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"Your Body is the Temple of the Holy Spirit"

No crucible of sun-hot lamp
Can purge the dross of sin away
And smelt pure gold from human clay,
To fit it for the royal stamp
Of God's own image. No death damp
Is kept from mortal brow by aught
Which boasted science ever taught.
No stethoscope reveals the source
Of sorrow in the human breast,
No Roentgen ray the serpent course
Of evil thought make manifest.
They cannot ease remorse's pain,
Nor cleanse from sin's defiling stain.
They are but tools of carpentry
With which the workmen may repair
These tabernacles strangely fair,
That they fit temporary homes may be
For heirs of immortality.
Not dwellings merely, but the fanes
Where mystery divinest reigns.
Then why bestow all care and toil
Upon the temple's sheltering frame—
Upon the shewbread and the oil,
Forgetting the Shekinah flame—
The presence glory of the Guest
Who sits within the holiest?

—Sel.

"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

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EDITORIAL**THE NEED OF THE MOMENT**

THE MESS WE'RE IN

Nineteen hundred and thirty-one slipped out with groups of "business men" in both Canada and the United States making public confession of their sins and calling on the people to join them in repentance and prayer. Many notable religionists at the same time pointed out the unprecedented disregard to formerly recognized moral standards obtaining in almost all walks of life. And some keen-eyed penetrating thinkers who might claim the almost forgotten title of "statesman" commented in grave tones on the growing shameless practising of "graft" in places of public trust and reputed honour.

The fact that there never was a time in history when there was so much "Christianity" adds to the distress of the situation. We remember the significant remark of one who said something to this effect, "The churches have inoculated the world with a substitute for the religion of Jesus until it has become immune to the real thing."

No one could give serious unbiased consideration to these doings and sayings without coming to the conclusion that the moral element in our civilization is in an advanced stage of decay. The symptoms are everywhere. They are prolific in number and kind. They are, severally, dangerous; in the aggregate, alarming. The history of the disease proclaims it "fatal".

Nineteen hundred and thirty-two was born with a call for a week of prayer. We believe the influential Protestant body issuing the world-wide appeal won a big response, and that

for the week the old world was girdled by a circle of earnest suppliants at the Throne of Grace.

Another feature of the year's birthday was the Pope's appeal for a united Christendom, to fight the fast advancing foes of evil and all unrighteousness.

HOW WE GOT HERE

One doubts if ever there was a time when it was so generally felt by such numbers of thinking persons that mankind has somewhere strayed from the track and is in danger of losing himself and his gains for lack of a competent GUIDE. And as it is felt by many that the present evils are the natural harvest of past sowings, it is only to be expected that there rises in one's mind the query, "At what point was the departure from the path of progress made?"

The Pope's letter suggests that the big mistake was made in dividing Christendom. Hence his appeal for union. Remembering that Jesus prayed for the unity of his followers, "that the world might be saved", it would appear that the idea behind the Roman Pontiff's circular is not far out.

But the Moderator of the Presbyterian Church scores the Pope for not making the Scriptures the basis on which the desired unity is to be effected. And an influential Episcopalian makes a somewhat similar criticism of the encyclical from Rome.

It is refreshing to find so much regard for the Scriptures as the only permissible basis for union. But we fail to see how either the Presbyterian or Episcopalian could accept that foundation unless willing to discontinue their unscriptural doctrines and practices. If they are really willing to do that, why not do it now? Consistency is a gem that is admired by all lovers of truth and pure morals.

It is not difficult to conclude that in Christendom, all real progress ceased whenever Christians saw a scriptural truth that they did not adopt in their faith, and try to practise; or when something in their faith or practice was discovered to be unauthorized by Scripture, yet allowed to retain its place in the teaching of the Church. In either case, there would be a searing of the conscience by violating the great Protestant principle, "The Bible, the whole Bible, and nothing but the Bible for the people."

In the rapidly progressing movement for the restoration of New Testament Christianity it was a common thing to find men adopting and practising the newly discovered Truth brought to light in their studies. And it was just as common to see them discontinue whatever they believed and practised, as soon as it was definitely known to be unauthorized by Holy Writ. The separations and decline in the spiritual life

of this movement set in with the introduction of what is unauthorized by Scripture.

Departure from the first principle of Protestantism as laid down by Chillingworth only became possible by accounting something else as equal with the Scriptures, in authority. The great Protestant communions recognized some of the historical records of the early centuries after the Apostles as of equal authority to the Bible. And now some "Modernists" teach that their *opinions* are equal to, or surpass the authority of the New Testament. When teachers and preachers tell their audiences that in some places where the Scripture reads, "The word of the Lord came to" such a one, it is not the word of the Lord at all but just the word of man, what can the result eventually be but decaying respect for the Bible and consequent decline in morals?

THE WAY OUT

Christendom will be able to stand on its feet and be entitled to the respect of intelligent men *only* when it takes Christ seriously enough to listen to Him with becoming reverence and when it is seen to be honestly and earnestly trying to walk by His word.

The Protestant will be in a better position to correct the Romanist when he himself is consistent with his demand that unity should be effected only on a Scriptural basis.

Churches of Christ can only retain a reasonable expectation or hope that Protestantism listen to their plea for the restoration of New Testament faith and practice by demonstrating in their life and teaching their professed conviction that the Bible is the Word of God and

the all-sufficient guide and final authority in the Christian religion. Departure from this basic principle is the point at which decline in spiritual and moral life was begun. If progress is to be resumed it will only be real and permanent if the restoration of this principle is the first accomplishment of the revival.

HARD FACTS

There is no mystery or magic about this matter. The whole psychology of the scheme of redemption is built on the fact that the "*word of the message . . .*" as Paul says, is "*even the word of God.*" And men are saved today just as they were in Paul's day—when they receive that message, "*not as the word of men, but, as it is in truth, the word of God*" (1 Thes. 2:13.)

No matter what good there may be in the preaching or teaching that does not set forth and convince the hearer that the "*message*" is the "*WORD OF GOD*" that preaching or teaching is bankrupt in the psychological power to effect the redemption of the sinner. It is so because it lacks the very first fundamental essential in God's wise plan to save men by the foolishness of preaching.

THE ONLY HOPE

We have never been scared by alarmists. But after much consideration of the state of humanity as represented in many reports covering wide areas, we are constrained to say that the great need of the moment and the only hope for the near future is the consistent and practical recognition and preaching of the gospel message for what it really is—"NOT THE WORD OF MEN—BUT THE WORD OF GOD."

OUR ASSOCIATE EDITORS

THE PRODIGAL AND HIS BROTHER

By H. H. Adamson

The fifteenth chapter of Luke is a wonderful chapter with a number of very fine lessons. For some reason the preachers have selected the "lost sheep" the "lost coin" and the "prodigal son" from which to draw some very fine lessons and possibly to spin some very thin theories also. I think these three great lessons are just as fine as the preachers say they are, but there is a fourth lesson that we hear very little about; and that is the one of the prodigal's brother.

