

Christian Monthly Review

Toronto, Ont.

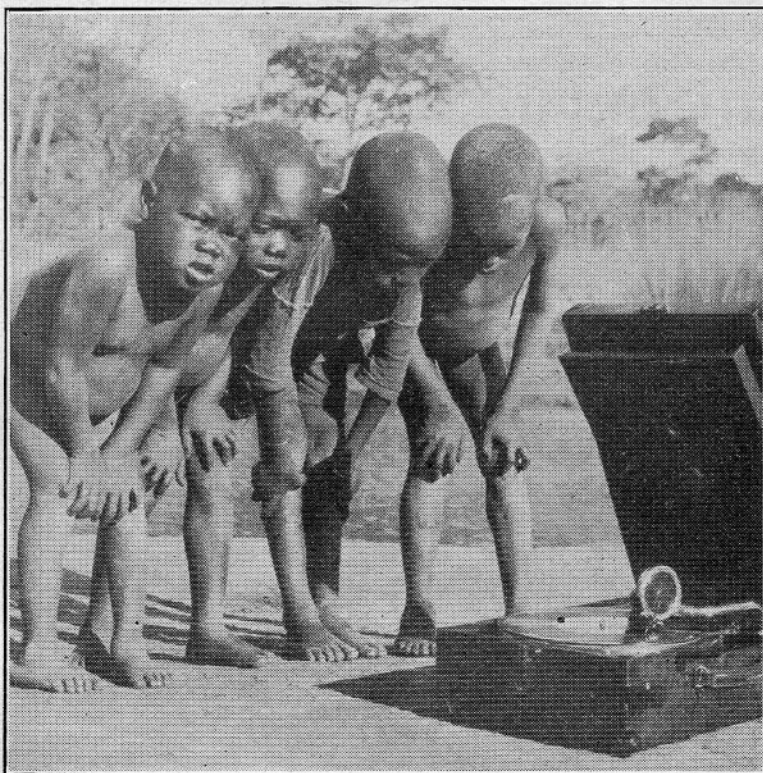
Vol.
XVII

April
1932

VINELAND, ONT.

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

YOUNG AFRICA LISTENS



What is our message—JAZZ or JESUS?

"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. 4. TORONTO, April, 1932

EDITORIAL**X-RAY OR POST-MORTEM?**

"Examine yourselves, whether ye be in the faith" (2 Cor. 13:5).

The physical condition of many patients frequently leaves no alternative but that of a thorough examination by X-ray or the gruesome post-mortem. In all probability many of the post-mortems would be quite unnecessary if the patient were made aware of the serious nature of his ailment. Though averse to such things, most persons submit to the examination and operation, if need be, when convinced that their case is critical.

APOSTOLIC ADVICE

Were the Lord to speak to His Church today, we would not at all be surprised if His message were voiced in the words of His Apostle in 2nd Cor. 13:5—"Examine yourselves, whether ye be in the faith."

If "see your dentist twice a year" is good advice, likely to prevent troubles that would be disastrous or difficult to cure, the instruction of the servant of the Great Physician would be no less profitable and beneficial in the prevention of decay in the faith of believers. X-raying his faith frequently would no doubt have saved many a man the great grief of submitting it to a post-mortem examination.

THE DANGERS

threatening an individual's faith are numerous. Some of the most common are ably pointed out by G. C. Brewer in a recent debate and published in the "Gospel Advocate", from which we quote:

"1. Our faith may fail. 'I have prayed for thee, that thy faith fail not' (Luke 22:32).

"2. We may make shipwreck of the faith. 'Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck' (1 Tim. 1:19).

"3. We may depart from the faith. 'Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils' (1 Tim. 4:1).

"4. We may deny the faith. 'But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel' (1 Tim. 5:8).

"5. We may cast off the faith. 'But the younger widows refuse; for when they have begun to wax wanton against Christ, they will marry; having damnation, because they have cast off their first faith' (1 Tim. 5:11, 12).

"6. We may err ('miss the mark'—Greek) concerning the faith. 'O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith' (1 Tim. 6:20, 21).

"7. Our faith may be overthrown. 'But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some' (2 Tim. 2:16-18)."

ALARMING SYMPTOMS

In referring to symptoms seemingly indicative of diseased or declining faith our observations are limited to the churches publicly professing to accept the Bible as the Word of God and the New Testament as the supreme and final authority in the Christian religion. We do so because there can be no objection to making a comparison between their acknowledged authority and standard of faith and their faith as manifested in practice. And as we are dealing with principles and have no wish to appear to discredit individuals, while citing actual cases in which the alarming symptoms appear, no names are mentioned.

1. *Inconsistency.* This has many forms, but all may well be attributed to either ignorance of what the Scriptures teach or refusal to submit to their authority.

A superintendent reads the lesson with his school. It is the last chapter of Deuteronomy. They read together, "So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord", then the superintendent goes on to tell his scholars that Moses did not die, that these words are only the Scripture's way of saying he was translated like Enoch.

A preacher quotes from 1 John 2:2: "And he is the propitiation for our sins" and Romans 3:25: "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past", and is told by an officer of the church that there is no propitiation, that God never required to be propitiated.

The symptom of inconsistency is more widely observable when it is publicly advertised, as in the following two paragraphs cut from the same paper with only a page or two between.

Churches of Christ are independent congregations bearing no denominational name, subscribing to no creed, accepting the Bible as the Word of God and the one authority in matters of faith and practice.

They practise Believers' Baptism, celebrate the Lord's Supper every Lord's Day, and seek, in their government and ministry, to follow the teaching and example of the early Churches.

For a century Churches of Christ have been pleading for unity of all who love our Lord, on the basis of the New Testament.

FORTHCOMING EVENTS

Saturday afternoon, 19th December, 1931, at 3.30. Dedication of Organ given by — in memory of — husband —. Service to be conducted by —. Organ recital by —.

2. *Division.* While claiming, and rightly claiming, to have the only platform on which believers in Christ may meet with honour to God and without the sacrifice of one Scriptural truth or principle, divisions not only exist among Churches of Christ, but in some instances there is not the least sincere effort to eliminate them.

Whatever we may say about it, we all know that divisions are contrary to the revealed will of Christ Jesus, are stumbling-blocks to the outside inquirer and frequently disastrous to many members. And we also have to admit that there is machinery and instruction in the Word of God to unite His people—if they were only sought for, allowed to work and reverently submitted to. It should be remembered that it does not always take two parties to cause division. One party can do it, and maintain the split by refusing to submit to the truth.

3. *Conditional and restricted giving.* While the financial needs of the churches increase there is a growing tendency to give only on certain conditions. Though it be unscriptural and undesired by many members, sometimes a gift is forced on a congregation. Personal or family sentiment takes precedence over the need of the Church, the New Testament as guide, and the conscience of brethren. "Memorials" are

sometimes gifted in a spirit as callous toward the faith and conscientious scruples of fellow-members as it is tender toward the memory of departed relations.

