

Christian Monthly Review

Toronto,

Vol.
XVI.

No.
10
Oct.

Our Dearest Friend

*Oh, Thou Who hears the sinner's prayer,
How sad this world would be—
When pain and sorrow come to us,
We could not go to Thee.*

*Some that we thought our dearest friends,
And loved them as our own;
But summer went and winter came,
And found us all alone.*

*But Thou wilt let Thy blessings fall,
Thy blessings have no end;
Wilt answer day or night our call,
And be the sinner's friend.*

*For Thou canst heal the broken heart,
And o'er his wounds wilt throw;
A balm that heals the wounded part,
Brings joy oft out of woe.*

*And when we're sad and all alone,
Send just one little ray
To claim us for Thy very own,
Our night turns into day.*

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

A Magazine Published Monthly for the Promotion of Truth, Righteousness and Christian Unity on a Bible Basis.

Permanent Editor not yet appointed.

Associate Editors: W. CAUBLE, C. G. MCPHEE

All news, correspondence, and articles for publication, and all contributions to Missions, to be sent to A. E. Firth, 659 Pape Avenue, Toronto.

SUBSCRIPTION

\$1.00 per year, paid in advance, to be sent to the Secretary-Treasurer, A. E. Firth, 659 Pape Avenue, Toronto, Ontario.

Remittances made by Postal Note, P.O. Order or Registered Letter are safe and acceptable. Cheques not desired.

Renewals should be made at or before expiration of time paid for.

Vol. XVI, No. 10 TORONTO October, 1931

EDITORIAL**DESIGN OF BAPTISM**

By Chas. G. McPhee

We are going to speak to you about an ordinance given by Christ. It is an ordinance demanding submission on the part of man, as a positive, divine institution. Being therefore given by Christ, recorded by the Holy Spirit and practised by the Apostles, it is a personal test of faith, and must be submitted to by all those who would enjoy the highest relationship and fellowship in the Kingdom of God.

It stands out prominently in the preaching and practise of the Apostolic Church, and I marvel that in evangelistic meetings of the present day, it is passed over in silence. It was not so in the days when men moved and spake as the Holy Spirit gave them utterance, for they then proclaimed it in its original purity and simplicity. In preaching the gospel the apostles preached baptism as a saving ordinance (1 Pet. 3:21). Have you ever noticed how frequently it appears in the Book of Acts? It is more than an incident. Surely it will not be contended that I should keep silent on a subject mentioned so frequently in the New Testament. Jesus and the apostles both preached and practised it, and so should we. In preaching, we should preach what they preach, and practise what they practised: this course will please the Lord, and I am persuaded, it will be entirely satisfactory to all those who love the Lord with a love incorruptible.

This is a question that has long disturbed the religious world. It is not our desire to cause any disturbance, but we are anxious to teach the truth of God on this question, as well as all other questions of importance. While this question has not been settled by the entire

religious world, yet it has been settled in a very important sense, by millions of God-fearing men and women who have gone to give an account unto the Lord, the same as you are going to do very shortly. If your parents endeavoured to settle this question for you in the days of your infancy, it does not relieve you of the responsibility of which I speak, for you are compelled to decide before God and man, and for yourself, if you are satisfied with what was done to you, and not by you in the days of your infancy. Do not be unwilling to consider carefully and prayerfully the Word of God, for it must decide all such matters. If I do not speak the truth, how great is my responsibility. If I speak the truth and you do not accept it upon whom does the responsibility fall?

Our understanding of the Bible does not depend nearly as much upon our education as it does upon our desire to know the truth. God promised that the way should be so plain that the wayfaring man, though uneducated, would not err therein. Peter and John were not educated in the university at Athens, but they understood the Word of God. Even Paul, the learned apostle said, "For behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble, are called: but God chose the foolish things of the world, that he might put to shame them that are wise" (1 Cor. 1:26-27).

If you desire to understand what the Lord has said about Baptism, read your New Testament through, and carefully mark the word, "Baptism"; examine it carefully, study the connection in which it is used, and when you get through, you have read all that God has said about the question. It does not involve any arguments about what other men have said. You must listen to the Word of God, and then act. But remember this, your "Think so", cannot be substituted for God's, "Say so".

In the evangelism of the apostolic days, baptism stands out prominently in word and practise. Great has been the change since those days, when thousands were conquered for Christ. To show how it was preached, and make the matter plain, we will glance over a few cases recorded in the Bible. In the second chapter of Acts, is the record of that remarkable Pentecost, when the gospel was first preached in fulness and power, and thousands were baptized into Christ. "They then that received his word were baptized: and there were added unto them in that day about three thousand souls." "And Philip went down to the city of Samaria, and proclaimed unto them Christ. And when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were bap-

tized, both men and women." This is theness, *indignation and wrath, tribulation and* record of an evangelist who went to a strange city and preached unto them Christ. It would be strange indeed for them to be baptized, if he did not preach it unto them. What else could he do but preach unto them a full gospel, since he was commissioned by Christ, to go, "And make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." Philip did the going, and he did the preaching, and here is the record of where he did the baptizing, according to the Divine plan.

(To be continued)

SALVATION

No. 3.

By D. MacDougall

We have already seen that Salvation is obtainable; that it is available; that "The grace of God that bringeth Salvation to every man hath appeared"; and that "Whosoever will may come and take of the water of life freely." This much, then, is settled, that if Salvation is worth having, we can have it, and it is our fault if we do not. When our Almighty and best Friend has brought Salvation to us, offered it to us, and urges us to freely take it—it is surely our own fault if we are unsaved. But, before proceeding to consider *how* it may be obtained, we should give careful thought to its *importance*. Is it worth having? Is it worth its cost? Is it worth while? Many—not in words, but by their lives, are answering these questions in the negative, and saying by their actions—This boasted Salvation is not worth having! And so they pass through life not only neglecting, but ignoring this "Great Salvation". In this connection the Word of God has reminded us that in the former dispensation, "every transgression and disobedience received a just recompense of reward", and pointedly puts the question, "How shall we escape if we neglect so great Salvation?" And this is saying that we shall *not* escape. Escape? Escape from what? Are you not aware that the Word of God declares that the devil, as a roaring lion, goes about seeking whom he may devour? Is it not worth while to escape his clutches? "And thinkest thou this, O man . . . that thou shalt escape the judgment of God? Or despisest thou the riches of His goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself *wrath* against the day of wrath and revelation of the righteous judgment of God: who will render to every man according to his deeds . . . unto them that are contentious, and do not obey the truth, but obey unrighteous-

anguish upon every soul of man that doeth evil." Is it worth while to make sure our escape from the wrath and vengeance of an offended God? The day is drawing nigh "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that acknowledge not God and that obey not the gospel of our Lord Jesus Christ." Those who now treat the wrath of God as a matter of indifference and not worth while to consider, will in *that* day "call on the rocks and mountains to fall on them and hide them from the wrath of the Lamb". But deliverance from sin and its consequences is not the only or chief aspiration of saints. They seek, not only Salvation *from* sin and its consequences, but *to* the blessedness of present favor and fellowship with God; the "exceeding riches of his grace"; and "to an inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto Salvation to be revealed in the last time"; and to that "far more exceeding and eternal weight of glory".

