

# Christian Monthly Review

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## When Shall I Pray?

By Evelyn Irene Spottswood

*When shall I pray, dear Father in heaven?  
Teach me to know the time and the way;  
When to Thy children attention is given,  
Whether in darkness or whether by day?  
Came a sweet voice to my spirit, soft saying,  
"Child, I'm ne'er weary of hearing thy voice,  
Over the world everywhere mine are praying,  
For special prayer I allow thee thy choice.*

*"Enter thy closet, I'll ever be waiting,  
Ready to listen and answer thy prayer;  
But be thou careful lest Satan, belating  
Thy time of coming, shall hinder thee there.  
Thou mayest pray to me, child, without ceasing,  
I read the heart, not the words of thy lips,  
Then shall thy fervor in prayer be increasing,  
Drinking the cup from which love ever sips.*

*"Heart to heart talk, whether silent or spoken,  
Prayer, O my child, is the voice of thy heart,  
Sing me thy song, tho' thy lips show no token,  
I shall acknowledge that faithful thou art.  
Come thou in faith, to thy kind, loving Father;  
Doubt not He heareth, and gives what is best;  
Seek His throne boldly, there's no need of awe there,  
For like a mother He'll soothe thee to rest.*

*"Come for the clasp of My hand in the morning,  
Come to be guided aright through the day;  
Come to be given the spirit's adorning,  
Come for thy morning kiss; child, come alway.  
Then at the noontime, the midnight, and ever,  
Bring me thy burden, thy sorrow, thy care;  
Then fear thou not, there is nothing shall sever  
My child from Me; I will answer thy prayer.*

**CHRISTIAN MONTHLY REVIEW**

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**EDITORIAL****MR. MCKERLIE RETIRES**

It was a surprise and disappointment to a number of churches and individuals to hear that our efficient editor, Bro. McKerlie, had decided to return to Scotland. Especially do we feel his loss as editor of the Christian Monthly Review. Possibly at no time since its beginning had the editorial and financial phases of the paper been conducted so satisfactorily. Many have expressed a desire to see Bro. McKerlie return in the near future. We wish him success and God's richest blessing and trust that he may have the leadership of the Spirit of God wherever he may labour.

No permanent editor has yet been found, but it is hoped that one may be located in the near future. The churches throughout Canada are specially requested to help in sending fuller reports of the work of the Lord in their respective fields of service. The reports of this issue have been especially encouraging. <sup>105</sup> <sup>114</sup> We remember until further notice to send all communications to Bro. A. E. Firth, 659 Pape Ave., Toronto, Ont.

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**THE WORLD'S NEED**

I believe that the one thing the world wants is redemption—the power of the Gospel on the individual soul; and that men know they want it. Dr. Johnson once said, in his wise way, "Nothing odd lasts," and I believe that too. But Christ lasts, and man's sin lasts, and man's need lasts. We have got to preach Christ and Him crucified, the Saviour of mankind. And I have tried to preach Christ as

if I believed in Him, not as if I had hesitations and peradventures and limitations. And I have tried to preach Him as if I lived on Him. That is the bottom of it all—that we shall ourselves feed on the truth that we proclaim to others. I do want to say to my dear younger brethren—concentrate yourselves on the work of your ministry; preach the Bible and its truth; preach Christ the Redeemer; preach Him with all your heart. "Lift up thy voice with strength; lift it up; be not afraid." "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ." Depend upon it, that if these be the themes and this the spirit of our ministry, whether men will hear, or whether they will forbear, they will know that there hath been a prophet among them.—Alexander Maclaren.

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**MAKING MELODY UNTO THE LORD**

By F. L. Brooks

Three times in the Psalms, 33:2; 92:3; and 144:9, David speaks of making music upon an instrument of ten strings. I once heard John McNeil say that each and every one of us could play upon such an instrument to the praise of God, without any special instruction in music, and proceeded to demonstrate it by clapping his hands. The ten fingers of his hands constituted the strings of the instrument of praise. As I listened to him I was brave enough to think, not out loud, that his illustration could be improved upon. I recalled that our bodies were but instruments of ten strings, upon which we have the privilege of playing constantly to the praise and glory of God.

We have two ears that should be quick to listen to His voice, Prov. 4:20; two eyes that should be constantly directed toward Him, Ps. 123:2; two feet that should be always ready to run on errands for Him, Isa. 52:7; two hands that should be constantly serving Him, Eccl. 9:10; one tongue that should be willing at all times to witness for Him, Ps. 71:24, and one heart in which His Word is treasured, Ps. 119:11. How pleased our Lord would be with the praiseful music from such an instrument! In Isaiah 43:7 God says, "I have created him for my glory." He expects much of us. Are we disappointing Him? In the words of David in Ps. 103:1, let us, "Bless the Lord, O my soul; and all that is within me, bless His holy name."

May I suggest still another illustration to bring out the idea of our whole lives being

devoted to God's honour and glory? I am thinking particularly of a violin, an instrument of exquisite sweetness and productive of rich harmonies. I am aware, of course, of the refusal of our brethren of the Church of Christ to use this instrument, and any other, in our services of worship. I am personally in full accord with this refusal, and can see only disastrous results if innovations and mechanical aids are brought into the worship of the Church. Satan is very quick to use their introduction to the spiritual depletion of the Church. But this attitude will not prevent us from using the violin as an illustration of our lives, in tune with and "making melody in our hearts unto the Lord."

There is a very striking similarity between our lives and a violin. May I trace for you this very interesting analogy? The violin has four strings, called G, D, A, and E. Each of our lives are four-fold, having four definite strings upon which we can make rich music and harmonies to the praise and glory of God.

The G string, the lowest on the violin, may represent our physical life. 1 Cor. 6:19 says, "Know ye not that your body is the temple of the Holy Spirit which is in you?" This being true we should take great care of our bodies. To abuse the body is to abuse the temple of God. God is often hindered in His purpose for us and through us because we are not what we should be physically, poorly nourished and sickly in body. Take good care of the body; guard your health. In this way you will multiply your usefulness to God and increase your service to your fellow-men. But this is only one string. No violinist, except it be a Paganini, will attempt to play upon one string. There is, in many quarters today, an over-emphasis being placed upon physical education, or physical culture.

The second string is called the D string, which may represent the social element in our lives. Ps. 68:6 says, "God has set the solitary in families." We are social creatures, and as such, have a responsibility toward others about us. Remember it was a murderer who asked the question, "Am I my brother's keeper?" (Gen. 4:9). Paul, under the inspiration of the Holy Spirit, gives some excellent advice for our social life when he says in Romans 13:10, "Be kindly affectioned one to another with brotherly love." In Romans 13:8 Paul gives us the basic principle of all social relationship, when he says, "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law." In verse 10 of the same chapter Paul further says, "Love worketh no ill to his neighbour." Be very careful of your social life. Keep ever in mind your

God-given responsibilities to others about you. With a well-developed social life we do not yet have a complete instrument. These two strings, the physical and the social, are not sufficient in themselves. A lack of harmony and melody is noticeable if we stop with these two strings and attempt to make music of praise unto God. Both physical culture and social service are over-emphasized by many today. They are but two strings of a four-stringed instrument, hence incomplete.

The third string, the A string of the violin, suggests the mental faculty. That which differentiates us from the brute creatures is the ability to think and reason. The mind lifts man up to a lofty height. How we should thank God for our intellect. How careful, also, we ought to be lest we abuse it. Very early in the history of the race do we find an enemy gaining entrance to the mind and leading man into abuses which proved to be very displeasing to God, for we read in Genesis 6:5, "that every imagination of the thoughts of his heart was only evil continually." We should guard with great care the entrance gate to the palace of understanding. Paul says in Phil. 4:8, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." What we think largely determines what we are, for Prov. 23:7 says, "For as he thinketh in his heart, so is he." Don't make the mistake, however, of over-emphasizing the training of the intellect. We should ever keep in mind the truth that is twice stated in the Word, "The fear of the Lord is the beginning of wisdom" (Ps. 111:10; Prov. 9:10). When the fear of the Lord is lacking that is true that Paul states in 1 Cor. 3:19, "For the wisdom of this world is foolishness with God."