4. *Indifference to the Ordinances.* If judged by regularity of attendance, the nature of the conversations immediately preceding and following their Breaking of the Bread, many appear to have little appreciation of the purpose and value of the Lord's Supper. And when an immersed believer, professedly pleading for the restoration of Primitive Christianity, takes the part of "Godfather" in a sectarian ceremony, there is not much power in his witness for Bible truth nor evidence that the will of Christ means much to him.

5. *Decline in Evangelism.* From many fields at home and abroad comes the disquieting information that workers are being forced to abandon their evangelistic work for lack of means on which to live. If anything indicates decline in faith it is failure to maintain the aggressive work of the Church. And this failure is much in evidence at present. Could the decline in evangelism be truthfully ascribed to sheer inability to carry on because of lack of money among God's people, we could not call it "failure". But it must be admitted that while many have given until they can do so no longer, there is still evidence that much more could be done by others to keep evangelists and missionaries at work.

In his healthy strongly outspoken article published in a recent number of the C.M.R., W. D. Cunningham writes: "Are Missions 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 believe it will not care—very much."

A circular has just come to hand carrying the heading in bold type: "A Crisis in Mission Funds". It says, "This is no 'scare' headline. 'Crisis' is by no means too strong a word to use about our present financial position. We want you to know, and we want the churches to know, that a real crisis has been reached."

The letter is an S.O.S. sent out by a committee of devoted brethren whose labours and silent sacrifices for the cause of Christ in Mission work in years past have been partly known to the writer and place them in a position worthy of highest praise and honour as servants of the Lord.

This Committee tells of starting the year with an 'unprecedented deficit', of a falling off in contributions for their work during the year of nearly \$5,000.00 and makes the sad proclamation that it is now faced with a deficit of nearly

\$20,000.00, in spite of the fact that it has called on the missionaries to cut their expenditure by 10%. Failure in Missions—yes. There could not be much stronger evidence.

But when Bro. Cunningham says that Missions have failed, when we say that they have failed, that even now they are showing further failure, it must not be thought that the Gospel has failed, nor the labours of Missionaries have failed. There has seldom been a time when there were so many manifestations of the saving power of the Gospel and the success of missionary effort. Thousands are being won for Christ on Foreign fields. Large numbers are being won in Home fields. The failure is in the churches. To get to the root of it—it is just simply the failure of the faith of individual members. When believers choose to donate large sums for the raising of memorials and erection of costly buildings in a time of such opportunity, need and financial crisis in evangelism, the "failure of Missions" will be seen to be the failure of faith.

The Most Alarming Symptom

of all is that these symptoms of decline in faith do not alarm. We have read somewhere of a tropical disease which generally becomes fatal because it is painless. With no discomfort to arouse alarm about his condition, the victim carries on until too late. Beloved brethren in Christ, those who study and observe the progress of the painless fatality creeping over the faith of so many would give or do much to arouse some apprehension in the hearts affected. At the risk of being judged as hyper-critical, interfering and uncharitable, one can only plead for an X-ray examination of individual faith and point out that the only alternative is a Post-mortem.

UNDER THE X-RAY

investigation should be made in two directions. In other words, taking liberty to use the apt metaphor in Bro. Pratley's much appreciated "Trial of Our Faith", there should be two tests. Under the penetrating Light of the Word of God, one's faith should be tested analytically to see that it is composed of every element prescribed by Scripture and free from every element not mentioned in the divine formula. The individual's faith should also be tested *physically* in order to determine its strength, how much it conforms the character and conduct to the requirements of God's will.

Many misunderstandings might be removed were these two tests always and honestly applied to the faith of believers. As it is, there are some *who* are all for the analytical test: "Where the Bible speaks, we speak. Where the Bible is silent, we are silent." Others are all for the physical or experimental test, contending that

if a man's life be right his faith cannot be wrong.

What God hath joined together let not man put asunder is an admonition that applies to such cases. Belief of the teaching of Scripture is saving faith only when it is strong enough to conform the life to God's requirements. And the high moral, beautiful life is God-honouring and evidence of salvation only when based on or produced by the subjection of the will to the revealed will of God's Son.

IT'S UP TO YOU

and it's up to me to deliberately, patiently, prayerfully, humbly and with a God-opened understanding apply those two tests to our individual faith; to take the Great Physician's advice, "*Examine yourselves, whether ye be in the faith.*" And if we allow the penetrating light of the Word of God to ruthlessly discover our errors and failures, we shall be glad we submitted to the X-ray rather than contentedly and indifferently wait for the inevitable mournful Post-Mortem.



WANTED SCRIBES! SCRIBES!

With C. M. R. readers clamoring for *News—News—News*, we are constrained to make this appeal and depend on you to do your best to help out.

Kindly arrange that some member of your congregation act as correspondent and keep us informed as to what is doing in the Lord's work.

And, dear Brother Scribes, when you take your job try to help us all you can by giving attention to these few suggestions:

1. Write on matters of GENERAL interest to the brethren.
2. Write as OFTEN as you have an item of interest to report.
3. Write on ONLY one side of your paper.
4. To save our time and the Printer's temper—write DISTINCTLY.
5. Mail EARLY enough to let Editor have your copy by the 15th of the month.
6. To qualify for the same salary as the Treasurer—write BRIEFLY.
7. It will be a great help to LEARN—

The Editor's Song

"If you have a tale to tell,
Boil it down!

Write it out and write it well,
Being careful how you spell;
Send the kernel, keep the shell;

Boil it down! Boil it down!
"Then, when all the job is done,
Boil it down!

If you want to share our fun,

Know just how a paper's run,
Day by day, from sun to sun,
Boil it down! Boil it down!
"When there's not a word to spare,
Boil it down! Boil it down!
Heave a sigh and lift a prayer,
Stamp your foot and tear your hair,
Then begin again with care—

Boil it down! Boil it down!
"When all done, you send it in,
We'll boil it down.
Where you end, there we begin;
This is our besetting sin;
With a scowl or with a grin,
We'll boil it down; boil it down."
—*The Presbyterian Advocate.*



MISSIONS

The Editor will be glad to receive and forward your contribution to any work, field, or missionary you may desire to help by your financial support. Send your gifts to: **Christian Monthly Review, Missions Department, 679 Allard Avenue, Verdun, Montreal, Quebec.**



AFRICA

Mlangeni P.O., Nyasaland, Central Africa,

Jan. 13, 1932.

Dear Brethren :

I feel I should like to send on my thanks to you all for your cheery message and greetings, sent from your October meetings. We are all co-workers together with Him, and to me it means a great deal to have so many prayer helpers. In quite a number of letters lately there has been these words, "We never forget to pray for you every day", and what it accomplishes only eternity will fully reveal. Eph. 6:12 is very true of Africa, there are times when I feel sure I have been "Prayed Through". The promise of your continued interest, and practical help as you are able, is heartening, and helps us to go forward with greater zeal and determination to win souls for Christ. Maybe you would hear of the large number who confessed Christ here in baptism in October, nearly two hundred. All our meetings are well attended, we do get the people, and so have great opportunities of witnessing for Christ. I would like to thank you for "The Christian Monthly Review". It has brought your work and workers so much nearer to me, I seem to know so many of the names mentioned, from constant reading of them. Christian greetings to you all, and best wishes for all your work for the Lord. Yours in His Service,

MARY BANNISTER.