A Peep Into That Home

There is no mention made of a mother in that home. Some have guessed she was dead, others that she was a "flapper" and the boys got their bad blood from her—some guess one thing and some two things. However, when the truth is not known (on this or any other subject), we would better put the brakes on our

guess work. But the father appears to be as clean and true and loyal as any father in all the world. In many respects the younger boy seems to have been a fine kind of a chap. It is true that he had a very black mark against him, but most of us fine (?) fellows have made some very serious mistakes. But there is one very fine thing about that younger son that sparkles like a diamond in the sunlight; and it is this: when he came to himself and found out that he had been a rogue, a rascal and a skunk, he did not hide behind his personal pride nor "blame off" his meanness on somebody else, but with a bowed head and a broken heart, hungry and ragged, he faced about and went back home to make the "whole thing right". And he did it—and that's a *man*.

The Elder Son

You will notice the Master says almost as much about the elder son as he does about the

younger son. But what does he say? Here it is boiled down: "He was angry, and would not go in." If you will read the whole account you will see that he was acting like a big, spoiled baby. What was the trouble with the supposed to be gentleman? He was selfish, envious and angry. Rather bad combination if a man has any self-respect. Cain was envious of his brother and slew him. Absalom was envious of his own father and would have slain him if he could. Envy will do most anything that is low, vicious and wicked. Envy is not anger and anger is not selfishness, but those three vipers are triplets born of the same devil. They cross and re-cross each other so often that it is with difficulty we tell them apart.

Which Boy Am I?

I suspect we all feel, at times, we are prodigal, but how many of us ever feel like we are the "elder son"? Sometimes the boy that stays at home can do things and say things as vile, sneaking, hurtful and mean as the prodigal. We have conquered the sea monsters and the wild beasts of the forests, but we have never conquered all the little, deadly microbes. The western farmer fears the grasshoppers rather than the buffaloes. Many of us have never learned that the mote and not the beam is man's greatest enemy. The greatest battles of earth are not fought by the mighty armies marshalled on the field of battles, but they are fought in the secret chambers of one's own heart (See Mk. 7:15-23). To my mind there is much more hope for the "younger son" than for the "elder". I want to be neither, but if I must be one of the two let me be the "prodigal". The envious, jealous, selfish, churlish, devilish spirit of the elder son will cast a gloom over any home and chill the atmosphere of any church. (The sequel: In trying to shut others out of the good things of home and church—we shut ourselves out.) Lord, save us from the life of the prodigal, and especially from the life of the prodigal's brother. Be it so!

GRACE AND WORKS

By R. H. Boll

We are bound to respect the motive of brethren who are striving to defend the necessity of *doing the will of God*. That is right and laudable. There is today a tendency to minimize the importance of plain disobedience and of good works in the Christian life. Very often this tendency is due to a misconception of the grace of God, and to mistaken teachings concerning faith and spirituality. And certainly the misapprehensions should be corrected and the true place and significance of obedience and Christian work set forth. But if in my attempt to do so I should be compromising the Bible doctrine of *grace* and of *justification* by

faith I am striking at the very heart of the gospel message, and inflicting vital injury on the souls of men.

For the grace of God is fundamental. In it lies wrapped up all our life and hope. The perfect freeness of this grace must be kept inviolate, otherwise what we have left is no more grace. If it is needful to point out the necessity of obedience let us point it out in the proper place and relation to the gospel. But that must not be done so as to qualify the absolute freeness of the unmerited grace of God to usward. In fact the failure in works and obedience is best remedied by a new and greater emphasis upon this wondrous grace. But if in seeking to establish the necessity of works we adulterate the pure grace of God with works, we destroy the foundations on pretext of repairing the roof.

Are we saved by grace? The very question would seem to assail the clean-cut teaching of the New Testament. Most assuredly we are! And I am unspeakably glad that it is so, for that is the one only possible ground of hope. On no other basis could we have the least prospect or assurance. But not by grace alone? Yes by grace alone. It is perfectly proper to lay the whole effect to the great, all comprehensive cause. It would be misleading to do otherwise. It is proper to say, for example, that we are saved by God alone: that is the widest and all-including circle. It is also true and proper to say that we are saved by Christ alone—for under God all else comes under this conception. Again it is wholly right to sing:

"What can wash away my sin?"

Nothing but the blood of Jesus."

Or is there anything else that takes away our sin? Is not the Blood alone the all-sufficient means? So also we are saved only by the grace of God. All else is involved within that. We do not mean therefore that we are saved by grace plus something else—as though grace were not enough, but something else had to be brought in to supplement it. No, it is grace, purely, simply and only, regardless of how such language may have been misunderstood and misused. May we beware that we do not super-add anything to the grace of God! So likewise we are saved *only by faith*. If faith works by love as true faith always does, that does not alter the matter: it is still *faith*, simply, and only; faith that works to be sure, but not faith plus works, as though works were something different and additional, which must be mixed in, half and half, with the faith. If I say my horse carried me home, I do not say my horse plus his work did it, though the horse worked; no, it was my horse that did it; not the horse and some other thing, but simply the horse.

Within this circle of faith we can draw smaller and smaller circles, such as "Obedience" and "Works"; but these are in each case subordinate, never co-ordinate with the faith that embraces all.

There are certain distinctions in God's word which must be kept clear, and which must on no account be blurred and confused—not even for the sake of the worthy object of pressing the necessity of works and of obedience. One of these is the radical distinction between grace and works. It is God that saved us and called us with a holy calling, writes Paul—"not according to our works but according to his own purpose and *grace*, which was *given* us in Christ Jesus before the world began" (2 Tim. 1:9). Here is the sharpest sort of antithesis between grace and works as ground of salvation.

Again, "By grace have ye been saved through faith: and that not of yourselves, it is the gift of God; not of works that no man should glory" (Eph. 2: 8, 9). That is crystal clear. It is by grace, not by works. The Lord will hardly thank us for any hermenetical efforts, however well meant, to show that after all it is by works or by grace plus works. The true place of works in God's gracious scheme is shown in the next verse (Eph. 2:10). Again we read, "Now to him that worketh the reward is *not* reckoned as of *grace*, but as of debt; but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness" (Rom. 4:4, 5). I hold that no man has a right to use exegetical turns in order to reverse statements so clear and definite as these. But the distinction goes even further and deeper: within the same sphere the two are *incompatible*. They cannot stand together as grounds of salvation speaking of the "election of grace," Paul declares. If it is by grace it is no more by works, otherwise grace is no more grace" (Rom. 11:6). The slightest work on our part entering in as contributory meritorious cause, would make the grace void.

It is quite out of bounds to list the steps of obedience to the gospel repentance, confession, baptism, under the rubric of "works". That is confession. Though these are *actions*, they are not *works*, in the sense in which Paul uses the word in the passages given above. The grace of God necessarily involves the doing of something man must accept. He has to take the steps involved in the acceptance. If I call a beggar to my house, and invite him to a meal, he must hear, he must come, he must sit down, he must help himself and take and eat. I could not and would not give him the meal if he refused to do this. But he cannot say that he obtained the meal by my grace plus his works. His submission to my orders was only the

opening of his hand, as it were, to receive and cannot be listed alongside with my benevolence, as grounds of the benefaction he received.