CONFESSION

By T. W. Bailey

Confess what? Our faith in Jesus of Nazareth, i.e., that He is the Son of God and our Lord (read Matt. 16:16 and Rom. 10:9).

Why should we confess Him as Lord? In order that we may be saved (Rom. 10:9). How is this done? With the mouth (Rom. 10:10); for it says there, "Because if thou shalt confess with thy mouth that Jesus is Lord and believe in thy heart that God raised him from the dead thou shalt be saved".

Another reason why is—if we do, Jesus says "He will confess us before His Father and the holy angels" (Matt. 10:32; Luke 12:9).

We would think that the incentive to confess Christ would be so strong that every son and daughter of Adam's race would be more than willing, they would be anxious to confess Him; but sad to say, they are not. And why? I think Jesus suggests the reason in Mark 8:38. It would be difficult to say why, but it is nevertheless true, and how strange that any one would be ashamed of Him who is exalted above all, and has a name that is above every name (Phil. 2:9)—and as the writer of the Hebrews says: "Who being the effulgence of his glory and the very image of his substance and upholding all things by the word of his power" (Heb. 1:3). He says also of himself, "I am the way, the truth and the life" (John 14:6), and again, "I am the resurrection and the life" (John 11:25). And yet again, "I am the living one; and I was dead, and behold, I

am alive forevermore, and I have the keys of death and of Hades" (Rev. 1:18).

*"Ashamed of Jesus, that Dear Friend,
On whom my hopes of Heaven depend."*

Ah, friends, we should be ashamed to be afraid, and, afraid to be ashamed, of that Dear Friend's name, which will mean so much to us all when we shall stand before Him when He comes.

Or is it that you are afraid to confess Him? We are told with assurance that Jesus will put down all enemies (1 Cor. 15:25), and if God is for us who can be against us? (Rom. 8:31), and that Jesus is King of kings and Lord of lords.

He is able to save us, guard, and keep us, against that day; but will it not be too bad if, when we come in the presence of the great and eternal Father, Jesus will not confess that He knows us, and we will be forced to turn away, without a friend, when we will need one so badly. Then let us see that we confess Jesus when we have time and opportunity, and then, with glad and anxious hearts, await His return.

❖ ❖ ❖

SANCTIFICATION

(A timely sermon on a neglected theme, by Elijah Goodwin, which is worthy of a careful reading.)

"For this is the will of God, even your sanctification" (1 Thess. 4:3).

That the doctrine of sanctification is a Bible doctrine is certain. Both Testaments abound with testimony in its favor. Our text is to the point, for it declares that it is God's will that his people be sanctified.

Now, we desire, in this discourse, to give this subject a careful and Scriptural investigation, that we may know the truth, as it is in Jesus, in doing which I propose to examine the subject in the following order:

I. Endeavor to ascertain what is meant by sanctification, according to the Bible.

II. Notice the means of sanctification.

III. Notice the necessity of sanctification.

I. According to this order, then, we inquire, first of all, What does this word "sanctification" mean?

The English word "sanctification" is defined to mean "(1) the act of making holy; (2) the act of consecrating, (Webster). The Greek word which is here rendered sanctification is "hagiasmos", which occurs ten times in the New Testament, and is translated in the King's Version of the Holy Scriptures, "holiness" five times and "sanctification" five times. Greenfield defines this term thus: "sanctification, sanctity". He also defines "hagiazō", from which "hagiasmos" is derived, to mean, "to separate, consecrate, cleanse, purify, sanctify; regard, or reverence as holy".

From all, then, that we can gather from the Greek and English lexicographers, to sanctify means: (1) To set apart, separate, or appoint to a holy, sacred, or religious use. (2) To cleanse, purify, or make holy.

We shall then consider the subject in this discourse under these two ideas, or in the light of these two definitions.

1. The term "sanctification" is used in the first signification in the following Scripture: "And God blessed the seventh day, and sanctified it" (Gen. 2:3). Now, all that could be meant by this term, as employed in this passage, is, that the seventh day was set apart to a holy or religious use. The sun rose and set on this day, as on all other days; clouds gathered, winds blew, and storms roared on this day, the same after it was sanctified as before; no physical difference could be seen between this day and all other days. And yet it is called a *holy day*, a *sanctified day*. The meaning is, that God separated this day, in a certain sense, from all other days, and consecrated it to a holy and pious use.

The term is also used in this sense in Ex. 13:1, 2: "And the Lord spake unto Moses, saying, Sanctify unto me all the first-born . . . among the children of Israel, both of man and of beast; it is mine." Here sanctification can only mean to set apart to a religious use. The first-born of Israel, according to this law, were to serve as priests, to teach the people in sacred things, to offer their sacrifices, and make atonement for their sins, until God accepted the tribe of Levi in the stead of the first-born. (See Num. 3:6-12.)

When Moses had built the altar of burnt offerings, the Lord commanded him to "sanctify it" (Ex. 29:37). Indeed, all the furniture of the house of God was sanctified. The robes of the priests, the cups, bowls, tables, and even the snuffers and tongs, all, all were sanctified, according to the law of Moses. But in all these examples, sanctification means to set apart to a religious use. No difference was made in the appearance of the altar by its sanctification. It was still a rough heap of unhewn stones. So of all the vessels of the sanctuary, the sacerdotal robes, etc.—they remained *physically* the same, though *religiously* they were regarded as holy, or sanctified, because set apart to religious purposes.

According to this law, a man might sanctify his field, or any part thereof; and when sanctified, all it produced was to be the Lord's, and went to sustain the Lord's cause and worship. And if he afterwards desired to redeem it, or release it from the obligations of this sanctification, the law said: "He shall add a fifth part of the money of thy estimation, and it shall be measured unto him" (Lev. 27:15). That is,

if a man, who had sanctified any portion of his field, desired to release it from that devoted state, he was to add to it the fifth of the estimate which the priests had put upon it; and that estimate was made according to the produce thereof. Say the field produced fifty bushels of barley, and that was worth fifty dollars, then he must add one-fifth, which would be ten dollars, making sixty in all, that he would have to pay. This went into the Lord's treasury, and the field returned to the former owner. I have only referred to this as another example of the first use of the word "sanctification".

The term is sometimes used in this sense in the New Testament. I presume it has this signification in 2 Cor. 6:11. In this connection, the apostle names a great number of crimes, saying, that those who do such things shall not "inherit the kingdom of God"; "and", said he, "such were some of you: but ye are washed, but ye are sanctified", etc. Here Paul doubtless means that, though some of the members of this church had once been guilty of these dark crimes, they were now separated, and set apart to a religious use, to a holy purpose, even to "glorify God in their bodies and spirits which are his". This would be a strong inducement to influence them to avoid these evil deeds of which they had formerly been guilty, and prompt them to practice holiness in the fear of God.

