

Christian Monthly Review

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XVII

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Mrs. Wesley Comfort
R. R. 1

VINELAND, ONT.

CHURCHES OF CHRIST FALL MEETING!

OCTOBER 15th and 16th, 1932

Oddfellows' Hall, Queen Street
ST. CATHARINES - ONTARIO

PROGRAMME

Sat. 8 p.m.	Sermon	G. W. ADKINS
	Chairman	A. E. FIRTH
Sun. 10 a.m.	Short Talks	
	Chairman	W. F. COX
" 11 a.m.	Communion and Worship	
	Chairman	L. HUNTSMAN
	Sermon	H. MCKERLIE, SR.
	Song Leader	L. SNURE
" 2.30 p.m.	Evangelistic Service	
	Chairman	W. F. ELLIS
	Sermons	A. KILLOM, A. STEWART
	Song Leader	H. MCKERLIE, JR.
" 7 p.m.	Evangelistic Service	
	Chairman	C. G. MCPHEE
	Song Leader	L. J. KEFFER
	Sermon	C. W. PETCH

(Please bring your "Great Songs of the Church")

"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 of Truth, Righteousness and Christian Unity on a Bible Basis.

Editor : : : : H. McKERLIE

Associate Editor : C. G. McPHEE

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FALL MEETING

C. G. McPhee

The Churches in St. Catharines have arranged to have a Fall Meeting, on Oct. 16th. It would give us much pleasure to have many of the brethren present on that occasion. We are looking forward to a wonderful season of blessing, and are expecting the brethren from all parts of Ontario, and some from the States.

Saturday night meeting will be held in the meeting house at the corner of Niagara and Manning Streets. All services on Lord's Day will be conducted in the Oddfellows Hall in the centre of the city. Our friends and visiting brethren will find ample accommodation here, and dinner and supper will be served in the banqueting hall, in the same building.

Both churches in the city are co-operating, and we trust that the brethren everywhere will respond heartily to this invitation, and will join with us in placing the Church before the people in St. Catharines, in the light of "Christian Unity", and whole-hearted "Christian Fellowship".

We expect this meeting to be followed by a short evangelistic effort in both churches in the city.

Hoping and praying that you may join with us in extending the Master's Kingdom, we look forward to your coming on October the sixteenth.

* * *

WHERE IT IS!

The service on Saturday night will be conducted in the Meeting House at the corner of Niagara and Manning Streets. All services on Lord's Day will be held in the Oddfellows Hall, on Queen Street. To reach this Hall, people coming from the West should turn off St. Paul Street (The Main Street), at the first Stop

Light, and you will find the Hall on the Left of the Street, in the middle of the Block.

* * *

ONLY ONE CHURCH, OR, THE ONE BODY

By J. F. Rowe

It is said by many, that "One church is just as good as another." Upon scriptural grounds, we emphatically deny this. Freely admitting that there are many good and pious, and intelligent people in all denominations, we at the same time deny that the denominations are constituent parts of the one body of Christ, of which He is the all-animating and directing Head. The word church, or churches, is very vague and misleading. It is unfortunate that the original word, *ekklesia*, was ever translated church. It is very difficult to trace the origin of the word church. We trace it back several hundred years, and find it called "*kirk*" in Scotland; going a little further we find it called *kirche* in Germany; then some trace it to *kurios*, the Greek of Lord; and after that it is applied to the house of the Lord. The original word, as the majority of our readers know, means the *called out*: men and women by the gospel, were called out from the world—called out from among Jews and Gentiles, from a state of condemnation into a state of justification.

The argument of the Apostle Paul, in his Epistle to the Ephesians, denotes absolute unity. He tells them how to "keep the unity of the Spirit in the bond of peace", as there is but "one body, and one Spirit, even as you are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all (His adopted children), who is above all, through all, and in you all"—in all his redeemed and sanctified children. Anticipating the time when God would break down the partition wall between Jews and Gentiles, and constitute those called out "*one new man*" in Christ Jesus, Jesus said to the Jews: "Other sheep I have, which are not of *this fold* (meaning the Jews, to whom the Gospel was first to be preached): *them* also I must bring (meaning the Gentiles), and they shall hear my voice: and there shall be *one fold and one shepherd*." (John 10:16). I will now introduce Paul's argument to the Ephesians, inserting comments as we proceed.

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Wherefore remember, that you being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time you (Gentiles) were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now, in Christ Jesus, you (Gentiles) who sometimes were afar off, are made nigh by the blood of Christ. For

he is our peace, who hath made both (Jews and Gentiles) *one*, and hath broken down the middle wall of partition between us (Jews and Gentiles); having abolished in his flesh the enmity, even the law of commandments contained in ordinances; (in order) for to make in himself of *twain, one new man*, so making peace; and that he might *reconcile both* (Jew and Gentile) *unto God in one body* by the cross, having slain the enmity thereby: and came and preached peace to you who were afar off (the Gentiles), and to them that were nigh (the Jews). For through him we both have access by *one Spirit* unto the Father. Now, therefore, you are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building, fitly (symmetrically) framed together, groweth unto an holy temple in the Lord; in whom you also are builded together for an habitation of God through the Spirit" (Eph. 2:10-22).

Note the unity throughout this argument. The one body is represented variously by the "one new man", in the singular, by "the household of God" (not households), by "the building" (not buildings), by "an holy temple" (not temples), and by "an habitation of God" (not habitations of God). Peter represents the one body as a "spiritual temple" (not temples), constructed of "living stones"—of men and women "created in Christ Jesus"—of penitent, obedient believers. Christ is represented as the corner-stone in the building. It is the corner-stone that gives shape to the building. The prophets and apostles built around or to this corner-stone, and from this foundation the spiritual temple of God was reared.