Finally, the passage in James certainly does not nullify Paul's teaching. James' one point is to show that true faith always works; and that a thing which lacks that is not real faith. Paul not only does not deny that, but he affirms the same thing (Gal. 5:6). That is neither here nor there so far as this question of the grace of God is concerned. Martin Luther's first, superficial study of James caused him to reject the whole book as "an epistle of straw, and not worthy of an apostle"; but later he saw that Paul was speaking of works by which faith is made void, and James of works by which faith is made perfect. To such works we shall exhort one another. In that sort there is no ground for boasting. They are the fruit of the life the Lord Jesus has put within us. But my very strength and impulse to do these works springs from the grace of God. "Give me a place to stand on and I will move the world", said Kepler. Yea, and let me find my heart's rest and my hope's sure foundation in the grace of God, and I shall do all the work of God, gladly and lovingly.

SISTER L. E. JORDAN ON S.S. WORK

We have had so many suggestions for improving our Sunday School, and judging from the increased attendance these last few Sundays, I am sure they are bringing results; if only by arousing in the teachers an increased sense of their responsibilities and an earnest desire with God's help to impart to the children entrusted to their care, not only the lessons so well prepared by the quarterlies but that personal contact which is so necessary, if we are to be successful teachers.

We must not be discouraged if there are no apparent results; by many children confessing Christ as their Saviour, but we must hope and pray that some little thought or word may sink deeply into some little mind and life—the seed sown on good ground—and bring forth much fruit later on in life.

Our Sunday School brings to my mind very clearly the parable of the sower. The different types of soil are well represented by the children. Also there is much stony ground, many children quite indifferent, no matter how interesting we may try to make the lesson. Then the seed that falls by the wayside and is devoured by the birds of the air. Some children are very attentive at times, but are easily attracted to other things, and we sometimes feel that our work is in vain, but oh the inspiration of the little upturned faces of those who are eagerly

listening and trying to grasp the lesson that we are teaching, surely here is good ground.

So let us carry on, with an earnest prayer for wisdom, patience, and love, that our labor may not be in vain, and that many should be brought safely into the fold, if not now eventually, through the efforts of Strathmore Sunday School.

SALVATION No. 5

By D. McDougall

Having in our last noticed the meritorious and procuring cause, that is God's part in our salvation, and the availing cause, that is man's part, we now proceed to cite a list of items to which our salvation is ascribed:

God's Part

1. God, Himself is first (Isa. 45:21; 1 Tim. 4:10; 2 Tim., 1:8, 9).
2. The Love of God (John 3:16; Eph. 2:4, 5).
3. God's Mercy (Tit. 3:5; Eph. 2:4).
4. The Grace of God (Eph. 2:5; Rom. 3:24).
5. Christ (John 3:17; 4:42; 1 Tim. 1:15).
6. The Blood of Christ (Rom. 5:9; 1 Pet. 1:18, 19; 1 Jno. 1:7).
7. The Life of Christ (Rom. 5:10; Jno. 14:19).
8. The Death of Christ (Rom. 5:10; Col. 1:22; Heb. 2:14, 15).
9. The Gospel (Rom. 1:16; Eph. 1:13; 2 Tim. 1:10; 1 Cor. 15:1, 2).
10. The Word of God (Jam. 1:21; 1 Pet. 1:3; 2 Tim. 3:15).

Man's Part

11. Hear (Deut. 5:1-3; Matt. 11:15; 17:5) first gospel command.
12. Understand (Matt. 13:13-19; 15:10; Acts 28:26).
13. Believe, Faith (Mark 16:16; Acts 16:3-32).
14. Repentance (Luke 13:3; Acts 2:38).
15. Reformation (Matt. 3:7, 8; 7:17-21).
16. Confession (Rom. 10:9, 10).
17. Baptism (Mark 16:15, 16; 1 Pet. 3:21).
18. Adding to Faith (2 Pet. 1:5-11).
19. Hope (Rom. 8:24; Heb. 6:18, 19).
20. Continuance in well-doing, good works (Rom. 2:7; Rev. 22:14).
21. Ourselves (Acts 2:40; Phil. 2:12).
22. Calling on the Name of the Lord (Rom. 10:13).

Consider how all these things interlap, interlock, and must be every one interwoven in the web of salvation, and interlinked in the gospel cable—that holds us to that within the veil. One link "only" will not do. Every one must be present in the chain; otherwise the chain will not save. "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins" and "not willing that any

should perish", prompted by His love, mercy, and grace, has devised, procured and prepared for us this Great Salvation, and now bids us "Work it out"! While He by the power of His gospel works in us, both to will and to do, we must be "laborers together with God", and do our part. God will not in any case arbitrarily and independently save us solely by His grace. To do so would make Him a respecter of persons, and us irresponsible creatures. "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him." This is a concise and comprehensive statement of the uniform and unchangeable condition of acceptance with God.

Now the items in the work of salvation above cited may be thus summarized: Those on God's part—"The Gospel", which is God's goodness and power and plan of salvation. Those on man's part, "Obedience". Is that all? Some rebel at this point and claim that in the final analysis they are going to be saved by faith—and "by faith only". We shall never object to the gospel doctrine of salvation by faith. Faith itself is a part of the required obedience. This is His commandment that ye believe on His Son." The gospel was to be preached among all nations "for obedience to the faith" (Rom. 1:5). There is a "form of doctrine" to be "obeyed from the heart", and we are "then made free from sin and become the servants of righteousness". This unmistakably locates the point at which the servant of sin is pardoned and becomes a servant of righteousness. A man who obeys from the heart this form of doctrine, "which was once for all delivered to us", does so by faith, and is therefore saved by faith; but not by "faith only". Well, how did faith save him? It led him to obey from the heart "that form of doctrine which was once for all delivered to us "in order that we might be made free from sin and become servants of righteousness." *There is no other way.* This change cannot be otherwise effected. God will never change the form of doctrine which He has *once for all* delivered to us, nor alter His plan of salvation, to accommodate rebellious hearts who seek to avoid obedience to His commands. But what is that form of doctrine? It is supremely important that we understand what it is, that we may obey it, and be made free from sin; for if we die in our sins, where the Saviour is we can never come.

We shall hope, in our next, to give due consideration to this all-important question.

CONVERSION OF THE JEWS

The question has often been asked, why do the Jews reject Christ. There are two reasons for this. One is that on account of their unbe-

lief God has blinded them until the "times of the Gentles have been fulfilled". The other reason is that the Jew today is a standing and living miracle in God's hands, and it will require miracles to convert them to any great extent. "The gospel is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." But you will surely say, if the gospel is God's power to save, why bring in miracles to strengthen it?

Do not forget the fact, brethren, that the gospel itself is a miracle from start to finish. And God says that in addition to this He will "pour out His spirit of grace upon them" to soften their hearts. The Jew is shrewd, keen and skeptical. He not only demands facts, but miracles. For this reason God sent a forerunner of Christ, in John the baptist; who was a miracle in every sense. Named by the angel Gabriel, and raised in the desert, he "was never seen of man, until the day of his shewing unto Israel." "He came neither eating nor drinking in the sight of men." He was "not the Christ, nor that prophet." He went forth "in the spirit and power of Elijah." He was "the voice of one crying in the wilderness." He was "a burning and a shining light." "He was much more than a prophet." "He was a man sent from God." God's hand "went before him" and behind him, and if you can believe it, he saved the earth from destruction. He was a miracle, and as such became a strong rival of Jesus: "All men considered John as prophet," and "he turned many of the Jews to Jesus." He himself "worked no miracles," but pointed the way to the Christ. When "John had fulfilled his course," Jesus said to the Jews time and again, "if you people cannot believe me for the father's sake, then believe me for my very works' sake." That is for His working miracles. Because of His works many did believe; but many more did not. Those who did not believe demanded a miracle or "sign direct from heaven." Jesus told them the only sign which would be given them would be "the sign of Jonah," or His resurrection. Many of them believed again at His resurrection.