The fourth string is called the E string. This may represent in us the moral element. We have obligations which must be met toward both God and man. For our conduct God has given us certain laws and statutes. We violate these laws at great risk. Ps. 119:1 says, "Blessed are the undefiled in the way, who walk in the law of the Lord." Prov. 28:7 says, "Whoso keepeth the law is a wise son." Morality is most desirable in all of us but does not in itself make melody pleasing to God. The rich young ruler sought to play upon this one string to his own discomfiture. Morality will not satisfy us or God. Here we have the four strings, the physical, social, mental and moral. We have not a complete instrument of music yet.

Every violin must have a bow to play upon the four strings. The bow stands for the spiritual faculty in each of our lives. The animals have souls, for they are sentient beings, but they do not possess spirit. Man has body, soul and spirit (1 Thess. 5:23). It is with the spirit that we apprehend God, and are able to fellowship with Him. Prov. 20:27 says, "The spirit of man is the candle of the Lord." This spiritual faculty in each of us, playing upon the physical, the social, the mental and the moral, and bringing all these under subjection and using all to God's glory, makes sweet music.

This sounds complete, but there is still one serious omission. Who ever heard of the bow of a violin moving itself across the four strings of the instrument? It requires a hand skilled and accurate. In ourselves we are helpless. We are masterpieces of God's creative genius, but utterly lacking without a controlling agency to whom we give ourselves in submission and allegiance. The hand that manipulates this wonderful being, created in the image of God, is the hand of Jesus Christ, our Lord. If to Him we yield ourselves, body and spirit, we will become an instrument of praise unto God.

Mythology tells us of one Orpheus, the son of Apollo and the Muse Calliope, who played so sweetly on the lyre, accompanying the music with his voice, that he tamed wild beasts, stayed the course of rivers, and drew the very trees to gather around him as he sang. It is stated that he once repaired to the infernal regions. There "at the music of his golden shell", the wheel of Ixion stopped; Tantalus forgot his thirst; the vulture ceased to prey on the vitals of Tityus; Cerberus fawned at the musician's feet, Proserpine was melted to tears, and the stern king of Hell was moved to pity. This is but a myth to be sure, but if we yield our lives to our Lord Jesus Christ as is suggested in Rom. 12:1, He will make music to issue from our lives which will not only charm those about us, but also lead the unsaved as captives to His feet."

Every piano has many keys and each key strikes a different note. It is so with every human being—the human heart sometimes being spoken of as "a harp with a thousand strings". New keys are discovered almost every day in every good man or woman. The affairs of life touch the keys that have been silent and a new melody of a joy gift appears, by which we may add a new song to our own life and to others. Very few of us are living our full life as yet.—*John Wanamaker.*

## FROM THE YOUNG FOLKS

"WHAT SHALL I DO THEN WITH JESUS WHO IS CALLED CHRIST?"

By G. Bruce

This question was asked Jewish people at the close of the Mosaic dispensation after God had showed them His wonderful works for a period of about 1,500 years, and had made Himself known through His holy prophets by many miraculous demonstrations (see Heb. 1:1). When God had selected this people to represent His purpose among the children of men, and made known His will through them in that He called Abraham from his father's house and told him to go into a land that He would show him, and that through him and his seed all the families of the earth should be blessed—this looked forward to the coming of Christ on the earth to perfect the plan of Salvation (see Gal. 3:16). By reading the Old Testament one can see that God started preparing this people for their acceptance of the coming Messiah when He sent Moses to the land of Egypt to deliver them from the sore bondage that they were under and, after they had been delivered, giving the Law that was to govern them through their generations, which Law, says Paul in Gal. 3:24, was their Schoolmaster to bring them to Christ. This law was given that sin might appear to be exceeding sinful (see Rom. 7:13), and to make them realize they needed a Saviour.

But when we come to the personal ministry of the Saviour we find, not a nation of Jews that were prepared for their Saviour, but a nation of people that were self-righteous, not accepting the righteousness of God, but going about to establish their own righteousness (see Rom. 10:1-3). This people that God had been educating for 1,500 years to accept the Saviour were the people that Pilate asked: "What shall I do then with Jesus who is called Christ?" And the people of the twentieth century think that it was strange that those that had so much opportunity to know the mission of the Lord in the world should give the answer, "Let him be crucified!"

I think that if we were to put this question to a large number as we come in contact with them in the daily walks of life we would not receive the answer that Pilate received very many times. The people nowadays say that they would not have done the wicked deeds to the Lord of Glory that were done by those Jews. But let us see for a moment if this pretended attitude that is manifested is genuine, or if outwardly many today are righteous, as were the unbelieving Jews.

Notwithstanding the fact that the Jews had

many signs from Heaven to make known the will of God, and notwithstanding the fact that they saw the Son of God as He walked among men doing good, the people who live in this day have more enlightenment on the subject of Salvation than did the people who lived in the days of the Saviour's personal ministry on the earth. To all those who live in this vast country of ours and are able to understand the English language, there is more revelation given in the Bible than the Jews had who crucified the Son of God. This revealed Will says to those who have never accepted the Saviour as their Redeemer, that they should surrender their lives to Him and to His service, and forsake the life of sin that is led by those of the World; should be baptized because He has commanded them to be, and should forsake all and follow Him. They should not think more of father or mother or brother or sister or son or daughter or husband or wife or lands or wealth than they think of Him who died and rose again that we might live. We have all seen people in the world who, when approached on the subject of "giving up" the life of sin, will say, "Well, I like to go to church, and some day I expect to become a Christian. But now I have too many good friends that I can't afford to give up, and too many associates that would make fun of me, if I were to leave their company and associate with those people who are so strange."

My friends, though this question was asked 2,000 years ago, the same question is asked of you today, and you will answer it now or later, "What will you do with Jesus that is the Christ?" If you consider the question carefully and answer it wisely while time is granted you, it will be well with your soul eternally. But if you procrastinate, and say by your life and actions that you will not accept the proffered mercies that Christ has extended to you in the sacrifice that He made for you on the Cross of Calvary, you are doing the same thing that those Jews did when they rejected the Son of God and said, "Let him be crucified!"

Did you ever think of this matter in this light before? Do you not remember the language of the Saviour when He said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad"? (Matt. 12:30). Do you not think it would be wise then for you to obey the Lord

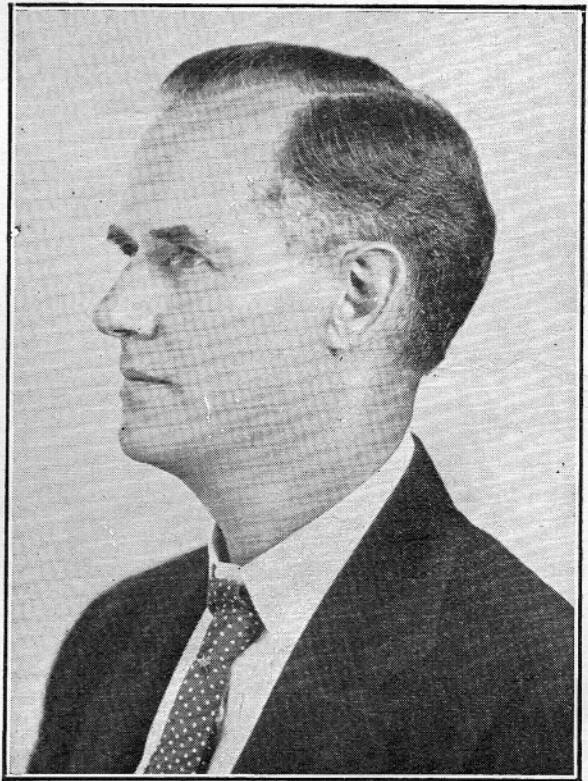
in the things that He has required of the sinner; to believe on His name as the Son of God and Saviour of the world (Mark 16:16; Heb. 11:6). Repent of the sinful life that you have been living in opposition to His will (2 Cor. 7:10); confess His worthy name in the presence of men, that He may confess your name before the angels that are in heaven (Luke 12:8); and then be buried with your Lord by baptism into His death (this He has required instead of you having to suffer the ordeal of Eternal Death, which he died to redeem you from. See Rom. 5:7, 10; John 3:16); as was taught by His apostles in Acts 2:38; 8:30, 39.

