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Because of Thy Great Bounty

Because I have been given much,
I, too, shall give;
Because of Thy great bounty, Lord,
Each day I live.
I shall divide my gifts from Thee
With every brother that I see
Who has the need of help from me.

Because I have been sheltered, fed,
By Thy good care,
I cannot see another's lack
And I not share
My glowing fire, my loaf of bread,
My roof's shelter overhead,
That he, too, may be comforted.

Because love has been lavished so
Upon me, Lord,
A wealth I know that was not meant
For me to hoard,
I shall give love to those in need,
The cold and hungry clothe and feed,
Thus shall I show my thanks indeed.

—GRACE CROWELL.

"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

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EDITORIAL**IN THE INTERESTS OF PEACE**

In view of the tremendous importance of the subject, and regretting that it came to our notice too late for April, we gladly give space to the following from the "Christian Advocate", publication of Churches of Christ in Great Britain and Ireland.

"Dear Editor—May we be allowed space in your columns to call attention to a letter of profound importance and appeal which has appeared in the daily press today above the signatures of Miss Maude Royden, Dr. A. Herbert Gray and Dr. H. R. L. Sheppard.

"The letter reads as follows:

'In view of the present situation in the Far East we desire to express certain convictions. In doing so we represent nobody but ourselves.

'First of all we declare that we can no longer believe that the cold wisdom of this world is equal to the task of making peace and we refuse to be intimidated by those who tell us to leave the matter to the various sets of experts in the several countries. We distrust them as profoundly as they distrust us.

'Our own religion compels us to the view that war is wrong, and we believe that this is true of other spiritual religions with whose followers we desire to co-operate, as well as with all whose convictions lead them to the same conclusion.

'We have worked for the League of Nations, believing it to be the main hope of a world that must conquer war or perish, and in the faith that through it international control would become effective. We have never believed that these ends could be accomplished by war and

have hoped that the League of Nations would never employ armed force.

'At the present moment, although we pronounce no judgment on the issue between China and Japan, we think it vital that the League of Nations should employ all possible means of constraint—short of killing and the withholding of necessary food—in order to stop the fighting, and that only so can the League be preserved in the respect of mankind and the real sufferings and grievances both of China and of Japan be considered and remedied.

'We believe that these steps would prove effective, but we realize that others believe they would immediately provoke war. These others may be right, and therefore we are compelled to face the possibility, and to ask ourselves what might then be done to save the world.

'We have come to the conclusion that the only way which would prove effective in that case is that men and women who believe it to be their duty should volunteer to place themselves unarmed between the combatants.

'The natural instinct of men is to call on men only to face this danger, but as we know that already many women are contemplating this action we make our appeal to men and women alike.

'We have written to the League of Nations offering ourselves for service in such a Peace Army. Urgency has compelled us to write at once without waiting to consult others, but we know that there are many in other countries as well as our own who are willing to act in this way.

'We have at present no organization behind this proposal and cannot therefore undertake to answer all correspondence, but we will gladly keep the names and addresses of any who have written to the Secretary-General of the League of Nations at Geneva volunteering for this service; and we will keep them informed of any further developments.'

'We feel that the suggestion made in the letter here reproduced is one which may well commend itself to a large number among us. We have felt it to be a grave weakness that the League of Nations should ever resort to the use of the very weapons that it was formed to supersede, and that any such action would be a contradiction difficult to explain away. Not only so, but it would inevitably mean the ultimate destruction of those moral forces for which, in theory, the League stands.

The suggestion made is one which offers expression for the courage and chivalry which seems sometimes to find an outlet only in war. It has not been easy to appeal in the name of peace to these qualities, and consequently the cause of peace has at times perhaps seemed drab and unheroic compared with war.

"For these reasons we believe that many will feel a call to respond, and we would urge them to communicate at once with the League. Such a matter as this, we feel, reflects our lack of a central organization or Organizing Secretary; for it should be possible to organize the members of our community who wish to volunteer for such a service as this, and to offer them in one body as from the Churches of Christ. We shall be happy to receive the names of those who would prefer their offer of services for this purpose to be made in one composite offer from the Churches, provided that no more suitable means of assembling the lists is found for the moment.

Yours, etc.,

ROBERT W. KERSHAW,
STANLEY W. NEWTON."

We hail this proposal as the most practical

and promising yet made, and the suggested action of the "Peace Army" as the biggest moral gesture ever contemplated for the ending of war. Whatever differences of opinion may exist among Christians as to whether duty to their rulers, under certain circumstances, may necessitate their bearing arms, there is unanimous agreement that war is contrary to the desire of God. We are sure that many names will be forwarded in the list of voluntary recruits for this new army. Will the congregations of Canada contribute their quota? We will be glad to send them on.

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THE JUNE MEETING

It may be difficult to have a Meeting this year, it may entail much sacrifice to put it through, but the present trying circumstances call for it.

OUR ASSOCIATE EDITORS

SHALL CHRISTIANS FIGHT ?

By Wallace H. Cauble

In discussing the Christian's relationship to carnal warfare, the distinction between the believer and the unbeliever should be kept clearly in mind. The difference is so vast. We are told that the whole world lieth in the evil one (1 John 5:19). Also that Satan is the god of this world (2 Cor. 4:4). Again it is stated that the prince of this world cometh and hath nothing in Christ (John 14:30). The Christian is in the world but not of the world (John 17:14). The world hates the true Christian (John 15:19). Our citizenship is in heaven (Phil. 3:20). The Christian is to be in subjection to the civil government but he is not a part of it (Rom. 13:1-7; 1 Pet. 2:13-17). The follower of Christ is in the world for good works (Eph. 2:10). He is to keep himself unspotted from the world (Jas. 1:27). Furthermore in the plainest and most unmistakable language we are told that the weapons of his warfare are not carnal (2 Cor. 10:4, 5). The believer is in the world to suffer for if we suffer with Him we shall also reign with Him and the victory that overcometh the world is not our swords of worldly construction but faith, the faith that is in the Son of God who loved us and gave Himself up for us. Hence we are here in no sense trying to dictate to the government, but rather to show the Christian's relationship to the same and especially with respect to warfare.

Let it be clearly understood that a devoted Christian will naturally be a law-abiding citi-

zen for the law was not made for any save the lawless. Furthermore, by his prayers a far mightier weapon for the government is wielded than would be possible by the use of carnal weapons (1 Tim. 2:1-4).

A few specific reasons for the believer's non-participation in fleshly combat will be given.

1. Wars arise out of sinful lusts (Jas. 4:1-2). If the cause is wrong how could the progress of a thing be right. There are possibly four reasons in general for wars. First, the desire for territory; second, the desire for power; third, the desire for fame; fourth, the desire for wealth. If it were objected that the passage above mentioned in James refers to feuds and contentions among Christians, would this even then make a better conclusion in favor of carnal warfare?

2. Jesus said, "My kingdom is not of this world: if my kingdom were of this world then would my servants fight" (John 18:36). If we are an elect race, a holy nation having for our special mission the showing forth of the excellencies of Him who called you out of darkness, surely there is no room for fleshly resistance of evil.

3. The Lord Jesus taught the disciples to pray "Thy will be done on earth". Even if the answer to this prayer be not fully realized until the Lord himself appears from heaven, it surely would not be consistent for the Christian to fight while offering such a petition. The will of God is peace among men of goodwill (Luke 2:14).