Being at the present time connected with some of the Jewish missions I accept the teaching of salvation "to the Jew first". How some of God's people can make the claim there is no salvation for the Jew, is beyond my understanding.

Many Christians do not seem to know that it was only through the Jews that God's word has been held intact and handed down to us today. The "ark of the covenant" was zealously guarded and held in privacy by different Jewish families for one thousand years, until David restored it in the temple. We hear much

about the Jews crucifying Christ. The fact of the matter is that "Christ was delivered to the Gentiles to be crucified." The Jews demanded His crucifixion, and the Gentiles executed it. The Jew has all he can carry without laying the sins of the whole world upon him. We say then, "salvation is of the Jews," for they are the "elect". "And if their fall be riches of the world, what shall the receiving of them be, but life from the dead." It has been truthfully said that if you win a Jew to Christianity, you win a whole multiplication table. In an equal number of Jewish and Gentile converts it has been found that the Jews produce seven times as many ministers of the gospel as what the Gentiles do. The Jew is always ready with his objections, and to convert him you must know the Scriptures thoroughly. I know of a Jew in Toronto who would not accept the gospel, because Matthew and Luke differed in giving the genealogy of Christ. It was shown to him that Matthew, a Jew, traced the lineage from the (supposed) father's side, and Luke, a Gentile, traced it from the mother's side. It was also shown that both writers produced his lineage according to prophecy, through Abraham, Isaac, Jacob, Judah, Jesse and David, and the man was converted. I also know of a Christian minister who took it upon himself to convert a Jew. The Jew turning to the first chapter of Luke said to the man, do you believe that this "Son of the Highest will be given the throne of David, and He shall reign over the house of Jacob forever"? The man replied he did not believe it, but considered it a figurative way of speaking. Then said the Jew, "why do you believe the more incredible statement, that He was born of a virgin"? I believe it, said the man, because it is a fact. Yes, replied the Jew, "you believe the Scripture because it is a fact; but I believe it because it is the word of God." When men have no more faith in the word of God than that man had, they should stay away from the Jews. The Jew is unbelieving and he will even ask you to prove the conception of the Virgin Mary. There are four million Jews in North America. More than one half of these are in New York city. The Bible teaches that while Christ tarries, the Jews can only be reached individually; but at His personal appearing they will, as a group, accept Him. It is beyond our comprehension and understanding how these people can be so spiritually blinded. It is even a mystery. "God hath sealed their eyes, and given them spirits of slumber." I would not, brethren, that ye should be ignorant of this mystery, that blindness in part has happened to Israel, until the fulness of the Gentiles be brought in. And so all Israel shall be saved."

Dan. Wills.



MISSIONS

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Why Missions are Failing

W. D. Cunningham in the "Tokyo Christian"

Are they failing? Yes, miserably, ignominiously, wickedly failing. One of the worst features of the situation is that many, if not most church members, are ignorant of conditions (sinfully ignorant) and therefore indifferent to them. The large majority will not believe the statement, and most of those who do believe it will not care—very much.

"Prove your thesis," says one. Easily done.

(1) Nobody claims that even half this generation or any other generation for a thousand years, has heard the gospel. Many billions have gone to their graves unevangelized and right now about a billion human souls for whom we are directly responsible are not hearing and probably never will hear. Don't slander God by saying it can't be done. God never gave a task that couldn't be done. Kerosene and cigarettes were sent into all corners of the earth in less than one generation. The gospel could be thus carried. It is not being done and few—very few—care whether it is done or not.

(2) We are less than half-way keeping up with the increase in population on mission fields. This means that we are constantly losing ground—the task is constantly growing larger. Does that spell success or failure?

(3) Even in the home fields we are lessening our evangelistic efforts. Few church members feel it incumbent upon them to do more than pay the preacher for evangelizing—and in all too many cases the preacher is interested only to the extent of giving the gospel (often less than that) to those who come to hear him.

Why are missions failing?

(1) Principally because we are losing respect for the authority of Jesus Christ. More and more divine directions are giving way to human opinions. The "findings" of conventions and conferences are reckoned more authoritative than a "thus saith the Lord". Seldom does Jesus give us any definite rules or methods to follow. In this greatest of all tasks given to men, He makes an exception and tells us definitely how to secure men and means for the job. He says, "Pray ye the Lord of the harvest." It is absolutely certain that this method is not being extensively employed—and as absolutely certain that it (or any other divinely appointed method) would be successful if employed. Christians are not praying for missions—else there would be plenty of men and money for the task. At present there is not one hundredth part enough of either men or money. Some are saying prayers and singing songs which they do not mean. "Thy Kingdom come" and "Send the Light" are said and sung hypocritically by those who refuse or neglect to do their utmost to bring it to pass. Brother, I dare you to pray for missions. It would land you on the mission field, or at least cost you the support of a substitute. Volunteer? No, God doesn't ask for any "volunteers" and probably doesn't want any. Volunteering leaves the false impression that one is free to go or stay as he chooses. Does a soldier volunteer after he is conscripted? In this war-

fare every Christian is conscripted. Is doing mission work any man's duty more than it is every man's duty? Let no man misrepresent the Lord or His teaching by claiming to have or to expect a special call to the mission field. "Go ye" is addressed to every man who hears His "come unto me", and he is bold indeed who dares to disobey it.

(2) Jesus' method of evangelizing the world is to "preach the gospel". Men who believe themselves wise are abandoning this method and turning to "social service". Thousands of missionaries are using millions of missionary money in what they call "fertilizing the field" by giving "soap, soup and science" to multitudes who sorely enough need cleanliness, food and education, but who need salvation from their sin infinitely more. If your neighbour's house were burning would your first aim be to save the building or the lives endangered? Why work so hard to save men's bodies and leave their souls to be lost? That is the modern and "modernistic" method of doing mission work—and it is a lamentable failure. If the millions of dollars spent every year for secular education in heathen lands were spent in direct evangelism, many darkened souls would be led to the Lord, and both physical and mental betterment would be sure to follow. If social service were even remotely accompanied by Christian teaching it would not matter so much. In all too many cases it is not. In many mission schools the government does not allow Christ or Christianity to be mentioned. Missionary leaders of social service in Japan are cautioning those thus engaged not to allow the people to know that they are Christians lest they "take alarm and flee from the social service bait". Wonder if those who are sacrificially contributing to such work know to what use their funds are being put. "Preach the gospel" is being interpreted to mean, "Teach science". Interpretations, as some of us know to our sorrow, are likely to nullify orders—both human and divine.

