

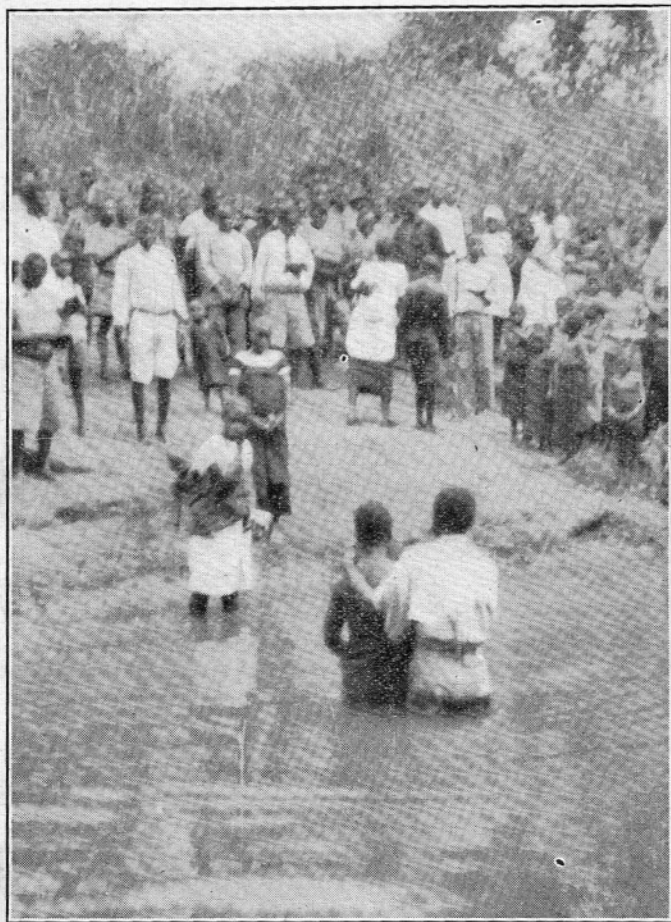
Christian Monthly Review

Toronto, Ont.

Vol.
XVII

Jan.
1932

Mrs. Wesley Comfort
R. R. 1
Aug. 32



Carrying out the Commission in Nyasaland.

"All authority hath been given unto me in heaven and on earth.

Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

Matt. 28: 18-20

CHRISTIAN MONTHLY REVIEW

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

Editor: H. MCKERLIE

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

All news, correspondence, and articles for publication, and all contributions to Missions, to be sent to the Editor, 679 Allard Ave., Verdun, Montreal, Que.

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. XVII, No. 1. TORONTO, January, 1932

With the heartiest Christian goodwill, the C.M.R. wishes all its readers

**A HAPPY AND PROSPEROUS
NEW YEAR**

With the advent of 1932, we feel grateful to

God for His help and love and the many blessings enjoyed through the past year, the remembrance of which strengthens our faith and supplies courage to step out on the new path in the confidence that all will be well.

If we enter the New Year under a cloud of industrial depression, we do so in hope. That hope is based, not so much in the promise of trade revival, as on the revelation of the spirit of love and brotherliness manifested in the practical sympathy of all classes with the needy and depressed.

God willing it will be the policy and pleasure of the promoters of the Review to continue their efforts to improve the paper, thereby making it more useful to the brotherhood in contending for the "Faith once for all delivered to the saints."

**LOOKING TO GOD,
WALKING WITH GOD,
WORKING FOR GOD,**

let us claim this year for Him.

CHOICE IMPERATIVE RATHER THAN OPTIONAL

By H. H. Adamson

Life is sweet but it is exacting. It is good to the worker but hard on the shirker. It soon drops the man who apes and plays and poses and shirks. With most of us it is a very busy round of every-day duties. It gives us variation but after all it is a stern reality. It has little time or inclination to give "corners" to the petted and spoiled that whine and complain and play the baby. In one respect it is like flipping pennies, for we are tossed out upon the great bosom of the world with the admonition "swim or drown". But let us remember that God gives every man the power to choose, and most of us know that terrible fate if we decide against God and the right. Some time we will know that even heaven and hell are but the results of one's own choice.

Joshua was Right

Good old faithful Joshua knew what he was talking about when he exhorted the children of Israel to choose whom they would serve. It was not only their privilege but it was their imperative duty. This is one place where no man can be neutral, regardless of his desires. Most every day of life some decision is to be made. On the one hand is duty, labor, honor and self-denial, while on the other hand is pleasure, dishonour and luxury. On the one hand is the whole realm of right set over against that of wrong, and the choice between the two must be clean and clear cut—there can be no compromise. Some do not appreciate it but it is a great fact just the same that every word of

the mouth, every thought of the heart, every act of the life—in the home, the church or society, is a decision either for God or against Him. No wonder Joshua shouted to that halting people of Canaan's Land, "As for me and my house, we will serve the Lord!"

No Man Can Serve Two Masters

Of course not, and no sensible man will try it. And yet, millions have tried it and they have all failed in the end. Men in religion and business and the home have tried the "double life", but sooner or later they have come to grief.

It is more dangerous than smallpox or yellow fever. It is more poisonous than the bite of the deadly viper. There are wrecks on every hand and human derelicts are as common as flies around a cesspool. The Lord knew just what carnality and crime would do for men and He cried out against them earnestly. Every day the papers are full of accounts where the sins of men have found them out and yet the crowds rush on in carnal pleasures, feeling as safe as most people do in the house of the Lord. Sooner or later they must pay the price—but one of the very sad things about it all is this; it will be too late.

The Choice is Yours

God desires the salvation of all men, but He saves no man against his will. God pleads and entreats, but He intimidates or drives no one into the kingdom. To one and all it is the "who-soever will may come".

The "will" is the pivot upon which the pendulum of all our actions swing. I will to walk or talk or stand or do right or wrong. I will to obey or disobey the law of the land or the law of God. I will to be a Christian or live a sinful life. I will to be saved or to be lost. In reality I will my own heaven or my own hell.

It MUST be a choice between God and the devil, for I cannot serve both. God loved us, Jesus died for us, and the Holy Spirit directs us. Justice waits, mercy pleads, heaven entreats, Jesus invites and all heaven is anxious that we make the wise choice and accept the great salvation so graciously offered to all.

OBEDIENCE

What is Obedience?