It is the prayer of all the saints of the Lord, my friends, that you should do these things while it is called today, for today is the day of Salvation—tomorrow may be too late.

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### INCREASE OF HEATHEN POPULATION

World population is increasing at a rate that is hard to believe. The International Statistics Institute at The Hague announces



*Bro. O. H. Tallman of Cookeville, Tenn., has just completed a series of meetings at the Niagara Street Church of Christ in St. Catharines, Ont.*

that it is now 2,000,000,000. This is an increase of 400,000,000 in the past twenty years. In round numbers, Asia has a population of 950,000,000; Europe, 550,000,000; the Americas, 230,000,000; Africa, 150,000,000, and Australia, 7,000,000.

These figures are beyond the comprehension of most minds, but there are three facts that ought to stare every Christian in the face, and burn themselves into every Christian heart. 1. One of these is that three-fourths of this immense mass of human beings are absolute heathen, having no knowledge of the Saviour of sinners.

2. Another fact is that the vast majority of this increase in population is among the heathen nations. 3. The third fact is that Christian people are just falling down on the job of carrying out the command of their Saviour and Master, to make disciples of all nations. The church not only is not doing that, but it is not by any means keeping up even with the growth of population. Indeed, the increase of the heathen population in twenty years is greater than the membership of all the Christian churches of the world.

The signs of the times indicate the near approach of our Lord's return. Read Matthew 24. Are you ready, with your lamp trimmed and burning?

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## WORDS IN SEASON

By R. H. BOLL.

### *Real Religion.*

What after all, with all our zeal for truth and contending for the faith and interest in the church and Christian work—what we want and what we are aiming at (though sometimes it seems that we clean forget it) is a religion that will really save us. We do want a sure ground of salvation, not just something to allay our fears and prop up our hopes until the judgment thunders too late to awaken us to the fact that we are lost. We really, if we are rational, do not want any make-believe profession, or a false reliance, however attractive. To be deceived and doped into pleasant dreams which rude reality will at last shatter, is the last of our desires. Yet, if scripture-warnings indicate anything, multitudes of religious people are given over to just such things, and are riding for a fall. It is good for us to stop and ask ourselves just what we are depending on and what our real aim is. "The merchant who took an inventory in time was saved from bankruptcy."

### *What Sort Religion?*

There are some kinds of religion that will

not save. I am not now speaking so much about soundness in doctrine—that has been stressed enough. Let us assume that you have come in in accordance with the gospel and that you belong to the church, and that you have all the fine points down just right. Granted that, the question is still in order, is your religion the real sort? Will it save you? On what do you rely? Will your anchor hold? On what, finally, do you rest your hope of being accepted with God?

### *Religion That Cannot Save.*

1. Nothing that is merely outward will ever do you any good. No name, no profession (be it ever so correct), no church membership, baptism, communion-observance, or any merely outward performance will count for anything. God looks deeper. These things are very important in their right relation, but are not of any value in themselves alone. "He is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men but of God" (Rom. 2:28, 29). The application to our case of the principle set forth in this scripture is too plain to require any comment.

2. A religion that gives you comfort and security while you are living in sin, and your heart unsundered to the will of God, is false and worthless. If somehow you feel that your religion gives you license to sin a little as you go along, you may rest assured that you are on a false foundation. Such religion cannot save. There are, for example, many estimable people and Bible scholars, who have adopted the "once-in-grace-always-in-grace" view, sometimes called the doctrine of "the eternal security of the believer". Perhaps the intention of those who formulated this teaching was to stress God's keeping of His own—a very important and precious doctrine—but if so, in this endeavor they have gone beyond the rightful bounds, and have taught a doctrine which is too often so understood and applied by the ranks of the people as to make one of the worst delusions in the world, fostering carelessness and carnal security. Especially unfortunate are the painful efforts made by partisans of that teaching to explain away the solemn warnings of God's word in order to leave the impression that there is no such danger of slipping away as the Bible implies. By such methods anything whatever could be "proved" or "disproved". But not only the "once-in-grace-always-in-grace" people are in peril of finding security in a careless walk—there are others who think that by soundness

church attendance, and the like, they can in doctrine, zeal for the cause, gifts of money, make up for their self-willed way and the sins in which they habitually live. That is a terrible mistake.

3. A religion which is only a scheme to get by is a false religion. There are not a few whose conception of Christianity is that it is some sort of spiritual graft or pull by means of which, by hook or crook, they can escape judgment. They do not know God, neither do they realize that He is righteous and above-board in all His doings; that He will by no means clear the guilty nor connive with sinners to save them on some fictitious basis. He is the God of reality, of truth as well as of grace.

4. A religion that cannot abide the test of God's judgment cannot save. What God evermore demands is righteousness. The righteousness of faith so freely bestowed on us through Christ (Rom. 5:17), issues in corresponding character and life. And though God graciously cleanses the failures and shortcomings of His people, He ever looks for those "fruits of righteousness" in them. For every man must be judged impartially by his works: those out of Christ on their merits, whose sentence is certain condemnation; those in Christ, because their works are the proof of their faith and love (Gal. 5:6) and the evidence that God's grace was not bestowed upon them in vain (1 Cor. 15:10).

5. Finally, a religion that does not rest in the gospel, in God's grace, the sacrifice of Christ, the perfect love of God which is back of it, and the free promise to faith—is of no value. For nothing else can save us, and nothing else can win our heart to Him. Whatever this faith and love may prompt us to do in the way of obedience and self-sacrificing work—we do not look to *that* to save us, nor can we boast in anything but the cross of Christ. The legalist may use the verbiage and trimmings of the gospel but his religion is in no wise different from that of the Law. For the law is not of faith, but he that doeth its precepts shall live in them (Gal. 3:12; Rom. 10:5). That is a state of servile bondage from which we must first be delivered before we can live unto God (Gal. 2:19). The man who, however scrupulously, tries by his good works and service of God to build his own ladder to heaven will for evermore fail and feel himself condemned. Neither can he ever know that he has done enough to keep out of hell; nor can he have any assurance of his salvation. The only assurance that any of us can have is one that is based outside of ourselves and outside of our own merits, namely

in the Lord Jesus Christ, who Himself is "made unto us wisdom from God and righteousness and sanctification and redemption; that according as it is written, He that glorieth let him *glory in the Lord*" (1 Cor. 1:30, 31).

#### *The True Religion.*

What then is true religion? It is neither circumcision nor uncircumcision but a new creature (Gal. 6:15). It is "love out of a pure heart and out of a good conscience and out of faith unfeigned" (1 Tim. 1:5). It is not really a "religion"—it is simply a faith—faith in a Person, even "the Son of God who loved me and gave himself up for me" (Gal. 2:20). And that is the faith that purifies the heart (Acts 15:9), that works by love (Gal. 5:6), and that overcomes the world (1 John 5:4, 5). Its outward forms and works of obedience spring from within—the hidden man of the heart. It stands in the power of the Spirit, Christ dwelling in the heart by faith, and bearing His fruit in the life (Phil. 1:11). It is in constraint of the love of Christ, by which we no longer live unto ourselves but unto Him who for our sakes both died and rose again (2 Cor. 5:15). By it we have peace with God, access and standing in grace, and rejoice in hope of the glory of God (Rom. 5:1, 2). And the incentive of that hope inspires us to begin right here and now to realize our destined likeness to the Son of God and to purify ourselves even as He is pure (1 John 3:1-3). Such religion casts out all fear.