This corner-stone was laid in Jerusalem, not in Rome, not in Oxford, not in London, not in Augsburg, not in Heidelberg, not in Constantinople. The sectarian world has lost sight of the corner-stone. It is covered up with the rubbish of the dark ages.

We wish to note, in passing, that the Church of Christ was not established in the days of John the Baptist, for the reason that John lived and taught, and died under the law, and before the law was "taken out of the way"; and also that the Church of Christ was not established during the personal ministry of Jesus, for the reason that He lived, and taught, and died under the law, and before He "nailed it to the cross" by His death. Christ "came to fulfill the law", and commanded the Jews to "keep the commandments". To the Jew who was alienated from his brother, He would say, "Take thy gift to the altar; then go and be reconciled to thy brother; then come and offer thy gift according to the law." As no two kingdoms can occupy the same place at the same time, it is evident that the kingdom of Christ, as an accomplished fact, was not set up while he was here upon the earth. It is now generally conceded that that memorable event took place on

the day of Pentecost, after the ascension, coronation, and glorification of Christ, and immediately after the descent of the Holy Spirit, who came as "the promise of the Father" "to guide the apostles into all the truth". In that celebrated colloquy between Christ and His apostles, as recorded in the 16th chapter of Matthew, Christ said in response to Peter, who had just confessed that Jesus was the Christ, the Son of the living God, "Thou art Peter (*petros*, a moveable stone), and upon this rock (*petra*, an immoveable stone) I will build my Church; and the gates of Hades shall not prevail against it." He did not say, "Upon this rock I will build the Roman Catholic Church;" or, "Upon this rock I will build the Protestant Church;" or some "Orthodox Church", as the Episcopal, the Lutheran, the Presbyterian, the Baptist, or the Methodist Church; but, "Upon this impregnable rock I will build the *Church of Christ*—the kingdom of God—and it shall stand for ever." In alluding to this fact, Paul says to the Hebrews: "For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ is a son over *his house*; whose house are we"—a house exclusively composed of Christians.

The Church of Christ originated in the love of God, and was founded upon the love of God. Every earthly kingdom has been established by physical force—by blood and carnage. Every earthly kingdom has been founded in selfishness. The Church of Christ is founded upon the Son of God. Said Christ, "Upon this rock I will build my Church." Paul says, speaking of "God's building": "For other foundation can no man lay than that is laid, which is Jesus Christ. Now, if any man (preacher) build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's (preacher's) work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he (the preacher) shall suffer loss; but he himself shall be saved, yet so as by fire" (1 Cor. 3:11-15).

We have already shown *where* the Church of Christ was first established—in Jerusalem, upon Mount Zion, and the time *when*—on the day of Pentecost.

The next question, What kind of material was built upon this foundation? Surely not religious denominations, for these had no existence in the days of the apostles. Nearly all the denominations have originated within the

last four hundred years—since the origin of the word “Protestant”. During the first three centuries of the Christian era, the followers of Christ were known only as “Christians”. This order prevailed while the Church remained in comparative purity. In that day nothing was known of Roman Catholics, Episcopalians, Lutherans, Presbyterians, Baptists, Congregationalists, Methodists, or any of the modern sects. These parties are an outgrowth of the flesh, and not of the Spirit, for the Spirit denounces all divisions in the body of Christ. How is it possible to unite the various religious denominations in Christ, and in one perfect body, where the spirit of envy, and of strife, and of divisions, and where, according to the inspired Paul, they “*walk as men*”? “For while one says, I am of Paul; another, I am of Apollos; are you not *carnal*?” Or, while one says, “I am a Catholic”; and another, “I am an Episcopalian”; and another, “I am a Presbyterian”; and another, “I am a Methodist”, etc., are they not carnal, and not spiritual? (1 Cor. 3:3-5). Can it be said of these parties, that they “all speak the same thing?” that there are “no divisions” (schisms) among them? and that they are “perfectly joined together in the same mind and in the same judgment?” (1 Cor. 1:10). How is it possible to build all these parties upon the one foundation, when it is known that they breathe contradictory spirits? that their church politics are subversive of each other? that their creeds antagonize each other? that their distinctive peculiarities keep them apart? and that their distinctive names are a positive barrier to Christian union? and also, as has been frequently demonstrated, that the one will never submit to the other?

Under apostolic teaching and practice, only penitent believers, begotten of the word and born of water, were built “upon the foundation of the apostles and prophets”. Unconscious infants and unbelievers were not made members of the one body: for, never having transgressed the law of God, they are not in need of salvation, since it is a fact, as expressed by the Saviour, “that in heaven their angels do always behold the face of My Father who is in heaven;” and since, also, it is a fact, as expressed by Jesus, that unless sinners humble themselves and “become as a little child”, they “cannot enter the kingdom of heaven”. Only persons who were capable of believing testimony, only such as were convicted of sin by the truth, only such as publicly confessed faith in Christ, only those who repented of their sins and were baptized into Jesus Christ, were built upon the foundation of the apostles and prophets.