Every American citizen does many things that the government of England requires; but he is not obeying the laws of England. He has no thought of such a thing. Every man of any moral worth does many things that God requires, but he may be doing so because his own judgment and the circumstances of his life indicate that it is best to so live. If so, he is not obeying God. To obey any authority is to do what that authority requires, and because it requires it. To obey God is to submit willingly and whole-heartedly to His authority. It is taking God at His word and doing what He says; it is bringing your will and ways into harmony with His will and ways. His word must become the controlling force in your life. God is waging war to that end: "Casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ" (2 Cor. 10:5). God demands a complete and unconditional surrender. That does not mean that he will require no conditions, but it means that you are not allowed to name the terms upon which you will surrender. About all some people do is to raise a flag of truce and begin to parley about whether they have to do this or that, and some openly declare that they will not do certain things. In such cases there is no surrender to God, and the war continues.

Learning Obedience

God gave man will power. "Will" is force, and, like all other forces, it must be controlled, or it will do harm. About the first quality noticeable in a baby, aside from instinct, is its kicking against restraints. That is not an indication of inherent perversity; it is merely an untrained will asserting itself. By many bumps, bruises, and burns, the child learns restraint, which is another way of saying that it learns some lessons of obedience. If he did not early learn these lessons, he would soon destroy himself. Life is made up of obedience, or burns and bruises. Parents owe it to their children to teach them obedience. Much of the crime of today is a result of the failure of parents and teachers to see that the children intrusted to them learn obedience. If they do not learn obedience in the home and in the school, they

are not likely to respect authority anywhere. Paul says of Jesus: "Though he was a Son, yet learned he obedience by the things which he suffered" (Heb. 5:8). Every human being must learn obedience, or he will be a criminal against the laws of God and of man. With a lot of bunk about allowing the child to develop self-expression, we have failed to realize that he also needs to develop self-repression. The most valuable lesson any one can learn is obedience.

Tests of Obedience

As a citizen, do you obey the laws that you approve, and disobey those you do not like? That is not obedience at all; it is anarchy. Is the Bible a book of authority with you, or merely a book of advice? We get lots of advice from people, and follow it if it suits us. Is that the way you treat the Bible? Do you treat its commands as nothing more than well-meant advice? If so, you have not learned the first thing about obedience. What moves you to act in religion? How are we to determine whether we are obeying God, or merely following a course that our judgment dictates? It is well for us that our loyalty be tested. In the very nature of a test, it must be something between the thing commanded and the result promised. The tree of the knowledge of good and evil was a test for Adam and Eve. God said: "Thou shalt not eat of it." From every standpoint, human reason would suggest that eating it was the proper thing to do. The only thing that restrained them was their respect for the authority of God, and that was not strong enough to stand the test. Contrary to all human experience and reason, Naaman was commanded to dip seven times in the Jordan for the cure of his leprosy. That was a severe test for the proud Naaman, and he came very near not standing the test. A Methodist preacher said: "What good can immersion do the human soul?" Because human reason cannot see how immersion will do the soul any good, it is for that reason a severe test of man's spirit of obedience; and many do not stand the test. Many go so far as to say: "If I have to be baptized in order to be saved, I will never be saved." That expression reveals all the rebellion that a heart can possibly hold.—*Gospel Advocate*.

SOME THINGS THAT HINDER OBEDIENCE—By R. L. Whiteside

Trying to Philosophize about God's Part

It would be an easy matter for any sinner to see clearly what to do to be saved, if he would give heed to what God has told sinners to do; but so many will not do that. They listen to blind guides as they darken counsel in their philosophizing about God's side of the question. If the sinner could realize that God has prepared a plan of salvation perfectly adapted to man's needs, and that He has revealed that plan in language that the sinner can understand, and that He is now calling on the sinner to act, he would have little difficulty in understanding what God is telling him to do. In the absence of blind guides, the sinner would have no trouble in understanding such passages as these: "He that believeth and is baptized shall be saved." "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins."

When the apostles and other inspired men told inquiring sinners what to do to be saved, the sinner did not stop to puzzle over God's part in the matter, but promptly did what he was told to do. "Then they that received his word were baptized." They had not then been blinded by being told that man could do nothing and that salvation was wholly a matter of grace. Let the theologians, and also thoughtful people, ponder the following statement of the matter: There are two sides in the sinner's salvation—namely, God's side and man's side. On God's part, or side, man's salvation is wholly a matter of grace; on man's part, or side, man's salvation is wholly a matter of works. I will not now enlarge on these statements, but will leave them for the reader to ponder over.

"Save Any Way, Anywhere"

It has been said that God can save a sinner any way and anywhere He wants to. I think that it is true; but I do not know how nor where He wants to save a sinner, only as He tells me. If God can save the sinner any way and anywhere, then He can save Him in the act of being baptized. If He has expressed Himself on that point, then the matter is settled. God has plainly expressed Himself: "He that believeth and is baptized shall be saved." If God wants to save a sinner in that way, who am I that I should object?

Do We Limit God?

Because we preach the plan of salvation as it is laid down in the New Testament, it is sometimes said that we try to limit God to one way of saving people. That charge grows out of a mistaken view of the whole matter. It seems rather to me that God has limited us, and in limiting us to one way He has made it possible

for us to know exactly what to do. If there had been no definite plan of salvation revealed, and the matter had been left to our own guesses and speculations, how could anyone be sure he was right—how could we be certain that we were pleasing God? It is to man's advantage that he has been limited to one way plainly revealed. A brief study of God's method of dealing with man will help us to understand His limiting business. In matters of life and death, God has at all times been very definite and specific in telling man what to do. Instead of that being a hardship on man, it has been a great blessing.

The following Scriptures warrant us in going to the Old Testament for examples and illustrations as to God's method of dealing with man: "For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope" (Rom. 15:4). "Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come" (1 Cor. 10:11). We shall refer to a few of these examples to illustrate the principle now under consideration.

When God sent a flood upon the earth to destroy the wicked, he saved Noah and his family. The way He saved Noah is well known. So far as I know, God might have saved Noah in any one of a million or more ways. God was not limited; but when God selected one way and told Noah what that way was, then Noah was limited to that one way. God was not limited, but Noah was. That was a blessing to Noah, for he knew exactly what to do.

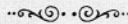
On one occasion in their wilderness journey, the Israelites raised a disturbance about their food and drink. (See Num. 21:4-9.) "And Jehovah sent fiery serpents among the people, and they bit the people; and much people of Israel died." This brought the people to their senses. "And the people came to Moses, and said, We have sinned, because we have spoken against Jehovah, and against thee; pray unto Jehovah, that he take away the serpents from us." No one will be so foolish as to say that the Lord was so limited in power and resources that He could relieve the situation in only one way. No; He could have relieved the situation in any one of a thousand or more ways; but when He selected the one way—namely, their looking at a serpent of brass made by Moses and erected upon a standard—the people were limited to that one way. It was look and live, or refuse to look and die. God was not limited, but they were; and it was a great blessing to them that the way to be healed was thus

limited and made plain, for then there was no doubt as to what to do.