4. It is inconsistent with Jesus' Golden Rule (Matt. 7:12). None of us would desire that another should take our lives where in private

life or in military combat. How then could we conscientiously strive to take that from another which only God gave and can really take away?

5. "All they that take the sword shall perish with the sword." Whatever this may mean it surely spells "hands off" to the humble disciple (Matt. 26:52; Rev. 13:10).

6. The effort of a Christian to take from another his life is opposed by Christ in His memorable statement, "Love your enemies and pray for them that persecute you" (Matt. 5:44). Surely it would not be putting it too strong to say that it is impossible for a man to go to the battlefield and shoot another man whom he loves and for whom he is praying.

7. One could not bear the fruit of the Spirit and go to kill his fellow men. The fruit of the Spirit is . . . peace." How obvious the opposition between war and peace!

Let the reader carefully and prayerfully consider these things with an open Bible and his question will soon be forever settled.

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CONCERNING ZEAL

By T. D. Bateman

Paul, in writing to the Roman Christians and speaking of certain Israelites, could say in Rom. 10:2, "They have a zeal of God but not according to knowledge." In this verse there surely is a striking inference of the possibility of a mis-directed zeal. I am quite sure it has been the experience of many of us to admire the great zeal of some we have met, but yet we have been sorry to know it was mis-directed, because it was used in a wrong cause, or one that was unworthy. To illustrate let me say that in the winter time when the frost and snow is on the ground and the roads very slippery, I have found myself and car in a snow-bound rut and to extricate myself I have put my whole force on the accelerator and given her the gas, but all to no avail. The rear wheels would spin around like a top, but I got nowhere; but after a little deliberation, and placing in front of the rear wheels that which would act as a gripper, I was able to get out of the difficulty.

Zeal is fine and commendable rightly directed, but it can be disastrous, otherwise. We have an example, I think, in that much-quoted account of Paul on his way to Damascus previous to his arrest by Christ when our Lord said, "Saul, Saul, why persecutest thou me?" It was the same person, even Paul, who, with the same burning zeal that he had while persecuting Christians, used it to God's glory in building up the cause he had previously destroyed. David could say in Psalm 69:9, "The zeal of Thine house hath eaten me up." What did he mean? Surely his love for the place

where God's presence was took such possession of him that the whole of him was saturated with the thought and actuated him to say, on another occasion, "I would rather be a door-keeper in the house of my God", etc. Then again, in Psalm 119, verse 139, he says, "My zeal hath consumed me, because mine enemies have forgotten Thy words."

Zeal is not lukewarmness, neither is it spasmodic jerks in Christian work; but it is that which works at a boiling point or at a white heat all the time.

Much of the zeal expended by many Christians is mis-directed because, instead of being used to God's glory through the Church, it is being used in other institutions; and thus the Church of Christ which was bought by His own precious blood is that much the loser. May the plus element take hold of us all in Christian work is my prayer.

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SALVATION—No. 7

By D. McDougall

The belief in a future life—of happiness or misery—is well-nigh universal. Almost as general, too, is the desire to attain to the one and to escape the other. Nearly all who believe in a heaven and a hell have some desire and some hope for salvation. The direful fact is, that the way of salvation has been clouded and obscured by the foggy speculations of blind-hearted and erratic creed makers.

At the Convocation of London, in the year 1552, in the reign of Edward VI, a Book of 42 "Articles of Religion" was "Ratified and confirmed, requiring all our loving subjects to continue in the uniform profession thereof, and prohibiting the least difference from the said Articles; which to that End we command to be now printed, and this Our Declaration to be published therewith."

These "Articles of Religion", reduced to 39, were ratified and confirmed by the Convocation of Elizabeth in 1571, and lastly by Victoria and her Parliament in the early part of her reign. Now one of these Articles declares as follows: "Wherefore that we are justified by Faith only is a most wholesome Doctrine, and very full of comfort."

Justification is equivalent to salvation. And if this doctrine is true we need not bother to "add to our faith virtue"—nor anything else; "only believe". This, however, is still a cardinal doctrine in the creeds of several denominational churches. But, as new denominations and new creeds came into existence, we soon find Salvation by "Grace alone" in some of their creeds. These doctrines, being contradictory, cannot both be true. Then which is true? As they each contradict other plain statements

of the Word of God, they are both alike untrue! We promised in our last to give some attention to the emphasis, the stress placed upon our *Doing*, in the matter of our salvation. In doing so we shall see that the importance, the essentiality, of Doing the will of God, of "Obedience", of good works, and the direful consequences of disobedience, are stressfully accentuated all the way through the Book of God, from the creation to the close.

When God placed Adam in the Garden, he gave him one command; but Adam disobeyed God: and see the consequences! He forfeited all his blessings and incurred the sentence of death. He brought sin and death into the world. "By one man's offence death reigned." "By the offense of one judgment came upon all men to condemnation." "By one man's disobedience many were made sinners." The earth also was cursed, and we are all today suffering the consequences of that one man's disobedience.

When Cain and Abel brought their offerings to the Lord He accepted Abel's and rejected Cain's. If salvation is by "grace alone", that is, independent of human conduct, why did God not extend His grace to both alike? If we notice what God said to Cain, we will see why Abel was accepted and Cain rejected. It was in each case their own *Doing*. The Lord said to Cain, "If thou *doest* well, shalt thou not be accepted? and if thou *doest not well*, sin lieth at the door." God had instructed them in regard to their acts of worship: otherwise they could not have offered "by faith". Abel obeyed God, "thereby obtained witness that he was righteous". Our Lord himself called him "Righteous Abel". Righteousness is right *Doing*: and we shall see, as we progress, that this principle never changes, but that in all dispensations, acceptance with God is contingent upon right *Doing*—which is doing the will of God, the whole meaning of which is contained in that one word Obedience.

Enoch was one of the two men who so pleased God that He took him directly to heaven without tasting death. How did Enoch please God? It is stated (Heb. 11:5) that he was translated *because* he pleased God. Well, what did he do to please God? Let us see: He exercised faith in God: and without faith it is impossible to please him." But was it faith only? Did he not "add" something to his faith? Did he not add to his faith 300 years of "walking with God"? Walking with God is obedient conduct and harmonious fellowship. This pleased God and for this cause he was translated to heaven. His prophetic utterances, too, were certainly pleasing to God. His thoughts, words and walk were in harmony with and obedience to God's will, and insured his salvation.

Later, when men had so corrupted themselves that God determined to sweep them from the earth, He instructed Noah, whom He found righteous, to prepare an Ark, to the saving of himself and his house; and after giving Noah all specific directions and specifications concerning it, it was said, "Thus did Noah, according to all that God commanded him, so did he." "And Noah found grace in the eyes of the Lord." Was this an arbitrary act of God in bestowal of His grace irrespective of personal right doing? "Noah was a just man and perfect in his generation, and Noah walked with God." Noah was a man of faith, and a man whose faith *had works*. He believed God and did exactly what God commanded him, and by so doing saved himself and his house. By his faith and works, in co-operation with God's grace, he and his house were saved.

Abraham, when he was called to leave his kindred and country, "obeyed", and he went out not knowing whither he went. And when God commanded him to take his son Isaac and offer him for a burnt offering, he rose early in the morning and prepared to obey the awful command. And after the Angel had arrested the fatal stroke, the Lord said to him, "By myself have I sworn, for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee . . . and in thy seed shall all the nations of the earth be blessed; *because thou hast OBEYED my voice.*"

It should give us some conception of God's estimate of the importance of man's *obedience*, to read His own statement, that the oath which He had sworn to bless all nations in Abraham's seed was based on the *obedience* of that man. "By *works*", and "not by faith only", was Abraham justified. More anon.