Mlangeni P.O., Nyasaland.

Dear Fellow Workers:

This is just a line of thanks and appreciation of all your practical interest in the work amongst the girls here. I have now thirty-two, divided up into four groups, with an older girl in charge of each group. Since we got the new house, they have more room and more comfort, the latter as yet consists of a mat, and a blanket, one shelf in a cupboard. In their dining room they have a few chairs, two forms, and three tables. They each got an enamel plate and a spoon and fork at Xmas, so you see we have a long way to go ere we get to the place of luxuries. The girls do all their own pounding and cooking. They live mainly on a stiff porridge made from maize flour, eaten with any relish made from beans, monkey nuts, fish or meat, or any kind of green vegetable. I have been providing food for them since September. It is very scarce, and to get it at all we are having to pay double the price for it. Shall I tell you a secret? For weeks I have been longing to give them once a week.

on Sunday, a tea of bread and jam, and a nice plain cake. I reckoned it all out, and for flour, sugar, tea and jam, it would cost at least £1 a month. Well, I can have bread and jam every day if I want, so can you, I am sure. I am praying it may be possible for me to do this at least once a week, and it will be a further touch of home life. Of the number who confessed Christ in baptism in October, eight of them were my girls, that makes half of them Christians, and the other half are having special teaching to that end. In school they are doing well, too, and I feel sure it is a work after God's own heart. I could never say how grateful I am to all helpers. When the Lord comes back we shall be reapers together. Souls are the very best investment, they yield a sure dividend. S. D. Gordon says, "Change your money into souls, for there will be no use for money when the Lord comes back."

Christian greetings to you all and best thanks. Yours in His service. MARY BANNISTER.

\$1.25 A MONTH PROVIDES FOR A GIRL UNDER HER CARE AND TEACHING.

HOME FIELDS

OUR INDIAN ROAD

How often we have concluded that we must remain faithful to the truth, continue in well doing, and leave results with God.

Our work is not mechanical. So much effort, so much time, so many sermons, so many converts, is not our experience. It may be so with a machine. We may compute with a fair degree of accuracy its output; but not so our labors in the Lord. Other factors obtain that make it so that we must leave results with God.

We do not see all that results from faithful trying. "After many days" is the promise of God. It is a cause of real thankfulness our Indian brethren are faithful to the truth, and continue steadfast, always abounding; the harvest will not fail, and no danger of over-production.

Our Treasurer gratefully acknowledges receiving all moneys acknowledged is C.M.R. Fern Avenue, Toronto, \$7.50. Sister Meaford, \$3.00.

WALTER EATOUGH.

EVANGELIZING THE WEST

Mr. H. McKerlie. Ogema, Sask., March 12, 1932.

Dear Brother:

Your letter was forwarded to me at Brooking after I had left for home so I didn't get the benefit of

that but we are grateful in this hour of hardship for your fellowship in the Gospel. The coal bin was empty, but thank God it will likely see us through till warmer weather.

We have opened up work in the town of Weyburn with eight present for the initial service. I mean eight members. We had four or five outsiders. We haven't had services for a number of years there. We hope to make it a permanent work now. A number of those whom I located are Christian Church members, but we trust that they will be satisfied to worship after the New Testament pattern.

We have had the coldest March since 1920. We have had two blizzards this month, so work is handicapped temporarily.
J. C. BAILEY.

RECEIVED DURING FEBRUARY

From "Our Indian Road", Manitoba

Sisters at Hamilton, Ont.....	\$3.00
Church at Erin, Ont.....	17.80
<i>For C. W. Petch, Sask.</i>	
Church at Winnipeg, Man.....	\$5.00
Church at Jordan, Ont.....	5.00
Church at Woodgreen, Ont.....	3.50

For Latehar Mission, India

Church at Bathurst St., Toronto.....	\$200.00
<i>For Miss M. Bannister, Nyasaland</i>	
Church at Woodgreen, Ont.....	\$ 2.50
A Sister, Eugenia, Ont.....	2.50
Bible School at Erin, Ont.....	62.74
Sisters at Windsor, Ont.....	1.25
Mrs. L. C. LaCourse, Sarnia.....	1.25
Miss E. L. Burgess, Lexington, Mass.....	2.00
Mrs. Robinson, Montreal, Que.....	5.00
A Sister, West Gore, N.S.....	4.00

For V. Smith, Brazil

A Sister, Eugenia, Ont.....	\$ 2.50
Church at Strathmore Blvd., Toronto.....	35.00

For Brazil Inland Mission

Church at Erin, Ont.....	\$25.00
<i>For D. Garrett, S. Rhodesia</i>	

Church at Erin, Ont.....	\$25.00
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For G. Scott, N. Rhodesia

Church at Erin, Ont.....	\$25.00
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For the Brothers Bailey, Sask.

Mrs. L. C. LaCourse, Sarnia, Ont.....	\$ 1.00
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Church at Erin, Ont.....	15.00
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For J. Sherriff, S. Africa

A Sister, West Gore, N.S.....	\$ 3.00
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Mrs. Robinson, Montreal, Que.....	5.00
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For J. D. Merrit, N. Rhodesia

Church at Strathmore Blvd., Toronto.....	\$50.00
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For L. T. Oldham, China

Church at Strathmore Blvd., Toronto.....	\$20.00
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Forwarded as desired.....	\$522.04
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H. MCKERLIE.

HORSE CREEK, SASK.

Dear Brother :

Yours of the 2nd, with \$13.50 enclosed, came yesterday. Many thanks to all contributing, and to you for your continued interest and help. The work continues in a promising condition. Four young men here are ready to go to Bible College, if they had the money. They have improved greatly in their knowledge and speaking during the fall and winter.

The bronchial-asthma contracted last fall, in connection with the hay-fever, has continued to affect me all winter. The doctor here advises a change of climate as the best thing for it. I have tried what

remedies I could procure but they have not cleared it up. I feel that a couple of months or so of rest from speaking and singing, as the change of season comes and the warm weather may help it more than anything else. I want to do all I can to clear it up before it becomes chronic. We plan, therefore, to return to Ontario in the spring, and do what I can to this end. Our support has fallen off one-half since New Year's, being \$48.00 since then, from all sources.
CHAS. W. PETCH.

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"MAYVILLE" CAPE TOWN

REVENUE FOR SEPT., OCT., NOV., DEC., 1931, AND JAN., 1932.