The healing of Naaman, as recorded in 2 Kings 5:1-14, is another plain illustration of the principle we are now considering. He was the great commander of the armies of the king of Syria, but he was a leper. From a captive maiden brought from the land of Israel, Naaman learned that there was a possibility of a cure in the land of Israel. In his search for this healing, he finally stood before the door of the house of the prophet Elisha. "And Elisha sent a messenger unto him, saying, Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." Who would dare say that Jehovah was limited to that one way, so much so that He could not have selected some other way? But when He announced this one way, Naaman was limited to that way; and Naaman did not like to be thus limited. Like some people of today, he thought some other way would do as well, or even better. "Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?" Now, that is the way he felt about it, and likely at that moment he would not have given his feelings for all the prophet said; and had it not been for the common sense of one of his servants he would have returned a leper. He had turned

away from the prophet in a rage, when the servant brought him to his senses by saying: "My father, if the prophet had bid thee do some great thing, wouldest thou have not done it? how much rather then, when he saith to thee, Wash, and be clean?" Then Naaman decided to bring his feelings and thoughts into submission to Jehovah, and follow the one way to which Jehovah had limited him. "Then went he down, and dipped himself seven times in the Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean." Jehovah was not limited, but Naaman was.

In the New Testament God has announced the conditions by which He proposes to save the sinner. "He that believeth and is baptized shall be saved." "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." The same plan is set forth in many other passages. I think no one will say that God was so limited that he could not have selected other ways; but when he announces this one way, then the sinner is limited to that one way. God was not limited, but He has limited the sinner. And in so limiting us He has conferred a great blessing on us, for in so doing He has enabled us to know exactly what to do.



WHY THE CHURCH?—By Roy E. Cogdill

There are two things that are entirely strange to the New Testament—an unbaptized Christian and a Christian outside of the Church of Christ. The reason is in the fact that men were saved, made Christians, and added to the Church by the same process in the New Testament. What adds men to the Church? Acts 2:41: "They then that received his word were baptized: and there were added unto them in that day about three thousand souls." To receive the word (believe) and be baptized adds one to the Church.

But what makes one a Christian? Gal. 3: 26, 27: "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." They through faith were baptized into Christ.

What then saves? Mark 16:16: "He that believeth and is baptized shall be saved." Faith and baptism save.

It can be easily seen from these passages that salvation, getting into Christ, and being added to the Church are all based upon the same conditions—faith and baptism.

Christ is the head of the Church, His body. (Col. 1:18; Eph. 1:23.) Every Christian is a member of that Body if he is related to the

Head. To be separated from the Body means to be severed from the Head. It is impossible, therefore, for the Head to have control over a single member that is not a part of the Body. Follow the figure out and see how absurd it is to think of your physical head having control over some member that is severed from the body. No more unreasonable than to think of a man being under the authority and blessings of Christ without being a member of His body, the Church.

Some seemingly hold Christ in high regard and yet disregard His Church. Consider the regard in which Christ holds the Church in the light of the following passages: "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops ("overseers", margin), to feed the church of the Lord which he purchased with his own blood" (Acts 20:28). "Husbands, love your wives, even as Christ also loved the church, and gave himself up for it" (Eph. 5:25). Christ loved the Church. Loving Christ, we love what He loves. But He loved it to the extent that He gave Himself up for it. The Church is either essential to our salvation or the blood of Christ was shed for something that was not important.

SALVATION, No. 4—By D. McDougall (Nova Scotia)

In preceding numbers we have considered the need, importance and availability of Salvation. We saw that Salvation is something that we can and may "obtain". How to obtain it was intended to be considered at this time. But, first, we must give some attention to some old and once widely entertained doctrines still found in the standards of some prominent religious bodies. One of these is "That we are justified by faith only is a good and wholesome doctrine, and full of comfort."

Faith pertains to *man* only; action of his mind and heart. Being justified is equivalent to being saved. And if a man is justified by faith only, he is saved without the Grace of God and without the Blood of Christ! Saved entirely by himself!

Another of these dogmas of church standards says, "By grace alone". Grace pertains to God, the exercise of His favor. And if this doctrine is true, God only is to blame if we are not saved!

Others think they will obtain salvation by "Hail, Marys", walking on peas, etc.

One of our excellent young brethren asks, "Are we saved by grace or by works?"

The Holy Spirit clearly answers this question. Let us dutifully hearken and believe His word, bearing in mind that the words "justified" and "salvation" are equivalent and interchangeably used.

In one passage of the apostles' writings we read, "Being justified freely by his grace, through the redemption that is in Christ." Then we are justified—and if justified, saved, by grace. Set that down.

Now read from another apostle, equally authoritative, "Ye see then how that by works a man is justified, and not by faith only" (James 2:24). Set that down also—that we are saved by works.

Both statements are, of course, equally true; and the conclusion that "we are not saved by works" is erroneous. Instead of being "sorry", we should be glad to hear sermons in which the exact word of God is preached. But, one does not understand how a thing can be "by grace and of works too". Well, Salvation is, according to the Word of God, by grace and by works too—and by a dozen other things to which it is ascribed in the Word of God.

Anyone instructed in regard to the meritorious and procuring cause—on God's part, and the availing cause on man's part, will understand how this can be. God's grace is the procuring cause. Christ is the meritorious cause. Man's "obedience"—"works"—is the availing cause.

In our next we may list a score of things to which our Salvation is ascribed.

AS, SO—By O. H. Tallman

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted; that whoever believeth may in him have eternal life" (John 3:14, 15).

Serpents have found a prominent place in the literature of mostly all countries. In India they are worshipped as gods. In China one form of serpent is considered the giver of rain, and offerings are presented to him in dry seasons. Even in North America the Indians taught their children not to kill the rattlesnake lest its kindred should come and have revenge. The principal god of Peru was called the Serpent Sun-god, whose wife, a female serpent, was supposed to have given birth to a boy and a girl, from whom all people descended.

In Num. 21:4-9 we have a wonderful serpent story, inasmuch as it typifies our salvation from sin.

Israel became dissatisfied, and complained against God and Moses; so, as a punishment, God sent fiery serpents among them. Many were being bitten and dying. Then the people repented and called for help. God then gave them a remedy. Authorizing Moses to make a brass serpent, place it on a pole and lift it up

in the wilderness, and everyone bitten, when he looked upon it, was healed.