The term "sanctified" seems to be used in 1 Cor. 7:14 as simply meaning to set apart to a certain use for which it is suited. Paul says: "For the infidel husband is sanctified to the wife, and the infidel wife is sanctified to the believing husband; otherwise, certainly, your children were unclean; *whereas, indeed, they are holy*" (Macknight's translation). Upon this text Dr. Macknight makes the following just remarks: "I therefore, with Elsner, think that the words (sanctified and unclean) in this verse have neither a federal nor moral meaning, but are used in the idiom of the Hebrews, who by *sanctified* understood what was fitted for a particular use; and by *unclean*, what was unfit for use, and therefore to be cast away."

"The terms in the verse, thus understood, afford a rational meaning—namely: that when infidels are married to Christians, if they have a strong affection for their Christian spouses, they are thereby *sanctified* to them—they are fitted to continue married to them, because their affection to the Christian party will insure to that party the faithful performance of every duty, and that if the marriages of Christians and infidels were to be dissolved, they would cast away their children as unclean—that is, losing their affection for them, they would expose them after the barbarous customs of the Greeks, or at least neglect their education; but

that by continuing their marriage they are holy—they are preserved as sacred pledges of their mutual love, and educated with care."

This explanation not only shows that the word "sanctification" here simply means set apart to a suitable purpose, but it also throws light upon a passage of Scripture which has been regarded as difficult to be understood.

2. But the term "sanctification" is used in its second or higher sense in the following Scriptures: The Lord, speaking by His prophet, in reference to the restoration of the children of Israel to the land of their fathers, says: "My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore" (Ezek. 37:27, 28).

The sanctification here named is more than merely setting apart to a religious use; it means to make pure, clean, or holy. Its effects were to be so visible that even the heathen should see it, and be constrained to acknowledge that it was the work of God.

Paul uses the term in this higher sense in 2 Tim. 2:21: "If a man therefore purge himself from these, he shall be a vessel unto honor, *sanctified*, and meet for the master's use, and prepared unto every good work." In this sense, it is equivalent to *holiness*—indeed, it is the same word which, in many places, is translated "holiness", in the Common Version of the Scriptures. Paul says: "As ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness (*hagiasmos*, sanctification)" (Rom. 6:19). "Follow peace with all men, and holiness (*hagiasmos*), without which no man shall see the Lord" (Heb. 12:14).

It is hard to explain this state of mind and heart in words. That the term "sanctify" means to cleanse, to purify, to make holy, is easy to say; but to fully comprehend all that is meant by these *explaining* words may not be quite so easy. Still, we may be able to understand the effects of sanctification; and perhaps this is the better way to treat the subject, so as to enable us to learn the state of our own heart. This, Christian reader, should be the grand object of all our investigations on religious subjects. It should be to learn God's will, and the state of our own hearts and lives in reference to that will. The following items, then, may be taken as evidence of sanctification, in the sense of purity or holiness:

1. *Reverence for sacred things.* The sanctified heart feels a reverence for the law of God—for the ordinance of the Lord—for the house and worship of God. He whose heart is thus

purified does not pronounce the name of God in a light or trivial manner—he does not use the name of the Lord as a common byword; he feels deep reverence for the Holy One of Israel, and pronounces His name with awe. When he comes into the house of worship, he does not come in with a light, careless air, as if he were going into a theatre or ballroom; but he comes with feelings of reverence for those devotional exercises which are being performed in the name of the Lord Jesus.

When I see a member of the church come into the house of worship with a vain air and a giddy smile, take his seat, and commence gazing around to see who is there, perhaps making significant winks and gestures, I always think there is some corner of that man's heart that is not sanctified. The person, whether male or female, old or young, who feels the purifying influence of God's grace, is not likely to act in this careless, thoughtless manner in the house where congregational devotions are offered up to the great God, through our Lord Jesus Christ.

2. *Earnest desire* for the glory of God, the peace and prosperity of the Church, and for the salvation of the world, may be regarded as another evidence of sanctification, in its Bible sense. This man's feelings and desires are identified with the church; he loves to meet with the people of God; he mourns when the cause of Christ languishes, and he rejoices when it prospers. He feels an anxious desire to be more and still more like the Saviour; he desires to have the mind that was in Christ—that humble, gentle, long-suffering disposition which characterized the blessed Saviour.

3. *Patience* may be considered as another evidence of purity of heart. That man who is impatient, peevish, discontented—always complaining of the weather, the seasons, the people, etc., etc.—betrays an unholy state of mind. The man whose heart is right with God endeavours to resign himself to all the dispensations of Divine Providence. He "provides against the worst, and hopes for the best".

4. *Hatred for sin* is another mark of the sanctified heart. This man "rejoices not in iniquity, but in the truth". He hates sin because it is sin—because it is displeasing to God and ruinous to man. If he should, in an unguarded moment, do that which is wrong, he hates the act, is sorry for it, and resolves to do so no more. He delights in no act, no pursuit, no amusement, no exercise, that he has reason to believe is displeasing to the Heavenly Father; but he feels disposed to endeavour to shun the very appearance of evil.

5. *Delight in the law of God* is also a strong evidence of sanctification. The man who is sanctified, according to the second meaning

which we have put upon that word, takes great delight in reading or hearing the word of the Lord. He loves the Lord supremely, and the people of God devoutly. Hence, he has great delight in keeping the commandments of the Lord, and in meeting with the Lord's people in the Lord's House, especially on the Lord's Day. Here he repairs for real enjoyment. He can truly say, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."

6. *Devotion to the cause of Christ* may be regarded as another evidence of a pure or sanctified heart. The man whose heart has been brought under the purifying influence of the gospel of Christ feels willing to labor and sacrifice for that holy cause which cost Messiah's life. He is willing to do all he can for the prosperity of the Church, the glory of God, and the salvation of sinners. If he is capable of doing good in proclaiming the glad tidings, he is ready and willing to bear his part in that blessed work. Or, if money is necessary to sustain the cause, to meet the contingent expenses of the congregation, or to sustain the preaching of the gospel, he is ever ready to contribute, according to his ability, to so good a cause; and what he does for this holy cause, he does willingly, knowing that "God loves a cheerful giver".

Now, Christian reader, where these feelings, desires, emotions and actions abound in the heart and life of any person, that person is regarded, in the light of the Bible, as sanctified.

* * *

YOUTH AND ATHEISM

By G. C. Brewer

In the May 2, 1931, issue of *The Scholastic*, "a national classroom magazine", is announced the names of the prize winners among the high-school students of the nation in a contest which that magazine has conducted in short stories, essays, poetry, art, etc. Also the stories, essays, poetry, etc., that were adjudged to be the best are published in this number of *The Scholastic*, together with the pictures of the student authors. The names of the judges and their pictures are also given.