#### IS HE RIGHT?

I complain of the youth of today, that they do not work enough, that they are heading for middle-age sourness; and I ascribe all their ills to the fact that they have absolutely no sense of religion.

The churches are largely responsible. They have nothing to give to youth but clichés. They are out of touch with the world of men and women; they are so formalized, so peculiarly political, that they have lost the ability to make human contact. And since youth has offered to it no acceptable religion, it has made a religion of its own. It worships at strange shrines; it has returned to primitive and barbaric forms of spiritual exercise. There is very little difference between the masses that swayed rhythmically on the floors of the old pagan temples to the sound of barbaric music, and the young men and women who dither round the floor of a fashionable restaurant to the rhythmic blare of a saxophone.—Edgar Wallace, in *Nash's Magazine*.



## 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, 659 Pape Avenue, Toronto, Ontario.**



### TOO BAD TO BE SAVED; TOO GOOD TO BE LOST

By J. M. McCaleb.

More than half the human race now living have never heard of Christ nor seen a Bible. They are called pagan or heathen. In regard to this darkened portion of the human family there are two distinct attitudes, each the opposite of the other, but both reaching the same conclusion.

One attitude is that they have religions of their own and that they should not be disturbed in their belief. Even though the Gospel is the power of God unto salvation to every one who believes it, if the heathen never have a chance to hear they will not be held to give account for what they do not have, and in some way they will be saved. This, on the surface, looks plausible and many are contented to let the matter rest there, putting more than half the world's teeming millions out of mind while they go on, themselves having been saved by grace through faith. That is to say, they, by such an attitude, declare the heathen are better than they themselves inasmuch as they are good enough to be saved without the Gospel, while they themselves couldn't have been saved had they not accepted it. Yet if asked pointedly, "Do you believe you were a greater sinner before you heard the Gospel than the heathen who have not heard it?" not one would admit it. This attitude then that the heathen will be saved without the Gospel is a delusion. It only helps us to escape from our duty towards those who depend on us to give them an opportunity along with ourselves either to choose and be saved or to refuse and go on to be lost.

The other attitude is that somehow the heathen have been left to their fate, that they have drifted so far from God the Gospel cannot reach them. Though it is admitted that the Gospel is the power of God unto all who believe it, at least every other man on the face of the earth is in a state of total depravity and hence incapable of believing. I was asked not long ago if I really believed there was even one genuinely converted Chinese, that he had been told they were all rice Christians or only professed Christians for the sake of gain. Now missionary effort has been carried on in China for more than a hundred years, and the Bible has been distributed among them by the million copies, yet if, after all, there is not even one who has truly turned to the Lord it looks very much like there are four hundred millions or about one-fourth of the world's population who are totally depraved. Here comes up a question: Some preach total depravity as a doctrine; but is this any worse than to practise it? Pushing the question a bit further: If I condemn the doctrine of total depravity as erroneous, yet go on practising it by my inactive and indifferent attitude towards those whom I consider untouchables I am both on the side of error and at the same time self-contradictory.

It is not true therefore that the heathen are so good that they do not need the Gospel, nor so bad that they cannot receive it. They are not so good they will be saved without the Gospel nor so bad that they cannot be saved with it.—*Oriental Christian.*

Box 192, Hongkong, June 26, 1931.

Dear Bro. McKerlie:

Thanks for the five dollars which came some time ago. I put this mimeographed letter into an envelope before I left Kwong Sai and have been intending writing you a line to go with it. I have been so very busy that it has not been done. Surely appreciate your interest in the work and me.

Since reaching the coast Sarah Elsie Broaddus is living with me and she takes up a lot of my time. Then not having a servant, I am tied pretty close at home; but after the first of the month will have a young woman with me whom I have had in school this last term. Sarah is a lovely baby and well trained. She seldom cries day or night. Of course she has to be fed at the proper times and cared for as all babies do. She will lie for hours on the bed and play by herself.

Word has come from Naam Heung that four more have been baptized there. This time it is three men and one woman. After two and a half years of work we have reached a woman with the Gospel. She is the wife of one of the men who was baptized more than a year ago and his mother is one of the three old ladies of whom I have written. Another man was baptized at Heng Chow since I came away. He is a carpenter who had been attending our meetings regularly.

Miss Wong did not want to leave the work so I came out alone. Shortly she will be out for her vacation and I hope by that time I can return with her. Although it has looked like another war was beginning, nothing has come of it. This time the two old enemies, Kwong Tung and Kwong Sai, have sided against the central government at Nanking and Chiang Kai Shek in particular. Neither side is willing to fire the first shot or declare war against the other.

Bro. Broaddus has had the mumps and is now down with the dengue fever (break bone fever). It is a disease common to tropical climates. Both of the boys had the mumps. All have had to be separated from Sarah lest she also have them.

We are having a rainy time of it. Now for several days the sun has not shone and it is one shower after another. The air is so humid most of the time that we are sweltering.

Victor and David Broaddus' clothes have needed to be adjusted to them for some of the suits had grown too short in the stride for them. Next month the children and I are going to Cheung Chow. That is where many of the missionaries have their

summer homes. I do not care for the Island, but the boys will enjoy the other foreign children and also the bathing beach. Hope it will do them good and that they will come home stronger for their outing.

Thanking you again, I am,

Yours in the Master's service,

ETHEL MATTLEY.

### Missionary for Africa

Dear Brethren in Christ:

As already announced in the July issue of the Christian Monthly Review, I wish to call attention to the work of providing ways and means for sending Brother and Sister Simpson to the field in Rhodesia.

In correspondence with Brother Sherriff, our worthy missionary gives the following advice. He says, "I have already advised Brother James that, in my opinion, the best thing to do would be to sail to Cape Town, then come here to Brother and Sister Short, without planning any hard and fast program, stay awhile (there is accommodation), look around, get in touch with the workers and missions in northern and southern (two different countries and government, but hope to be one before long), Rhodesia, then decide where you would do the most good, and who you could work best with. Brother Short endorses this plan.

Brother Simpson has been a member of the Wychwood congregation for about eight years, and has from the first day he obeyed the Gospel had a deep desire for the mission field; he has applied himself earnestly to the development of a fine Christian character, and has, at great personal sacrifice, sought to improve his ability and increase his usefulness in the work of the Lord, having completed a course of study at Portland Christian School, Louisville, Kentucky.

Sister Simpson has also received special training for this work, and has a Christian character of sterling worth.

Acting upon the recommendation of Brother D. C. Janes, the Wychwood congregation sponsors this work, and starts at once a transportation and equipment fund.

The church here has undertaken the task and has appointed the writer to take charge of the work; something like \$1,000 will be required. The church at Wychwood has allotted \$100 and Sister W. D. Campbell of Detroit gave \$5 through Bro. McKerlie.

Will you help to send and maintain in the field this worthy couple?

Send contribution through the Editor of C.M.R. or direct to me.

H. BENNETTS.

420 Arlington Ave., Toronto 10, Ont.

Nashville, Tenn., August 8, 1931.

Mr. K. C. Spaulding,  
Lynnville, Tenn.

Dear Brother Spaulding:

You remember I have talked to you about going to Toronto, and I think you have written some of the brethren concerning my proposed visit. Brother E. Gaston Collins of Portland, Tennessee, wrote to the editor of the little Canadian church paper. I have the editor's reply to Brother Collins, but cannot find it just now.

This letter shows a favorable attitude toward my

coming and I understand the editor was to announce my proposed visit in the paper for the purpose of securing appointments. Now since you are known in Toronto and you know a number of church leaders, I am depending on you to assist in this matter.