Central Church, Nashville, Tenn.....	\$100.00
F. B. Shepherd, Donors, Amarillo.....	10.00
H. McKerlie, Toronto, Canada.....	15.78
Sis. D. S. and L. Householder, Boulder, Col.....	10.00
Don Carlos Janes, Louisville, Ky.....	143.25

\$279.03

October, 1931

Don Carlos Janes, Louisville, Ky.....	\$133.54
L. S. Cummins, Chattanooga, Tenn.....	4.00
W. L. Brown, Kabanga Mission, Kalomo.....	1.25
John Potts, Church, Worthing, England.....	8.00

\$146.79

November, 1931

B. E. Holman, Lafayetteville, Tenn.....	\$ 19.99
Sis. A. M. Burton, Nashville, Tenn.....	300.00
Don Carlos Janes, Louisville, Ky.....	102.50
F. B. Shepherd, Donors Amarillo.....	5.00

\$27.49

December, 1931

E. L. Rowe, Cin., Ohio.....	\$ 10.00
R. S. King, Nashville, Tenn.....	2.00
Don Carlos Janes, Louisville, Ky.....	151.18
F. L. Rowe, Cin., Ohio.....	20.00
A. E. Firth, Christian Monthly, Toronto.....	18.50
Sis. A. M. Burton's Bible Class (gift for family).....	15.00
Sis. O. E. Phillips and donors, S. Side Church, Abilene.....	25.00

\$241.68

Bro. Benjamis Hay, N. Zealand, special gift.....	\$75.00
Lacey H. Elliot, Central Church, Nashville.....	75.00
H. McKerlie, Montreal.....	9.88
D. C. Janes, Louisville, Ky.....	80.00
H. H. Reeves, Bowling, Ky.....	20.25
Seth Leeper, Brainard Church.....	4.00
P. J. B. Sherriff, per Bank of New York.....	5.00

\$269.13

Total\$1,364.12

EXPENDITURE FOR SEPT., OCT., NOV., DEC. AND JAN. 1932

W. N. Salisbury Work.....	\$112.50
Dewitt Garrett, Goliaths Salary.....	15.12
W. N. Short, Salisbury work.....	50.00
E. Gray, Nyasaland teachers.....	20.00

\$197.62

WHAT ABOUT YOUR RENEWAL? Look at the tab on your paper.

<i>October</i>	
Dewitt Garrett, Goliath's salary.....	\$ 15.12
George Wirth, Huyuyu Mission.....	30.00
E. Gray, Nyasaland teachers.....	20.00
	\$65.12
<i>November</i>	
W. N. Short, Salisbury work.....	\$ 50.00
Sis. A. Reese, operation.....	70.00
Molly Sherriff, on a/c of loan to Salisbury.....	50.00
E. Gray, Nyasaland teachers.....	20.00
	\$190.00
<i>December</i>	
Dewitt Garrett.....	\$ 25.00
E. Gray, Nyasaland teachers.....	20.00
	\$45.00
<i>January</i>	
Nyasaland Teachers' Salaries.....	\$ 20.00
Five months' Bank charges, tsamps, stationery, medicine, special gifts, returned cheques, and self support.....	846.37
Total	\$1,364.12
Total Revenue for five months.....	\$1,364.12
Total Expenditure for five months.....	1,364.12

JOHN SHERRIFF.

OUTLINE OF PROPOSED PROGRAM FOR OUR WORK IN SOUTH CHINA

**Morrilton Church of Christ,
Morrilton, Arkansas**

II. SPECIAL BIBLE TRAINING WORK

Our missionaries have no desire for a school in China in which to teach secular subjects. What they desire is to give intensive Bible training for the development of genuine Christian character, and for the development of Chinese teachers, elders, deacons, and evangelists in the church in China.

Moreover, the most effective way to reach the Chinese people with the gospel is through Chinese evangelists who have been properly trained. They understand the peculiar customs and manners of their own people, and know how to present the gospel in such a way that they can best understand it.

We believe that the chief work of our missionaries in China is to be found in teaching and training Chinese workers. This is essential to the establishment of self-sustaining Chinese churches as well as being the most effective and most economical method of evangelization. It is our duty to commit the word of the Lord to faithful men who shall be able to teach others also.

To pay the rent on a suitable building for this work; to maintain suitable Chinese assistant teachers; and to help worthy students Brother Benson estimates that it will require a budget of \$100.00 a month. We heartily commend this special Bible study work, and look upon it as essential to the effective founding of the

church of our Lord in any heathen land. We hope the work will not be hampered for want of this necessary budget.

III. ACTIVE EVANGELISTIC WORK

The end to be accomplished in all of our work in China is evangelistic. The literature work and the special Bible study courses are only necessary means to the more effective realization of this one end. Brother Benson and Brother Oldham are now directing continuous evangelistic work at two different points in China. However, through the use of a tent or other temporary structure the extent of such work can be greatly increased. The brethren also wish to maintain several Chinese evangelists to go into new fields and work for the establishment of new churches.

It is the purpose of our brethren in China to work for the establishment of self-supporting churches from the beginning. Just as soon as an evangelist has worked in one place long enough to have a group of Christians, and to have taught them until they can conduct their own services they purpose to move the evangelist to a new place. However, the brethren will not neglect new churches, but will visit them regularly, keep in close touch with them, and conduct Bible study courses occasionally at each point for the development of all the members. The support of an evangelist in a new field before a church has been established will naturally fall on us in America.

Brother Benson and Brother Oldham each have families with small children. In order for them to live in such a way that their health will not be impaired; and in order for them to do the traveling and entertaining that their work requires they must each have \$150.00 a month. This does not represent an adequate salary, but is merely the amount necessary to meet their actual needs on the field. Brother Benson and Brother Oldham each have A. B. degrees and Brother Benson is now working out his Master's degree at the University of Chicago while home on furlough. The personal support of these two brethren adds another item of \$300.00 a month to our necessary budget. More than a hundred Chinese have already been baptized, and some Chinese workers are already trained and doing effective work. There are three different groups of Chinese Christians meeting regularly for worship and several new converts being baptized every month.

Any one interested in further information may address W. E. McReynolds, Morrilton, Ark. Brother McReynolds is one of the elders of the Morrilton Church, and is serving as treasurer for this China work.

OUR ASSOCIATE EDITORS

THE BIBLE THE WORD OF GOD

By W. Cauble

That there are difficulties in understanding the Bible and apparent contradictions among its statements we do not deny. But it should be remembered that the so-called contradictions are only apparent and the difficulties disappear most rapidly when properly studied in their true setting. Because a difficulty cannot be immediately solved does not mean that its solution is impossible, nor does it mean that the difficulty has not already been solved by others more diligent and longer experienced in the study than ourselves. Because a young Christian cannot answer an objector as to where Cain got his wife does not mean that the question cannot be answered. The hardening of Pharaoh's heart, the slaughter of the Canaanites, the slackening pace of the sun in Joshua's time present no difficulty to the earnest Bible student after a little careful and prayerful consideration of the same. Unbelief, vaunted intellectual superiority, and the love of sin—however refined it may be—are behind men's attempts to undermine the foundations of the precious Word of God.

But why should I believe the old Book to be the very Breath of God? The reasons are manifold. Only a few, however, will be mentioned.