The title of the essay that was awarded first prize is so blasphemous that we with great reluctance give it to our readers. It seems almost a desecration of the page of a religious journal even to repeat it, but the purpose of this article makes necessary its announcement. The title was the two words, "God Dies". The author of this article is Frances Farmer, a high-school student of Seattle, Washington. Her picture shows her to be an immature, sweet, baby-faced little girl about sixteen years old. In the essay the girl tells how she had outgrown the childish idea of praying to God. She has now found out that

God is a myth; that there is no God. She congratulates herself on her great discovery and boasts at the beginning and at the end of the essay that she learned this all by herself, and she is perplexed and puzzled because others cannot overcome the foolish idea that there is a God! (See July editorial by Bro. McKerlie.)

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

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

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

This whole case is pathetic, and it is with a sad heart that we make the following observations:

1. *"You're a fool. There isn't such a thing as God."* This sentence from the child author is remarkably similar to a sentence in the Old Testament. She says that no one ever told her that she was a fool for believing in God. She just found it out herself. She probably does not know that a wiser man than any of her teachers or any of the judges who awarded her first prize, a man whose name and whose writings will be celebrated in literature long after her name, her essay, and the names and the writing of her judges shall have perished from the earth, is now emphatically telling her that she is a fool when she says there is no God. The writer of some beautiful poetry, some profound philosophies, and some sublime prophecies that have been accorded first place in the literature of all time said: "The fool hath said in his heart, There is no God" (Ps. 53:1).

2. *What caused this child to reach such a dire conclusion?* Although the girl repeatedly asserts that she reached her conclusion without the aid of anyone, we are not entirely without suspicions on this point. No doubt she thinks she states the truth, and perhaps no one ever had spoken directly to her about her faith; but she would hardly have been so bold as to write the essay she did write in a contest if she had not, in some way, sensed the fact that she was in congenial company, and that irreverence would not be counted a demerit by the judges. There can be little doubt but that the girl believed that a pronounced atheism would be considered a mark of independent thinking and of

superior ability; and she was evidently not mistaken on that point.

Furthermore, the title that the child used is not at all new. "The Death of the Deity", "Jehovah's Funeral", etc., have been favorite themes and often repeated "wise cracks" by blasphemers for many years and decades. Naturally we just wonder if this girl had not read some of the leaflets and tracts that are being sown broadcast among the youth by the Four-A Society. At least we know that these atheists realize that the only way they can turn us into a nation of atheists is to destroy the faith of the young, and in this they are busily engaged, while parents, preachers, and Bible-school teachers are sleeping or ignoring and even denying the danger.

3. *The Attitude of the Modern Youth.* The attitude that this girl expresses in the last paragraph of her essay is a very general attitude among the youth. They have "reached past" God; they are far too sophisticated and enlightened to believe in God. When we begin to talk to them about God and Christ and the Bible, they look at us with the same expression of mingled amusement, resentment, and disgust that a ten-year-old boy shows when we talk to him about Santa Claus, as though he believed that myth. They are puzzled when they see anybody of intelligence who professes to believe in God. They do not know just how to classify such a man. They do not know whether to reckon him an arrant hypocrite or just a plain "nut".

Have these children ever considered the pros and cons of religion? Have they studied the question? Have they had a course in evidences? Have they read any of the many books that have been written by scholars—historians, linguists, archaeologists—in favor of the authenticity of the Scriptures? Of course, the answer to all of these questions is negative. They have not had time to study these things if they had the inclination; yet they assume to know more about these great questions than learned men who have spent their entire lives in research and investigation. They take a definite stand against something about which they know nothing; yet they will never be told by their teachers that this is the height of intolerance, bigotry and prejudice, which things are always characteristic of ignorance and of little minds; that those things never belong to an educated man or an independent thinker.

Atheists and atheistic teachers do not want them to hear evidence, to be unbiased, or even to lend an ear to the voice of inner consciousness. They want them to hear only banter and sarcasm and ridicule instead of reason. They want them to hear only "verbal subtleties" and "endless negations". They want them to listen

only to the voice of their fleshly passions that not have written as she did if she had not believed that her title and essay would at least not be objectionable. The youth of our land would not be so outspoken in their doubts and unbelief, if they did not know that they would be approved and even praised in this by many of their elders. In this, as in other things, they are a product of the times. It is popular to doubt and disbelieve and deny. Even many religious teachers—all modernists—have no settled conviction on anything. They have no firm foundation for their faith; in fact, they have no faith. They are not teaching the youth anything as definite truth. They are asking the youth questions and praising and applauding the youth for their frank opinions.

4. *The Attitude of the Teachers and of the Judges.* What shall we say of the attitude of the teachers of this girl and of the judges who awarded her the first prize? And also of the "classroom magazine" that published her irreverent essay? At least we can say with all confidence that none of them were shocked or grieved or felt that the essay was anything to be astonished at or concerned about. They did not feel that it called for any sort of reprimand or even correction. They gave it praise, publicity, honor, and first prize.

These teachers, judges and editors will, no doubt, claim that they decided the question solely upon the literary merits of the essay and with no regard for the truth or falsity of the question discussed or as to the correctness or the error of the student's position. But shall we credit their claim fully? And, even if we do, is that the right attitude for persons in such a responsible position to take? Suppose some student had written a very clever paper—clever in composition, correct in spelling, grammar, punctuation, etc.—denying the Copernican theory of astronomy or the Einstein theory of relativity or the Darwinian theory of evolution, would the judges award that paper first prize? Let them answer that question and then we will know whether or not to credit their claim. We will also know whether or not they regard it their duty to correct a student when he is in error according to their beliefs and theories. Can we get an expression from the Scholastic and its judges on this point? Will not other religious papers take up this question and force the Scholastic to make some reply? Will not Christian teachers take this matter up and demand that the Scholastic tell why this essay went uncriticized?

Furthermore, has the time come when irreverence is a literary merit—rather, when it is not a demerit? Reverence has always been considered an evidence of refinement, an element of culture. Coarseness, slang, profanity, and irreverence in speech or writing were always looked upon as an evidence of ill-breeding, a lack of culture, and a manifestation of bad taste, if not of a bad heart. Has all this changed? Is there any cultural side to our present-day education? Has the word "refinement" been left out of our lexicons? Does education now consist only in frankness and in a wanton exhibition of every impulse and desire? If culture still exists, is reverence no part of it?

5. *The Attitude of Religious Teachers.* It has already been suggested that this girl would

In *The Baptist*, a modernistic Baptist paper, published in Chicago, there is a department devoted to youth. In that department have appeared the reports of some interviews that the editor has had with some high-school students on the subject of religion. These students were asked for their opinions about religion and about the future of "the Church", etc. These students told the editor that religion is out of date; it is "done for"; it is useless, and it must go.

We are not so much interested in the opinions of these students as we are in the editors of the paper. Why would they publish such opinions? Why would they ask for them? Is it not because they have nothing to teach the young people? They are in hopeless confusion themselves. They are in doubt themselves about the future of Christianity. They really do not believe it will survive, and they are doing their part to accomplish its destruction.