Infant Church membership and baptismal regeneration originated in the fourth century,

these two dogmas having been made conspicuous by St. Augustine, and which were subsequently made constituent elements in the theology of John Calvin. Augustine conceived the idea of “original sin”, a phrase not found in the Bible, and this he called “total hereditary depravity”, which was a fiction of his imagination. Having discovered, as he supposed, that the whole human race was “totally depraved”; and since it is a fact that the infant race belong to the human family, it followed in the theological speculations of Augustine that they are also “totally depraved”; and since, again, it is a fact that infants are totally incapable of believing, and have neither intelligence, nor will-power, nor conscience, Augustine concluded that something must be done to remove the original taint of sin from the soul of the infant. And hence water must be applied to the infant in order to wash away the foul blot of “original sin”. And this is the origin of “baptismal regeneration”, as practiced by the Roman Catholics, the Greek Catholics, and by nearly all the Protestant sects. By this miserable doctrine of “baptismal regeneration”, 200,000,000 of persons, who are now members of the Church of Rome, were brought in in infancy; 70,000,000 Greek Catholics were brought in in a similar manner; and many millions of persons, who are now members of “orthodox churches”, were made members of their respective bodies in infancy. And thus we see that by a few drops of water, without faith and will-power, and with no freedom of choice all these millions have been constituted members of these sectarian bodies. Surely these have not been “built upon the foundation of the apostles and prophets”.

The Scriptures do not warrant us in asserting that “one church is just as good as another”. This is a monstrous fallacy, for the reason that Christ never established but one Church—a Church which bears His name, and no other name. If I preach the gospel precisely as the apostles preached it, and sinners now obey the gospel just as sinners obeyed the gospel under the preaching of the apostles, they are, as penitent believers, immersed into the one body of Christ; they are immersed into the death of Christ, where reconciliation to God takes place, and where, for the first time, the obedient sinner takes upon himself the name of the Father, and of the Son, and of the Holy Spirit. A man may join one of the popular denominations, and not belong to the body of Christ at all; may be a “good Episcopalian”, a “good Catholic”, a “good Lutheran”, a “good Presbyterian”, a “good Methodist”, but he is certainly not a Christian, made after the apostolic pattern. It is plain to be seen that the body of Christ is not composed of denominations, nor of such

persons as have never been begotten of the word and born of water. Christ distinctly states that "except a man be born of water and of the Spirit, he *can not* enter the kingdom of God."

When the Apostle John addressed himself to the "seven churches in Asia", he addressed himself, not to seven distinct denominations, but to seven congregations of the disciples of Christ, who had received the same precious faith, who had been built upon the same foundation, and who were known by the same name. Christ established no "branch churches": that is a modern invention. He said to His disciples: "I am the Vine: you are the branches" Christians—individual men and women—"the sons and daughters of the Lord Almighty"—are branches of the vine. Hence Christ says, "As the branch cannot bear fruit of itself, except it abide in the vine; no more can you (My disciples), except ye abide in me."

We have found the model Church in Jerusalem, and not in Rome, not in Augsburg, not in Heidelberg, not in Geneva, not in Westminster, not in Philadelphia.

The Jerusalem Church contains one article of faith, and only one. The common mind can grasp this one simple article of faith, but cannot grasp thirty-nine articles of theological crudities and metaphysical dogmas, which have only served to perplex and confound the religious world, and which only obscure the light of the glorious gospel. The one article of faith—which is comprehensive of the whole system of salvation—is simply and grandly set forth in these words of the Apostle John: "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book; but these are written, that you might believe that Jesus is the Christ, the Son of God; and that in believing you might have life through His name." With the divine testimonies before him—the prophecies and their fulfilment with the life and character of Jesus Christ—a man can do no more than to believe with his whole heart and mind that "Jesus is the Christ, the Son of God." When a soldier lays his heart upon the altar of his country, that simple but comprehensive act implies that he gives his life and time and all his means unreservedly to the defence and salvation of his country, or to the government which he serves. He can do no more than that. The man who takes the oath of allegiance to Jesus Christ, can do no more than to surrender his whole heart unreservedly to Him. This implies entire personal consecration to the service of the Great King. As to subscription to this article of faith, Paul says: "The word is nigh thee, even in thy mouth, and in thy heart: that is the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine

heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto (or, in order to) salvation" (Rom. 10:8-9). Hence, according to apostolic teaching, no man can become a Christian who does not confess faith in Jesus Christ as the Son of God, and at the same time renounce all other leaders.

In the fourth place, we shall speak of baptism as the organic law of induction, by which the penitent believer is "translated from the power of darkness into the kingdom of God's dear Son." Abjuring every other form of religious and ecclesiastical government, the enlisting soldier, in the act of baptism, declares before men and angels that henceforth and for ever he will hear only Christ as his Law-giver. In a certain constructive sense, a man may be said to "*believe* in Christ", because it is the purpose of his heart to *obey* Christ; but, according to apostolic practice and precedent, it cannot be said that a man believes into Christ actually, or repents into Christ, or prays into Christ. However, taking these as necessary conditions of mind and heart, the process of Christian naturalization is not consummated till the relation of the sinner is changed in the ordinance of immersion. Change of relation, as an overt act of obedience, is preceded by change of the heart or mind, which is wrought effectually through the Word of God, and by faith in Jesus Christ, and by change of conduct through repentance and genuine sorrow for sin. No one ever entered the primitive Church without being "immersed into the death of Christ", where reconciliation to God takes place; because, wherever God "records His name", there He says He will "meet His people and bless them." After the sinner has been begotten or been made alive by the Word of God, and born of water, he is represented as a "new creation"; he arises from the waters of baptism, and starts out in a new spiritual life, with changed principles, with changed desires and aspirations, and with new hopes and joys born of heaven. As, according to apostolic teaching, no one was ever *sprinkled* into Christ or *poured* into Christ, we pass by those inventions of the Romish Church.