The personal character and the influence of the teachings of Paul show unmistakably the supernatural character of the Scriptures. Here is a man of excellent birth, with unusual educational advantages, a forceful character, a man of deepest feeling, of keen intellect, of tender conscience and of strong will. So determined is he to wipe out this strange teaching of one Jesus that he is now persecuting the followers of the Lord Jesus even to a foreign city. How impossible, humanly speaking, for such a one to become a teacher of that religion which he once so vigorously opposed! But that's what happens. Only the miracle which is inherent in the saving power of the Gospel could do it. All subsequent history has been changed by Paul's conversion, teachings and inspired writings.

Two of the most brilliant skeptics of their day were Gilbert West and Lord Littleton. Christianity to them was a matter for ridicule. They agreed that in order to overthrow Christianity they would have to explain away the doctrine of Christ's Resurrection and the wonderful influence which the Apostle Paul and his teaching has had on all subsequent generations. In trying to overthrow the resurrection, West was led to accept Christianity and its Saviour; and Littleton, in trying to explain Paul, was led to

a full acceptance of the Gospel. They both became great Christian authors.

A second reason why I believe the Bible to be God's Word is because of the character of the Lord Jesus Christ. No poet, no novelist, no dramatist has ever even tried to picture a perfect character such as is found in the four Gospels. And why should they? For how could the imperfect mind of an imperfect man even conceive such a character? None other than the message of the Lord flowing from the pen of an inspired servant could ever account for the character portrayed in the Gospel record. Napoleon is reported as saying that he knew men but Jesus Christ was not a man. From this we infer that he was claiming that Christ was not a "mere" man but more than man; very God of very God.

But to earnest, sincere souls seeking the truth of the Lord there is another reason for believing in the inspiration of the Book which is most convincing. People who criticize the Word of God read it least; those who read it most believe in it and are most certain that it is divinely inspired. Why? Because they hear God's voice speaking to their souls from its sacred pages. Read it carefully, systematically and prayerfully and you will not long be in doubt as to its origin.

A poor woman, upon being confronted by an agnostic, was asked, "What is that book which you are reading?"

Her quick reply was, "The Word of God."

"How do you know it is?" was the next question.

Whereupon the woman replied, "What is that above you which shines so brightly?"

"The sun," was the immediate response.

"How do you know it is?" she said.

"Because it gives me light and warmth," said the surprised questioner.

"How then do I know this is God's Word? Because it lightens my mind and warms my soul."

A PICTURE-PROPHECY FROM THE GOSPELS

By R. H. Boll

The Lord Jesus had fed the five thousand, and with good reason had gone down to the beach with His disciples, hustled them into their boat, and sent them away (Matt. 14:22 and John 6:15). Then He dismissed the multitude, but Himself went up into the mountain, where alone with God, as the darkness fell around Him, He prayed, and far into the night remained in prayer.

In the meanwhile the disciples were laboring and battling almost vainly against a contrary

wind. Late in the night He *saw* them "distressed in rowing" (Mark 6:48), and in the fourth watch (between three and six in the morning) He came to them, walking upon the sea. They had really expected Him; though not so late, nor in such fashion. When He constrained them to get into their boat and go on, they understood that it was "till He should send the multitudes away" (Matt. 14:24). *How* He would re-join them they really could not know—perhaps did not even try to reason out, for by that time they had learned to take His word. But it had become dark and "Jesus had not yet come to them" (John 6:17). Then began the weary, almost futile toil, the long night watches through, till the morning neared. Their amazement and terror when He came and they saw Him walking on the waters, His reassuring word, "Be of good cheer, it is I: be not afraid"; and the incident of Peter's coming out to walk on the water with Him, is vividly related in the records of the Gospel, as only eyewitnesses could have told it. Not the least important fact is that with Jesus entering into their boat the fruitless battle with the elements was over for "the wind ceased", and "straightway the boat was at the land whither they were going" (Mark 6:51; John 6:21).

These details make a picture which so remarkably foreshadows the career of the church in the world during the Lord's absence that it becomes, as it were, a prophecy. For indeed our Lord is now in the mountain's height praying, and His faithful Church is battling hard below, and with little apparent success, in the sea of this world. And truly the wind is rough and contrary—for it is "the prince of the power of the air" that resists with might and evil cunning the progress of Christ's disciples, so that, strive as they may, the desired shore seems hardly nearer. And He from above watches their toil and distress the long night hours through. Like the disciples, the Church too, expected Him, very earnestly at first, for He had left them His good word of promise. But the night is long, and later grow the hours, even unto the fourth watch. The rowing is hard, the gain is small, and hope sinks low—but, lo! Who is this that comes to them through storm and wave? The terror of the sudden appearing quickly gives way to joy and relief at His presence. Now all the evil winds cease, now the goal that had seemed unattainable is suddenly reached. The Lord has come! Toil and tears are over, and the victory is theirs for evermore through Jesus Christ their Lord!

"Wherefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15:58).

SALVATION No. 6

By D. McDougall

The list of twenty-two items or factors, to which our salvation is ascribed, as given in our last number, is not to be considered as exhaustive and complete. To the ten listed on God's part we may add "Chastening". That chastening is a factor in the salvation of every child of God is definitely stated in Heb. 12:5-11.

Of those listed on man's part, it may be noted that one, "Adding to faith", covers seven indispensable characteristics, of which knowledge is repeatedly emphasized as essential to our salvation. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue" (2 Peter 1:2, 3).

Now here are the two Principals in this matter of salvation—God, and unsaved men; each with a part to perform. God has and will attend to His part without fail. The unsaved must do theirs. Because there can be no failure on God's part, and all failure is on man's, is plainly the reason why that, from the time of Abel to the close of Revelation, the emphasis, the stress, regarding salvation, is placed on man's *doing* of his part. This feature will (D.V.) be developed in our next. At this writing we must devote a little space to a third party, whose ministrations are contributory to the salvation of men. Who are these? They are not angels. Angels are not permitted to take part in the work of saving men. The Gospel is the power of God unto salvation unto them that believe it. But the angels are not permitted to preach it. An instance of this was in the case of Cornelius. An angel appeared to him and talked to him, but was not allowed to tell him what to do to be saved. But the angel was allowed to tell him where he could find a *man*, a preacher of the Gospel, who would tell him words whereby he and his house should be saved. The word of reconciliation had been committed unto *men*: and no other class of beings have the privilege of exercising that function. It pleased God by the foolishness of preaching to save them that believe. And so the Lord commissioned His ambassadors to "go into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned." "There is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon Him: for whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And

how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? Rom. 10:12-14). "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office, if by any means I may provoke to emulation them which are my flesh, and might save some of them." These passages show human instrumentality in the saving of men. "Knowing the terrors of the Lord, we persuade men." "And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake that a great multitude both of the Jews and also of the Greeks believed" (Acts 14:1). "Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (Jam. 5:19, 20).