Do astronomers go to high-school students and ask for their opinion concerning astronomy? Do medical men go to them for their opinions about preventive medicine or about the various serums? Do economists, bankers, or business men go to these students and ask them for their opinions about great economic questions? Why not? You answer: "Because they are not insane." That is it exactly. They know these students have never studied these questions. They know that their minds are not yet matured. Moreover, they have some definite ideas and principles to teach these young people. But modernistic religious teachers have nothing to teach. They believe nothing. They only deny something. They talk endlessly about "broad-mindedness", "modern thinking", our new development, our broad tolerance, and our great brotherly love that promises salvation to men of all faiths and of no faith at all. With them it is not necessary to believe anything in order to be saved.

6. *The Attitude of Parents.* How do parents feel about their sons and daughters

going into atheism? They are indifferent. They are too busy with their clubs and social and business affairs to be concerned about their children. They are not grieved over the lost souls of their own sons and daughters. They shed no tears over them. They hold no prayer service with them. They do not provide good religious literature for them and urge them to read it. They are not deeply and sincerely religious themselves. Their children cannot see that religion has ever done anything for them, then why should they adopt such a useless theory?

Even some parents who read the Gospel Advocate and commend our fight against infidelity and immorality allow their own children to associate with infidels and scoffers and people of ultra modern views on moral questions. If their children get through high school unscathed, they will send them off to some school where atheism is taught and Christianity is ridiculed, where the social life is rotten, and where immorality is the order of the day.

What hope is there for the world? There isn't any? We must come out of the world and be separate, if we wish to be saved. We must teach and safeguard our children, if we do not wish to rear them for eternal perdition.

❖ ❖ ❖

CORNELIUS

By D. Ellis Walker

The Scriptures that discuss the conversion of Cornelius and his household make the plan of salvation clear and refute many false ideas about it. Some things that folks are counting strongly on now to save them were not even considered as conditions of salvation when Cornelius was converted. If they could not save Cornelius from his sins then, they will not save anyone now, for "God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is acceptable to him."

Among the different unscriptural ideas that are to be found in the religion of today are the ones that a man can be saved by good morals or good works, by prayer, and by having an experience or seeing a vision. As a good, moral man, Cornelius was "a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always." He was "a righteous man, . . . and well reported of by all the nation of the Jews." He was not only a praying man, but "prayed to God always". He saw a vision which, if told in some churches, would get one a membership immediately. But none of these things saved Cornelius from his sins, nor can they save any other man.

Even though he was a fine character, Cornelius was in a dangerous condition; for he was

warned of God to send for Peter, so that he might "hear words" (Acts 10:22). The record says further on: "Who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house" (Acts 11:14). Cornelius needed to hear words whereby he might be saved; therefore he was lost. If he was lost, there are multitudes in the world today who are lost, yet claiming to be saved on terms that could not save Cornelius.

The expression, "words whereby", means a plan or a way. Therefore, he needed to hear a way to be saved. The Bible is very particular in the case of Cornelius by giving the "way" he was saved; for Peter, in recounting this case, said: "Brethren, ye know that a good while ago God made choice among you that by my mouth the Gentiles should hear the word of the gospel, and believe" (Acts 15:7). Before Cornelius could be saved, he had to hear (hearing came first) "the word of the gospel, and believe". The same is true today, and he that does not hear and believe the gospel shall be lost, for the gospel "is the power of God unto salvation" (Rom. 1:16). "He that believeth not shall be damned" (Mark 16:16).

Before Peter preached to the audience Cornelius had assembled, Cornelius assured Peter that they were only interested in hearing God's commandments, for said he: "Now therefore we are all here present in the sight of God, *to hear all things that have been commanded thee of the Lord.*" Let us get fully in mind Peter's responsibility. He was to tell them the plan of salvation, or word of the gospel, and in that tell nothing that was non-essential. Peter did just as he was instructed.

Peter then told them briefly about Jesus, His work, death, and resurrection. When he told them what God and Christ had done for mankind, he then mentioned that Christ after His resurrection "charged us to preach unto the people". Then, after having given God and Christ's part and apostles' part in preaching the great commission, he started to give the sinner's part. The first thing mentioned is faith. "To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins. While Peter yet spake these words, the Holy Spirit fell on all them that heard the word. And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of Jesus Christ."

The two commandments mentioned in this are faith and baptism. The command to repent was unnecessary, as they were ready to change just as soon as they could find out what to change to.

The following observations may be made on faith:

1. The gospel is to those who can believe, and, therefore, excludes infants and irresponsibles.

2. To believe on Christ, one must believe what He says. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (1 John 2:4). One cannot believe on Christ and not believe what He says. In the charge, or great commission Peter referred to, Jesus placed faith, repentance, and baptism as conditions of salvation, and no one who believes on the Lord will fail to comply with them. (Read Matt. 28:18-20; Mark 16:15, 16; Luke 24:46-49.)

Two baptisms took place on this occasion. One was the "baptism of the Holy Spirit" and the other of water. Which one was necessary for the salvation of these people? The baptism of water. Why? (1) It was commanded, and the baptism of the Holy Spirit was not. (2) The plan of salvation to Cornelius and his household was to come by route of Peter. (Read Acts 11:14.) Peter commanded the baptism of water, and God sent the other one. (3) Peter was requested to preach the Lord's commandments. The Lord commanded the baptism of water (John 3:5), but promised the baptism of the Holy Spirit (John 14:25). (4) The baptism of the Holy Spirit was not for salvation, but to guide the apostles and others into all truth (John 16:13). What truth did they need in this instance? The Jews had thought previous to this time that they alone were to enjoy the blessings of the gospel. When those Gentiles spoke with tongues, it amazed the six Jews that Peter had brought with him, but it also convinced them that the Gentiles were to be saved. Paul said: "Tongues are for a sign, not to them that believe, but to the unbelieving" (1 Cor. 14:22). When the other apostles heard about this, "they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life". This was the very thing the Jews needed to be taught.

No command connected with the gospel, directed to the sinner, is non-essential to salvation. Baptism was commanded in the name of Jesus Christ. "In the name of" means by the authority of, and, therefore, having been authorized by Christ, is essential. Peter was to speak unto them words whereby they might be saved. Baptism was included in those words.

Peter stressed believing on the Lord Jesus Christ, and Christ said: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16).

Another observation on baptism is that the baptism of the great commission was baptism of water, for Peter commanded these people to be baptized by the authority of Jesus Christ. This baptism, therefore, had to be the one authorized or commanded by Jesus Christ, which is spoken of in Matt. 28:19, 20 and Mark 16:16. Then, in the words of Peter, can any man forbid water?

* * *

SIN AND ITS REMEDY

By Victor Pritchard

Friend, perhaps you expect some time in the future to become a Christian. You witness the lives of those who, with their whole heart, serve Christ; how you marvel over their peaceful experience. Perhaps you have stood by the bedside of a dying Christian, and viewing his triumph in the hour of death, you have said in your mind: "Let me die the death of the righteous, and let my end (on earth) be like his."