In the fifth place, we come to speak of the name by which the one body was to be known. If Christ built a Church, then it should bear His name. It is a wicked sophism to assert that "there is nothing in a name". If not, why not, then, immerse in the name of Paul or Peter, or in the name of Calvin, or Luther, or Wesley, or in the name of Beelzebub? There is no use in being fastidious in this matter. Christ never said, "Upon this rock I will build Sect-Babylon", but, "Upon this rock I will build

my Church." It is impossible to build the various Protestant denominations upon the same foundation. The Presbyterian platform is too narrow to receive the Episcopalians, and Lutherans, and Methodists; and the Methodist platform is too narrow to receive the Presbyterians, and Episcopalians, and Baptists; and so through to the end of the list. *All of them will not stand combined upon the same platform.* Hence, as Christ has only one body, one of them may be right and all the rest wrong; but when compared with the apostolic Church, we find all these wrong.

Without the name of Christ attached to his body, there is no meaning in the language of Scripture. But we read as follows: "Neither is there salvation in any other (name): for there is none other name under heaven given among men, whereby we must be saved." "To Him gave all the prophets witness, that *through His name* whosoever believes in Him shall receive remission of sins." "Nothing in a name!"

A poor man, penniless, and helpless, goes to a bank, with a promissory note, and asks the cashier for \$5,000. The cashier refuses, and says, "Your name is of no account here; we must have something to *back up* your name." The poor man replies, "Didn't I hear your preacher say yesterday that 'there is nothing in a name'? And if there is 'nothing in a name', why is not my name in your bank just as good as any other man's name?" But suppose a man of wealth comes forward and endorses that note, will not the money be forthcoming? Then there is something in a name after all! God does not pledge to protect people who glory in calling themselves Lutherans, Episcopalians, Presbyterians, Baptists, Methodists, and such like; but He pledges Himself to protect and care for His children who call themselves by such scriptural titles as "Christians", "saints", "holy brethren", "children of God", "elect of God", the "justified", the "sanctified", the "redeemed", a "peculiar people", a "royal priesthood", a chosen generation", etc.

We call ourselves Christians, because we profess to follow Christ. We call ourselves the disciples of Christ, because we learn only from Christ, and, with us, He is the end of all authority. When we speak of the aggregation of Christians in the one body, we call it the Church of Christ, for ample reasons already given. Peter did not say, "If any man suffer as a *Presbyterian*" or "suffer as an *Episcopalian*", or "suffer as a *Methodist*"; but he said, "If any man suffer as a *Christian*, let him not be ashamed; but let him glorify God on this behalf", or in this name. King Agrippa did not reply to Paul, "Almost thou persuadest me to be a *Methodist*"; or, "Almost thou persuadest me to be a *Baptist*" (unless Agrippa wanted to de-

vote his life exclusively to baptizing people); but he said, "Almost thou persuadest me to be a *Christian*."

Christ is King upon the throne. He has promulgated the constitution of His kingdom. God has commanded all men everywhere to repent, and to bow to the authority of His coronated Son. All are invited to become His willing subjects, or, rejecting His sovereign power, be punished with an everlasting destruction. Though Christ be a Monarch, He grants His obedient subjects all the privileges and rational pleasures they can enjoy as the freedmen of Jesus Christ.

In conclusion, let it be remembered that Christ never organized but one Church, and that God "gave Him to be Head over all things to the Church, which is His body, the fulness of Him that filleth all in all."



SALVATION, No. 8

By D. McDougall

Old Testament Emphasis on Obedience (cont.)

We have seen that from Adam to Abraham, over two thousand years, the emphasis was placed, in the divine record, on Obedience. In view of the widely prevalent and persistent error in modern religious bodies, we must search further the findings of that inerrant record.

After Abraham, who was justified by works, and not by faith only (Jam. 3:23, 24), we will next find something "written for our learning", in the life, writings and subsequent references to Moses. When the people of Israel were in bondage in Egypt, suffering oppression under a cruel tyrant, and utterly unable to save themselves, we discern types of bondage in sin; of oppression under a tyrannical taskmaster—Satan; of our own inability, unaided, to save ourselves. In this condition they cried unto the Lord, the only source of deliverance. He heard their cry, and sent Moses to them with a message of deliverance. Here we have a type of Christ, being "sent", and coming with a message of deliverance from bondage to sin and Satan. When Moses, accompanied by Aaron, came to their people in Egypt, they gathered together the people and gave them the message of deliverance with which the Lord had commissioned them. And when the people heard they "believed and bowed their heads and worshipped".

Now, according to the creedal theology of some of our major sects, these Israelites should have been instantly saved—the very moment they believed. But were they? Now, as sure as the type and the anti-type must fit, either the type was wrong, or these theologians have the anti-type wrong. They were not saved by

"faith only", nor by "grace alone". Grace had already been manifested in sending a deliverer, but they were not yet saved, either by grace or by faith, though both had been exercised. By their faith they were actuated to follow their leader. And this is the true function, purpose, use and value of faith. Moved by faith to follow our Leader, He will lead us in "the way of Salvation". The Israelites, moved by faith, followed their leader Moses from Goshen to the shore of the sea. But yet they were not saved. They lifted up their eyes and saw the Egyptians, headed by Pharaoh and his six hundred chariots, in hot pursuit. In this situation they realized that notwithstanding their faith they were still very much unsaved. In their agitation Moses told them to "stand still and see the salvation of the Lord." And as he, at God's command, stretched out his rod over the sea, the waters divided and stood like a wall on either side. Here was a way of salvation prepared for them. A wonderful work of divine grace and power on their behalf. But still they were not yet saved. There was something now for them to do. And this something was embodied in a command—to go forward. And let it be noted that in going forward in obedience to that command, and not till then, were they saved.