The worship of God, and the salvation of sinners, is the chief and highest vocation of saints. Sinners are saved by the efforts of saints. The grace of God, which bringeth salvation to all men, has appeared—in the Gospel, which is God's power to save. Yet all are not saved. Why? If men are saved by "grace alone", why are not all saved? Is it because of partiality on God's part? That cannot be, for "God is no respecter of persons." If some are saved by grace alone, all must be saved by grace alone; otherwise you make God a respecter of persons. The truth is, that all are not saved by grace alone because none are saved by grace alone; and because it has pleased God and He has ordained that human instrumentality shall be used in the work of saving lost men, He has placed responsibility in large measure, upon saints—for the salvation of the unsaved.

We must now notice "That Form of Doctrine which was delivered unto us", and which, when we have obeyed it from the heart we are *then* made free from sin and become the servants of righteousness (Rom. 6:17, 18). To be made "free from sin" is equivalent to being saved. Notice the "*when*", and the "*then*" in this passage. We are *then* made free from sin *when* we obey from the heart that form of doctrine. God's grace must be appropriated by man's obedience in order to salvation. How all-important then, that we should know what that "form of doctrine" is. The ignorance in the denominational world, on this matter, is appalling. But what is "That Form of Doctrine"? Turn to the chapter (Rom. 6), in which we find the expression, and we shall learn that it is a form of doctrine in which is symbolized, the Death, Burial and Resurrection of Christ. Christ died. Likewise reckon ye also yourselves to be dead unto sin." "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we

should not serve sin." After death—burial. Christ was buried. "Therefore we are *buried* with Him—by baptism—into death." "Christ was raised up from the dead." "Even so we also should walk in newness of life", having been "planted together in the likeness of His death", and raised up "in the likeness of His resurrection."

Dear Reader, do you discern the beauty and efficacy of that God-given Form of Doctrine? And have you obeyed it from the heart, and thus become a servant of righteousness?

"NOT ENOUGH GASOLINE"

By G. W. Farmer

I once heard Dr. Bustard, who was the preacher for the Baptist Church in Cleveland, Ohio, of which John D. Rockefeller was a member, relate an incident that ran something like this: Mr. Rockefeller possessed quite a fondness for little girls. One afternoon he was going for a ride in his big car, and they met some little girls, perhaps on their way from school, and Mr. Rockefeller invited them to get in with them and take a ride. The little girls were only too glad to accept this invitation. So they joyfully got into the big car with Mr. Rockefeller and his company and were speeding along the highway, filled with the utmost delight at such a treat, when one of the little girls said: "Mr. Rockefeller, where are we going?" Mr. Rockefeller said: "I do not know. We may go to heaven." One of the little girls said: "Oh, no, Mr. Rockefeller, we cannot do that. You do not have enough gasoline to go to heaven."

Little did this little girl think what a great truth she was expressing.

No material wealth, of whatever character it may be—stocks and bonds, houses and lands, gold and silver—will take a man to heaven; neither will philanthropy, deeds of valor, fame, distinction, exploits on land or in the water or in the air, win anyone a pass to heaven; neither will intelligence, culture, refinement, or good looks atone for sin and give any man the right to heaven.

Jesus said: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26.)

We shall all have to appear at the judgment bar of God, and when we come there we cannot hold up material possessions, intellectual attainments, and good appearances, and say: "Lord, here, take me on the merit of these things." They are nothing but filthy rags.

Nothing but the blood of Jesus can atone for sin. "And almost all things are by the law purged with blood; and without shedding of blood is no remission" (Heb. 9:22).

By His blood are we justified. (See Romans 5:9; Eph. 1:7; Col. 1:14.) We reach this blood by faith and obedience to the Gospel. It is character God wants, and not material wealth, as oil, gasoline, stocks and bonds, houses and lands.

"Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34, 35).

No, not enough gasoline! Indeed, no amount of material wealth will take one to heaven.

KNOWS ITS PLACE

I am a nickel.

I am not on speaking terms with the candy man.

I am too small to get into the movies.

I am not large enough to buy a necktie.

I am of small consideration in the purchase of gasoline.

I am not fit to be a tip.

But, believe me, when I go to church,

I am SOME money.

WHAT CAN WE KNOW ABOUT HEAVEN?

IV—THE PRESENT PRACTICAL INFLUENCE.

The subject of Heaven brings before us several important truths.

1. *Heaven is a prepared place for a prepared people.* "Blessed are they that do his commandments, that they may . . . enter in through the gates into the city" (Rev. 22:14). "Holiness, without which no man shall see the Lord" (Heb. 12:14). Therefore, if we are to reach there, we must be prepared for it here and now. Sin, even one sin, cannot possibly enter there, and besides, a man unforgiven and unholy in Heaven would be miserable. He could not stand it, because the God of Heaven is perfect holiness, the life of Heaven is sinless, the praise of Heaven is of redemption from sin, and therefore would not interest a man unpardoned.

We need not wait to test this when we get there; we may test it now. Take a man to whom religion is a mere name, something for respectability like his Sunday clothes, and not for week-day vitality; take such a one and put him among three or four men to whom Christ is everything, and it will soon be seen what a specimen he is. He will not like their conversation, it will not interest him, he will feel uncomfortable, the room will grow warm, and he will be glad to get out. His heart is not in such an atmosphere. So will it be hereafter. Man must be changed before he can enjoy the subject of salvation and the company of the saved. To send a man to Heaven unpardoned and un-

washed from sin would be like sending a deaf and dumb man to hear an oratorio. He would have no capacity for its enjoyment. To send a man to Heaven unforgiven and unholy would be like taking a terribly sick man to a splendid banquet, he would have no taste for its bounties. Therefore we must be prepared for Heaven by pardon of sin and holiness of life, and this must be begun now.

A young Scottish minister was once preaching on the subject of Heaven and, carried away by his subject, had no time to apply the truths practically to his hearers at the end. After the sermon was over, an old man said to him, "Yon was a beautiful sermon and I never heard so much about Heaven. But, sir, ye'll not take it unkindly if I say ye left out the most important part—ye didno tell us hoo to get there!" Yes, we must know not only what Heaven is but how to get there.

Here are the stages: out of sin, into Christ, into Heaven. Here are the three requisites: pardon, holiness, obedience. The way to Heaven may be comprised in three steps; the first is repentance, or turning right away from sin; the second, faith, or trusting firmly in Christ as Saviour; the third, obedience, or following fully all His commands in His Word. As we value our own safety, we must turn from sin; as we value our own happiness, we must trust in Him; and as we value our own everlasting life, we must follow Him. We shall then have the earnest, the pledge of our inheritance, even His Holy Spirit in our hearts, and ere long the perfect and eternal realization of it hereafter.