(3) Evidently eager to evade responsibility, men are attempting to delegate personal duties and responsibilities to committees and organizations. Sadly enough they are encouraged, even urged to do this. Salvation is no more strictly a personal matter than is the call to service. Not until another individual or an organization can secure my soul's salvation by accepting Christ for me, can that individual or organization be held responsible for any of my Christian duties. The first step away from the Lord's plan is to buy immunity by handing one's money over for others to use as they see fit. If one has the right to do this, all have the right to do it. If all avail themselves of this privilege, no work whatever is done. The second step (and it is so easy that most Christians seem to have taken it) is to assume no responsibility because "we have a committee or organization whose duty it is to look after that". Duties and responsibilities must forever remain where God placed them . . . they cannot be delegated. Let parents use schools (if they are safe) in the training of their children. If the children go wrong, is the school held responsible? By indifferent and inefficient par-

ents, yes; by God Almighty, No. God placed upon parents the responsibility of training children . . . and there it must forever remain. Let us use any organization or society (if it is safe) in carrying on our mission work. If the work is wrongly done or left undone, is that organization held responsible? By "slothful and wicked servants" yes; by God Almighty, No. God expects every Christian to do his share of this task . . . and that responsibility can never be shifted to an organization.

With a hundred times as many missionaries and a thousand times as much money as is now available, perhaps we could prevent the missionary cause from continuing to be the world's biggest and most criminal failure . . . which it now is.

Received During November, 1931

For C. W. Petch, Sask.

Church at Jordan, Ont.	\$5.00
Church at Winnipeg, Man.	5.00
Church at Woodgreen, Ont.	3.50
Church at Meaford, Ont.	5.00

For H. C. Trindle, Manitoba

Sisters at Hamilton, Ont.	5.00
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For Miss M. Bannister, Nyasaland

Junior Girls' Class, Jordan, Ont.	4.00
Windsor Y.P.'s Class	2.50
Miss E. Burgess, Lexington, Mass.	2.00
Church at Sarnia, Ont.	1.25
Church at Woodgreen, Ont.	2.50
Sisters at Windsor, Ont.	1.25

For J. Sherriff, South Africa

Church at Selkirk, Ont.	5.00
Bro. M. O. Hayes, Okotoks, Alta.	5.00

For O. D. Bixler, Japan

Bro. M. O. Hayes, Okotoks, Alta.	5.00
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For L. T. Oldham, China

Church at Strathmore Blvd., Toronto.	20.00
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V. F. Smith and Helper, Brazil

Church at Strathmore Blvd., Toronto.	35.00
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For J. D. Merritt, South Africa

Church at Strathmore Blvd., Toronto.	50.00
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Forwarded as desired \$157.00

H. McKERLIE.

Received During December, 1931

For Miss Bannister, Nyasaland

A Sister, West Gore, N.S.	\$ 2.50
Miss E. Burgess, Lexington, Mass.	1.00
Sister Mrs. Culp, Montreal, P.Q.	1.25
Verdun Bible School, Montreal	15.00
Wychwood Bible School, Toronto, Ont.	15.00
Church at Woodgreen, Ont.	2.50
Church at Sarnia, Ont.	1.25

For J. Sherriff, Cape Town, South Africa

A Sister, West Gore, N.S.	2.00
Church at Selkirk, Ont.	5.00

For J. D. Merritt, N. Rhodesia

A Friend, Strathmore Blvd., Toronto.	50.00
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For V. Smith and Helper, Brazil

Church at Strathmore Blvd., Toronto.	35.00
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For L. T. Oldham, China

Church at Strathmore Blvd., Toronto.	20.00
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For C. W. Petch, Saskatchewan

Church at Winnipeg, Man.	5.00
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Church at Jordan, Ont.	5.00
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Church at Woodgreen, Ont.	3.50
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For J. C. Bailey, Saskatchewan

Mrs. L. C. LaCourse	1.00
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For H. C. Trindle, Manitoba

Sisters at Hamilton, Ont.	4.00
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Forwarded as desired \$169.00

H. McKERLIE.

Kabanga Mission

J. D. Merritt, P.O. Kalomo,
Northern Rhodesia.

It is a great encouragement to me to have the school boys take a lively interest in Bible study. I have tried many ways to get their attention and to teach them something that they will be able to tell to others, understanding well what they teach. The most satisfactory plan yet followed is to take a simple sermon and divide it into five parts, then take a part each night during the week, learning well the Scripture references, and on the sixth night make a review of it. In this way the Christian learns how to use Scriptures in proving his points. He learns what a point is and how that they all work together in the same direction to prove the lesson. He learns too that everything taught must have a Scripture proof or it is the words of man and not God. Pray with us that some of these boys may be set on fire with a zeal to save their people through the preaching of the Gospel.

Financial Report of J. D. Merritt

For the month of September 1931.

Expenses

Groceries	\$46.25
Gas and Oil	17.75
Household	1.30
Garden Seeds	5.75
Clothing	28.75
Railage	.75
Wages	12.75
To Church and Mission	26.50
Received in March for Bro. Brown but credited to donations; paid out	31.45
August Cr. Bal.	97.25
Postage on M. M.	3.00
	\$271.50

Receipts

By Tona Covey:	
Church Whitewright, Tex., June, July	\$ 25.00
R. E. Schackelford	5.00
Hayden, Colo.	10.52
L. C. Chapin	1.00
W. Orr	1.00
By D. C. Janes:	
Strathmore, Toronto	50.00
B. A. Parrish	3.25
Davis City, Ia.	10.00
E. E. Joynes	2.50
Mr. and Mrs. E. F. Cooper	2.00
Mrs. A. R. Gray	1.00
To balance	126.40
Goods from M.W. & Co.	40.00
	\$271.50

FOR MEDICAL MISSION

Expenses

Wages	\$ 3.25
Drugs, etc.	41.00
To Balance	44.75
	\$90.00

Receipts

Fred E. Dennis	\$34.00
Fred E. Dennis	4.00
Mr. and Mrs. Geo. Beal	15.00
No. Rhod. Grant	37.10
	\$90.00

Missionary Money Received*During October, 1931:*

For Sister M. Bannister, Nyasaland:
Individual Sisters at Bathurst St., Toronto.....\$11.75

During November and December, 1931:

For Sister M. Bannister, Nyasaland:
Individual Sisters at Bathurst St., Toronto..... 20.50
Wychwood Bible School, per C.M.R..... 15.00
For Native Preachers, Namiwawa, Africa:
Individual members at Bathurst St., Toronto... 55.00
Individual member at Wychwood, Toronto..... 10.00
(Miss) J. S. MACMILLAN.

"Our Indian Road"

Winnipeg, Man.

The reports from the Reserves have been good reading this month. The enlarged meeting houses are crowded each service and the Sunday Schools are being well attended.

Four preaching points are served weekly, good attendance and faithful preaching and several additions.

Bro. Trindle is most anxious that I go there and see these things for myself. Others have been there, but at present I cannot go. But two facts remain.

(1) An enlarging opportunity, and (2) a decreasing income to meet the expenses.

We gratefully acknowledge from Carman \$20.00, Wychwood, Toronto, \$40.00, and the amounts acknowledged through Missions in C.M.R.

WALTER EATOUGH.

Financial Statement, Indian Road Fund

January 1st to December 31st, 1931.

Receipts	
Balance December 31st, 1930.....	\$ 8.15
Church at Wychwood	117.07
Church at Thessalon	10.00
Church at Vancouver.....	15.00
Church at Carman	110.00
Church at Jordan	25.00
Church at Tintern	3.00
Church at Winnipeg	10.00
Church at Bathurst St., Toronto	35.00
Toronto, per Bro. McK.	64.36
Private	14.15
Private, for Building	10.50
Bathurst St., Toronto	20.00
For Bro. Pakoo	10.00
Interest on Savings	.47

Expenses	
Remuneration:	
Bro. Trindle	\$236.00
Bro. Prince	153.00
Bro. Pakoo	5.00
Building Material	17.00
Miscellaneous	3.00
Exchange charged on cheques remitted.....	1.45

\$415.45

Balance, 31st December, 1931..... 55.25

\$470.70

A. H. BEAMISH, Treasurer.

NEWS AND CORRESPONDENCE**A WORD TO THE SCRIBES**

The readers of the C.M.R. ask for NEWS. It would help the editors if you would write up and send them the news of your church.