An apostle calls our attention to the fact of their being "under the cloud and passing through the sea", and being thus immersed unto Moses in the cloud and in the sea. Now these things are typical of our deliverance from sin and our salvation; and they teach us the exact point at which our deliverance from sin occurs. Israel's enemies were swept away—and they were saved when they had obeyed that command to go forward in the baptismal passage under the cloud and through the sea. Just so in the anti-type, says the apostle, we are "then made free from sin and become servants of righteousness when we have 'obeyed from the heart that form of doctrine which was delivered to us.'" "And having been made free from sin, and become servants to God, we have our fruit unto holiness, and the end everlasting life."

* * *

SICK AND DEAD

By D. H. Perkins

Two simple words, "sick" and "dead", very suitably explain the spiritual status of many church members. The word "sick" is sufficient to express the condition of some, while often the word "dead" is the only word that can be rightly used to state the condition of others.

Many people who profess to be Christians and love the Lord are dangerously ill today

with the destructive diseases of "indifference" and "neglect". To my mind no greater plague has ever smitten so many church members as have these contagious diseases. The disease of "indifference" always leads to "neglect", if not doctored immediately and exceedingly carefully after the first symptoms appear.

A church member who is indifferent toward the success or failure of the church work is the greatest hindrance to Christianity, and the most soul-sickening, discouraging problem that a preacher or leader ever encountered. Many professed Christians are so sick with "indifference" that they invariably have an attack of "neglect" every Lord's Day just about church time. Undoubtedly there is something very unusual about this "Sunday Sickness". Someone gives the following description of it, which may be read with much interest.

"*Morbus Sabbaticus*", or Sunday Sickness, is a disease which is peculiar to church members.

1. Symptoms vary, but it never interferes with the appetite.
2. Requires no physician.
3. Never lasts more than one day.
4. Always proves fatal in the end to the soul.
5. Fearfully prevalent, destroying thousands every year.

The attack comes suddenly on every Sunday morning; no symptoms felt Saturday night; patient sleeps well, wakes feeling fine, eats a hearty breakfast, but about church time the attack comes on and continues until services are over for the morning. Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better, is able to take a walk, drive, read Sunday papers, or even play a round or two of golf; eats a heavy supper, but about church-time he has another attack and stays at home. He wakes up Monday morning much refreshed and able to go to work, and does not have any more symptoms of the disease until the following Sunday."

Brother and Sister, why are you so indifferent to neglect your duty on the Lord's Day? You may say, "It's nobody's business whether you attend services or not", but in that you are greatly deceived, for you should know that we are our brother's keeper. It is therefore our duty to learn the cause of your "ailment" and give you all aid possible, that you may recover. Surely there is a reason or an excuse, at least. Let us hear the one you have ready to offer. Is there something in your life that you are ashamed of? Are you staying away from the services of the Church that you may hide something from those who have a right to know? If so, an open confession would be good for the soul. Solomon said, "He that covereth his sins shall not prosper: but whoso confesseth and for-

saketh them shall have mercy" (Prov. 28:13). Has someone wronged you? If this is the trouble, why don't you go to him and settle it as Matt. 18:15-20 states. Do you humor a jealous spirit? Is there someone in the church of whom you are jealous? If this is true, will you not forget such a diabolical thought? Surely you can. You cannot get well entirely till you rid yourself of that jealous spirit, which is more detrimental to the soul than the cancer is to the physical body.

Now, to be honest with yourself, your fellow-man and God, did it not come to pass that you became diseased with this destructive disease because the Devil got into you, and rather than bother yourself, you just let him remain, and you finally decided to forsake the Lord and follow the devil? Certainly you are not following the Lord when you wilfully neglect to do as He commands.



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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, 1068 A St. Clair Avenue West, Toronto 10, Ontario.**



A MISSIONARY PLEA

Hearken brethren; kindly listen
To a humble brother's plea.
Souls of men are daily dying—
Passing to eternity.
While we sit by, idly watching,
Saying could we only preach,
We would tell the Love of Jesus,
And the good old story teach.
But we see not great doors open;
Think not there is but one way,
Whereby we may spread glad tidings
Telling of that blissful day.
Stand behind your brother preacher,
Urge, support and offer prayer
To the One who gives the increase—
Thus you may their burden bear.
Kneel this night in deep contrition,
Pray to God and ask Him how
You can help lead souls to Jesus:
Then begin to help them now.
Look back at God's servant Moses,
When his hands were held up high,
God's own warriors nobly conquered—
God will thus help you and I.
Oh, that we might see the blessing
Of a life of work for God.
Will we claim a prize in glory
When we're lifted from the sod?
Onward then, press onward, brother!
Shout aloud the battle cry.
Lay not down your battling armour
Even if you needs must die.
God will surely give us vict'ry,
Then the joy of seeing there
Someone we helped bring to Jesus
In the City Four Square.

—A BROTHER.

A gigantic figure of Christ, the world's largest Christus statue, comparable in size to America's Statue of Liberty, is receiving its finishing touches in Brazil. Covered with blue-green tile, it rises one hundred and fifty feet above the summit of Corcovado Mountain. Work was started on the statue in 1927. The hands, twice as tall as a man, were completed first. The outstretched arms have a spread of one hundred and twenty-five feet. The statue can be seen for many miles at sea.—Selected.