What was their sin? They were dissatisfied with God's way, in spite of the fact that God had been so good to them.

Is that not the sin of the religious world today? In spite of all the Lord has done for us we are not satisfied with His way. He gave us a Church, purchased by His own blood, but we are not satisfied with it and are establishing denominations on every hand. He called His people by His name, but we are adding denominational names. He gave us the Bible to guide us, but we are writing human creeds. Many are not satisfied with the Bible baptism and are trying out sprinkling. Many are not satisfied with the church worship (Eph. 5:19), and add instrumental music. So we see their sin is our sin. No wonder the Lord said, As, So.

They were called fiery serpents, not because of their colour, but because of their burning bite, which caused blood poisoning, with its fiery red streaks. Even so the sting of Satan, that great serpent, unless healed, will land us into the fiery hell. Thus As, So.

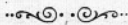
The remedy was very unreasonable. Could

a brass serpent cure? Some no doubt said, we don't believe in such a cure. So when Jesus gave us a remedy for sin, the world says it is unreasonable and rejects it. As, So.

As they were convinced that they were fatally bitten and asked for help—So we must be convicted of sin and ask for help. On Pentecost those convicted called for help (Acts 2:37), As, So.

What was the remedy?

"Everyone, when he looked, lived" (Num. 21:9). Everyone suggests only one remedy. All must come to the same Healing Fountain. When he looked, places a *physical act* between everyone and the healing. So in Acts 2:38. The Lord placed a *physical act* between "everyone" and the "remission of sins". The same is true in Mark 16:16, and in Acts 22:16. Baptism is a physical act of faith which the Lord placed between the hearer of the Gospel and Salvation from sins. So well indeed might Jesus say As, So.



HELP FROM THE OTHER SIDE

By C. F. Witty

Jesus promised the gift of the Holy Spirit to all who would obey Him, but I am afraid many of us are but little concerned about the help we might get from this source.

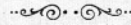
We seem to conclude that God is too busy running the universe to care much about us; that Jesus has already done all that He will do; that the angels are strangers to us, and, of course, have nothing to do with us; and that the Holy Spirit played an important part on Pentecost and possibly during the New Testament age, but if He has anything to do with things earthly now, we do not know what it is; therefore, when we pass under the cloud or get in deep trouble, we will depend on the arm of flesh.

We are much like a man clinging to a board out in the sea. We have but little hope of getting to shore by means of the board, but we refuse to be taken on a great ship that is ready to rescue us, on the ground that the captain is too busy running the ship to care for a drowning man; that the crew of the lifeboat threw us the board and that we can expect no more from them; that friends on deck have done lots for us in days gone by, but we do not know that they are still interested; and that other parties that are watching us are strangers, therefore they can be expected to have no interest in us.

Can anyone imagine a man foolish enough to flounder around in the waters of the ocean, refusing to be helped on the grounds mentioned above? Yet there are hundreds of professed Christians floundering around in a sea of

trouble, clinging to the board of their own efforts, when they might far better accept help from those on the other side.

But you are ready to inquire, What help can we expect from the Holy Spirit? In the eighth chapter of Romans, Paul tells us what we may expect when we are passing through the deep waters. We may get to that place where we do not even know what we should pray for. If so, the Holy Spirit will know, and, seeing our distress, will catch up our unfinished prayer and correctly present it before the throne of the Heavenly Father, and surely it will receive immediate attention.



WOULD I? WOULD YOU?

One day in loved Jerusalem,
There rushed a shrieking, maddened crowd
Upon a lowly kneeling form,
Before his God and Saviour bowed,
And when with cruel stones they crushed
His beautiful and gentle life,
He prayed the Father to forgive
Their ignorance and raging strife.
This man was Stephen. Lo, a Jew,
Who died for Christ.
Would I? Would you?

See! far upon a lonely isle,
An aged man with snowy locks,
Exiled to labor in the mines,
His only temple wind-swept rocks.
Ah! once he leaned on Jesus' breast,
And gazed with fond adoring eyes
Into that face where love divine
Still beams upon us from the skies.
This man was John beloved, a Jew,
Witness for Christ.
Am I? Are you?

A Galilean fisher stood
Amid a fierce and angry throng,
No tremor spoke of hidden fear,
His face was peaceful, calm and strong,
And when they nailed him to a cross,
As they had nailed his blessed Lord,
He gloried thus to die for Christ,
And counted it a rich reward.
This man was Peter, Lo, a Jew,
Who died for Christ.
Would I? Would you?

A captive bound was brought one day
To Nero's judgment seat at Rome;
For Christ he wore the heavy chain,
For Christ he had no wealth nor home;
The noblest martyr Rome could boast
Of all the thousands that she slew,
The great apostle sent by God
To Gentiles with the message true.
This man was Paul. E'en Paul the Jew,
Who died for Christ.
Would I? Would you? —Philo-Israel.

??? CAN WE TRUST T

What He Said . . .

1. Concerning Assyria

(The origin of this great empire lies far back in the annals of history. Nimrod went out from Shinar into Assyria and builded Nineveh and other cities which may be considered as the beginning of the Assyrian power. This would be about 2200 B.C. One of its kings put an end to the Kingdom of Israel, besieging Samaria for three years, then taking its people captive and scattering them abroad through other nations. Another monarch destroyed Jerusalem and wound up the Kingdom of Judah.)

"And he will stretch out his hand against the north and destroy Assyria, and will make Nineveh a desolation, and dry like the wilderness. And herds shall lie down in the midst of her, all the beasts of the nations; both the pelican and the porcupine shall lodge in the capitols thereof; their voice shall sing in the windows; desolation shall be in the thresholds: for he hath laid bare the cedar-work."

This is the joyous city that dwelt carelessly, that said in her heart, I am, and there is none besides me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss and wag his head" (Zeph. 2:13-15, R.V.).

2. Concerning Egypt

(B.C. 2717 saw the birth of the Egyptian power. Its two great cities—Thebes and Memphis—were founded in 2280 and 2188 respectively. Its Hieroglyphics were invented by Athotes in 2122, B.C. The brothers Suphis and Sensupis, away back in 2120 built its noted Pyramids. In 1920 B.C. Abraham wandered within its borders. Memnon invented its alphabet in 1822 B.C. 1728 years before Jesus was born, Joseph was sold a slave to one of its citizens, and 22 years after that Jacob and his family settled in the Land of Goshen. In 1491 it suffered the ten plagues and saw the great Exodus. 1485 brought the reign of Egyptus, from whom the country received its modern name. From dominion to dominion it went until, in 786 B.C. it had supreme control of the Mediterranean.)