2. *In Heaven there will be degrees of glory.* This truth is for us, and so it should be permitted to sink deep into our hearts. We shall not all be on the same level there, for we shall differ in glory. True, all will be perfectly happy and yet happy according to the capacity. All cups of joy will be full, but some cups will be larger, some smaller. As there is one glory of the sun, another of the moon, and another of the stars, so will it be in Heaven. The child and the tried saint will both have glory, but one will have more than the other, according to capacity. We find the same thing here below: two brothers, two sisters, a husband and wife, are both Christians, but one is more holy and more experienced than the other, because one has a larger power and capacity for holiness than the other, or else one does not use the capacity and the other does. So, whatever the causes, there will be degrees and differences above. As in the natural world there are degrees from mustard plant to oak, from mouse to elephant, from molehill to Mont Blanc, so is it now in the spiritual world and so will it be hereafter. May God write it on our hearts

that "degrees of glory hereafter in Heaven will entirely depend on the degrees of grace here on earth". Our place in Heaven will be in exact proportion to our growth in grace on earth. While it is blessedly true that our title to Heaven is God's free gift in Christ, it is equally true that our place in Heaven will depend on our own use or misuse of that gift.

The power of our nature is such that we can enlarge or contract our capacity for holiness and happiness as we choose. Some Christians have very little capacity at first and yet go on from strength to strength, enlarging it and receiving more and more grace. Others have a larger capacity and yet use it not, being content to go on with a very low standard. But let not any believer think that if he is content with a thin veneer of holiness he will have the same degree of happiness hereafter as that one will have to whom holiness has been the master-passion of life. Rather, it will be exactly according to our use of the talent entrusted, for to whom much is given from him much shall be required. The more we yield ourselves to God, the more we can yield; the more we pray, the more we can pray; the more we grow in grace, the more we can grow.

Therefore let us ever bear in mind this inti-

mate and practical connection between Heaven and earth. Let us seek to make this life a foretaste of that life and that life itself higher by yielding ourselves in full consecration to God and by being thoroughly out and out in the Christian life. Then, with Christ dwelling and reigning supreme in us, with all surrendered to His keeping and guidance, we shall be able to look forward to the full realization of God's exceeding great and precious promises, when all sin and hindrances are removed. And amid all our darkness, difficulty, and doubt, the thought of that hereafter will stay the soul and nerve it for fresh endeavor.

Thank God for the day when the Sun of Righteousness shall commence to shine everlastingly, when the yearnings of the heart shall be set at rest and we awake satisfied.

Yes, satisfied!—a word of all-embracing meaning. Here, we have only intuitions, there, we shall have perfect knowledge; here, we have only the outline, there, the finished picture, of life; here, we are contracted in sphere, there, our horizon will ever widen; here, we live amid the dust of sin, there, we shall soar aloft in holiness; here, we are strangers, there, we shall be at home.

AT LAST . . !

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NEWS AND CORRESPONDENCE

KILLED BY "KINDNESS"

"I wish everyone who has an inclination to bring up children without teaching them carefully that they must submit to control could know what I know about the desperate Texas bandit, Dell McCabe, recently killed by detectives in another state. Some 20 years ago I had him as a lovable little boy in school. He was an orphan living with his aunt, and while she taught her children, a little older than Dell, to be obedient, she could not bear to see Dell crossed—it was mistreating an orphan. I knew him as an exceptionally sweet, bright child about eight, who was learning that he had no master. Then I read of his death as a desperado, and I knew why."

—May Lynn, Texas.

ANOTHER VICTORY FOR LOVE AND LOYALTY

Claud F. Witty

Port Huron, Michigan, is a city of some thirty-five thousand inhabitants, and is located about fifty-five miles north of Detroit, on the river separating the United States and Canada.

For a number of years there has been a small Christian Church congregation and a small Church of Christ meeting in different parts of the city, the Christian Church in its own building at the corner of Tenth Street and Union Avenue, and the Church of Christ in a hall in the business part of the city.

Being acquainted with some of the members in each congregation, I shared, with others, the opinion that the two congregations could be united.

I accordingly made a number of visits to Port Huron and discussed the matter both privately and publicly with the members of each congregation. By the first of this month it was decided that enough private work had been done and that we were ready to bring the two congregations together. Beginning Thursday evening of last week we conducted meetings each evening till Sunday, when the union was consummated.

The members of the Christian Church, without an exception, agreed to the removal of the instrument and every other thing that separated the two congregations.

A program was then made out for the future work and men from each of the former congregations took the different parts. The congregation will meet in the building at Tenth Street

and Union Avenue, and different brethren from Detroit will preach for them till a suitable man can be located there.

In the sermon Sunday morning I referred to the pleasure and beauty of brethren dwelling together in unity, to the prayer of Jesus where he prayed that His disciples might be one that the world might believe. I then insisted that in matters of faith there must be unity. In matters of opinion, liberty, and in all things, charity.

Knowing as I do the members of the united church, I am sure there will be harmony and love in the future and a strong church will be the result.

WOODGREEN

The work here moves along very nicely. Just at present the audiences are rather small because of considerable sickness and the inclemency of the weather. We are hoping for better things when the spring weather opens up.

On Feb. 1st I had the privilege of uniting together in marriage Alex. Oleniuk and Olive Yeats, both active members in the church at Sarnia. For this couple we wish a happy married life and hope they will ever be true to the union that now exists between them, and also to that greater union between them and their Saviour.

The writer is very anxious to have the address of any members of the Church of Christ that are now residing in our capital city, Ottawa. If you know of any members living in this city I would very much appreciate hearing from you. Address me at Glencoe, Ont.

J. S. WHITFIELD.

PUNNICHY, SASK.

The work here or at Perryville School moves along nicely. One young married woman baptized since last report. The singing practice Friday evenings has improved the singing a great deal. The Wednesday evening Bible Study through the Book of Acts is being well attended and has done much to establish the new converts in the faith once for all delivered to the saints.

Eighteen meet here each Lord's Day to break bread. And a goodly number besides meet for the Bible Study and Preaching. The congregation shows what can be accomplished if members remain faithful.

For fifteen years five members met here each Lord's Day to break bread. Through those years no doubt they were oftentimes discouraged. But still they were faithful, each one doing his part, leaving the result with God. And now they

WHERE WILL THE JUNE MEETING BE HELD?

No Time Should Be Lost In Arranging

rejoice to see the way the Lord has blessed their efforts.

No doubt, in many places in Canada, there are a few scattered members who think it is not worth while to meet to remember the Lord in His own appointed way—that if they did so in His own good time He would bless their efforts as He has done at Perryville.

I came here from Horse Creek this week, and the Lord willing, will start a mission meeting next Lord's Day at Lakewood Vale Schoolhouse, fourteen miles from here. There are no members there worshipping in the Lord's appointed way.

Truly the harvest is great but the labourers are few.

Brother Gordon Sinclair is working with the brethren at Perryville.

D. A. SINCLAIR.

MONTREAL, QUEBEC

Long ago, experience taught us that "Holding the Fort" is a phrase generally used by lazy churches as an excuse for having no aggressive evangelistic programme. Here in Montreal we meet the exception to the rule. With such a large majority of the population Roman Catholics and the membership so small and widely scattered, the Church of Christ meeting in Memorial Hall, Verdun, is to be credited with a real achievement if it only succeeds in "Holding the Fort".

Though doing what is within our power to help out in the attempt to get the Gospel to the people; all the work done since 1st November last has not yet yielded the desired results. The only additions we have been associated with are that of a young man and woman, who were baptized in the St. Lawrence River last August.