I expect to go to Toronto from Detroit, arriving in Toronto Saturday, September 5, and would like to remain in Canada throughout the week, beginning Sunday the 6th, perhaps close the week with Thursday night. Now if you can write up and get two appointments for Sunday the 6th, then Monday, Tuesday, Wednesday, Thursday night, I will appreciate it very much. Perhaps the best thing to do is to give the brethren these dates and let someone on the ground arrange with the various congregations so that no conflicts may occur.

It seems that I could easily meet six congregations, five of them give my illustrated lectures and one a missionary sermon, Sunday morning the 6th. Kindly take this matter up at once.

I am leaving tomorrow on my northern trip and my mail will follow me.

Hope to hear from you as soon as I can in August.

Yours fraternally,

B. D. MOREHEAD, Missionary.

### Received during July

#### For Sister Bannister, Nyasaland

|                         |         |
|-------------------------|---------|
| Church, Sarnia .....    | \$ 1.25 |
| Church, Woodgreen ..... | 2.50    |
| Sister at Windsor ..... | 1.25    |

#### For Our Indian Road, Manitoba

|                           |       |
|---------------------------|-------|
| Sister in Hamilton .....  | 3.00  |
| Church, Stouffville ..... | 25.00 |

#### For Bro. C. W. Petch, Saskatchewan

|                                  |       |
|----------------------------------|-------|
| Church at Winnipeg, Man. ....    | 5.00  |
| Church at Woodgreen, Ont. ....   | 3.50  |
| Church at Jordan, Ont. ....      | 6.00  |
| Church at Stouffville, Ont. .... | 30.00 |

#### For Latchar Mission

|                                               |        |
|-----------------------------------------------|--------|
| Church at Bathurst Street, Toronto, Ont. .... | 200.00 |
|-----------------------------------------------|--------|

#### For John Sherriff, South Africa

|                                       |       |
|---------------------------------------|-------|
| Church at Selkirk, Ont. ....          | 10.00 |
| Geo. Beecroft, Collingwood, Ont. .... | 6.00  |

#### For Bro. Smith and Helper, Brazil

|                                         |       |
|-----------------------------------------|-------|
| Church, Strathmore Blvd., Toronto ..... | 35.00 |
|-----------------------------------------|-------|

#### For Bro. Merritt, South Africa

|                                         |       |
|-----------------------------------------|-------|
| Church, Strathmore Blvd., Toronto ..... | 50.00 |
|-----------------------------------------|-------|

#### For Bro. Oldham, China

|                                         |       |
|-----------------------------------------|-------|
| Church, Strathmore Blvd., Toronto ..... | 20.00 |
|-----------------------------------------|-------|

#### For Travel Fund to South Africa

|                                   |      |
|-----------------------------------|------|
| A Sister, Detroit, Michigan ..... | 5.00 |
|-----------------------------------|------|

Forwarded as desired.....Total \$403.50

H. MCKERLIE.

Until further notice, send all reports, contributed articles and missionary donations to Bro. A. E. Firth, 659 Pape Ave., Toronto, Ont.

## WHY I REJECT "POST-MILLENNIALISM"

By R. H. BOLL

There are a number of reasons why I am opposed to the Post-Millennial doctrine, and I shall not attempt to give them all. I shall advance only two main reasons.

### I.

First of all, I think that whatever tends to nullify and destroy the *practical* end of any Bible doctrine, automatically condemns itself. Now the practical end of the Bible teaching concerning the Second Coming of Christ is to create in the believer's heart a lively hope and expectation, to make him watchful, to hold him in readiness, and to impel him to walk in the light of that certain though undated great future event. The teaching of the Lord Jesus all heads up in this. The good man of the house who must watch all night because he knows not at what hour the thief may come, the servant who must see to it that his lord may find him "so doing" with loins girt and lamp burning; and the frequent admonitions, "Be ye also ready, for in an hour that ye think not, your Lord cometh", and "Watch, for ye know not the day nor the hour", all show that this was the urgent point of the doctrine, which affects our daily lives. It will not be disputed that the apostles held up the coming of Christ as the hope of the church, the one event to be looked forward to; and that they made this earnest expectation the basis of every virtue and grace. The passages are many. This I think, will not be denied.

Now by its own definition the post-millennial doctrine is that Christ will not return until after the millennium has run its course. By the "millennium" is meant that period of a thousand years referred to in Rev. 20:1-6, during which Christ and His saints reign upon the earth. Among Bible students generally, however they may differ on details, it is understood that the millennium is that extended era of righteousness and peace of which both the Old and New Testaments speak. It is not needful to discuss details. If there is to be a time when the old curse will be lifted, when creation shall be delivered from its pain and bondage; when the meek shall inherit the earth; when swords shall be beaten into plowshares and spears into pruning hooks, and nations shall learn war no more; when the knowledge of Jehovah shall cover the earth as waters cover the sea; when Satan is bound and removed, and the kingdoms of the world shall have become the kingdom of the Lord and of His Christ—if there is to be such a time (and the Bible says there is)—that good age to come, by whatever name we may call

it, is what is meant by the "millennium". It is evident on the face of it then that if the millennium is to transpire before the Lord's return, as the post-millennial theory teaches, there is no need of our looking for or expecting His coming in our day, nor any immediate urgency for constant readiness for that event. It is also impossible to explain on that view, the fervent expectation of the apostles and early churches. For if the millennium must first come and pass by, nothing could be more irrational than that Christians should be stirred up to be "waiting for" and "looking for" such a remotely distant event as Christ's return. In order to meet this difficulty the prospect of *death* has been substituted in the place of the hope of Christ's coming. But death is *never* held up as the object of the Christian hope, whereas the coming of the Lord, the future event ever-to-be-expected, was the constant inspiration of the apostolic church.

With the practical nullification of the hope of Christ's possible sudden, unexpected return, the exhortations based on it lose their force. The servant who says in his heart, "My Lord delayeth his coming," forgets all too easily and gets into bad ways and bad company. Such, the Lord says, will some day be suddenly surprised (Matt. 24:48-51). I believe the post-millennial teaching destroys this earnest expectation, hope, and its practical incentive to watchfulness, faithfulness, and readiness, which is based on the Bible doctrine of Christ's second coming.

### II.

My second reason for rejecting the post-millennial theory is that it necessitates an artificial system of interpretation of God's word, such as amounts in some instances to a practical denial of it. Every treatise in favor of post-millennialism I have ever seen goes first of all to great length to convince the reader that the prophetic teaching of the Bible does not necessarily mean anything definite. It is figurative, it is symbolical, it is "apocalyptic", it is obscure, it cannot be understood—until one would think that the Lord had as well left those pages blank—nay, had better done so, for as it is they may lead us into serious error. For my part I see no necessity for such previous discrediting of God's utterances in order to lay a foundation for any doctrine I would care to believe.

Thus, for example, the coming of Christ according to post-millennial ideas may mean this or that—it may be the gradual improve-

ment of the world, or it may have been the destruction of Jerusalem, or it may be the Christian's death, or what not. The "millennium" may be anything, everything, or nothing, as the case may be, seeing we don't know anything about it anyway. Often it is represented as some such miserable state of affairs as that we are now living under; sometimes it is denied entirely, or perhaps transferred to heaven. And so with most other themes of prophecy—the Antichrist, the Great Tribulation, the reign of Christ with His saints, etc.—all is made indefinite, thrown out of focus, spiritualized, vaporized. Words are juggled—taken at some unusual meaning, interchanged. It reminds one of an episode in Sweeney-Ditzler debate on baptism, when Ditzler insisted that one meaning of "baptizo" is "wash", and "washing" might mean any one of several things. Very well, replied Sweeney, let us deal with the whole commission that way. "He that believeth and is baptized shall be saved." One definition of "believe" is "to have an opinion"; and one definition of "save" is "to preserve, to pickle." So we'll put it together: "He that hath an opinion and is washed shall be pickled." Yea, what could not be made of the Bible by such methods!