"I shall make the land of Egypt desolate and waste, a land destitute of that where-with it was full, when I shall smite all them that are therein, then shall they know that I am Jehovah."

Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit" (Ezek. 32:15, 18-19).

3. Concerning All Nations

(In that day when God shall judge the world in righteousness by that man whom He hath ordained, and whereof He hath given assurance to all men in that He hath raised Him from the dead, it will be as individuals the world will be judged. The national divisions of the world will then be at an end. But now, in this life, the Divine judgment of the nations goes on. And it is effected by the inescapable operation of one universal, irrevocable and immutable principle. History is replete with the evidences that this is so. One outstanding example illustrates the fate of many.)

"Righteousness exalteth a nation but sin is a reproach to any people" (Pro. 14:34)

4. Concerning His Church

"I am the resurrection and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die" (John 2:25-26).

"... neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38-39).

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 3:16-17).

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ARE YO

THE WORD OF GOD ???

What Happened . . .

1. To Assyria

"Behold our progress!" the Assyrian cried—viewing beneath the brilliant blazing sky
The lofty towers, the walls of sun-baked brick, the brazen gates, the ponderous ramparts high,
The roll of chariots in the narrow ways, the glittering crowd close thronging mart and street,
The gleaming flash of spears beneath the sun, the shaking tread of conquering legions' feet—
"Behold our progress and enlightenment! We are the people! We shall surely stand."

—AND SPEAKING THUS THEY PASSED.

*The moon shines cold above the desert sands,
The thin winds whimper lone across the waste;
The shifting dunes long since have rolled and closed
Above dead cities ages-long effaced.
The monuments and towers are overthrown,
The tablets moulder in the sword blade's rust,
And all the glory that the past has known
Has crumbled, like the builders—into dust.*

(Marshall South)

2. To Egypt

"Behold our progress!"—Hear proud Egypt's boast: temples and pyramids and painted stone;
Column on column reared beside the Nile; throughout the world for wealth and science known;
Rich galleys clustering on the river's flood; learning and wisdom sheltered in the halls;
Vast monuments of power on every hand; ranked gods of stone and massive sculptured walls—
"Behold our progress and enlightenment! We are the people! We shall surely stand."

—AND SPEAKING THUS THEY PASSED.

*The jackal whines among the fallen stones;
The painted tombs no longer guard their dead;
The desert winds disport with mummy-dust;
The gods are fallen and their glory fled.
The bats at even flitter forth from holes
Wherein aged shreds of human clay are thrust;
The silken sails and gilded galley poles
Have crumbled, like the builders—into dust.*

(Marshall South)

3. To Rome

"Behold our progress!"—Hear the tramp of Rome: legion on legion on the stone-paved ways,
Clatter of chariots; tread of marching feet; standards ablaze beneath the morning rays;
Mistress of all the world, from pine to palm; art and adornment filched from every land;
Monarchs in chains behind her chariot wheels; States that pay tribute to a conqueror's hand—
"Behold our progress and enlightenment! We are the people! We shall surely stand."

—AND SPEAKING THUS THEY PASSED.

*The broken pillars in the Forum lie,
And shattered fragments strew the Circus floor.
The loathsome beggars cluster in the shade
Of walls whose echoes legions wake no more.
The brazen bucklers turn no foeman's steel,
The short keen sword no longer makes its thrust,
And all the Empire that hailed Caesar lord
Has crumbled, like its builders—into dust.*

(Marshall South)

4. What Will Happen to His Church

"Behold our progress!" cries the Church of Christ, "dependent not on empires of the earth,
The lives of kings and princes of the dust, whose glories fade at other princes' birth.
God's love, 'scribed on imperishable souls, brings endless increase to our Lord and King.
Death and Decay are captives of His power, so, even at the grave, His praise we sing.
Behold! our progress is enlightenment. We are His people. He shall make us stand."

—AND SPEAKING THUS WE PASS."

*The trumpet sounds. The graves give up their dead.
The everlasting gates are open wide.
The Church, triumphant, rises to her Lord.
The Christ embraces her for whom He died.
The universe with acclamations rings.
The angels swell the song, for sing they must,
Since the slumbering Church of Christ the King
Is risen, like its Builder—from the dust.*

(H. McKerlie)

YOU READY

???

WHY BAPTIZE THE BABY?—By H. McK.

In the natural desire of a parent to secure every benefit and blessing possible for his child, the writer inquired at a prominent ecclesiastical advocate of the practice, why the baby should be baptized? And as we frequently hear expressions of grave anxiety and regret over some son or daughter that has grown up without being "Christened", it may be helpful to give a review of the

REASONS ADVANCED FOR THE CEREMONY

1—"Because baptism is commanded."

Yes, BAPTISM is commanded, but the baby is not BAPTIZED. Baptism is a word that has been transferred from the original Greek Testament to our English Testament without being translated. The letter "alpha" with which the Greek word terminates is left off, otherwise the spelling is unchanged. The Greek word means immersion. Every scholar of note in any denomination knows this.

As neither "sprinkling" nor "pouring" were commanded, why practise either? and call it by a name that means something entirely different?

Until 753 A.D. immersion was the universal practice. Men administered what Jesus commanded. From then on, when the candidate was considered too sick or weak to stand being immersed, by the permission of the Pope sprinkling or pouring was allowed.

In 1311 A.D., the Council of Ravenna gave a ruling, that pouring or immersion would be equally valid. But in many places the liberty to change the ordinance was not taken advantage of for some centuries after. And in the Eastern Church the Apostolic and Scriptural method of administration — immersion — has been retained.

For about fourteen hundred years the Church in England knew nothing of any baptism but immersion. Since Jesus commanded that, why not practise it?

2—"Because Jesus said 'Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven'."

Respecting this argument when advanced on behalf of young children being allowed immersion about the beginning of the third century, Tertullian wrote, "Let them 'come', then, while they are growing up; let them 'come' while they are learning, while they are being taught whither to come; let them become Christians when they have become able to know Christ . . . Let them know to 'ask' for salvation, that you may at least appear to have given to 'him that asketh'."

These beautiful words of Jesus make no reference to baptizing the children. He took them in his arms or laid his hand on them and PRAYED.

3—"That the infant may be Christened, that is named."

The naming of the child has nothing to do with Christ. Heathens, infidels, Jews, honest moralists and devout people of all religions receive names without baptism or any association with the name of Christ.

It is the right of the parents to name their children. And, when grown, the children have the right to change their names if they want to.

The "Christening" superstition dies slowly, and its origin lies far back in the history of religious life. In the seventeenth century, by act of parliament, in England, parents were required to submit their offspring to baptism. If they were not "Christened" they were deprived of certain civil and social rights—in fact they were regarded by many as being on the same level as illegitimate children. Why perpetuate this gross superstition?