While impressed by the death of this person, you realize the shortness of time, and the uncertainty of your destiny. You sigh for something upon which your heart can rest in certain hope for your future destination.

Do you know that "All have sinned and come short of the glory of God?" "There is none righteous, no, not one; there is none that understandeth. There is none that seeketh after God; they have all turned aside: they are together become unprofitable; there is none that doeth good, no, not so much as one" (see Rom. 3:10-18).

To be more thoroughly convinced of this, let us turn to the ten commandments. First, let us take the commandment: "Thou shalt not kill." Jesus said, "He that hateth his brother has already committed murder in his heart." Have you then, ever committed murder?

Again, let us take the commandment: "Thou shalt not commit adultery." Jesus said, "Everyone that looketh upon a woman to lust after her, hath committed adultery with her already, in his heart." Have you then ever committed adultery?

Now then, for a greater commandment—"Thou shalt not have any other gods before Me." Whatsoever you would rather have than God, the same is your god. If you would rather have money than God, then money is your god, or if you prefer pleasure to God, then pleasure is your god. Examine the remaining commandments.

We now see clearly that all have sinned, yet, "The soul that sinneth, it shall die." "And whosoever was not found written in the book

of life was cast into the lake of fire" (Rev. 20: 15).

You now begin to feel anxious or disheartened, and will, perhaps, sigh, saying, "Where will I spend eternity? How shall I escape the damnation of hell? Is there not a way for me to be saved?"

There is. "Come, let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red, like crimson, they shall be as wool" (Isa. 1:18).

There is but one way to receive salvation; there is but one way to be cleansed from your sins. *You must come to Jesus.* "The Son of man is come to seek and to save that which was lost" (Luke 19:10).

"In none other is there salvation" (Acts 4: 12). Jesus said, "Him that cometh unto me, I will in no wise cast out"; and again, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me" (Rev. 3:20).

Friend, is Jesus knocking at the door of your heart? Is he not asking admission? Are you going to put this matter of salvation off until some more convenient time? "The Spirit and the bride say Come; and he that heareth, let him say, Come; and he that is athirst, let him Come: he that will, let him take of the water of life freely" (Rev. 22:1).

Will you not swing your heart's door widely open and bid Him enter, while you may?

✱ ✱ ✱

WHAT IT MEANS TO BE A CHRISTIAN

By C.F.W.

1. It means one has been born again.
2. It means one has become a new creature.
3. It means one is married to Christ.
4. It means one cannot serve two masters.
5. It means one is to be the light of the world.
6. It means one is to be the salt of the earth.
7. It means one is to love God with all the heart and one's neighbour as himself.
8. It means one will practice the Golden Rule.
9. It means one will make first things first.
10. It means one will work in the vineyard, fight in the army, study in the school, worship in the temple of God, and walk in the paths of righteousness.

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

SPECIAL NOTICE

The Fall Meeting will be at Wychwood Church of Christ, corner Maplewood Ave. and Vaughan Road, Toronto, Oct. 24th and 25th, 1931, Saturday night in the Meeting House at 8 p.m. Lord's Day Service will be held in the Vaughan Road High School.

Programme and full information will be sent to the Congregation later.

R. SLATER, Secretary.

300 NEW SUBSCRIBERS BY JANUARY 1st, 1932

You will be glad to know that the C.M.R. grows in popularity every month and is recognized as meeting a need felt in the churches. As a medium for promoting Missionary activity and a living link between congregations it is becoming more and more appreciated.

But you may not know that it takes \$1.50 yearly to supply you with your copy. That means that the brethren who are called "Supporters" have to put up \$400.00 yearly to run the Magazine. So you can see at once why we need that other 350 new subscribers. Believing you to be interested and willing to help lift the load off "Mr. Supporter", we respectfully ask your co-operation in trying to make the C.M.R. a self-supporting paper, and to that end advance the following suggestions prayerfully, hoping you will regard them with favour and act upon any or all of them as the Lord may guide you:

1. We shall be glad to send the C.M.R. to any friend you may name for six months for 50c, hoping by that time the friend will be a subscriber.

2. Congregation, after the regular collection, might take up an offering and send it to this office with the names and addresses of persons to whom the paper should be sent for six or twelve months as desired.

3. That the Lord's Day school contribute toward this good work of helping the Master's cause through circulating the printed message—\$1.00 a month.

4. That Church and School use the Special Evangelistic Number to advertise their activities and thereby introduce the Review to their neighbourhood.

Other and perhaps more suitable methods of helping may be known to you. We trust you will use them and do what you can to lift this burden of at least \$12 per year which is resting on each of the brethren who are voluntarily supporting your Canadian Paper.

Yours in Christ, A. E. FIRTH.

Many hands make light work. Every little helps!
Put to your hand and lift—DO IT TODAY!

NEWS AND CORRESPONDENCE

NASHVILLE, TENN.

Brother M. Keeble (Colored) of Nashville, Tennessee, writes: "On August 9th, I closed a fine meeting under a large tent at Valdosta, Georgia. Interest grew greater and greater at each service. Large numbers of white people were present every night. The white church at Valdosta established this work last year. Brother A. B. Lipscomb encouraged me greatly while I was there. He also made us a wonderful talk the last night and all were highly elated over his remarks. This meeting resulted in 166 additions. This work is only one year old. I baptized 163 there last year and during the year 120 have been baptized by Brother Luke Miller, making 449 baptisms in one year. To God be all the praise, honor and glory."

STRATHMORE BLVD., TORONTO

Two more added to the Lord, and one restored.

Bro. B. D. Morehead, missionary to Japan, gave us a fine talk at 11 a.m., and spoke to the school at 3 p.m., and a full house at 7 p.m. on Sept. 5th. A full house at all meetings. Come again, Bro. Morehead. A. E. FIRTH.

"OUR INDIAN ROAD"

Still journeying around the lake and visiting points untouched by preachers, taking the Word of Life to those whose opportunities to hear it are few and far between. Bro. and Sis. Trindle are very busy during the month of September.

Bro. Prince expects to house his own work in his own place this month. It is bare, and needs much to finish it properly.

The work at Dallas and South End is being steadily maintained, much interest is shown in the teaching.

We gratefully acknowledge the gifts from C.M.R. readers, The Church at Carman, "A Sister", Meaford, \$2.00.

W. EATOUGH,
529 Toronto St., Winnipeg.

Winnipeg.

The Church had the pleasure of welcoming in our midst Bro. Douglas Perkins, of Florence, Alabama, on Wednesday, Sept. 2nd. Our brother has a fine personality and good preaching ability, and we are all looking ahead and expecting him to do good work here at Winnipeg. W.E.

Carman, Manitoba.