There are, however, some exceptions to this: where there is a passage of scripture that seems to favor the post-millennial contention, that passage means exactly what it says, and must be taken at its very strictest literal meaning—as for example, John 5:29, which must mean that all the dead must be raised at one and the same hour and nothing else (notwithstanding the fact that one contingent of the dead was raised already 2,000 years ago (Matt. 27:52, 53). But when a passage flatly contradicts the theory (as for example Rev. 20)—that is highly figurative, and so symbolical that it can mean nothing except what the "interpreter" may choose to make it mean! This is characteristic of post-millennialism as indeed it must be of every false theory. A simple Christian with no axe to grind can rejoice in every statement of God, can accept it at its plain value and though he may not always be able to harmonize and combine all statements, he can and does believe whatever God says.\*

It is good to study God's word without reference to a foregone theory, whether "post-

millennial" or "pre-millennial." I had preached the coming of the Lord with emphasis years before the word "pre-millennial" was ever presented to my attention; but I still stand where I stood. My years of Bible study have brought more light on some matters, but I still stand by the same principles. When Christians stand simply on what God has said in His word, all of it, differences may indeed arise between them; but where men appeal unprejudicedly to God's word alone, and in brotherly love are willing to help one another and to be blessed, all difference will be dissolved, to the good and the blessing of all.



### CHURCH FINANCE

A church was in close straits. It could scarcely support its pastor, its building was in bad repair and there was talk of abandoning the services altogether. But the community miller was a member of the congregation, and as they talked matters over, he said, "I can help you out with this matter. If you will agree to stand by me without knowing what the plan is, waiting until the end of the year to find out just how it is being done, I think I can pay the pastor's salary, get the building into good repair and have all the finances in good shape by the end of the year."

In their extremity the church members all agreed to let the miller have his way. Soon the pastor was being paid, and before many weeks had passed the church was being repaired and repainted and there was an air of prosperity all about. The people were surprised and found it difficult to refrain from asking the miller how it was being done. At the close of the year the affairs of the church were in good shape indeed, and the miller explained that, acting upon the general consent given him, he had been taking out one-tenth of the grain they had given him to grind for them and from the sale of this he had financed the church. The people had paid the tithe on this one item without knowing they were doing so, and yet the church was well cared for. And it was said that it was difficult to invent excuses for not continuing the tithe the succeeding year. Perhaps that is what makes tithing so hard for some of us—we know we are doing it, that's all.

The Lord has said by the mouth of the prophet Malachi, "Bring ye all the tithes into the storehouse, **THAT THERE MAY BE MEAT IN MY HOUSE**, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to contain it."—The Missionary Worker.

*\*In saying these things I do not mean that brethren who hold to the post-millennial view are consciously perverting the scripture or are intentionally unfaithful to God's word. I only point out the fundamental deficiency of this mistaken view, and would urge them to adopt that free outlook on God's word which is our heritage in Christ.*

## NEWS AND CORRESPONDENCE

### FAREWELL TO OUR BRO. MCKERLIE

(Ex-Editor of the C.M.R.)

The brethren of Strathmore Blvd. Church of Christ, Toronto, on July 29th, at 8 p.m., held their regular Bible Study and Prayer Meeting, and invited Bro. McKerlie to address them. He spoke to the young folks particularly, of which there was a goodly number, on the subtleties of this modern age and its false teaching, urging them to beware and avoid the voice of the false shepherd. The essentials on which he spoke were—(1) Belief—not *mere* belief but that which moves to action and continues doing so, welling up from within. (2) Trustworthiness, and lastly Fidelity. The writer enjoyed the brotherly spirit of the meeting. As the meeting closed Bro. Cauble invited all present to remain for refreshments, after which a number of brethren were invited to speak a few words if they so wished. The general thoughts expressed, summed up were, that at a time when the cause needs such teaching as our Bro. McKerlie was and is most capable of placing before us, and which the churches at this time are so much in need of, that he as a servant of His Master should be allowed to pass from our midst, but we are assured his faithfulness has strengthened many of our young and older brethren to face the wiles of the Evil One. It was also expressed freely by all that his return would be in the near future.

Following this our Brother expressed his appreciation for the kind remarks and was thankful to God if he had been instrumental in bringing the word of truth clearly before them and asked all to be faithful unto the end.

A handsome Bible was presented as a token of esteem, and after a few remarks by Bro. McKerlie, expressing thanks, Bro. Cauble called upon Bro. McKerlie to dismiss with prayer.

The following evening the brethren at Wychwood Church of Christ, to whom our Bro. McKerlie came from Scotland seven years ago to labor amongst, held a similar meeting, Bro. Brooks, from the south, who is laboring at Bathurst St. Church, was asked to speak and we are sure all enjoyed his practical and kindly remarks. He left no doubt in the minds of the listeners of where he stands regarding the principles laid down in the New Testament. Then Bro. McKerlie was asked to

speak. He chose to speak on the lesson of the evening, "The Saviour's Prayer for Unity", John 17, and was exceedingly emphatic in bringing to our attention that we, as individuals, are the only ones who stand in the way of this prayer of all prayers being fully answered. Several of the young men at Wychwood prayed voluntarily.

Bro. Firth was present from Strathmore Blvd., and Bro. and Sis. Robinson, Bro. and Sis. Waite and their son Robert, Bro. Riddell and Sis. Riddell, Senior. and Sis Riddell, her daughter, with Bro. Brooks from Bathurst, making in all about 60.

Immediately afterwards refreshments were served and several of the brethren of Wychwood expressed gratitude for the able assistance they had received under the guidance of our Bro. McKerlie—the only regret expressed being that he had not been made full use of as he would have liked.

Bro. Firth was called upon as co-worker with our Bro. as secretary for the Christian Monthly Review—and expressed regret at his having to give up so useful a work, especially when the paper was in such a healthy state, he having added 150 to the number of subscribers since taking over the editorship; also the increased interest in missions under his direction.

Bro. Waite also expressed regret at our Brother's departure, and spoke of the help he had received since becoming acquainted with him.

Bro. Brooks again spoke tenderly of our Bro. McKerlie, and wished him and his wife and daughter God-speed on their journey, after which a substantial financial gift was presented from the Wychwood Church. May God bless our Brother in his labors wherever he may be used, and if it be the Master's will that he should return to Canada, may he see much fruit for his labors and the young men upholding the truth for which he so faithfully, earnestly and fearlessly contended.

"A DISCIPLE OF CHRIST."

❖ ❖ ❖

Horse Creek, Sask.,

Aug. 6th, 1931.

Dear Bro. Firth:

So many have no crop this year it is hard to secure renewals or new subscriptions.

We will miss Bro. McKerlie from the

C.M.R. I have been wondering who will take his place.

The Minton school was a very successful experiment. The young people made good progress in Bible study and speaking. There were 45 as the average attendance. Two young people were baptized during the school. There will be a demand for one next year.

Financial conditions are extremely bad here in Southern Saskatchewan. The Government will have to feed thousands of families this winter.

I took a bad attack of hay-fever at Minton and took cold with it, and have been feeling poorly the last week or so.

With Christian love,

Yours in the One Hope,

CHAS. W. PETCH.

P.S.—I received Bro. McKerlie's letter with \$44.50 enclosed.

C.W.P.

\* \* \*

Stouffville, Ont., Aug. 13th, 1931.

Dear Bro. Cauble:

The Church at Stouffville is progressing very favorably and the attendance has been very fair through the hot weather. We have had of late Bro. Wesley Lundy, of Toronto. He has been giving us splendid assistance, coming every two weeks, and his talks have been well received.

The Pine Orchard and Stouffville Churches held their Annual Picnic at Musselman's Lake on July 29, and had a very enjoyable time boating and playing games of various kinds.

We were very sorry to hear of the departure of our esteemed Bro. McKerlie back to the Home Land on so short a notice. We hope it may not be for long, and we do hope to find able supporters to carry the C.M.R. along, and that it may shine, so that many may receive light from it to lighten their pathway, so life will be worth living here and fitted for Eternity.