4—"Because baptism is for the remission of sins and the child is inheritor of Adam's sin and guilt."

Adam's transgression was punished by death. Baptism does not save from death. Christ tasted death for every one. "As in Adam all die, so in Christ shall all be made alive." The baby shall live because Christ died for it.

No one inherits Adam's guilt. Yes, the Scripture does say something about being "shaped in sin and born in iniquity", but that did not make the child guilty. Perhaps it was giving it a bad start, but that in itself could not condemn it.

It is also true that "the iniquities of the fathers are visited upon their children, even to the third and fourth generation", but that does not make them sinners. One needs only to get particulars of some cases of physical and mental deformity or disease to know that what the Scripture says is true; that it is working out every day before our eyes. And the only way to stop it is to live properly. But physical or mental defects inherited from predecessors do not constitute guilt.

Baptism is for remission of sins, but in Acts, 2nd chapter, where it so plainly says so, it is associated with repentance. A baby is not guilty of sin, neither is it capable of repentance.

5—"To dedicate it to God."

If there is any parental impulse more noble than another, surely it is that which seeks to reverently acknowledge the sacred gift of a pure young life from God and to seek His guidance in training that life in the fear and admonition of the Lord.

But what has baptism to do with such a dedication? Nowhere in His Word has God asso-

ciated the two things. And thousands of children are dedicated to God without baptism or any thought of it.

6—"Because the babe is 'holy' it is a fit subject for baptism."

Strange that it should be baptized to take away its sin and also because it has none!

The Scripture put forward in justification of this claim is 1 Cor. 7:14. "For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the husband, else were your children unclean; but now are they holy."

The absurdity of this "reason" for baptizing an infant is seen at once when it is pointed out that the word used to describe the unbelieving husband as "sanctified" is but another form of the word translated "holy" and used to describe the children.

We would naturally conclude that if the infants are to be baptized because of their condition, the infidel father is also entitled to baptism, since he is in the same condition. Why baptize the one and not the other?

7—"To make it a child of God."

The family of God through Jesus Christ is composed of those who have been born a second time. But before they were born, they were begotten from above (John 3:3), through the Gospel (1 Cor. 4:15), "not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth" (1 Pet. 1:23).

The begetting process is carried on through the individual's faith—"For ye are all sons of God, through faith, in Christ Jesus." The transition, change of state or birth process is effected by that faith in obedience—"For as many of you as were baptized into Christ did put on Christ" (Gal. 3:26-27).

Being buried with Christ, through baptism into His death, these had been also raised that they might walk in *newness* of life (Rom. 6:4). And in this manner the Lord's condition of the new birth is fulfilled—"Except one be born of water and the Spirit, he cannot enter into the kingdom of God" (John 3:5).

As the baby cannot receive the Word of God, which is the seed of the kingdom, why subject the dear little soul to an ordinance that can effect nothing in making him or her a child of God?

8—"To make it a member of the church."

No one would question the right of a person to build his house of whatever sort of material he chose. We might think his preference to be unwise, but could not deny him the privilege of deciding just what it should be made of.

Jesus said, "I will build my church". The Church is His. No one will dispute that. He said, "I will Build". Of course we know that He intended to, and does use servants to help

in this building. But is he a good servant who builds into the house of His Master any material that his Master has not specified?

If Jesus is to be allowed to build His Church, men must not presume to put into it any other than those "living stones" He has commanded to place in the structure. And there is nothing in His plans about building in infants.

EXCUSES FOR BAPTIZING BABIES

1—"It is just a form of our church."

Now that looks quite honest and, for that reason, worthy of respect.

The first thing wrong is the designation—"Our church". The Church is Christ's, bought with the great price of His life's blood. It is usually granted that Christ is the Head of His body, the Church. Then, why not leave Him to say what *forms* the Church shall have.

But if it is "just a form" why have it at all? Mere forms are artificial, unnecessary, an intrusion on the realities of worship and service, and an impertinence toward God and His Son, Jesus Christ.

2—"I like the ceremony."

After all, this is the reason for the continuance of everything that is not authorized in Scripture and which remains in churches to cause the division of the saints of God. Whatever it may be, it is retained because somebody "likes it".

But is there not something higher in Christianity than attending to, or practising something because we like it? That was certainly not the principle on which the Lord lived. Paul tells us, "For Christ also pleased not himself". And that example is set before His people to inspire them so that regard for others would feature in their lives more than self-gratification (Rom. 15:1-4).

If every member brought into the Church what he "liked" would it not be rather a queer institution? And if one section of members can claim the right to continue an unauthorized practice because they "like it", what reason can be given for not allowing another section to use the same liberty in another direction?

3—"It can do no harm."

Only those who do not appreciate the importance of Divine institutions or have little reverence for the God who authorizes them could make an excuse of this kind. Very little serious study of the practice and its accompaniments suffice to show that baptizing a baby does much harm and in many ways.

IT HIDES GOD'S TRUTH

Truth and Scripture teaching can never be presented in error. If God had authorized anyone to alter what He had instituted it would be different. As it is, the ceremony hides the truth and teaches something else.

IT DESTROYS CHRIST'S ORDINANCE

It has already been pointed out that Jesus commanded immersion. The popular practice in "Christening" the baby is to sprinkle or pour a little water on it.

Jesus commissioned His apostles to "Make disciples of all nations, baptizing them, (the disciples or learners), in the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19). So Christ's ordinance is destroyed by the substitution of a subject that is incapable of that which His commission requires.

IT USURPS THE AUTHORITY OF THE HOLY SPIRIT

Of the Comforter, whom He promised to take His place when He left them, Jesus said to His apostles, "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you" (John 14:26).

Under the direction of this superhuman, Christ-authorized guidance, no apostle of Jesus, according to the records we have, ever baptized a baby or taught anyone else to do so. All candidates for the ordinance were capable of belief and professed faith in Jesus. Those who introduced infant baptism usurped the authority of God's Holy Spirit.

IT INJURES THE CHARACTER OF THE CHURCH

By forcing membership upon many who never become subject to Christ, the worldly spirit is brought into the Church, and in character it becomes indistinguishable from the world outside it.

It will not do to quote from the parable of the tares and the wheat, and say, "let them grow together until the harvest". When the Master explained that parable He said, "the field is the world". He never taught that there should be tares in the Church. If they are there, notice who is responsible—"the enemy that sowed them is the devil" (Matt. 13:24-43).

