the origin or source from which man derived his moral nature was a living, intelligent, moral Being, or something possessing the still more marvellous potentiality of this combination.

EMOTIONS

The emotional in man is sometimes so strong as to over-rule his morals and drive him on a course against his intelligence. His loves and hates, sympathies and zeal are the motivating powers in, perhaps, the greater part of his life. And if it be true, and Science says it is, that "*Out of nothing, nothing comes*", and that "*Every effect is the product of an adequate cause*", it must be conceded that the source of human life was a living intelligent moral and emotional being, or something having in it the potentiality of such a creature.

TWO MORE SCIENTIFIC AXIOMS

The two axioms, "*Out of nothing, nothing comes*", and, "*Every effect is the product of an adequate cause*", demand God, or something having all the potentiality of human nature as a SUFFICIENT cause of the life on this globe. Other two scientific axioms settle the question as to the KIND of that cause.

As already stated, the Law of Biogenesis reigns in the scientific world. This law is popularly described in these words, "*Life comes from life, and from life only.*"

Another kindred law of life is "*Like begets like*".

Now, if it be true, as Science says it is, that, "*Life comes from life, and from life only*", it follows that the source or origin of the life on this earth was living. This law rules out the very possibility of life arising from non-living materials. It demands for man a parent, and a living parent.

If it be true, and again Science says it is true, that "*Like begets like*", then it seems necessary to conclude that the parent of man must have been a living, intelligent, moral and emotional being. Such a Being is spoken of as *The Living God, The All-wise God, The Righteous and Holy God, The Loving God.*

REASON'S LIMIT

Lest you be confronted with the childish contention, "*But, since 'Every effect is the product of an adequate cause', what was the origin or cause of God,*" it is only necessary to say that, while these scientific axioms drive Philosophy back to God as the Origin, the rationality that governs true philosophy forbids trying to go further. Arrived at God, the Fountain-Head of all lower being, Reason halts. She has reached, and recognizes the extreme limit of her long journey. At God, she rests, contentedly whispering, "*No more beyond.*"

REASON'S ATTAINMENT

Guided by the same scientific formulae the philosophy of over 2,000 years ago travelled further, kept a straighter course, and arrived at a nobler height than that of many "sages" of the present time. The world knows no better thinkers than those fearless Greeks, who, building on the basic principles of science, raised their philosophy to a height that cannot be excelled. Ever upward their thinking went, ever true to the plumbline of reason until, at last, they postulated One Living, Loving, Source of All Things. The extent of their discovery was manifested in the erection of their "*Altar to the Unknown God*". The limit of it was told in the pathetic proclamation of the greatest among them—"We must wait for a teacher from God, who will reveal Him to us and teach us his will". The worshipful devotion resulting from it was voiced in the immortal verse of their poets.

*"From Zeus, come we.
Ever let his name be loved.
With him, with Zeus,
Are filled all paths we tread,
And all the marts of men;
Filled too the sea,
And every creek and bay;
And all, in all things,
Need we help from Zeus,
For we too are his offspring."*

This is Aratus, quoted from memory and probably a little faulty, but it reveals the spirit of reverence that fearless, straight philosophy created in the hearts of those who, WITHOUT A BIBLE, arrived at the exalted noble conclusion that "GOD IS".

With the very best of wishes for the rest of your vacation,

Yours always,

UNCLE ART.

Horse Creek, Sask., July 2, 1931.

In reading the July issue of the C.M.R. which was received yesterday, our hearts were saddened to read that owing to financial depression all over Canada some of the support now being given Brother Petch would be discontinued shortly.

Considering the splendid work being done by Brother Petch in the West, also the great need of workers in this great field, this is to be very much regretted. And we trust the Lord will put it into the hearts of some congregations to rally to the support, even at a great sacrifice. In this part of Saskatchewan we have had practically no crop for three years, so the support here is very small.

We were greatly encouraged lately to have ten added to our congregation here, six heads of families, also two bright young men and two girls. The visible result of Brother Petch's and Brother Bailey's work here at a two-weeks' meeting.

During Brother Bailey's stay here I had the pleasure of addressing the congregation at Ogema and Lampton on June the 21st. I wish every Brother and Sister could visit this new congregation at Lampton. Although only about five months old a visit there could not fail to impress one with the possibilities of the work here in the West. To see every member of the congregation, I think about twenty-five, earnestly striving to take a part in furthering the cause of Christ and His Kingdom at that place! Some five of the brethren took part in the service the day of my visit.

When we remember this entire congregation was taken from Sectarianism during one meeting by Brother Bailey, it shows the possibility in every city, town, village and country district in the West.

Brethren, pray for us, and try and help us to keep those men at work here in the West where the need and opportunities are so great.

—D. A. SINCLAIR.

Ogema, Sask.,

Dear Bro. McKerlie: July 1, 1931.

I spent nearly three weeks in the vicinity of Horse Creek, Sask. The first week was spent at the Varsity schoolhouse, with no visible re-

sults. The rest of the time was spent at Horse Creek. There were two baptisms. A number of others were almost persuaded.

I was pleased to see in the last paper considerable concerning Western work, but was sorry to see that some churches were dropping out on Bro. Petch's support. This ought not to be. Sectarians are curtailing their efforts so we should press on more courageously. Surely Bro. Petch is well enough known in the brotherhood to receive sufficient support to "carry on".