D. H. RUSNELL,

Stouffville, Ont.

\* \* \*

Horse Creek, Sask.

Dear Bro. McKerlie:

Our hearts have been made to rejoice at this place during the past month by having ten baptized and added to the one body. This is the visible result of a protracted meeting conducted by Bro. C. W. Petch and Bro. C. J. Bailey. During the meeting both those brethren presented the truth in a fearless, loving manner to good congregations. And we be-

lieve seed was sown that will bring forth fruit in the future.

We feel that many of those added at this time were the visible result of teaching and personal work on the part of Bro. Petch during the past two years. And we are indeed grateful to the congregations, both in the east and in the west, who helped to make it possible for him to be with us so much of the time.

Owing to practically a total crop failure here in the West it is impossible for us to do much in the way of financial support. But we realize the West is a great mission field, with wonderful possibilities for the work, and we trust and pray that God will open the way to keep both Bro. Petch and Bro. Bailey at work here in the West, where the need is so great. At Horse Creek we have a congregation where peace and harmony prevails; where each is taking his part in the great work. Our opposition here is great and we have been shut out of the schoolhouse for our meetings. But the Lord opened a better place for us where we could carry on.

RASTUS LAURSEN,

Secretary.

\* \* \*

Vancouver, B.C., Aug. 20, 1931.

Dear Bro. Firth:

We had the pleasure of a visit from Bro. Wainwright, evangelist, of Texas. He spoke one night at Vancouver and four nights at Blundell. He is a rapid, forceful speaker and leaves a fine impression. A young girl was baptized at Blundell, the daughter of our esteemed Bro. Bailey.

We had the joy of an addition to our numbers at Vancouver, a man who has been attending our meetings for a few years, the husband of our Sister Harding. I had the pleasure of immersing same into the ever-blessed name. May he remain faithful and become a pillar in the Church of God.

We thank God for this the first fruits in our new meeting house. We pray it may be the beginning of a large ingathering of souls.

I think the C.M.R. has improved wonderfully; sorry to hear Bro. McKerlie has relinquished his position as editor. His articles were the best I have read for many years.

Yours sincerely,

S. WILSON, Sec.

\* \* \*

Please Notice—

THE WORD AND WORK and THE CHRISTIAN MONTHLY REVIEW for One Year for \$1.50, to New Subscribers Only.

For two and one-half years the Church in Hamilton has been in two different parts of the city. At first the work in Edinburgh Hall on Ottawa Street gave promise of excellent results. Some were added to the Lord and the Sunday School work progressed well, but owing to some of the Brethren engaged in this work finding it necessary to remove from the work, the burden became too heavy for the few remaining.

This work, therefore, has been abandoned, at least for a while. The Brethren meeting at Sanford Ave. are greatly strengthened by having these Brethren, six in number, to help carry on the work.

Our meetings for prayer and Bible study each Wednesday evening during this summer have been well attended. We have recently completed a study of the books of Hebrews and James, and are now well along with First Peter. It is surprising how quickly the weeks pass and the great amount of Bible information obtained in these weekly studies, embracing a chapter a week.

Our song practices will begin very soon. These are held from house to house and are pleasant indeed.

It is rumored that Jordan, St. Catharines and Beamsville brethren will conduct a joint singing class this winter. I hope other congregations will follow along in this good work. The results will be surprising.

LLOYD G. SNURE,

77 Dundurn St. N., Hamilton, Ont.

✱ ✱ ✱

Comertown, Montana,

July 14th, 1931.

Dear Bro. McKerlie:

I am in receipt of the dollar sent by Sister Lacourse through you. Let me thank you for your service on my behalf.

This offering is especially dear to my heart as I taught Sister Lacourse the way of salvation back in the spring of '26. Her activities in the work of the Church are ever broadening.

Schoolhouse filled to overflowing Sunday night, but the crowd was not so large last night.

My home is with a man much interested in Pentecostalism, later Russellism, but now in New Testament Christianity.

Let us pray for each other and let us not faint by the way.

Brotherly,

J. C. BAILEY.

### Good Suggestion

A good suggestion was given by Bro. Bennett of Hamilton at the supporters' meeting held in Toronto on Aug. 10th. That each congregation appoint someone to act as reporter for the C.M.R., giving items of interest each month, same to reach us not later than the 15th of each month.

✱ ✱ ✱

Meaford, Ont.

Meetings are good considering the hot weather. One added to the Lord. Others expected. Pray for us. The interest in meetings at Cape Rich, Griesville and Collingwood is fair.

G. W. ADKINS.

✱ ✱ ✱

Eatonia, Sask.

We enjoyed Bro. and Sis. Petch's visit this summer very much, and we hope they may get back to see us again before long.

EDWIN FISHER.

✱ ✱ ✱

Mrs. William Walsh, Sarnia, Ont., sends us two new subscriptions for six months each, and expects more for next month. Keep the good work going.

A. E. FIRTH.

✱ ✱ ✱

Hamilton, Ont.

Trust you are able to continue with the C.M.R., and that its pages will be as helpful in the future as in the past.

W. A. RICHARDSON.

✱ ✱ ✱

Toronto, Ont.

The interest at Strathmore Blvd. is good in the Lord's Day meetings, both morning and evening.

Our Wednesday Prayer Meeting was never better than now in attendance and interest. Our study is in the Book of Romans.

✱ ✱ ✱

The Christian Monthly Review is a good paper. I say so for three reasons: (1) Holding up for the faith in these days of falling away. (2) Efforts toward Biblical Unity. (3) Strong missionary department, both Home and Foreign.

BERNARD WRIGHT,

Peking, China.

✱ ✱ ✱

### Special Notice

GREAT SONGS OF THE CHURCH—(World's only Alphabetical Hymnal). Published by E. L. Jorgenson, of Louisville, Ky. One of the best Song Books, if not the best. May be had through this office. Write for circular giving full particulars. Price, Cloth, 65c; Manila, 50c.

**Report re Beamsville, Ont.**

After the June Meeting Bro. Claude Witty held meetings every night for one week, with good interest on the last Lord's Day. The meeting house was well filled and all seemed to be pleased and helped with our brother's visit.

On July 26th, Bro. Don Carlos Janes was with the Brethren and they enjoyed his services and the good fellowship of his wife and himself.

On Aug. 2nd, Bro. A. H. Tallman held three meetings and met many old friends. He is now engaged in meetings every night at Niagara St., St. Catharines.

The work here is in good shape. Splendid Bible class conducted by Bro. L. Huntsman, also general interest in School good, with fair attendance. A parcel of goods were sent to help Bro. Trindle in his work; also help sent to Bro. Tugmore in Japan.

Sunday School picnic is at Grimsby Beach, Thursday, August 13th.

During the summer months we are delighted to have visitors drop in and meet with us.

ALEX. M. STEWART.

❖ ❖ ❖

**Bathurst St., Toronto**

The Church here is doing very well considering so many of the members are away on vacation. With the coming of Bro. F. L. Brooks of Los Angeles, Cal., an increased interest has been shown in all our meetings, especially in the Prayer Meeting. Quite a number of the young people are attending a Bible Class Sunday morning conducted by Bro. Brooks, having for their study the Book of Revelation. Our Brother has wonderful ability as a teacher of the Word and his visit with us is appreciated by all.

ALEX. M. STEWART.

❖ ❖ ❖

**Our Indian Road**

A conference of Indian agents and Church workers was held in Winnipeg recently concerning conditions in the north-east of Manitoba. It was decided that for the present, social work be abandoned, as the inhabitants had to leave this district because of the prairie fires.

This is confirmation of the fact that this district is a closed door to Bro. Pakoo for the immediate future. I remember the enthusiasm with which he left here for these parts. It must be very disappointing.

The Carman Church continue their monthly giving.