RECEIVED DURING JUNE-AUGUST

<i>For Mr. J. Sherriff—Africa</i>	
Church at Selkirk, Ont.....	\$15.00
A Sister in Nova Scotia.....	4.00
Bro. O. Hayes, Okotoks, Alta.....	2.00
Bro. Beecroft, Collingwood, Ont.....	7.00
<i>For Miss Bannister—Africa</i>	
A Sister in Nova Scotia.....	\$ 5.00
Sisters at Woodgreen, Ont.....	3.75
Church at Woodgreen, Ont.....	7.50
<i>Our Indian Road</i>	
Sisters at Hamilton, Ont.....	\$ 9.00
<i>Mr. Smith—Brazil</i>	
Church at Strathmore Blvd., Toronto.....	\$70.00
<i>Mr. Merritt—South Africa</i>	
Church at Strathmore Blvd., Toronto.....	\$100.00
<i>Mr. Short—South Africa</i>	
Mr. W. Tallman, Hamilton, Ont.....	\$ 5.00
<i>Brazil Inland Mission</i>	
Bible School at Erin, Ont.....	\$10.00
<i>Mr. Fumori—Japan</i>	
Bible School at Erin, Ont.....	\$ 7.00
<i>Latehar, India</i>	
Church at Bathurst St., Toronto.....	\$250.00
<i>Mr. Bixler—Japan</i>	
Br. O. Hayes, Okotoks, Alta.....	\$ 2.00
<i>Mr. Garrett—Africa</i>	
Bible School at Erin, Ont.....	\$10.00
	\$507.25

"OUR INDIAN ROAD"

Treaty Day is always a busy time. July 6th was no exception at Peguis Reserve.

Bro. Trindle was back from the long trip up the Lake, where opportunities for teaching and preaching were eagerly grasped.

Bro. Stewart, Carman, and Bro. Stebbing, Winnipeg, visited the Reserve two weeks ago, and had another opportunity of seeing this work. About thirty-five adults were gathered without effort to listen to the Word, and our brethren are sure they are doing a good work.

We sent every dollar we had in hand last time we remitted their allowance. We are thankful that we have not yet failed these faithful workers, and I am sure friends of this work do not want us to do so.

We gratefully acknowledge Wychwood, Toronto \$10.00. Bathurst St., Toronto \$30.00. Sis. Greenwood \$5.00, and all moneys acknowledged through C.M.R. W. E. EATOUGH.

529 Toronto, St., Winnipeg.

* * *

AFRICA

Box 807, Salisbury, S. Rhodesia.

Dear Brothers and Sisters in Christ:

Having been ill most of the time since Jan. 1st, I did not get out a report of last year's work, but to sum it up in few words—thirteen were baptized here from the time we moved into Salisbury (July 1) until Dec. 31, 1931.

During November of last year, in addition to five services each week at our meeting house, we began evangelistic services at compounds in and near Salisbury. Bro. Goliath, accompanied by some of the native brethren, did the preaching at these places. Though the audience was small at each place a large number of compounds have been visited and the work is still going on. A place 15 miles away was visited recently.

As a direct result of this work thirty-seven men have been baptized during the first five months of this year. We rejoice much and thank the Lord for these souls, but realize that our responsibility has been greatly increased, for He that said: "Go . . . and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit," also said, "Teach them to observe all things whatsoever I commanded you." I believe the second part of the great commission should be followed just as persistently and with even more love and patience than the first part. Otherwise we can never hope to have a strong, native Church. "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2).

On the first of January I made a trip to Umsweze (108 miles by rail) and visited a compound near there at a gold mine, where a native brother, Henry, had been doing some teaching. He was baptized more than twenty years ago, by Bro. Geo. Hollis, who now lives at Cape Town, and seems to have been faithful all these years. The mine foreman spoke well of him. Three were baptized. One being the "boss boy" of the compound who has been working there for fifteen years. Bro. Goliath returned there the last of March and baptized three more. This makes a total of forty-three baptisms from Jan. 1 to May 31, of this year.

My doctor insists that the bicycle ride I took from the R.R. out to the mine on the above trip is the cause of my present condition—a leaky valve in my heart.

As there is nothing else wrong he thinks the heart muscle will gradually strengthen and compensate for the leak. I am slowly gaining strength, for which I am very thankful. I appreciate the prayers that have been offered for me and ask that they be continued. Hope to be able to get out more, soon. We feel the need of a car or some means of getting around. Will you not pray with us for this and for these babes in Christ that they may be faithful unto Him?

We enjoyed very much the recent visit from Bro. J. D. Merritt and family of Northern Rhodesia. Later we spent a few days with the Shorts at Huyuyu. Both visits were a blessing to us. The Lord has comforted us in our afflictions and faithfully supplied all our needs even as He has promised. We know that "all things work together for good to

them that love God," and that "He careth for us." "Tho' a vessel I may be, broken and small, broken and small,

Yet His blessings fall on me, sweeter than all."

"The grace of our Lord Jesus Christ be with your spirit." Remember us daily at the Throne of Grace.

In that blessed hope,

DEWITT GARRETT.

* * *

CAPE TOWN

Dear Bro. McKerlie:

You will be glad to know God is now using the Church here for the salvation of others, as I anticipated.

Since union, at the beginning of the year, thirteen have been baptized, two restored, one by letter, four confessed Christ today and two others await baptism, which is very encouraging for a sin-hardened, pleasure loving place like Cape Town. I take no credit for the above, except I do believe God used us and our home, to bring about the union, which in turn made it possible for God to use the Church as He is now doing. "A house divided against itself cannot stand", let alone prosper.

This is Monday 13th. Another young woman confessed Christ last evening, Bro. Harry Gray preaching (one of my "Forest Vale Mission" converts, baptized some twenty years ago).