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SHALL WE GO TO THE DEVIL FOR A GOOD TIME ?

By F. L. Brooks

FIVE TESTS FOR AMUSEMENT

The Gambler's Kindergarten.

Concerning card playing. Cards originated with a court jester who was hard pressed to find amusement for an insane king. Bridge originated in Turkey, was developed at Vienna, and was first played in its modern form at the Carleton Club, London. It soon took the place of baccarat in English clubs, and then jumped the ocean to America, where it has become a menace among our excitement-loving women. John Philip Quinn, the converted gambler, said that card playing in the home was the kindergarten of the gambling den. . . . Surely the card table can be called "the devil's incubator".

Evil Fruit from a Corrupt Tree.

Concerning the dance. The round dance was

started in a house of prostitution in Paris by a mistress of a king of France, and was never danced outside of a house of prostitution, nor by anyone but prostitutes and rakes, for the first one hundred years after it started. The dance then in vogue was tame compared with that of today. The waltz was originated by a French dancing master by the name of "Gault". He was guillotined in 1632 for strangling to death his own sister.

Centuries ago Cicero said: "No one dances, except he be either drunk or mad." Even the great dailies of today recognize the peril of the dance. The Times-Picayune, of New Orleans, said: "The trouble with questionable dancing is that there is nothing questionable about it. It is unquestionably bad." The New York Journal of Education said: "Put dancing in the crucible, apply the acids, weigh it, and the verdict of reason, morality and religion will be, 'Weighed in the balances and found wanting'." . . . A great educator has said: "The dance hall is the nursery of the divorce court, the training shop of prostitutes, and the graduate school of infamy."

Entertainment Poisoned with Insidious Evil.

Look for a moment at the theatre. The Chicago police department say that the theatre is ruining more women and girls than the saloon ever ruined men and boys. In one year sixty-five thousand girls go to the movies never to return home. There may be a few clean shows, but they are the devil's bait with which he catches gullible Christians. . . . To say that there is no harm in these things is to do as one who shuts his eyes, says there is no sun, and falls into the ditch as a consequence. You may say that these things never hurt you, but somebody weaker than yourself may be caused to stumble through your conduct.

FIVE BIBLE TESTS

Be well assured if those things in which you indulge cannot stand the test of the Word they are unworthy, and will surely blight your soul. Listen to the apostle Paul as he applies five tests. *Can I Quit?*

The first test is, Do these pleasures make a slave of me?" "All things are lawful for me, but I will not be brought under the power of any" (1 Cor. 6:12).

Am I Helped?

The second test is, Do these pleasures build me up physically, mentally, and spiritually? "All things are lawful for me, but all things edify not" (1 Cor. 10:23).

What of My Example?

The third test is, Do any of these things cause others to stumble because of me? "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (1 Cor. 8:13).

Does It Glorify God?

The fourth test is, Do I glorify God by indulging in any of these worldly pleasures? "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

Have I Any Doubts?

The fifth test is, Have I any doubt in the wisdom of indulging in these pleasures? "And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin" (Rom. 14:23). Why not play safe and give God the benefit of the doubt?

Apply these five tests to cards, to the dance, and to the theatre. Do so honestly, and you will have no trouble with doubts and no dispute with God. A young lady once asked a young man on the ballroom floor if he were a Christian. He looked at her with astonishment and said, "A what?" "Are you a Christian?" she repeated. "No, I am not. Are you?" "Yes," she replied. "Well, what are you doing here, then?" he asked.

We are told to 'abstain from all appearance of evil' (1 Thess. 5:22). We are told to keep ourselves "unspotted from the world" (James 1:27). "The friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). Read again quietly before God 2 Cor. 6:17, 18. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

One of the greatest problems of the Church is how to stop the mad stampede of our young people toward pleasures of all sorts. . . . Every faithful Christian is concerned, every alert and watchful parent is disturbed because of the situation. Surely every member of the Church must realize that it is time to put on the whole armour of God against the insidious dangers represented by the rising tide of worldly tendencies. Whether we desire it or not, we must make choice between the present world of passing pleasures and the glories of God's eternity. "Choose you this day whom ye will serve."

—From the "Gospel Advocate."



THE SALT OF LIFE

By S. M. BAIN.

Some one has said: "Well-founded criticism is the very salt of life." Yet we must all have noticed in ourselves and others how liable criticism is to provoke self, and when so aroused how wounded and stung self feels. Contrariwise when our attitude and ambition are to have the old self and its pride kept dead by

the indwelling Holy Spirit, this "salt" spurs and tones up the new man in Christ Jesus.

For anyone eager to be taught and corrected it would be illuminating and profitable to face honestly this question: "What is my attitude toward adverse criticism in my daily contacts?" God sometimes uses strange and clumsy instruments to let us "see ourselves as others see us." A sarcastic allusion may open our eyes to some idiosyncrasy that hinders our usefulness. Then again some one who dislikes us draws a bow at a venture and the poison-tipped arrow finds the weak place in our armor.

When reviewing our attitude toward criticism let us leave out of account the personality of the critic, also his presumable motive, and see only God's permissive criticism even in the random shot. Thus criticism which otherwise might be resented is resolved into a means of grace, growth, and thanksgiving.

We shall always have with us the self-appointed "reprover in the gates" whose criticisms and innuendoes are but rarely founded on the facts of the case; a smile and a "thank you" will soon disarm such. The reference is not to these, but rather to those whose contacts with our life and work have made possible—many times even imperative—their adverse criticism. Whatever the source and circumstances may be, that which glorifies God and benefits us is to accept the criticism gratefully, seeing in it the possible revealing of ourselves to ourselves by the Holy Spirit. Should the criticism seem unjust, a quick appeal for Christ-control keeps back the words that rush to the defense, and is followed as soon as possible by a quiet time of investigation with Him in "whose purer light we clearly light shall see." If He shows us the justice of the criticism, then our thanksgiving for the correction, so easily missed had not the Holy Spirit been in control, paves the way for the confession and amendment that seal the victory.

Unfortunately, this spiritual response is seldom seen. More often self is aroused and resentful, rallies to the defense, becomes discouraged or, still worse, sullen and stubborn. Hurt pride is humiliated, nerves are jangled, sleepless nights of misery follow with their aftermath of poor mental equipment for the daily task. What a waste of time and vitality! Sadder yet, we have lost our chance of being "more than conquerors" in this particular circumstance. The Holy Spirit, whose indwelling work of deliverance and victory is conditioned on our obedient co-operation, is grieved by our lapse. And then who knows but our dear Lord is more disappointed by this our failure than he was by the error in judgment or behavior which was the ground of the criticism?

Such an attitude toward criticism is a handicap to every one, young and old, a burden to those in authority over us, and a grief and strain to those who love us. Many an otherwise faithful and valuable employee is hurt and perplexed to see promoted "over his head" those who seem to him no more faithful or capable than himself. What he fails to see is that the determining factor in the promotion often is the habit these others have of accepting without argument, and of profiting quickly by, the unavoidable criticism of those in authority. On the other hand he allows such criticism to shatter his morale, thereby lowering his efficiency for at least that day. Doubtless he excuses himself to himself on the ground of being "so sensitive." Sensitive to what? one asks. These others are sensitive to the *necessity for correction*; he is abjectly sensitive to the disappointment, discouragement, and humiliation of the correction.