Two complaints have reached us respecting reports not appearing in the paper. No report came to this office from one of the places referred to. In the other case, three reports came along and of course two had to be left out.

Try to help us. Please remember the editor has no time to re-write articles or reports sent in. **WRITE PLAINLY.**

While the editor does not accept responsibility for the teaching in contributed articles, he is expected to use his judgment as to what ought to receive space in the paper. So try not to be too upset if your article should not be considered in keeping with the tone of the C. M. R. The editor is only human. He may make a mistake. So may you.

TO A BOY AT HIGH SCHOOL**WHAT DID CHRIST DIE FOR ?**

Dear Nephew:

The question your friend has raised is a very important one and has recently become a serious subject of controversy in certain circles.

This is no doubt due to the opinion of certain critics, that God is too good and loving to "punish" anyone for committing sin. The teaching is intended to repudiate the idea that the sacrificial death of Jesus was in any way substitutionary. The only results of sin are regarded as "consequences", nothing comes to the sinner on account of his guilt, therefore there is no need for substitutionary suffering on his behalf.

We do not know of any government on earth that so regards the rebellion, mutiny, or treason of its subjects. Treason generally has many serious consequences. These hurtful consequences are often endured by innocent persons. Sometimes the traitor never feels the suffering he has brought on many whom he has misled and many others who remained loyal. Occasionally he is benefitted personally, while the innocent suffer. No matter what may be the attitude of his government or king toward the traitor, that does not prevent the subjects suffering because of this villain's deeds. And it is to be noted that these consequences of his crime do not constitute his offence toward his king or government. He is not charged with injuring his fellow subjects. He is charged with high treason—an offence against the ruler or

government of his country; a crime for which the penalty is always death.

Sin has an entail. Its consequences are just about as certain as the flower and fruit of sown fertile seed. But these consequences are not always borne by the sinner. He sows evil, very often others reap the bitter harvest. In this life the sinner may profit considerably from his sin. Jesus Christ died to save him. But as Christ's death does not prevent the consequences of sin, nor compensates for their suffering the innocent persons who have to reap the harvest of the sinner's sowing, it might well be asked, "For what did He die?"

Sin is committed—only against God. It is high treason, rebellion against the sovereignty of the Deity. No darker shade of guilt can, therefore, be imagined. If allowed to continue and increase there could be no prospect of an eternal heaven of bliss; therefore the divine decree, "*The soul that sinneth, it shall surely die.*"

There is to be a final judgment when men are to receive—each—according to the deeds done in the body. Sin will then be seen to be the high treason that it is. The sinner can expect nothing but the sentence of death—the "second death". Unless, in some way, Jesus can save him from that just doom, nothing else can be thought of as likely to do so. He is guilty. Worthy only of death. True, the Great King, is loving and merciful. So is many an earthly monarch who would gladly pardon the traitor but cannot—because he is a monarch and must protect his subjects by maintaining the supremacy of his monarchy.

God cannot deny Himself. The fact that righteousness is the eternal principle by which He governs is the only basis for our hopes for the everlasting life that is offered us through Christ our Lord.

Righteousness and mercy are things that do not mingle, never can mingle. The wonderful love of God has brought them very close together, but they are still things apart. When God is administering justice He is not exercising mercy. When He is extending mercy He is not administering justice. We hear of "justice tempered with mercy", but we have never seen it. At the advance of one the other retires. They cannot hold the same ground at the same time. The truth of this was early recognized, and raised the question that is so well answered in Paul's reasoning in Romans 3:19-26. There, the Apostle teaches that God set forth Jesus Christ as a propitiation to show His (God's own) righteousness for the passing over of sins in times past—"that he might himself be just and the justifier of him that hath faith in Jesus." Only the substitutionary death of the Son of God could enable God to still

reign in righteousness while extending pardon to the transgressor.

The scholarship of the noted Bishop Ellicott has never been questioned but often eulogized. Let me quote him on this subject.

"In the Greek there are three prepositions, which can only be translated by the single word 'for' in English. The first, '*peri*', has for its primary sense 'concerning', or 'relating to'. It merely marks a connection or relation between two facts.

"The second, '*huper*', has rather the sense 'in behalf of', 'in the interests of'.

"The third, '*anti*', means strictly 'in place of'.

"*The death of Christ was a sacrifice FOR SINS*, i.e., the sins of mankind stood in a distinct relation to it, which was really that of cause. The sins of mankind it was which set the whole scheme of redemption in motion, and to take away those sins was its main object.

The death of Christ was a sacrifice FOR SINNERS. It was a sacrifice wrought in their behalf, for their benefit."

The death of Christ "was also a sacrifice wrought IN THEIR STEAD. Christ suffered in order that they might not suffer. He gave His life a ransom for (i.e., in place of) many."

The "Modernist" objection to substitutionary sacrifice is that it is not morally right to punish the innocent for the guilty. A very proper objection—if the punishment were forced upon the innocent, but absolutely out of place where the penalty for guilt is gladly and voluntarily taken to relieve the repentant criminal from suffering. Jesus was not compelled to die for sinners. He Himself said, "*I lay down my life that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again*". On the cross, Jesus was not a victim. He was there, in his own words, giving Himself a "*ransom for many*".

It is sometimes argued that, since Christ died in the sinner's stead, there can be no question of pardoning him who is guilty—that God is under obligation to acquit the guilty, since his punishment has been borne by another—that it is not ethical to punish two for the offence of one.

On the face of it that looks quite convincing. But it must be borne in mind that Christ voluntarily gave His life a ransom for many. And as the One who pays the price, He has the right to dispose of the redemption purchased by it. This He does in His last will and testament, offering redemption freely to *whomsoever* on the highly ethical, benevolent and beneficial conditions of repentance from sin and obedience to the gospel.

Hoping these remarks may serve as answer

to your query, and rejoicing in the Lord's own statement, "*the Son of Man came not to be served, but to serve, and to give his life a ransom 'anti' (instead of) many*" (Matt. 20:28).

Yours affectionately,

UNCLE ART.

REPORT FROM THE SELKIRK CHURCH FOR 1931

I would say that on the whole the church in Selkirk has experienced some progress.

We had two special meetings, one held by Bro. S. M. Jones for two weeks in June, with the visible result of five additions, three from the Sunday School, also a young husband and wife. Then Bro. Janes of Kentucky was here for a week in July, but unfortunately the season was so busy that even the membership was prevented from attending. Those, however, who could avail themselves of this meeting enjoyed a feast of good things. One young girl was baptized during this week. Sister Janes accompanied her husband here for the first time, and we were all pleased to meet this amiable woman.

The Sunday School has grown considerably both in numbers and in interest, the younger classes having teachers who are both painstaking and thorough. The annual picnic was well attended.