I am thankful to say this leaves us all well, letters from Salisbury and "Huyuyu Mission" last week report all well. Bro. Garrett is crowded out and wants the main building up, and Bro. Short needs their Church House.

Please convey our sincere thanks to our good donors, and accept same your good self.

Thanking you for encouragement and all good wishes, and praying that God will abundantly bless you and provide for you, with love from us all, to yourself and family,

Yours in Christ,

JOHN SHERRIFF and Family.

* * *

BRAZIL

June 17, 1932.

Dear Brethren and Friends:

My work during the last six weeks has been wonderfully blessed. Most of this time was spent in Pedra, where we have been preaching regularly since beginning our work in Brazil. The interest was so good that I stayed much longer than I expected—preaching and teaching every night. Ten were baptized and others were almost persuaded to accept the Lord, but for the lack of faith or for other rea-

sons were not baptized. Among those baptized was a very able, humble man who will be a great help to the work in Pedra. His wife cried and pleaded with him not to be baptized, his friends and relatives came to persuade him, but all was in vain. His wife was the greatest temptation to him, as he told me he had never done anything in his life contrary to her will or to displease her, and that he was very sorry for her sake. He told his worldly companions that when he used to go to dances, to the pool room, or when he drank, not one of them came to persuade him to leave his evil ways, but now, when he had decided to follow the Lord Jesus, all of them had come to turn him from doing the right thing. Another man, who had been a drunkard all his life, turned to the Lord and is giving great testimony. Five from one family were converted and the women gave me their rosaries for a relic. A woman, who is of the higher class, was much persecuted by her husband and relatives because she joined the "bodes" (goats), but she was willing to suffer the reproach of being a "goat" for the Lord Jesus rather than be a friend of her wealthy kinfolks.

In order to baptize it was necessary to walk about ten miles to the Sao Francisco river and return the same day, so with a donkey to carry food, about thirty of us left at 4 a.m. and returned in the evening, weary, with sore feet, and some sick, but rejoicing in the Lord.

Yours in Christ,

GEORGE P. JOHNSON.

✱ ✱ ✱

The Wolf is in Sheep's Clothing but He Sometimes Shows His Teeth

Ipu, Ceara, Brazil.

Dear Friends in Christ:

There are just two railroads in the State of Ceara. One runs from the capital on the coast, Fortaleza, to Crato, where Bro. Smith has his headquarters. The other railroad runs from Camocim on the coast through Ipu to Crateus.

Last December all three of us missionaries decided another field should be opened, and that one of us two in Matta Grande should go on by Bro. Smith in Crato into the field along the Camocim-Crateus line. The Presbyterians already have a well established work in Fortaleza but no one has ever worked the field we have chosen.

We were led to come to Ipu as our headquarters. Shortly after arriving the local priest called his people together and set the city aflame saying we are heretics, alien enemies and communists.

However, the Lord gave us a suitable house, well located, where we can have meetings.

Yesterday we hired a man, recommended by friends, to distribute the announcements of our first meeting. The man immediately took the handbills into the "mercado" close by and delivered them to the Catholics to be burned.

Almost instantly a mob, shouting and howling, poured out of the market to our front door. A friend of ours who had come to inform us of what was happening was beaten right on our doorstep. But for the Sheriff, who was soon on hand with two soldiers, the mob would have entered our house.

Having the guarantee (?) of protection from the mob we announced we would have our meeting as first planned. At the hour set a large number of the more respected citizens filled our front room and the sidewalk to hear the first sermon ever preached in Ipu.

At the same time one of the prominent merchants and an ardent Catholic was opening a barrel of "cachaca" (rum), and filling the mob. When the

meeting was about half over they arrived, and drowned out our meeting with a roar of giant crackers over our heads. It is a little difficult to understand what "holy" means when such a drunken mob is drowning out all other speech shouting "Long live our Holy Roman Catholic Religion."

The congregation stood intact between us and the mob, even though many crackers fell almost on their heads.

After our front doors were finally shut and we were all to ourselves we thanked the Lord for His deliverance and the sermon His enemies have preached—a greater sermon than we could have delivered.

Remembering how Paul appealed to the government for his rights, we yielded to friends and sent the following telegram: "Chief Police Fortaleza. We ask protection, liberty. Evangelical meetings hindered here, people shouting, giant crackers, almost assaulted personally. Sought protection, local sheriff insufficient protection at hand. We urgently need protection of our person, house, liberty."

We ask you to pray with us that these people be allowed to know the truth. We doubt if there is anywhere a people more lovable, intelligent and capable, and at the same time in worse slavery. We do not need haters of this holy (?) religion, but we do need proclaimers of the Lord Jesus Christ who alone can free and save.

Yours in His service,

O. S. BOYER.

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WHY EVANGELIZE ROMANISTS?

Because, first of all, we are commanded by our Lord to preach the Gospel "to every creature" (Mark 15:15).

Because Romanism does not teach them the real Gospel of Jesus Christ.

Because Romanism does not encourage them to read the Bible.

Because Romanism does not offer any assurance for salvation and peace with God for this life.

Because Romanism does not teach them to "come unto Christ".

Because Romanism denies them "the right of private judgment", not only as to the Bible, but as to everything outside its own teaching.

Because Romanism thrusts itself and the hierarchy, and the Virgin Mary and saints between the sinner and the Saviour.

Because Romanism substitutes a religion of works for salvation by faith.

Because Romanism falsely gives the priests prerogative belonging to God—that of forgiving sins.

Because Romanism continually takes money from them for Masses for the dead and other superstitious observances in which no real equivalent is rendered—that could be more usefully employed in the spread of the Gospel.