IT ROBS THE INFANT OF SACRED RIGHTS

By thus thrusting membership upon him, the boy, in after years, is denied the right and high privilege of declaring his faith in his Lord and witnessing to it in the obedience of immersion, as in Bible times.

IT ESTRANGES THE THINKING OUTSIDER

Thousands make the statement that Christians are so, only because that religion was forced upon them when they were incapable of resistance or of thinking for themselves.

The only error here is the supposition that those thus treated can in this manner be made Christians. Not only are they not Christians, but they are deceived into believing they are—and so a double injury is perpetrated—the outsider is alienated by what he rightly concludes is an unethical ordinance, and the one who undergoes it is deceived into a false relationship to Christ and His Church.

REASONS FOR ABANDONING THE PRACTICE

IT IS WITHOUT SCRIPTURAL AUTHORITY

God has never asked it.

Christ did not command it.

The Holy Spirit is silent about it.

The Apostles never practised it.

In all the New Testament there is no command, example or necessary implication to support it.

IT IS A GREAT CAUSE OF DIVISION

No lover of Christ Jesus who protests against human authority taking the place of Christ's authority in the Church can be consistent and sanction it. Thus it will be the cause of division as long as no other head but Christ is recognized in any congregation.

IT IS UNETHICAL

If a clerk in business were to transact business in his employer's name, without being authorized to do so, he would be apt to get fired.

If a subject, without warrant from his king, were to negotiate in his ruler's name, he would be guilty of a very serious offence.

If a trustee were to administer an estate in other ways than that specified by the person making the bequest, he would be considered immoral in his maladministration.

What can be said of the individual who, in the name of the Father and of the Son and of the Holy Spirit, performs an act upon which neither Father nor Son or Holy Spirit have uttered one word?

In ordinary life, such a use of another's name, would, to say the least of it, be considered unethical.

MARKS OF THE LOVE OF GOD, No. 2—By Chas. W. Petch

"For this is the love of God, that we keep his commandments: and his commandments are not grievous" (1 John 5:3).

Love begets love. "Herein is love, not that we loved God, but that he loved us" and "we love, because he first loved us" (1 John 4:10, 19).

The constraining influence of the Gospel is

the love of God for single men. "For the love of Christ constraineth us: because we thus judge, that one died for all, therefore all died; and he died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again" (2 Cor. 5:14, 15).

If the love that "spared not His own son,

but delivered him up for us all" does not constrain us to love God and Christ we are hopelessly lost in our sins.

But love is active and expressed in obedience and service to the love of God is

1—Obedience to His Commands.

Jesus said, "If ye love me, ye will keep my commandments", and "He that hath my commandments and keepeth them, he it is that loveth me"; also "If a man love me, he will keep my word; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my words" (John 14:15, 21, 23, 24).

"He commandeth men that they should all everywhere repent." Here is a man who claims he loves God, and yet he continues in his sins, "doing the desires of the flesh and of the mind". Is the love of God in him,

The Holy Spirit in Peter "commanded them to be baptized in the name of Jesus Christ" (Acts 10:48). Jesus had given this command to His apostles in the commission (Matt. 28:18-20). Yet a lady lately told me I could not convince her in 40 years that baptism was necessary for her. I quoted Christ's words to her, "Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved." But that mattered not to her. Had she the love of God in her?

Listen, dear reader, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him; but *whoso keepeth his word, in him verily hath the love of God been perfected*. Hereby we know that we are in him; he that saith he abideth in him ought himself also to walk even as he walked" (1 John 2:4-6). This is the great test to apply to all our lives and conduct and service.

Especially is this mark of the love of God seen in our attitude toward our brethren in the Lord, in our

2—Love to One Another.

"A new commandment I give unto you, that ye love one another, even as I have loved you, that ye love one another. By this shall all men

know that ye are my disciples, if ye have love one to another" (John 13:34, 35).

Love is the pure gold, accepted at par among all peoples and nations. It is the world's standard of true Christianity, by which they judge our profession. John also declares that "we know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death. Whoso hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby know we love because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath the world's goods, and beholdeth his brother in need and shutteth up his compassion from him, *how doth the love of God abide in him?*" (1 John 3:14-17). Again, "Beloved, if God so loved us, we also ought to love one another. No man hath seen God at any time; *if we love one another* God abideth in us, and *His love is perfected in us*."

"If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also" (1 John 4:11, 12, 19-21). Yet we sometimes see brethren who claim to love God, and to be "loyal" to his word, "biting and devouring one another" over some little difference in judgment, or of opinion, or in views of Scripture teaching.

Brethren, these things ought not so to be. "But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion and every vile deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits; without variance, without hypocrisy" (Jas. 3:14-17).

May the marks of His love be more fully manifested in us, that others may be led to glorify Him.

"THE POWER OF HIS WORD"—By J. C. Bailey

The writer to the Hebrews informs us that God spoke to the fathers, in various portions and manners, but He has *spoken* to us in His Son (Heb. 1:1-3).

Upon the mount of transfiguration, when Peter suggested erecting three tabernacles, God spoke from heaven, "this is my Son, *Hear Him*."

The Holy Spirit informs us, through the Apostle Paul, that the world through its wisdom knew not God but it was God's good pleasure through the foolishness of the *preaching* to save them that believe.

Jesus Himself said: "Heaven and earth shall pass away, but *my word* shall not pass away" (Matt. 24:35).

To be true disciples we must abide in His *word* (John 8:31). We go back to the text, "he upholds all things by the *word* of his power."

To the testimony already given I would add the evidence of Peter: "Thou hast the *words* of eternal life" (John 6:68). Now someone says says: "I believe the Bible to be the Word of God but it is the Spirit that giveth life (John 6:63).

I didn't know anything about the Bible when I was converted. The moment I believed I was saved, and I have the witness of the Spirit to prove it."

This statement is not imaginary but was made to me almost word for word this week. I do not doubt for one moment the sincerity of the person making it, but the question that comes to your mind and mine is, "Is it true?"

That the Spirit gives life is true, but let us read a little more in the same verse. Jesus says, "the words I speak unto you are spirit and are life". How then can a man be quickened without the Word?

We are now ready to consider the statement, "I was saved the moment I believed." The Holy Spirit says again: "Faith cometh by hearing and hearing by the word of God" (Rom. 10:17). Christ called the Holy Spirit "the spirit of truth" (John 16:13). He says the word of truth (John 17:17). Truth is always harmonious with truth. Therefore the word is always harmonious with the word. The Spirit is always harmonious with the Spirit and they must always be harmonious with one another. Peter tells us we are begotten again through the word (1 Peter 1:23). How does he save a man by the Spirit without the word in the light of the foregoing? How does he uphold all things by the word of His power if He saves us contrary to the Word? How can it be the spirit of truth if it acted out of harmony with the truth? (word).