It is very seldom we have the pleasure of preaching with visitors present. Only a few have dropped into the Gospel meetings, and you know it is as easy to catch fish in the woodpile as convert sinners with only saints to talk to. But the brethren here are made of the stuff that endures. They keep on keeping on. And it has been a real spiritual feast and uplift to listen to the splendidly studied addresses delivered to the church on Lord's Day mornings. Some of these have evidenced a very long and thorough acquaintance with the contents of the Bible, a scholarly ability that would enrich any congregation to which it ministered and a mind

and spirit made subject to the authority and finality of the Bible as the Word of God.

The writer has profited much by his association with the faithful members of this congregation, and has only one regret—that they have not reaped more from their patient sowing. That they shall eventually do so is his hope and expectation according to the word of the Lord, "In due time ye shall reap if ye faint not".

H. McK.

SARNIA, ONT.

The church work here has been very encouraging since the beginning of the year. There is a growing interest in Bible study, for which we meet in our home, 112 Essex St., every Sunday evening, and the Sunday School class is increasing in numbers.

On January 17, at the close of our regular meeting, a young man made the good confession and was baptised by my husband the same afternoon. Bro. Bateman, of Detroit, gave us two fine addresses on January 24, and we had Bro. J. Whitfield on the 31st. Early in the month we had four brethren from Windsor. We enjoy help from visiting brethren at any time.

MRS. WM. YEATES

WYCHWOOD, TORONTO

We are endeavoring to prepare our hearts for our special effort the last two weeks in April, and the first Lord's Day in May. Prayer is continually made for the Lord's blessing.

We are sorry to bid adieu to Bro. and Sis. R. Slater, as they move to Winnipeg. Our loss is Winnipeg's gain, for Bro. Slater is a promising speaker, and has been deacon with us, and an excellent secretary. We wish them joy in their new location and fellowship with the western brethren, and expect to hear good things of Winnipeg in future. The Church prays God's blessing go with them.

WINNIFRED RICHARDSON.

STRATHMORE BLVD.

Though we cannot report any new members added this month, we at Strathmore Blvd. believe that much good seed has been sown which in due time will bear fruit. We are encouraged by the attendance of quite a number of young people from the Sunday School, at the Sunday evening services.

The Bible School is a most promising field. We held a week-night meeting for the young people recently. At this meeting the truth was declared in a way that could be understood by the young mind. Following the talks a lantern lecture, containing many lessons of real worth, was enjoyed by all. Our purpose is to hold a similar meeting every month.

E. WICKSEY

COOKEVILLE, TENN.

Three confessions and baptisms at our regular services yesterday. This concludes our second year with the church here. During this year we have held eight mission meetings in the county, and in all the Lord has added 110 to His church. We begin our third year encouraged and at peace with one another, but at war with sin and satan.

O. H. TALLMAN.

MINTON, SASK.

I am getting a little rest of late as it has been too stormy to get around.

Have been preaching at the "Big Four" schoolhouse, northwest of Minton, and while there are no visible results so far, we hope to continue Sunday services there, and have another protracted meeting when the weather is better and roads again passable.

A Mr. G. Snuggins challenged my brother Carlos to debate, Carlos taking the affirmative, "That the Church of Christ is Scriptural in faith, practice and doctrine." The debate was to take place in Minton hall, on February 13; Carlos had to come through heavy snowbanks to get there, but the gentleman never showed up nor sent any reason for his absence.

"Big Four" is a new field, so pray for us.

CECIL T. BAILEY

BEAMSVILLE

The work of God is still continuing favorably. Interest in the meetings of the church is good. Some are sick, but all are happy, seemingly. May God prosper the Church of Christ in Canada.

E. ALLEN KILLOM.

BIRTHS**Cauble**

To Bro. and Sis. W. Cauble, Strathmore Blvd., Toronto, Ont., on March 18th, a son—Sterling LeRoy.

Allan

To Bro. and Sis. D. Allan, Montreal, Que., on March 20th, a son—David Gilbert.

The C.M.R. congratulates the happy parents and wishes all that is good for the sturdy heirs.

MARRIAGES**Oleniuk—Yeates**

A quiet and pretty wedding was solemnized on February 1st, at the home of Mr. and Mrs. Wm. Yeates, Sarnia, when their eldest daughter, Olive Maud, was united in marriage with Alexander Oleniuk, eldest son of Mr. and Mrs.

Oleniuk of Sarnia. Mr. John S. Whitfield of Woodgreen, officiated.

The C. M. R. extends congratulations and best wishes for the felicity and prosperity of the happy couple.

Johnson—Sanger

At Winnipeg, Man., on February 17th, a marriage took place at 610 Sherbrook street, when Ellen Ann (Nellie), eldest daughter of Bro. and Sister Sanger, to Hermon B. Johnson, youngest son of Sister Johnson, late of Pine Creek, Man. Bro. Walter Eatough officiated.

OBITUARIES**Clynick**

We regret the passing of an old and appreciative friend of the C.M.R., Mr. J. Clynick, of Brighton, England.

On January 4th, after only two days' confinement to his bed, in his 87th year, Bro. Clynick peacefully entered into rest.

Quite unaware of his death, in the February number we published his cheery letter, which must have been written but a short time before his departure.

The testimony of those who knew him for many years was voiced by R. K. Francis at the funeral—"Let there be no regret. He ran long and well. His was a beautiful character."

Our Christian love and sympathy go out to the bereaved daughter and her relatives.

Richmond

Vancouver, B.C., March 8, 1932.

The Church at Vancouver and Blundell have suffered the loss of an esteemed member, Bro. Geoffrey Richmond, who departed to be with Christ Feb. 1st, at the age of 61.

The funeral was held Feb. 4, before a large gathering of brethren and friends, Bro. Charles Bailey officiating.

Bro. Richmond was one of the first fruits of a mission begun by Bro. Hugh Rogers on Lulu Island about 12 years ago. When the Church at Blundell was left to its own resources, Bro. Richmond gladly took the initiative by presiding at the Lord's Table, and taking share of the work.

He was a man of high integrity, full of faith, and sincerity, always appreciative of the efforts of others, ready to learn and digest God's holy word.

He leaves to mourn his loss a dear wife and sister in Christ, and one child. We commend them to God, who is all compassion and love.

"Blessed are the dead who die in the Lord—they have rest from their labors."

S. WILSON.

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, H. L. Bailey.

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, R.R. 1.

ESTEVEAN, 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.

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. O. D. Wills, Sec.

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. Weish, Treasurer, 216 Wellington St.

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

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

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

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

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

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

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

TORONTO (EAST DANFORTH)—Veterans' Hall, Dawes Rd. Lord's Day, 10.30 a.m., Sunday School; 11.30 a.m., Worship. Mrs. J. R. Ewing, Secretary, 364 Strathmore Blvd.

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. H. Bennetts, 420 Arlington Ave., Toronto 10.

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. Lawrence Dennis, Secretary, R.R. 1, Glencoe, Ont.