With deep regret the message was passed along on Wednesday, Sept. 2nd, that Bro. Frank Tovell had passed away in his sleep without previous sickness. Bro. Frank, younger brother of Gordon W. Tovell, was not well known outside Carman, but in his own sphere he was found always loyal, careful and interested in all branches of the work.

The funeral service at the Church house, Carman, Friday, Sept. 4th, was conducted by Bro. Archie Purcell, assisted by Bro. Perkins, of Winnipeg.

A number of brethren from Winnipeg attended the funeral. W.E.

Winnipeg.

We had the joy and pleasure of the confessions and baptisms of Bro. and Sis. Gordon Pennock on Aug. 9th. We received by transfer from Bengough, Sask., Sis. Pennock Senior and her two daughters. W.E.

BRO. TALLMAN'S VISIT

Many old friends in Ontario were made happy by the visit of O. H. Tallman and his family from Cooksville, Tenn. Bro. Tallman was born and raised near Smithville, and is well known to the Churches in Canada as well as in Tennessee, where he now preaches the Old Jerusalem Gospel.

The brethren in Beamsville enjoyed his services the first Lord's Day in August. On the second Lord's Day in the month he started a protracted meeting with the Niagara Street Church in St. Catharines. For about two weeks he preached to attentive audiences, and we have every reason to believe that his faithful preaching will bring forth fruit in years to come.

Jordan and Rosedene likewise enjoyed his fellowship and teaching on the fourth Sunday. The last Sunday was spent with his old home church, at Smithville. This was a grand climax to his visit. Many people gathered there for the closing service, and the house was crowded with attentive hearers, as he gave them some pointed lessons about Daniel, the faithful man of God.

Leaving Smithville Monday, he spent the week in Detroit, Cincinnati and Bowling Green, visiting old friends and teaching the Word of God. Our prayers go with him, and may he soon return to his native land and take up the mantle that has fallen from his loved ones, who went down in the middle of the fight. "They rest from their labours", but

may we who remain never allow the banner of the Prince of Peace to fall, or the work decline, because of our unfaithfulness to that high and holy trust.

C. G. McPHEE.

Since our last report two were baptized at St. Catharines. Sunday School and Church services have held up well during the hot weather.

* * *

On September 5, Miss Bessie Wallace, formerly of Shubenacadia, N.S., and Mr. Charles Gay, of Simcoe, Ont., were united in marriage amid a host of admiring friends. Both are faithful members of the Niagara Street Church. Hearty congratulations are extended.

* * *

This has been one of the most happy and prosperous summers in the history of the Jordan Sunday School. The high mark was 106. We want to increase the attendance for 1932.

A meeting will be held early in October for the purpose of selecting a permanent Editor for the C.M.R. We ask the brethren and Churches to be kind and patient, and give all the assistance possible by sending in reports and articles for the next issue.

The Church at Beamsville had the pleasure of listening to Bro. Morehead, our returned missionary, give a lecture on his work in Japan. Bro. Morehead is supported by the Central Church in Nashville. He is doing a noble work, for which we praise the Lord.

We recently enjoyed a visit from Don Carlos Janes and his good wife. Bro. Janes spoke to us at our Monday night meeting.

C. G. M.

* * *

BATHURST STREET, TORONTO

A pretty Autumn wedding took place in the Bathurst Street Church of Christ, on Saturday, Sept. 12th, when Florence Elinore Stewart, daughter of Mr. and Mrs. James Stewart, of Buffalo, N.Y., was united in marriage to George Cyrus Adams, son of Mr. and Mrs. C. E. Adams, of Buffalo, N.Y. Alex. M. Stewart officiated.

The Bathurst St. Church in Toronto, enjoyed the services of Bro. F. Brooks, of Los Angeles, Cal., during the months of July and August. He has a wonderful knowledge of God's Word and the ability to tell it to others. We were sorry to see him go, and we pray the Lord will use him to the saving of many souls through the preaching of the gospel.

Nearly all our members have returned from

their holidays and the meetings have improved in attendance.

On Sept. 6th, Bro. G. W. Adkins, of Meaford, was the speaker both morning and evening.

Sept. 9th, we had a visit from Bro. Morehead, a returned missionary from Japan. Bro. Morehead is sent out and supported by the Church in Nashville, Tennessee. He gave us an illustrated lecture on the work being done there, and emphasized the need of more continuous support for missionaries sent to the various fields.

Sept. 13th, Bro. C. G. McPhee of St. Catharines, was the speaker both morning and evening.

ALEX. M. STEWART.

HORSE CREEK

Work here at Horse Creek still continues with a full house each Lord's Day.

Bro. C. W. Petch has just returned from Fairview, Montana. We regret his health is not what it should be.

Eight of our young people attended the school at Minton, Sask., and have returned home with more determination to press on in the Lord's work. The boys all made wonderful progress in speaking during the three weeks they were there. We hope it will be possible to have another Bible School in Saskatchewan next summer. We need many teachers to take care of the work in this great missionary field.

Bro. Gordon Sinclair has just returned from Arkansas, where he had been attending Harding College, preparing himself to preach the gospel. He preached at Horse Creek on the 6th.

Bro. C. W. Petch is planning a Bible School here for the Fall and Winter months for all who can attend.

We favour the suggestion made in the August issue of the C.M.R., that each congregation report their work for the month. It gives encouragement to other churches to hear of the progress made in the Lord's work.

Some of the people here are demanding that they be immersed. Three were immersed August 16th. This is stirring the community up, and we trust that many more may see the light and obey the gospel, and be satisfied with being Christians only.

D. A. SINCLAIR.

NOTICE

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

THE DISHWASHER WHO BECAME A MISSIONARY

In Southwestern Virginia some years ago, Dr. Len Broughton was holding a three days' revival meeting. The people of the region were poor, pitifully so, but were very devoted to the Lord Jesus. Dr. Broughton stayed at a home where there were only three rooms.

Here he met a young woman who he thought at first was a member of the family. Soon he learned, however, that she was their "hired girl", and an extraordinary character.

Her wages were four dollars a month. Of this she regularly gave a dollar to the church, one dollar to foreign missions, and two dollars to her relatives, who were poverty-stricken. She bought her clothes with money she made by sitting up late at night doing work that she had taken in.

Dr. Broughton occupied the room which had been this young lady's. Her Bible was there and he found it marked. He noticed the verse, "Go ye into all the world, and preach the gospel to every creature (Mark 16:15). On the margin of the page beside these words she had written, "Oh, if I could!" This, Dr. Broughton felt, was the key of her life of wonderful sacrifice and generosity.

He told her he had read this marked verse in her Bible. She began to weep. So overcome was she by grief that she was unable to talk to him at the time.

A little later she told him her experience. Ten years before, when she was fourteen, she was saved at a public religious service. Returning home, the first thing she saw was a tract; its title was, "China's Call for the Gospel". How it came there nobody knew. Yet that tract had proved to be the shaper of her whole subsequent ten years. For all this time she prayed that she might go as a missionary to China. But exactly two weeks before Dr. Broughton had come to hold meetings in her community her attitude toward the matter had changed. She concluded that her heavenly Father had not planned for her going as a missionary, that she had been mistaken in her desire to give herself to such service.