Let us approach the controversy from a different angle. We are enemies of God because of sin, to this all will agree (Rom. 5:8-10). We were reconciled (reconcile: to cause to be friendly again), by the death of His Son. Paul

says, "we are ambassadors therefore, on behalf of Christ, . . . be ye reconciled to God."

Paul says, "But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the WORD of reconciliation" (2 Cor. 5:18-19).

And in the Ephesian letter declares "he preached peace."

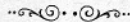
I trust now that all my readers can understand the place of the Word of God. I trust that some word spoken herein may help you to realize that the word of God is living and active.

To those who love and respect the Word of God we need add no further witnesses. To those who place feelings and emotions above the Word of God there is little use of further evidence, yet we will add James' testimony, by the Spirit, to "receive with meekness the implanted word (marginal reading says inborn) that is able to save your soul." Again, "of his own will he begat us by the word of truth."

"The sword (weapon) of the Spirit is the word of God." The Spirit when he came was to convict the world of sin. He used His weapon the word.

However, the duty or function of the Word doesn't end here. The dead will hear His voice (Christ). There will be no resisting. Those who have spoken of the Word of God as a mere word or a dead letter will learn with regret that His Word is quick, active and powerful.

The Word of Christ will have one more great function. We shall be judged by it (Jno. 12:48). If we are to be judged by it, why should we not live by it?



WHAT CAN WE KNOW ABOUT HEAVEN?

By the late W. H. Griffith Thomas

One of the most frequent questions that arises in our minds both as to earthly and heavenly life is, What will the future be? Such a question is not always prompted by mere curiosity, but springs from a genuine desire for knowledge. One important part of that future is suggested when we ask and try to answer, as far as possible by God's Word, the question, What is Heaven? While it is true that much, very much, is yet hidden, it is also true that much has been revealed, and it is at once our privilege and our duty to find out all that is told us, and then wait for full knowledge when we walk no longer by faith but by sight.

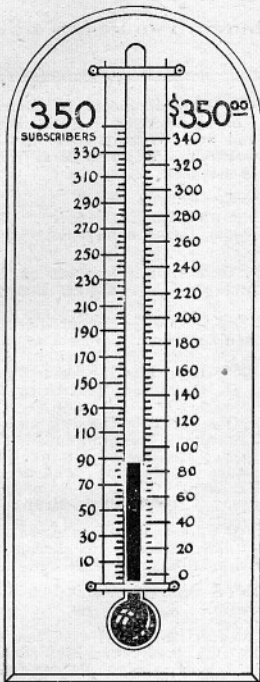
The consideration of Heaven is no mere spiritual luxury, no mere intellectual dissipa-

tion, no mere imaginative revelry, but is really and definitely practical, is suitable for the robust thinker and worker as well as for the contemplative mystic, and has a real bearing on our daily life. What, then, does Scripture say? I—THE PLACE.

1. *Where will it be?* It must be said at once that we do not know; it doth not yet appear where we shall be. All that we know is that Heaven is a place and that Bible language speaks of it as being above. There have been several theories as to the locality of our final abode, with more or less solid foundations of argument, but as we must not forsake fact for theory, any consideration of them is out of the question. Therefore, leaving the question of locality which, after all, is but a small matter,

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let us come to sure ground and ask

2. *What is Heaven?* We have several figures of speech mentioned. In Matthew 18:1, 23, it is spoken of as a Kingdom; in Revelation 21:2 as a City; in Colossians 1:12 as an Inheritance; in John 14:2 as a Home; in Hebrews 4:9 as a Rest. All these suggest it under several aspects: that it has a King, subjects, inhabitants, laws, and happiness.

But a particular feature of the Bible description of Heaven is that it tells us what is *not there*. Revelation 21:27 speaks of no sin being there; Revelation 21:4 of no tears, no death, no sorrow, no crying, no pain. From these negatives we can gain a very good idea of what Heaven will be, the very opposite of earth with its minor joys.

Then add to these the grand positive description of Heaven that it is where Christ is, and we get as complete a description of Heaven as is good or possible for us until we reach there. It matters not what the locality or what the surroundings, if He be there. Is Christ there? Sin cannot be, for He is perfect holiness. Is Christ there? Then clouds are impossible, for He is the eternal Sun. Yes! Heaven is Christ and Christ is Heaven. To quote some well-known words: "The light of Heaven is the face of Jesus; the joy of Heaven is the presence

A USEFUL POD OF P P P P P P

To extend the Kingdom of our Lord and Saviour Jesus Christ a good rule is to PREACH AND PRAY, PRINT AND PAY, IN PLENTIFUL PRODIGALITY AND FOR A PROLONGED PERIOD.

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YOU NEED THE PAPER.
THE PAPER ALSO NEEDS YOU.

of Jesus; the melody of Heaven is the name of Jesus; the harmony of Heaven is the praise of Jesus; the theme of Heaven is the work of Jesus; the employment of Heaven is the service of Jesus; the fulness of Heaven is Jesus himself."

II—THE PEOPLE.

What will be their characteristics?

1. *Bodily perfection.* Those who are in Heaven will have, through the resurrection, their glorified body. That there will be a body raised is clear from 1 Cor. 15, and it will be different from the present body, though recognizable. As the *corn of wheat* falls into the ground and, germinating, produces fruit, so will our body, as it were, be sown and raised again from the tomb, *the same yet different*, different yet the same. How God will do this we know not, but we have His Word that He will do it, and so we rest content. That we shall have a body, a spiritual body, in Heaven is clear from our Lord's resurrection. His body was still recognized as a body and the same, yet it was clearly different in several points; the same yet different, different yet the same. With that body He ascended and sits at God's right hand, a pledge of our resurrection. Therefore we wait for the "*redemption of our body*" as well as of our soul, and while we do not know the manner we do know the fact, for we trust in Him "*who shall change the body of our humiliation, that it may be fashioned like unto the body of His glory, according to the working whereby He is able even to subdue all things unto Himself.*"

(To be continued)

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Every man is his own ancestor, and every man his own heir. He devises his own future, and he inherits his own past.—H. F. Hedge.

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. E. Allen Killom, 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. Daniel Stewart, 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.

OMAGH, ONT.—Church meets on Lord's Day at 10.30 a.m. for Bible Study. At 11 a.m. for Worship. Ray McCartney, Secretary, R. 4, Milton.

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. Keffler, 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 Balloch 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 1620 Fernwood 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.