A sensitive disposition is a great gift when the bias is away from self, and in the hands of the Holy Spirit it becomes a spirit of discernment with quick response to what God is working in us to will and to do of radiant thoughtfulness for other people's feelings and needs.

If, however, on careful investigation we see that the criticism has been unjust, a quiet explanation to the critic may be all that is needed, —yet there are times when in almost every life such will not be accepted. Then comes the acute test as to whether we will allow the Holy Spirit to keep us dead to self and willing to follow Christ's example "Who, when he was reviled, reviled not again; . . . but committed his cause (margin) to him that judgeth righteously" (I Pet. 2:19-23). In Psalm 37 we find that in doing thus we "roll on him" (margin) all the responsibility for our vindication. In his own time and way he shall accomplish the latter according to his promise to "bring forth" our "righteousness as the light," and our "judgment as the noonday." God, knowing our proneness to worry, sets this promise between the reiterated command to "fret not": "Fret not thyself because of evil-doers"; "Fret not thyself, it tendeth only to evil." Thus the strength so often wasted in worrying to vindicate ourselves will be used to the glory of God by working out in character and service that which he worketh in us (Phil. 2:13).

To be so self-assured that criticism makes no impression on one shows weakness and is disastrous. The opposite extreme is the morbid self-consciousness that always craves to know what others think of one.

Sometimes we live in the dangerous atmosphere of being always extolled. Christ's warn-

ing in such circumstances is: "Woe unto you, when all men shall speak well of you!" Why "woe"? Is it because one has never been a "terror to evil-doers"? Perhaps so, and yet no one knows as our Lord does how universal acclaim of us and our work may tend to deafness to, or irritability under, corrective criticism.

When circumstances demand that we be the critics there are one or two wise rules to follow. First, let us be sure that there are good and sufficient grounds for the criticism. Second, as Self is a contagious condition of heart, let us pray to have self kept dead; for wisdom to speak "the truth in love" (Eph. 4:15) and to have our "speech always with grace, seasoned with salt" (Col. 4:6). B. B. Sutcliffe puts unforgettable emphasis on its being grace seasoned with salt, not salt seasoned with grace. Again, that we may let the truth in the criticism do the work without our meddling. And finally, that God may be glorified in the quick spiritual response of the one criticized. Should the result seem slow in coming, let us pray on: it is the Holy Spirit's work to convict—not ours.

In character-building there is no liberty to be compared with that emanating from obedience to the wise axiom: "When in the wrong own up quickly." By so doing the criticized and the critic prove the truth of Proverbs 9:8: "Rebuke a wise man, and he will love thee." The one has the joy of the praise implied in the verse, the other the honor and reward of loving gratitude.

Now let us look again at the question, "What

is my attitude toward this 'salt of life' which we call criticism?" We all know how a wrong attitude may be changed in a moment of insight and of "owning up" to God, followed by cleansing. Some one says, "Yes, but how am I to maintain this attitude from day to day?" Before answering this let us ask, "Are we convinced that the source of the wrong attitude is the old self?" Having answered in the affirmative, we know that the victory over this, as over all manifestations of self, lies in our intelligent, continuous, and humble co-operation with the Holy Spirit. Self is ready to reassert itself when, by harbored thought or act of disobedience, we make it impossible for the indwelling Holy Spirit to give us the victory because for the time being we have cut ourselves off from the source of victory. Our responsibility lies in recognition and confession of this failure, followed by quick appeal to the Holy Spirit to resume his control and thus restore to us the joy of the salvation wrought out by Christ.

As time goes on one realizes that this "salt of life" is really one of the dear Lord's ways of answering the prayers of teachable hearts from time immemorial:

"Search me, O God, . . . try me, . . . and lead me" (Psa. 139:23, 24). And "That which I see not teach thou me" (Job 34:32).

"Behold, oh how blessedly happy is he whom God correcteth!" (Job 5:17, French translation).



MISSIONS

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WHERE POPPIES GROW

By N. B. Wright

While passing along on the train into Suiyuan, the north-western Province of China, I was made to marvel again and again at a most extraordinary view. I had never, in fact, laid eyes on any thing just like it, nor beheld many scenes more beautiful. Thus, my attention was called to numerous small plots of cultivated land. The crop, whatever it was, was in full bloom. What blossoms! And how large! These plots were as beautiful as a sea of Oriental decorated umbrellas.

The wonder of the question, "What is that harvest?" gave way to suspicion. Then knowl-

edge superseded suspicion. These were plots of growing poppies, the source of one of China's sins—opium. The scenes were so striking as to bring to my mind the analogy between opium and sin.

Beautiful Appearance

These fields of poppies were beautiful beyond imagination. The various colors of pink, red, white and blue were mixed properly to produce a wonderful effect.

Satan frequently appears as an angel of light and beauty, not as an ape with split hoofs, a forked tail and with a pitchfork in his hands. It is his business to make sin look attractive. So the young lad sees an older boy or a grown man with a cigarette in his mouth. The young

lad thinks it looks big and to look big is a matter that attracts him. The young lady dresses (down) according to the standard of the world. She thinks that is attractive, beautiful. But something precious is lost in each case.

The enemy of souls puts a wrong face on his temptations—an attractive face. He just isn't honest with you.

The Best of Ground Used

I noticed repeatedly that the best of ground was used for the cultivation of this poison. It usurped the fields that should have been used for food production.

Sin, likewise, strikes at the heart at the most important time of life—YOUTH. He knows that if we serve him in our youth, it will be hard for us to throw off his yolk in later life. The enemy would, in this way, use the best of our lives in his service.

Young man! Young lady! Listen, I beseech you, to the Lord who loves your soul: "Remember also thy Creator in the days of thy youth, before the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccles. 12:1).

Sin strikes at the heart, thereby polluting the whole stream of the issues of life.

Furthermore, sin strikes at the best in the human heart, as love, purity, honesty, righteousness, faithfulness, goodness and all that is best in you and me.

The Seed Within

The poppy bulb, upon examination, was found to contain an abundance of seed. Seeds to reproduce the same folly and ruin.

One sin contains the seed of another, yea, seeds of an endless harvest. Satan says, "You heard me once, you must again." The Scriptures say, "He that committeth sin is the bond-servant of sin." The first step leads to this difficulty.

The Harvest

I visited a poppy field while the harvesting was going on. The external "attractiveness" had fallen to the ground. A bulb remained at the top of the stalk, waiting for the harvester. A man with a knife sharpened at the broad end, cut a circle around the bulb. A thick juice oozes out of the cut. Then a second man follows with a metal tube about an inch in diameter and three inches high in his left hand. He passes the forefinger of his right hand around the bulb and conveys the juice to the tube. This act is done quickly with one motion.

Only a very small amount of opium is gained from an acre. It sells, after a refining process, at an exceedingly high price. Misery and death stalks in its trail.

Just as a field of poppies yields only a very little opium, so sin affords a very little pleasure.

That pleasure, so insignificant in itself, lasts only for a moment. Moses, the man who made one of the greatest choices of history, knew that the pleasures of sin remain only for a season. A flash and it is all over—except the result of a broken soul and a ruined life.