Have we faith to go up and possess the land? Ten spies didn't have, and two did. On which side are you?

—J. C. BAILEY.

STRATHMORE BLVD., TORONTO

We were much blessed by the message of Bro. Don Carlos Janes and Bro. David Lipscomb Cooper during the early part of July. Bro. Janes is interested in the progress of the gospel throughout the world and Bro. Cooper is especially interested in giving the gospel to the Jews fully in this generation. He has been instrumental in converting and immersing numbers of them. Bro. Janes is also visiting other congregations in Ontario.

There were three additions to the Strathmore Boulevard congregation recently.

WALLACE H. CAUBLE.

ST. CATHARINES, NIAGARA STREET

Bro. O. H. Tallman, of Cooksville, Tenn., is to hold a two-weeks' meeting, beginning on August 2nd. with a whole day programme.

Sister churches are invited to attend.

THE CARPENTER

That evening when the carpenter swept out
The fragrant shavings from the workshop
floor,

And placed the tools in order, and shut to
And barred, for the last time, the humble
door,

And going on his way to save the world
Turned from the labourer's lot for ever-
more—

I wonder—was he glad?

That morning when the carpenter walked
forth

From Joseph's doorway in the glimmering
light,

And bade his holy mother long farewell,
And through the rose-shot skies with dawn-
ing bright,

Saw looming dark the shadow of the Cross,
Yet seeing set his face toward Calvary's
height,

I wonder—was he sad?

OBITUARY

LOIS A. McDOUGALL

"One by one we cross the River", and on the evening of May 23rd ult., our Sister, at her home in West Gore, Nova Scotia, after a lingering illness, was "ferried o'er". Born on the old homestead at Riverside in 1864, the youngest daughter of William and Maria McDougall, she leaves two older sisters and one brother still waiting the Boatman's call. Her life was in all respects exemplary; a few only of these can we now mention.

She remembered her Creator in the days of her youth, devoting the whole of her responsible life to His service.

The essential qualities of the Christian character were remarkably developed, blended and exemplified in her life and activities.

She fitted herself for, and followed a career of usefulness, teaching many years in the public schools and in Sunday schools, and in other lines of service to others.

She never would nor did cater to the current fashions and follies of the day—in dress or anything else.

Like the grandson of another Lois, "from a child she knew the Holy Scriptures, which are able to make us wise unto salvation, through faith in Christ."

The majority of the missionary contributions from West Gore, during the past twenty years, though credited to the College Hill church, were from this modest and unheralded source. "Their works do follow them."

—D. McDOUGALL.

ELLEN SHELLY

The Church in Calgary regrets to announce the passing away of our esteemed and beloved Sister, Ellen Shelly, on July 6th, at the home of her daughter, Mrs. Gayhew, of Calgary, with whom she had resided for many years.

It was an inspiration to have this aged Sister in our midst, who had, owing to her infirmity, to be supported in every way, and her example puts us to the test. She passed away peacefully after a short illness, and although she had passed the allotted span—being four score years and five—yet her death was a blow to us even though it meant life to her.

A short service, held in the Foster and Foster home, previous to the body being removed to Jordan, Ontario, was conducted by the writer and attended by a large circle of friends and Brethren.

*Yes, we must part, though parting brings
The bitter tears, the pangs of grief;
The sighs, the pains, the broken heart,
Still 'tis decreed that we must part.*

*But then, we hope to meet again:
Where pain and death no longer reign;
Where all our joys shall be complete,
Where all the saints in Christ shall meet.*

*There we shall gather round the Throne:
There we shall know as we are known;
There Christ shall call us by His name:
There we with Him shall ever reign.*

—J. WILSON.



ADIEU

This little word means, *I commend you to God*. With sincere regret the Editor completes his work on this number of the C.M.R. and writes this term of affectionate farewell to his readers and fellow-workers connected with the publication of this paper.

Since taking over the editing of the Missionary Department, it has been a real pleasure to note the increasing interest among readers in the work on Foreign fields. Also, it has given much satisfaction to see the beginning of a more practical determination in many quarters to try for the steady maintenance of work begun in the Homeland.

Communicating with the workers in both fields of labour has yielded good profit for the scant time other duties have allowed for writing. And the grateful appreciation expressed by those on whose behalf frequent appeals have been made has encouraged your servant to continue in hope and expectation of obtaining greater response.

After the somewhat similar retiral of Bro. Collins, on the resignation of Bro. Snure from this office, it was with considerable diffidence that I consented to the request of the "supporters" of the Review to take up the task of Office Editor. It was a new adventure, everything had to be learned. Only on the principle (adopted at conversion), that one is duty bound to try to serve in whatever capacity his brethren ask him did the new Editor take up the work.

Inexperience has made the job very trying at times, and has absorbed many hours that could ill be spared from other pursuits, but the kind indulgence of the printers and the readers has made it worth while as a labour of love. And in taking farewell, I most sincerely thank everyone who, in any way, has helped me in the task of making the C.M.R. of use to the brotherhood in the cause of Christ. That the paper may prosper with every issue is our prayer as we bid both work and workers a fond ADIEU.

Your servant in Christ Jesus,

H. McKERLIE.

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.

ESTEYAN, 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, F. L. Fratley, 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. Weish, 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 Balhol 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.