She decided that it was His will for her to be a missionary for Him in the kitchen. Her prayers changed. They became, "Make me willing to become a missionary in the kitchen." With a lovely spirit of submission to God's plan, as now she supposed it to be, she knew the keeping of the heavenly peace as she went about washing dishes, mopping floors, scraping pots and skillets, and doing all the other labor necessary in a mountain home.

But she confessed to the evangelist that since he had come for the special meetings

her old longings to go to China's Christless ones had revived, and were stronger than ever.

Her story profoundly moved the one to whom she told it. He resolved that she must be trained for missionary service, that if necessary he would sell his coat and shoes to get the money for such preparation. He felt that God had sent him to that place to help her to the service for which she longed.

He went back home to his great church in Atlanta, and told his people about this mountain maiden. Their hearts were deeply stirred. The money was contributed, and the young lady was sent to a training school. At the end of her course she graduated at the head of her class.

She went to China and did marvellous service there for the ones for whom Jesus died.

There are doubtless those who read these lines who have felt God calling them to special work for Him. They might say with Paul, "A great door is opened unto me." But they must also say with him, "There are many adversaries." These adversaries may be lack of money to get the training for this special work, duty to relatives, physical weakness, limitations and handicaps of various kinds.

But remember that girl in the hills of Virginia. She had her "adversaries". Resigning herself to her heavenly Father's purpose, supposing it to be a labor in the kitchen, she was "faithful in that which was least". And God promoted her to a queendom over in China.

You, whom God has perhaps called to special service for Him, "do the next thing". Fidelity in such testing will be proof that you are worthy to be advanced to larger service.

❖ ❖ ❖

ACCEPTING JESUS

By Batrell Baxter

"When I became a Christian, I did not accept a creed or dogma; I accepted Christ. I have no patience with this legalism and a lot of commands that a fellow must do to be in fellowship with the church." So said a very "liberal-minded" man recently in excuse for his lack of support of gospel truth. No man can accept Christ and reject what Christ commands. Jesus said, "If any man would come after me, let him deny himself, and take up his cross, and follow me" (Mark 8:34). "If ye love me, ye will keep my commandments" (John 14:15). "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (1 John 2:4). We cannot divorce our loyalty to Jesus from our loyalty to His commands. Jesus has refused to let us do that. Our attitude toward His commandments determines our attitude toward Him. Of course there is a vast differ-

ence between loyalty to Christ and loyalty to the creeds of men. But there can be no loyalty to Christ unless we are loyal to His teaching.

The Test

Jesus Himself has made this the test. "Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock" (Matt. 7:24, 25). We cannot accept Christ and reject His commandments. "But be ye doers of the word, and not hearers only, deluding your own selves" (James 1:22).

Working It Out

Men are prone to want to work out their own plan of procedure in religion. It appeals to our own vanity to fix up our religion to suit ourselves. It is a source of satisfaction to be able to modify and change any requirements to suit our friends. But we have no such privilege with the commandments of the Bible. God and Christ made these, and they have not asked us to modify or change any of them. In fact, they have not given any man any authority to do so. The test that Jesus gave is too plain to be misunderstood: "If ye love me, ye will keep my commandments."—*From Gospel Advocate.*



THE STARLESS CROWN

Wearied and worn with earthly cares, I yielded to repose,
And soon before my raptured sight a glorious vision rose.
I thought, whilst slumbering on my couch, in midnight's solemn gloom,
I heard an angel's silv'ry voice, and radiance filled my room.
A gentle touch awakened me,—a gentle whisper said,
"Arise, O sleeper, follow me;" and through the air we fled.
We left the earth so far away, that like a speck it seemed,
And heavenly glory, calm and pure, across our pathway streamed.
Still on we went,—my soul was wrapt in silent ecstasy;
I wondered what the end would be, what next should meet mine eye.
I knew not how we journeyed through the pathless fields of light,
When suddenly a change was wrought, and I was clothed in white.
We stood before a city's walls most glorious to behold;
We passed through gates of glistening pearl, o'er streets of purest gold;
It needed not the sun by day, the silver moon by night;
The glory of the Lord was there, the Lamb Himself its light.
Bright angels paced the shining streets, sweet music filled the air,
And white-robed saints with glit'ring crowns, from ev'ry clime were there;

And some that I had loved on earth stood with them round the throne,
"All worthy is the Lamb," they sang, "the glory His alone."

But fairer far than all beside, I saw my Saviour's face;

And as I gazed He smiled on me with wondrous love and grace.

Lowly I bowed before His throne, o'erjoyed that I at last

Had gained the object of my hopes; that earth at length was past.

And then in solemn tones He said, "Where is the diadem

That ought to sparkle on thy brow—adorned with many a gem?

I know thou hast believed on Me, and life through Me is thine,

But where are all those radiant stars that in thy crown should shine?

Yonder thou seest a glorious throng, and stars on every brow;

For ev'ry soul they led to Me they wear a jewel now!
And such thy bright reward had been if such had been thy deed,

If thou hadst sought some wand'ring feet in path of peace to lead.

I did not mean that thou should'st tread the way of life alone,

But that the clear and shining light which round thy footsteps shone

Should guide some other weary feet to my bright home of rest,

And thus in blessing those around, thou hadst thyself been blest."

* * * * *

The vision faded from my sight, the voice no longer spake,

A spell seemed brooding o'er my soul which long I feared to break.

And when at last I gazed around, in morning's glimm'ring light,

My spirit fell o'erwhelmed beneath that vision's solemn sight.

I rose and wept with chastened joy that yet I dwelt below,

That yet another hour was mine my faith by works to show;

That yet some sinner I might tell of Jesus' dying love,
And help to lead some weary soul to seek a home above.

And now, while on the earth I stay, my motto this shall be,—

"To live no longer to myself, but Him who died for me!"

And graven on my inmost soul this word of truth divine,—

They that turn many to the Lord bright as the stars shall shine."

—S.S. Treasury.



A SHORT PRAYER

Our Heavenly Father, there are some of thy children that are bound by the cords of affliction to their homes, and there are others who have no homes in which to rest when they are sick and tired. Wilt thou help us to extend our sympathy and help to all of them, and encourage them to so trust and obey thee that they may finally be permitted to go to that home over there. In Jesus' Name. Amen.

CHURCH DIRECTORY

(Charge for Directory Notices, 1 inch and under, per Church, Two Dollars a Year)

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

BEAMSVILLE, ONT.—Church meets on Lord's Day at 10 a.m. for Bible Study. At 11 a.m. for Worship. 7 p.m. for Preaching. Tuesday at 8 p.m. Bible Study. A. D. Fleming, Secretary. A. M. Stewart, Evangelist.

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

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

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

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

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

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

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

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

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

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

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 8 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. Foyman, 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 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.