These vain pleasures of short duration come at an enormous price—your very life. "The wages of sin is death." Our Lord teaches us that one soul is worth more than the whole world. How staggering the price! Friend, are you paying it?

The Way Out

He who is the Light of the world gives believers a sense of relative value, proportionate worth. If we allow Him, the Lord will illuminate our souls and enable us to see through the thin shell of the attractiveness and beauty of sin. We will then know that it is only a cesspool within. His blood will give us power to break with sin, die to it, and live as free sons of God in the liberty of grace.



MISSIONS "AS IS"

The other day we picked up a copy of the March "Forum". Naturally we were attracted to Mrs. Henry Otis Shaw's article, "These Missionaries".

Now Mrs. Shaw is the wife of a prominent American engineer of Hangchow, China. Her interest in missions and missionaries is evidently purely academic. What were her observations?

Well, they were exactly what we have been trying to tell our readers for 11 years. We have been saying that modern missions are honeycombed with a worldly, unchristian or modernistic leadership which is imperilling the proclamation of the gospel.

Glance over a few of Mrs. Otis' statements with us.

On shipboard bound for China, she observed—

"The well-dressed, distinguished-looking couple . . . were both associated with the college at Kyoto, they were Congregationalist missionaries . . . he had a command of the Japanese language rarely attained by a foreigner . . . his wife played an excellent game of bridge.

"A likeable youngster . . . good at games, and not averse to a modern patronage of the ship's bar. He told me he was going as a missionary to Peking."

In China she saw things, too!

"We found the (missionary's) house to be a roomy structure of white stucco with . . . a reception hall, two drawing rooms, study, butlery, kitchen, four bedrooms, closets, two baths, attic, and servants' quarters . . .

"The 'heathen' today is taught everything from the use of Froebel's gifts up through differential calculus; he is X-rayed and injected with serums, he is formed into basket ball teams and choral clubs, all with sincere humanitarian motives, but also with the definite hope of receiving him into the Christian church.

" . . . mission work has become so varied that, unless it is a desire to make humanity happier, there seems to be no common denominator for its members. How is it possible to put into the same category my Cambridge doctor with his wicked sense of humor and broad scientific outlook, and a fundamentalist friend who thinks the game of Rook a questionable pastime?

"We have here a former college president who takes the view that his efforts should best be directed in gathering up the loose ends of philosophical thinking among China's young intellectuals and helping them weave them into a fabric that shall have religious idealism in the pattern; we have others who go about frantically urging people to tear down the altars of their ancestors and be baptized!

"... they no longer accept literally the dogma that belief in certain arbitrary facts is essential for salvation

"The younger generation of missionaries can be persuaded to a game of cards, nor do they hold their noses in the presence of nicotine . . . a large number are technically missionaries, but do not feel like missionaries. They are teachers who have been attracted by the novelty of living in a foreign country, nurses and doctors for whom the primary lure is the opportunity to study tropical or Oriental diseases, and there are scores of women who happened in college to fall in love with men who were planning to make missionary work their vocation.

"A few nights ago I saw a group of high school girls dancing at a Y.M.C.A. entertainment"

And then she closes by observing:

"It is good to know that there are those among them (the missionaries) who can express sentiments like the following—Dr. Robert F. Fitch, for over thirty years a missionary in China, 'When I use this word (Christian) I refuse to identify it too closely with the concepts of organized Christianity As long as Christianity is compartmental in its attitude toward those other beams of light (pagan religions) which have come from one and the same source, it cannot present itself to humanity as a universal faith.'—*Restoration Herald*.

✱ ✱ ✱ AFRICA

FROM BRO. SHERRIFF'S LETTER

Cape Town, S.A., March 17th, 1932.

Our United Church at Loop Street Oddfellows' Hall is going on nicely, so far. Jan. 31st two were baptized and last Lord's Day, the 13th, one white woman, one colored, and three colored young men were baptized in the Public S. Baths, and received into fellowship. These are more or less the result of Bro. Steven's open air preaching Sunday nights, 8.30 till 10 p.m., just off the Main St. (Adderley St.), Cape Town. He throws it open for questions from 9.30 till 10 p.m. and it is just wonderful how he handles and answers them. He believes the Authorized Version from cover to cover and challenges everybody, and everything in opposition to it.

He himself was converted by a Bro. Machan, at open air meetings, where he now preaches himself. He is a Welshman and well educated. He can answer the Jew in his own language. He earns his own living as an auditor, bookkeeper, etc., and is a bachelor, like Paul.

There are several acceptable speakers in the church.

The White Church at Mowbray is now carried on by the members. Bro. Abao is preaching at present.

Bro. Hills, the Evangelist from Mowbray, has gone to Jo-burg and Mr. Hills has returned to England.

I will close, thanking you and donors for help received, and for all your kind wishes. I thank God this leaves us all well, as I pray it may so find you and your loved ones.

Christian love greetings to you and all the brethren.
JOHN SHERRIFF AND FAMILY.

P.S.—Enclosed receipt for \$56.60.

READY TO GO

Dear Brethren:

March 9, 1932.

Did you get my letter about the burning house, six helpless people on third floor while a man dashes wildly about eagerly seeking help to get a ladder up to them, etc.? Now Africa is much worse than that. There are multiplied millions there who cannot be saved for lack of the gospel we are able to send them.

Bro. and Sister Simpson want to go; have prepared to go; and are waiting for the means to go—which we can easily supply. I am asking you to help me raise the rescue ladder by helping them get away as soon as possible. Maybe you have delayed because you could not send a large gift just now. Be assured that any gift whatever will be welcome and also helpful. We ask your help—in any amount.

D. C. JANES.

DONATIONS MAY BE SENT TO THE EDITOR OR TO MR. H. BENNETTS, 420 ARLINGTON AVE., TORONTO 10.

✱ ✱ ✱ HOME FIELDS OUR INDIAN ROAD

Visiting and conversations about the affairs of the Kingdom of God seems to be the dominant note in the reports from the Reserve.

Brothers Trindle and Prince maintain the interest of the crowd and their meeting places are crowded to capacity. We are expecting that Bro. Perkins will be able to go there and hold meetings for them this coming summer or fall, and we pray that the sowing and reaping joys will be their rich experiences.

The treasurer gratefully acknowledges: Church at Vancouver \$5.00, Church at Carman \$10.00 monthly.
W. EATOUGH.

RECEIVED DURING MARCH

For Miss M. Bannister, Nyasaland

Y. P.'s Class, Windsor, Ont.	\$2.50
A Sister, West Gore, N.S.	5.00
Church at Wodgreen, Ont.	2.50
Sisters at Windsor, Ont.	1.25
Church at Sarnia, Ont.	1.25

For J. Sherriff, S. Africa

Church at Selkirk, Ont.	\$10.00
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For D. Garrett, S. Rhodesia

A Sister, Meaford, Ont.	\$5.00
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For "Our Indian Road", Manitoba

Sisters at Hamilton, Ont.	\$3.00
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For C. W. Petch, Saskatchewan

Church at Meaford, Ont.	\$5.00
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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 C. Bailey, Saskatchewan

Church at Sarnia, Ont.	\$1.00
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For E. 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 J. D. Merritt, S. Africa

Church at Strathmore Blvd., Toronto	\$50.00
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Forwarded as desired. \$155.00

H. MCKERLIE.

ACKNOWLEDGEMENT

March 16, 1932.

Dear Donor, C.M.R.:

Though times are tough and money is tight, we handled over \$2,200 for January and February and February fell only \$16.11 below January.