The church's missionary efforts are being well sustained. Regular monthly offerings go to Bro. Trindle and to Bro. Sherriff. Besides these were a yearly Christmas box of goodies to Bro. Trindle and seven boxes of clothing to Bro. C. J. Bailey of Western Canada.

Bro. Jones has been our speaker at morning and evening services every four weeks, and his strong teaching and convincing arguments attract not only a full membership, but a goodly number of outsiders as well.

Bros. T. V. Hoover of Hamilton and R. E. Hoover of Toronto, made several visits to their home here, and helped out in no small degree to the edification of the brethren.

When we have no outside talent, however, Bro. John Cooper is always ready with some worth-while teaching, while a number of younger brethren assist in minor ways, and, we believe, will in time, develop speaking ability.

We are hoping for bigger and better things in 1932.

LILY JACKSON, D.C.

EVANGELISTIC SERVICES

As the Editor will be free in April, he will be glad to learn of congregations that can make use of his services as Evangelist, from that date.

Winnipeg

Our young men are making good use of the opportunity of learning methods of study and delivery, from our young evangelist, D. H. Perkins. The future work here should be greatly enriched by this ministry among our young folks.

Attendance is encouraging, the preaching is informing and the results must be lasting.

W. E.

Windsor

Interest at the church in Windsor was never greater than at the present time. For the last four months all our meetings have been exceptionally well attended.

We have just finished a two-weeks' meeting conducted by our Bro. Wearing, which was also very well attended, both by members and non-members. Although we only had one addition (Bro. Wren's daughter) we feel sure that the sound preaching of God's word has set many thinking, and has paved the way for many to accept the gospel at some future time.

Bro. Wearing was ably supported by the brethren, holding open air meetings each night in the streets of the neighborhood, with the purpose of bringing people into the meeting house. This is a good way of advertising a protracted meeting, and we recommend it to other churches. For the winter months we have Bible study and prayer meetings for three nights in a week, and on a Thursday night we gather in the homes of members or of anyone who desire us to spend a pleasant hour, singing hymns. We do all things that we may strengthen and extend His kingdom.

We also have the sisters meeting on a Wednesday afternoon.

A. Fargher.

St. Catharines

The work in St. Catharines, Jordan and Rosedene, has been very encouraging since the beginning of the New Year. Special interest is taken in the Bible study, not only on Lord's day, but during the week.

Three young men of the congregation in St. Catharine's take turns speaking at the morning service. Everyone speaks highly of their addresses, and we expect them to develop into wonderful teachers and leaders in the church.

Bro. J. L. Hines of Corsicana, Texas, formerly of Meaford, Ont., will be in Ontario about June. He would like to hold a meeting or do some work on Lord's day. He is a splendid preacher and has done a grand work in Texas. Anyone desiring his services should communicate with him immediately at 1522 W. Park Ave., Texas.

Detroit

Dear Bro. McKerlie:

I want to report our work with the Dearborn congregation here. We have just closed one of the best revivals in our history, with T. W. Phillips, Jr., of Albuquerque, New Mexico, doing the preaching. There were thirteen added, seven being baptisms. In the number there were five families and two men who were heads of families. Bro. Phillips is a real power and large crowds heard him throughout the meeting. He is only twenty-seven years of age, but has been preaching since thirteen, and has conducted meetings throughout the U.S. He was with the New York City work for a while, but does the general evangelistic work now. He goes from here for a meeting in Arkansas and then to California for several, but will return to us again next fall.

Have been with this work for two years, and it is the best in its history. The work in general in Detroit goes ahead, and there was full co-operation in our meeting just closed by Bro. Phillips.

I sincerely appreciate your sending the paper along. We enjoy it, and I hope to be able to send in some subscriptions soon.

A. W. HASTINGS.

NOTICE

I desire the name and address of brethren living in Saginaw or Bay City, Mich. There is no church meeting in either place so far as known.

Saginaw is a city of approximately 90,000 people, Bay City 50,000. Both industrial cities. It would be strange indeed if none of our brethren are living in either place. They are only a few miles apart, and both within an hour's drive of Akron, my home town. I will gladly do all I can to have the worship started in both places. I know of one sister in Bay City, and have heard of some in Saginaw, but so far have been unable to locate them.

C. B. CLIFTON.

THE GOSPEL ADVOCATE

The Gospel Advocate is the oldest living periodical published in the interest of primitive Christianity. Is now in its 76th year. It stands for the all-sufficiency and authority of the Bible as God's inspired message to man. Write for samples.

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Omagh

On Sunday, November 29, the Church of Christ here had two well attended meetings and attentive audiences when Evangelist S. M. Jones of Beamsville, spoke. In the morning the subject was "Deception", and at evening "The Millennium".

We purpose holding a meeting Sunday evening once a month throughout the winter in addition to regular morning worship.

A bale of clothing, honey and dried apples, etc., has just been sent to Bro. Bailey in Saskatchewan; also a little financial help in response to last month's appeal. Ray McCartney.

Beamsville

Indeed the work of God's Son is very favorably progressing. I am much encouraged by the interest that is manifested, even among our outside friends.

The first of the month two hundred and sixty pounds of clothing was sent to Brother J. C. Bailey. Our prayers are with those of stricken Saskatchewan.

For Friday, December 18th, a fellowship meeting has been planned at which the sisters will serve a chicken dinner and the children will give a holiday entertainment.

Always mindful of our eternal soul.

E. ALLEN KILLOM.

Brother W. F. Cox is at home. He is showing gradual improvement.—E.A.K.

We trust that by this time Bro. Cox will have made a complete and permanent recovery.—Ed.

Horse Creek, Sask.

We appreciate the help received from the Ontario brethren during the past year. Without it we could not have continued the work. We thank you for your interest and assistance. We received enough to make up \$51.00 a month.

The work here at Horse Creek has been very encouraging this year. Fourteen baptisms has greatly strengthened the work. Some are convinced but have not yet obeyed. They speak in our favor to others. One man said he did not see much difference between the Church of Christ and the United church. Mr. Hovind, a Lutheran, who has attended our services all summer replied, "There is all the difference in the world. The Church of Christ practise what they preach and the United and Lutherans do not."

Mr. Hovind's two sons have been baptised, and he said he would be when he is ready. He is talking to others about what we teach wherever he goes.

Then the success of the meeting at Perryville school north of Punnichy by our two Bro-

thers Sinclair, when eleven were baptised, has been a stimulant to the cause here, as well as there.

Chas. W. Petch.

Radville, Sask.

Just a few lines to let you know that the church at Radville are all alive but that our membership is small, and being in the dried out part of the province we are financially poor, but spiritually in good standing.

We are not able to have an evangelist with us very often, but the Bailey brothers divide their time with us as much as possible for they have much ground to cover and only one car between them. I was thinking if some brother in the East would take a trip to Ogema, Sask., and forget to take his car back with him . . . Brother Cecil Bailey brought a young man into Radville last Lord's day to baptize him, the result of a special meeting held in the south country some 25 miles away. These men are working overtime in order to cover the ground. It takes money to buy gas or a ticket on the train. I understand that Bro. J. C. Bailey walked eight miles a short time ago in order to catch the train to get to an appointment, and that before breakfast.

W. J. Cassidy.

Ogema, Sask.

The two bales of clothing shipped from Montreal arrived in tip top shape and we have been busy sorting for distribution. Let me thank the brethren kindly for their liberality. The response to our appeal has exceeded our fondest hopes. It has made tremendous work for us, especially my wife, but we rejoice in this hour of need.