W. E. EATOUGH,  
529 Toronto St., Winnipeg, Man.

**CHURCH OF CHRIST,  
WYCHWOOD, TORONTO**

At a meeting called at the above named church to consider the matter of working together in the support of an Evangelist, the following churches were represented: Wychwood, Erin, Pine Orchard. It was felt that there was a great need for such a work and if sufficient support and suitable preachers could be found great good might be accomplished. Any church or individual who would care to have fellowship in this work, or would like to know more about it, please write to Bro. J. Patterson, 188 Snowdon Ave., Toronto, Ont.

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**OBITUARY**

Peddle—After an illness lasting about two years, Douglas Peddle, in his 12th year, son of Bro. and Sis. Peddle, of Strathmore Blvd., quietly passed away on Sunday, August 2nd. During his trying and lengthy illness Douglas was very patient and exhibited a cheerful spirit. Before his illness he dearly loved the meetings and the Lord's Day afternoon Bible class.

The funeral, which was held at the home of his parents, was largely attended and much Christian love and sympathy was extended to the sorrowing family. The service at the home was conducted by Bro. Cauble, assisted by Bro. Alex. Stewart.

Our hearts were cheered by the spirit shown by Bro. and Sis. Peddle, who were both fully resigned to the will of God and who found much comfort during their sorrow in the Word of God. However, they can say with David, when he passed through a similar experience: "I shall go to him, but he will not return to me."

For Bro. and Sis. Peddle, and the family, we pray for the upholding grace of God, who indeed comforts "all those who are cast down".

Winnipeg.

With deep regret we record the "Falling Asleep in Jesus" of Sis. James Johnson, nee Mary Close, at the age of 20, on July 4th.

The parents and grand-parents have been connected with the Church of Christ for over sixty years.

She was known all her life to some of the workers here, and we shall all miss her cheery presence and helpfulness in the work.

Funeral service was conducted at the Church House, 610 Sherbrook St., by Bro. Walter Eatough on Tuesday, July 7th, in the presence of a crowded congregation.

# 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 11 a.m. for Bible Study. At 11 a.m. for Worship. 7 p.m. Preaching. Tuesday at 8 p.m. Bible Study. Secretary. A. M. Stewart, Evangelist.

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

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

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

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

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

**CARMAN, MAN.**—Church meets on Lord's Day at 11 a.m. for worship; 12.05 p.m. for Bible School; 7 p.m. for Gospel Preaching. Wednesday, 8 p.m., Bible Study. C. Montgomery, Secretary.

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

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

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

**HAMILTON, ONT.**—Church meets at 77 Sanford Ave., south of Main. Lord's Day, 10 a.m., Bible Study; 11 a.m., Breaking of Bread; 7 p.m., Preaching the Gospel. Wednesday at 8 p.m., Bible Study. N. J. Bunt, Secretary, 223 Cumberland Ave.

**HAMILTON, ONT.**—East End Church meets in Edinburgh Hall, corner Edinburgh and Ottawa Sts., Lord's Day, 10 a.m., Bible Study; 11 a.m., Breaking of Bread; 7 p.m., Gospel Preaching. 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 2 o'clock for Bible study; at 3 o'clock for Worship, followed by preaching. Rasmus Laursen, Secretary.

**JORDAN, ONT.**—Church meets on Lord's Day at 10 a.m. for Bible School. At 11 a.m. for Worship. C. G. McPhee, Evangelist.

**MEAFORD, ONT.**—Church meets on Lord's Day at 10 a.m. for Bible Study. At 11 a.m. for Worship; at 11.45 a.m. and 7 p.m. for Preaching; Monday, 8 p.m., for Bible Study. Thursday at 8 p.m., for Prayer and Bible Study. First Lord's Day in each month, Business Meeting at 8 p.m. H. J. Ellis, Secretary.

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

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

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

**REGINA, SASK.**—Church of Christ meets in Sons of England Hall, 1459 Retallack St., near Dewdney Ave., each Lord's Day at 11 a.m. for Worship, and at 7 p.m. for Preaching. W. H. Perkins, 845 Queen St., Secy.; H. E. Forman, 1231 Pasquaw St., Evangelist.

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

**SELKIRK, ONT.**—Church meets Lord's Day at 11 a.m. for Worship and Public Teaching; 7.30 p.m. for Preaching the Gospel, Omar Kindy, Secretary.

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

**ST. CATHARINES, ONT.**—Corner Beecher and Raymond Sts. Church meets on Lord's Day at 10 a.m. for Bible School. At 11 a.m. for Worship. At 7 p.m. for Preaching. Bible Study, Monday and Thursday nights at 8. Write to M. G. Miller, Treasurer, 61 George St.

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

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

**TINTERN, ONT.**—Church meets each Lord's Day at 11 a.m. for Worship.

**TORONTO (BATHURST ST.)**—Church meets at 557 Bathurst. Lord's Day, 9.45 a.m., Bible School; 11 a.m., Breaking Bread; 7 p.m., Gospel Preaching. Wednesday 8 p.m., Prayer and Bible Study. A. S. Herron, Secretary. 329 Lauder Ave.

**TORONTO (EAST DANFORTH)**—Veterans' Hall, Dawes Rd. Lord's Day, 10.30 a.m., Sunday School; 11.30 a.m., Worship; 7 p.m., Gospel Meeting.

**TORONTO (FERN AVENUE)**—Lord's Day Services: Bible School, 9.45 a.m.; Meeting for Worship, 11 a.m.; Preaching of the Gospel, 7 p.m. Wednesday, 8 p.m., meeting for Prayer and Bible Study. Visitors welcome. C. E. Hellyer, 10 Wright Ave., Secretary.

**TORONTO (STRATHMORE BLVD.)**—Lord's Day Services: Bible Study, 10 a.m.; Worship, 11 a.m.; Bible School, 3 p.m.; Gospel Preaching, 7 p.m. Wednesday, 8 p.m., Prayer and Bible Study. Wallace H. Cauble, Evangelist, 480 Strathmore Blvd. A. E. Firth, 659 Pape Ave., Secretary.

**TORONTO (WYCHWOOD)**—Church of Christ, Maplewood Ave. at Vaughan Rd., north of St. Clair Ave. Lord's Day: 11 a.m., Worship and Communion; 3 p.m., Bible School; 7 p.m., Gospel Service. Thursday, 8 p.m., Prayer and Bible Study. R. Slater, Secretary, 367 Balholl St. (12)

**VANCOUVER, B.C.**—Church meets at 604, 12th Ave. E. Lord's Day: 10 a.m., School and Bible Class; 11 a.m., Worship and Breaking of Bread; 7 p.m., Song Service; 7.30 p.m., Gospel Meeting. Wednesday, 8 p.m., Prayer and Bible Study. S. Wilson, 4248 Windsor Street, Secretary.

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

**WEST GORE, N.S.**—Church meets for Worship and Edification at 10.30 a.m. Bible Study and Worship at 7.30 p.m. D. McDougall, Elder.

**WINDSOR, ONT.**—Church house located on Campbell Ave., at College. Lord's Day at 11 a.m., Worship; Bible School, 2.30 p.m.; Gospel Service at 7.30 p.m. Thursday, 7.30 p.m., Meeting for Prayer, Praise and Bible Study. Send all communications to A. Fargher, Secretary, 547 Bridge Ave.

**WINNIPEG, MAN.**—Church meets at 610 Sherbrooke St. (N.W. corner Sherbrooke and Sargent). Services—Lord's Day, 11 a.m., Breaking of Bread and Worship; 12.15 p.m., Bible School; 7 p.m., Preaching of the Gospel. Wednesday, 8 p.m., Prayer and Bible Study. Secy., Bro. W. Eatough, 529 Toronto St., Winnipeg.

**WOODGREEN, ONT.**—Church meets on Lord's Day at 10.30 a.m. for Bible Study, Preaching and the Lord's Supper. At 7.30 p.m. for Gospel Preaching.