When we look 2 Cor. 9:8, 9 squarely in the face, they almost say, and surely do teach, that "God is able to make you able unto every good work." Verses 10 and 11 assure us that He will. Therefore, if we do not have money for the Lord, whose fault is it? Have we spent His money for something else or have we failed to "Walk by faith"? (2 Cor. 5:7).

Your welcome gift helps to keep things moving. Thanks for recent remittance of \$105 and \$27.50.

There is much stirring in the mission line—Rhodeses sailing for Japan, Oldhams required by illness to return soon, Bensons having to get back to China therefore quicker than they intended, another missionary coming in, perhaps two new stations opening in Africa with increased need of two new families to occupy the buildings made vacant; self-support operating among the Brazilian converts, numerous prospective new missionaries, etc.

There should be more contributing churches and individuals; there should be more preaching and teaching on this work; there should be more obedience to Luke 10:2.

Your Brother in Christ,

DON CARLOS JANES.

P.S.—Very appreciative of your applying \$27.50 to Virgil Smith, who is destined to be a mighty man of God in the missionary work. The first mailing for the Simpson fund did not produce much so we increased the list to 500 names and am sending sample of letter which was accompanied by the original circular and in the States we are enclosing a prepaid envelope, a few of which have come in with favorable contents.—D.C.J.

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FROM THE MISSIONARY MESSENGER

About half the world cannot read or write.

"Millions in heathen lands are dying daily."—Florence Gribble.

Twenty-one thousand died in India in one year from snake bites.

One of Bro. Bixler's greatest joys is to work among hospital patients.

An 80-year-old lady in an institution saved \$1 a week till she got \$10 for a missionary.

Bro. Broadus is praying for more missionaries. Will someone help answer his prayers?

African missionaries shot a hippopotamus which required over 100 men to move up the river bank.

Gladstone said American missions in Turkey did more for that country than all Europe combined.

The death rate in India from 1900 to 1908 was 34 per 1,000 while in England it was about 15 per 1,000.

A poor working girl saved and sent till there were 1,000 souls in north India gathered by natives whom she supported.

South Africans are supposed to wrap the living baby in the same blanket with the dead mother and bury while her body is yet warm.

The possibilities of a missionary are immense. Wm. Carey and helpers gave the gospel in 40 languages to many millions and Robert Morrison made the scriptures available to one-fourth of the world.

When the 70th anniversary of the coming of Christianity was observed in Tokyo in 1929, one church member was still living who in his youth prepared signs against "the evil sect called Christians." A member of his congregation had been carried for trial from Nagasaki to Tokyo in an iron cage.

WILLIAM CAREY

By Pearce Carey, M.A.

From the "Irish Baptist."

It was fitting that William Carey, whose life was to be given to a land with four-fifths of its people dwelling in villages, should be himself village-born, in Paulers Pury, in the south-east corner of England's Northamptonshire, on August 17, 1761—the first child of Edmund Carey, a hand loom weaver. When he was six, his father was promoted to be the village schoolmaster, as his father, Peter Carey, had been promoted before him. So Carey, who was to do really great things for education in India, was the son and grandson of schoolmasters. These were, of course, of only slender equipment, but they thirsted for knowledge and loved books.

The boy himself soon learned to love books, too—especially of history, science and travel. "Columbus" the other lads dubbed him, because he was always reading of that great seafarer. But the book he loved best was the open-air world about him—the fields and hedgerows of his village and the wide Whittlebury forest. He soon knew these by heart. With all-devouring eyes he learned, beyond any other Paulers Pury lad, the habitats and habits of every living thing for miles around—plants and trees, birds and insects. By the grace of his understanding mother, Elizabeth, his bedroom was an aviary, and he was daily waked by the needs and calls of his bird pets. And he stocked his father's school-house garden with treasures from the lanes and woods, making it his first "botanie". His Uncle Peter, home from Canada and a life-long gardener, quickened within him this interest in plants and birds. His younger sister and only brother have told how he would take or carry them over the dirtiest roads to see a plant or an insect, would keenly observe every hedge, and delight to show them the beauties in the growth of plants, studying each with great care. This love of knowing and growing plants became his lifelong hobby and passion, and yielded for India incalculable good.

Whilst still a lad another keenness declared itself, which was to distinguish him through life—an unusual appetite and aptitude for languages. In the cottage of Tom Jones, another Paulers Pury weaver, he came upon a Latin vocabulary and Latin classics, reminiscent of the years Jones had spent in Kidderminster Grammar School, when his father meant him for a doctor. But having been his own worst enemy, he was now just a village artisan. Nevertheless, Carey coaxed him to teach him, and contrived, with his rusty help, to make a beginning with Latin, and, presently, with Greek, the one taught soon outclassing the tutor. So his young life was very full. He had no time to be idle.

The days were too few and short for the things he wished to learn and accomplish. He laid the foundations of his life-long diligence. Even his father, who would never declare him clever, could not deny his attentiveness and toil. He himself contended that it was his only genius. "I can plod, and that is all."

When he was fourteen, his father apprenticed him to the shoemaking in a village eight miles from his home. In the workshop to which he was sent, he met another apprentice older than himself, and thoughtful for the deepest concerns of life. And, before long, this John Warr became a conscious, zealous Christian, to the deep joy of his father and grandfather, the bravest nonconformists of their village. Then John grew keen to win others for his Saviour, and began to pour his own warm love of Christ into the heart of his work-mate. But Carey was not interested. If Warr had talked of plants and birds, he would have had an instant listener. But talk of Jesus left him cold. John Warr was, however, "importunate", and never rested till Carey learned the secret of true life. By the time Carey was seventeen, he became Christ's whole-hearted disciple, having discovered the reality and rapture of the Saviour's renewing.

All the world knows the name of William Carey, but John Warr's name had been completely forgotten, till I was fortunate to find it in a letter of Carey's. Yet, except for this fellow-apprentice, Carey might never have become a Christian, and so never have made his notable contribution to the Kingdom of God. Warr, with not a tithe of Carey's brain-power, was the Andrew who led this gifted Peter to Christ.

A little later Carey got his second eventful experience—through the "Voyages of Captain Cook", whose murder in the South Seas was the grief of all England. As Carey read Cook's records, he was enthralled by the simple-hearted childlikeness of these South Sea Islanders, and appalled at their barbarities. They were at once so likeable and terrible. Not a few of them were cannibal. "They would never eat human flesh," Carey cried, "if they knew Christ." And his soul was moved to a deep compassion. He craved to be among the first to take them the news of the Saviour. The voyage-book of the immortal Captain made Carey yearn to be a missionary.

From that time he could never forget. He felt the world's darkness. Day and night he carried in his heart the unevangelized peoples. He strove to make even the children of his little day-school feel the tragedy of the continents which were still pagan. He steeped his mind in the Scriptures, and found them missionary. He spent hours in tense intercession.

He kept himself informed of all the missionary daring of the Moravians. He watched with delight the "crusade of William Wilberforce against the slave-trade, and would eat no more sugar, which he regarded as stained with human blood.