Convey to the church there our most sincere thanks and God will remember your labor of love.

The service that has been rendered by the churches in more favorable circumstances has made a deep and lasting impression for good upon brethren here in the West.

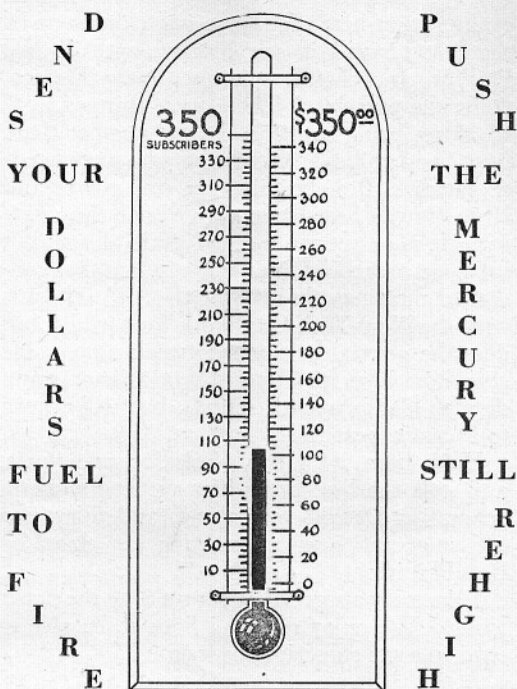
J. C. Bailey.

Punnichy, Sask.

D. A. Sinclair and his son Gordon, of Horse Creek, Sask., have just closed a good meeting in the Perryville school, twelve miles northeast of Punnichy, Sask. The visible results were 11 baptized and a number interested. The attendance was splendid all through the three weeks that Bro. Sinclair was here. This was our third series of meetings. The first two were without visible results, but no doubt some seed was sown.

This was Bro. Sinclair's first attempt of this kind, but it was a decided success. He preaches

GOING UP!



Dec.— \$12.00 ✓

"the word" in a clear and convincing way.

We now have 18 members here. Bro. Gordon Sinclair is going to work with us for the winter. We plan to have Bible study every Wednesday night and Sunday School on Sundays, as well as the worship and preaching.

C. A. PERRY.

Brighton, Sussex, Eng.

7 Trafalgar Square,

Dear Sir and Bro.:

In the November C.M.R. you remind us that "Time, like an ever-rolling stream, bears all its sons away"—and we must pay up for another year.

Well, Brother, I am nearly 87 years old, and if God spares me through 1932 I hope to have the C.M.R. every month. Why?

Because it teaches the old Gospel—there is no Priest but Christ, no Sacrifice but Christ, no Confessional but the Throne of Grace, no authority but the Word of God, no Baptism but Immersion.

I am sending this one dollar to continue receiving the C.M.R. for 1932.

Yours in the one hope,

JOHN CLYNICK.

Regina

Enclosed find \$2 for support of the C.M.R. Pleased to report everything running smoothly in the church here. Good attendance each Lord's Day.

I had the honour of serving my Lord and Master on Oct. 22nd, by baptizing—father, son and daughter, at Regina; and later, at North Gate, immersing two sisters.

H. E. FORMAN.

OBITUARY

DEITCH

On Oct. 19th, at his residence in Toronto, Ont., in his 73rd year, W. K. Deitch, entered into rest.

Although in indifferent health for some time, the end came suddenly; Mr. Deitch having attended church the day before, seemingly no worse than usual.

Quiet, unassuming, faithful in attending the services, he will be missed by the church at Fern Ave., where he was an officer.

Our Christian sympathy is extended to Sister Deitch and the family in their bereavement.

OGILVIE

On Nov. 11th, 1931, at her home in Toronto, at the age of 58 years, Sister Mrs. Ogilvie, another member of the church at Fern Ave., passed to be with her Lord.

Mrs. Ogilvie had been a faithful attender at all the services for many years. Highly respected in the neighbourhood where she was widely known, she will be missed by many.

That the comfort of the Gospel hope may be with those mourning her loss is our prayer.

THOMPSON

Our Christian love and sympathy go out to our Sister Miss Mabel Thompson, of the church at Bathurst Street, Toronto, and her relatives at the loss sustained by the death of her mother.

Mrs. Thompson was an invalid for some years. She manifested a patient and grateful spirit, was much beloved by her many relations, and will be sadly missed by her husband and family.

CANN

The death of William J. Cann, which sad event occurred at the home of his son-in-law, Mr. Clayton Cramp, Griersville, removes an old and highly respected resident. Deceased, who was in his 73rd year, was born at Darlington, Ont. He was a member of the church at Griersville and was the mainstay of that congregation for years. He is survived by a family of 11, by 50 grandchildren and 31 great-grandchildren.

The funeral was held at Lakeview Cemetery. Service was conducted at Griersville Church

by Evangelist G. W. Adkins, who took for his text the words of Paul, "I have fought a good fight; I have kept the faith; I have finished my course; henceforth there is laid up for me a crown of righteousness."

McCARTNEY

On January 12th, while engaged in her household duties in her residence at Milton, Ont., Maud L. Anderson, beloved wife of Wm. A. McCartney, suddenly expired.

While the end came so suddenly and was quite unexpected, it was a merciful passing, free from suffering. And Sister McCartney was well prepared.

The interment took place at Evergreen Cemetery, Milton, on the 14th.

Our loving sympathy goes out to the bereaved husband and family. And we rejoice in the testimony of those acquainted with the deceased's connection with the church at Omagh—"Sister McCartney was a fine Christian."

WHAT CAN WE KNOW ABOUT HEAVEN?

By the late W. H. Griffith Thomas

2. *Intellectual perfection.* At present man's intellectual powers are suffering through sin, for the whole mental nature is distorted. *The judgment is biased, the intellect enfeebled, the memory weakened, the imagination clouded.* But when sin and its effects are eternally removed, then shall man's powers be restored to their former condition, then shall the intellect no longer chafe under ignorance and incapacity, but shall be enabled to understand that which now baffles, and to amass that which is now impossible of accumulation. "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."

3. *Spiritual perfection.* We are conscious even now of yearnings after good and truth and right, and yet our endeavors are frustrated by the force of indwelling and surrounding sin. Yet inasmuch as nothing that defileth can dwell in the home above, we know that there we shall be able to receive as much of God and of holiness as our natures will be capable of receiving, without hindrance. Ephesians 5:27 tells us of a *perfect holiness*; 1 John 4:18, of a *perfect love*; Revelation 7:15, of a *perfect obedience*; Revelation 7:17, of a *perfect happiness*; and, above all, 1 John 3:2 tells us of a *likeness to Christ*. "We shall be like him." Yes! like Him, in the perfection of our human nature, "unto a fullgrown man, unto the measure of the stature of the fulness of Christ".

(To be continued)

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 3 o'clock for Worship, followed by preaching. Rasmus Laursen, Secretary.

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

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

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

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. 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 (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. Couble, Evangelist, 480 Strathmore Blvd. A. E. Firth, 659 Pape Ave., Secretary.

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

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

VICTORIA, B.C.—Church meets at 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. Evangelist D. H. Perkins, 1002 Banning St. Phone, 28,052.

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.