By the study of the New Testament he reached Baptist convictions, and on Sunday morning, October 5, 1783, in his twenty-third year, was baptized by Ryland in the River Neve, below the old castle walls of Northampton. Then he discovered that the very Scriptures which called him to this personal and public committal, called him also to utmost endeavour for the discipling of the world. He wrought more assiduously than ever at languages, though still shoemaking, and won a considerable familiarity with Latin and Greek, Hebrew and Dutch. He became lay-pastor of the little Baptist Church in Moulton, and kept preaching there and in the neighbouring villages the world-embracing grace of his Saviour, the world-embracing commissions of his Lord. To his astonishment he found himself a "voice in the wilderness", none else feeling and thinking as he. He seemed the only one of wakened ear in a world of the deaf. He sought to rouse every other preacher he could influence to the urgency of Christ's call. But they regarded him as a fanatic. He published in Leicester, where he was then pastor, an unanswerable challenge to the Home Church. He preached Nottingham a never-to-be-forgotten Association Sermon with this self-same burden, packing his message into two ringing slogans:

"Expect great things from God."

"Attempt great things for God."

The next morning, May 31, 1792, he pleaded with his co-delegates in their business-session for joint action, and was in anguish when they refused. "Is there nothing going to be done?" he moaned, and that cry woke Andrew Fuller, and thenceforward he lived as single-mindedly as Carey for the world-programme of their Lord.

At last, in Kettering, on October 2, 1792, Carey constrained thirteen others—including Fuller, Ryland, Sutcliff and Samuel Pearce—to join him in founding a missionary society—the Baptist Missionary Society, beloved of all British Baptists. The rest were mostly pastors of tiny Baptist Churches in mid-England villages, with no influence beyond their narrow bounds. No wonder that they trembled, having neither experience, nor precedent, nor funds. But Carey heartened them with the story of the Moravians' achievements, and presently they let themselves be launched into God's deep.

Across the channel France was in the throes of revolution—all earthquake, wind and fire.

But in Kettering the fourteen heard God's "still small voice", and hearkened and obeyed. And more was wrought for the permanent progress of the world that night by the valour of these Christian adventurers, of whom the world took no notice, than even by the hubbub of the French Revolution. Then the fourteen, though exceeding poor, made noble promises of gifts to a total of £13 2s. 6d., and every promise was in due time honoured.

Three months later, the chief solicitude was not for money, but for messengers. And God sent them the answer. For at this very time there was home again in England a young Christian doctor from India, a former surgeon of the East India Company's fleet—a certain *John Thomas*, and a Baptist! He had many weaknesses but a heart of gold. Instead of living self-indulgently in Calcutta, he had pitied the Indian multitudes in their diseases and distresses, and become their voluntary and honorary physician, with the backing of a few British friends there. He had learned Bengali for the sheer joy of telling the people about Christ, and for five years had preached and practised the Gospel—a lay medical missionary before any medical missionary society was born.

He ascertained what had just happened in Kettering, and got into touch with the infant Society, and presently they met. Finding him keen to return to India, he was appointed as their first missionary. He at once begged for a colleague. Now, Carey was there amongst the rest, and burningly had listened to Thomas' missionary-story, the only missionary then in all England! To his appeal for a comrade he would fain have made instant response. For seven years he had coveted to be one of Christ's first ambassadors to Asia, and had prepared himself to the utmost for the great chance. And now the hour seemed to have struck, and he was impatient to greet it. But he had his wife and little family to think of. Sailing to India then round the Cape, with the seas infested with pirates, was vastly different from today. Nevertheless, directly, under irresistible constraint of the Spirit, he rose and volunteered; and Thomas, in the presence of them all, fell on his neck and kissed him.

The Committee had only the slenderest funds; not enough indeed, to send the Thomases to India. But knowing Carey's ardour, and peculiar fitness for the work, they trusted God for the money, and accepted his offered service. A faith-mission assuredly!

So thus it came to pass that he who for years had craved to serve the South Seas was guided to India—the far-east land which for aeons had been seeking after God; the birth-land of two potent religions, and the conquered home of a third. Surely it was time that the millions, who

had bowed so long to Siva and Vishnu, to Buddha and Mohammed, should learn the love and law of Christ! Indeed, India—with its fatalism, its rigid castes, its lordly priests, its untouchables, its segregated women, its child-wives, its immolated widows, its temple prostitutes, its babes sacrificed to the Holy River, and its buried alive lepers—was crying out by all her woes for the Gospel. Through Thomas and Carey God sent them the Tidings. In November 1793, these men reached Bengal. They had been unable to secure a permit from the East India Company, and for six years had to lie low and follow a business calling. In villages in North Bengal they managed indigo factories. Carey found it an excellent training ground. He lived close to the people, studied their ways, learned their thoughts, and mastered and loved their language, translating thereinto the whole Bible. And he planted his first great Indian garden.

Then in December 1799, came *William Ward and the Marshmans*; and under the protection of the King of Denmark they all established their communal settlement in Serampore, and could declare their Christian purpose in the open.

Neither Thomas nor Carey had one reliable convert to show for all their labours. But by the end of 1800 God gave them *Krishna Pal*, a devout Hindu, a young Serampore carpenter. A dislocated shoulder made him first entreat their help. Their skilled mercy to his broken body opened and made trustful his soul, making him the first-fruits of medical missions. He became a gifted hymnist, and a preacher of rare power, who carried the Gospel far in Bengal, and into Orissa and Assam. His Serampore home became almost wholly Christian and the centre of advance, encouraging many, including even Brahmins, to fearless discipleship.

Then a further great thing happened. *Marquis Wellesley*, the Governor-General, brother of the illustrious Duke of Wellington, discerning that the East India Company was expanding into an Empire, for whose guidance and government the Civil Servants needed a far larger training than sufficed when the Company was chiefly commercial, established in Calcutta a Government College, where these young Civil Servants from Britain might be taught India's languages and literatures and history, to fit them for their increasing administrative tasks. By the advice of his counsellors he appointed Carey as the Professor of Bengali, and, presently, of Sanskrit—notwithstanding that he was a Nonconformist, a Baptist and a missionary: for no other was so capable. And for the next thirty years Carey exercised a potent influence, filling his classroom with the atmosphere and spirit of Christ, and inspiring not a few of his students

to become some of India's noblest administrators.

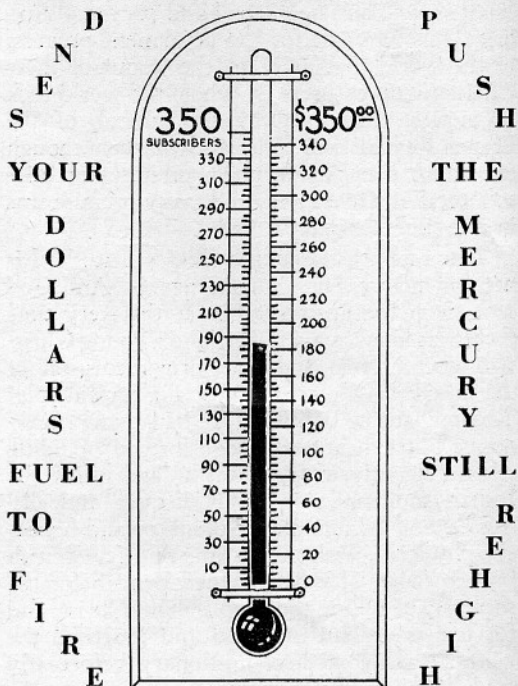
The £1500 a year he earned by this and other Government service he gave to the Mission. And in like manner the Marshmans and Ward gave their large earnings from their Boarding Schools and Printing Press and Paper Mill. All was pooled for Christ's service.

By such means they built their own College in Serampore—its height and breadth and length a symbol of their spacious outlook and purpose—a College with foundations so catholic as soon to win from Frederick VI of Denmark a complete University charter. The sons of Hindus, Moslems, Buddhists, Parsees, etc., were welcomed equally with the sons of Christians, to be trained for India's manifold service in a Christian and University atmosphere, but with no sort of religious coercion. They were never to be Anglicized, but kept as Indian as possible; whilst for those who desired it, there was an enthusiastic teaching of the Scriptures and of Christ. Through seventeen years Carey helped to train a succession of preachers there, who carried the Evangel from Ajmere in Rajputana to Rangoon.

The College was surrounded by Carey's five-acre garden, richer in plants and trees than even Calcutta's Botanic, and a very paradise of colour and of song with its hundreds of gathered and tended birds. In this noble garden Carey demonstrated the rich service the Agricultural and Horticultural Society of India, which he founded, might render to the land.

But his greatest contribution to India's development was, doubtless, his biblical translation work. His Professorships in the Govern-

GOING UP!



February-March, \$42.00 ✓

ment College, Calcutta, drew to him a continuous company of India's most learned pundits, whose scholarship he utilized through thirty years. It was this collaboration which made possible his translation-achievement, though he never issued a translation which was not in the last resort his very own.

NEWS AND CORRESPONDENCE

Bro. C. G. McPhee, of St. Catharines, is now in a meeting with the Church at Vaughan Road and Maplewood Ave., Toronto. Pray for its success.

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On 23rd March we had real joy in the baptism of Jack King, another who is the third generation of faithful church members. May he be a good soldier of Jesus Christ. We also gladly welcomed to our fellowship Sis. Coates, late of Portage la Prairie congregation.

—W. E.

NEW SUBSCRIPTIONS

Bro. Merritt, S. Africa.....	\$ 2.00
Bro. Warren, Toronto.....	12.00
Bro. Tallman, St. Catharines.....	4.00
A Friend	2.00
Total.....	\$20.00

Sarnia, April 1, 1932.

The church work here is going on nicely. Bro. Hastings, of Detroit, while holding meetings in Pt. Huron, came to Sarnia two Sundays and gave two good talks. We hope he will come often. We are sorry to have Bro. and Sister Alex. Oleniuk move from our midst in the church here. Sister Oleniuk taught the senior Sunday School class for some time, and Bro. Oleniuk helped in our meetings. Bro. Oleniuk has secured a position in Ottawa. We trust they will remember their Lord and Saviour in all things.

Our two girls, Anna and Evadell and myself are better from scarlet fever and will be glad to meet in the church again. While we were sick we had Bible Study and breaking of bread in our rooms. Christ says where two or three are gathered together in my name there am I in the midst of them. MRS. WM. YEATES.

Stouffville, April 3rd.

The church here in the past few months has been experiencing difficult times. Some members have left for a month or two, a great number have been sick and bad roads in the country have prevented many from coming in on Lord's Days. But we expect that, very soon, things will be normal again; in fact, reports lead us to expect at an early date better meetings than we have had for a long time.

We are longing and praying for a revival and that many old faces will be seen coming back again. And we pray for God's blessing to rest upon His work everywhere.

Sincerely yours,

D. H. RUSSNELL.

Toronto, March 29th.

The work at Bathurst St. is going fairly well. This year, so far, three have been added, two by baptism. School is growing.

ALEX. M. STEWART.

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MARRIAGES

McNally—Dick

On March 24th, at the residence of the bride's father, Marjorie Eileen, eldest daughter of Mr. J. K. Dick and the late Mrs. Dick, of 119 Benson Ave., Toronto, Ont., and Mr. Joseph Arthur McNally, youngest son of Mr. and Mrs. George McNally, of Meaford, Ont., were united in the bonds of holy matrimony, Mr. Alex. M. Stewart officiating.

The C.M.R. offers congratulations and best wishes.

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OBITUARY

Gleason

Mrs. Margaret Jane Gleason, daughter of Peter and Margaret Claus, was born near Beamsville, Ont., Dec. 17, 1854. She departed this life April 5th, 1932 at her home in Toronto. Her early life was spent in Welland County, Ontario, where she was married to Emerson N. Gleason. She became a Christian many years ago and found blessing and peace in the service of the Master. About four years ago she moved with her daughter to Toronto. She became a member of the congregation worshipping at Strathmore Boulevard. Sister Gleason was faithful to the end in her attendance at the church services. She was present at the Lord's day service just two days preceding her final sickness.

Services were conducted at the home in Toronto on Thursday, April 7th, by Evangelist Wallace Cauble, assisted by Evangelist A. M. Stewart. Another service was conducted by Bro. Cauble at Forks Road, Ontario, on Friday,

April 8th. The remains were laid to rest at the cemetery nearby.

She leaves to mourn her departure three daughters, Jane, Mina, and Mrs. Johnson Duff, two sons, Alvirus and John, two brothers, Chas. Claus of St. Catharines, and Eller Claus of Valdosta, Ga. Also two sisters, Mrs. Bert Griffin and Mrs. Emma McPherson of Valdosta, Ga.

Stevenson

Sister William Stevenson, widow of the late Bro. Stevenson, who for years was a deacon of Bathurst St., passed away on Tuesday, March 22nd. The funeral service was conducted by Bro. Cauble on Thursday afternoon at the home of the niece, where our sister had been staying for the past three years. She was faithful to her Lord and she is at rest from her labours and her works do follow.

Lacock

The death of Sarah Elizabeth Elyea, widow of John M. Lacock, took place at the home of her daughter, Mrs. A. M. Tallman, Toronto, on Thursday morning last, after a long and trying illness, in her 73rd year.

The late Mrs. Lacock was a daughter of the late Samuel Elyea, and was born in Artemesia township, the family moving to St. Vincent when deceased was quite young. In 1876 she was married to Mr. Lacock and spent practically her whole life in the township. Her husband died some three years ago last January and since that time deceased never enjoyed the best of health. She was a devoted member of the Church of Christ and while able was a regular attendant. She possessed a mild and motherly disposition and was highly esteemed by her family and friends. Five daughters survive—Mrs. James Stinson, Shelburne; Mrs. A. S. Tallman, Toronto; Mrs. Maud Ferguson, and Mrs. Clark McNally, St. Vincent, and Mrs. Ed. Abercrombie, Euphrasia. Three sisters also survive as follows: Mrs. Wm. Redick, Aubrey, Que.; Mrs. Mat Logan, Dundas, Ont.; and Mrs. Malcolm Reid, St. Vincent.

The remains were brought to Meaford for interment. Service was conducted at the home of Mrs. Tallman, Toronto, on Thursday evening by Evangelist W. Cauble, of Toronto, and C. G. McPhee of St. Catharines. The funeral was held on Saturday afternoon from the home of her son-in-law, Mr. Clarke McNally, to Lakeview Cemetery. Service was conducted at the home by Evangelist A. Stewart of Toronto,

Stewart

Bro. Jas. Stewart, of Buffalo, N.Y., passed away April 18th at Buffalo. Particulars in next issue.

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.

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.

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, 1450 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 at 11 a.m. Preaching at 7 p.m. Tuesday at 8 p.m., Prayer and Bible Study. C. G. McPhee, Evangelist. E. P. Wallace, Box 31, Port Dalhousie, Ont., Sec.

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. 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.