Because Romanism does not satisfy their spiritual natures, and because they are as amenable to the influences of the Gospel as any other sinners when brought face to face with it.

Because wherever the Gospel has been faithfully proclaimed in Roman Catholic lands, there have been conversions and the converts prove to be splendid Christian men and women.

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South America

is cursed with a baptized paganism which has hung like a millstone round its neck for four centuries. Romanism with its hatred and open hostility to the circulation of the Scriptures; with Mariolatry of the most debased character; with its traffic in indulgences, and its exorbitant charges for baptisms and confes-

sions, for the marriage of the living and the burial of he dead; with the gross and general immorality of its priesthood; has reached a depth of ignorance, superstition, and filth which can find no parallel in any other continent.—*Charles Inwood.*

* * *

The Call

More than twenty-five years ago a missionary, after seventeen years of work on the foreign field, lay on his deathbed. Suddenly arousing himself, with great emphasis he said: "Tell the Christian young men that the responsibility of saving the world rests on them; not on the old men, but on the young. It is past time for holding back. I used to think that a missionary ought to husband his strength; but this is a crisis in the world's history, and one man by keeping back may keep back others. Reason is profitable to direct, but the man that rushes to duty is faithful. There are times when rashness is the rule and caution the exception. I look upon the Church as a military company: an army of conquest, not of occupation."

* * *

By the value of souls, by the shortness of time, by the greatness of the field *do something definite for South America.* If we fail, will not these millions rise and ask in the Great Day why we left them unshepherded?—*The late Mrs. Karl Kumn.*

We are always glad to give you any information of this field that we can. Put a two-cent stamp on your letter. O. S. Boyer, Ipu, Ceara, Brazil.

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NEWS AND CORRESPONDENCE

WINDSOR, ONT.

We have lately held a Protracted Meeting, conducted by Bro. A. B. Gunter, of the Lincoln Park congregation, Detroit. We had some strong preaching of the Gospel by our Brother, but it seems hard to get people to respond to the Truth when they hear it. We had one direct addition from the meeting, a lady already baptized in the Baptist Church, but two weeks after two of the Bible School scholars responded to the invitation, and were baptized on May 1st. Last year out of 12 additions, ten were members of the Bible School, and two out of three so far this year. We believe this is a result of the new system of

giving lessons in the School. A year ago we decided to abandon the "International Lessons" and in their place we use lessons drawn up by our own Elders. The lessons are drawn from the *Life of Christ* up to *His Death and Resurrection*, and now we are following up with the establishment of the Church, etc., in Acts.

The Church in Windsor was never satisfied with using the International Lessons. They do not show the *Plan of Salvation*. Hope we have not taken up too much valuable space.

Success to yourself, the Church and the C.M.R.

Yours in Christ,

—A. FARGHER, Sec.

Sample of Quarter's Lessons

		Lesson	Golden Text
April	3—Commissioned to be Witnesses.....	Luke 24:44, 49	Luke 24:46, 47
		Acts 1:1-12	
"	10—Pentecost	" 2:1-13	Acts 2:4
"	17—First Christian Sermon	" 2:14-36	" 2:36
"	24—First Christian Converts.....	" 2:37-47	" 2:38
May	1—Peter Heals Lame Man.....	" 3:1-10	" 3:6
"	8—Peter's Sermon at Solomon's Porch.....	" 3:11-26	" 3:19
"	15—Before the Sanhedrin	" 4:1-22	" 4:12
"	22—Life in the Early Church	" 4:23-37	" 4:33
"	29—Counterfeit Christianity	" 5:1-11	" 5:30 34
June	5—Spread of the Gospel and	" 5:12-26	" 5:14
"	12—Alarm of the Authorities	" 5:26-42	" 5:28
"	19—Appointment of Deacons	" 6:1-15	" 6:8
"	Prominence of Stephen		" 6:7
"	26—Review		

MARRIAGES*Stewart—Garner*

At the home of Mr. and Mrs. Chester Stewart on June the 2nd, their only daughter, Iona Isabel, was united in marriage to Charles W. Garner, the only son of Mr. and William Garner. Both are faithful members of the Niagara Street Church in St. Catharines.

Fletcher—Wallace

At the Niagara Street Meeting House, Edna Maud Fletcher and Loney L. Wallace were united in marriage. Both are faithful members of the Church of Christ.

Hannigan—Scott

At Jordan, Ont., June the 6th, Miss Florence Hilda Hannigan, to Mr. James Armitage Scott. This happy couple will reside in Buffalo, N.Y.

Our congratulations and best wishes go with these young couples during their journey of Life.

—C. G. McPHEE.

McDonald—Bruce

At Windsor, Ont., on April 2nd, Bro. Geo. Bruce to Sis. Margaret McDonald. On April

Swan—Dockery

9th, Bro. Robt. Dockery to Sis. Agnes Swan Mackie. Bro. William Horrocks conducted both marriages.

* * *

Vaughan Road and Maplewood Church of Christ

We have greatly enjoyed our Bro. McPhee's visit. He tells well and truly, the old, old story of the Saviour's love. We had the joy of having a brother added and the seed sown will go farther abroad still, we hope. On one occasion the house was filled to capacity, a few chairs even being requisitioned from the basement.

Considerable interest is taken in our Bro. and Sis. Simpson, awaiting funds for their passage to Africa. The need for them is great, they are ready, and it is up to us all to make a big effort to do our part. They are not just "waiting" but working in the meantime, but are ready for the greater task whenever opportunity comes. A little self-denial on our part would be a great service to Jesus, through them.

—W.R.

* * *

Collingwood, July 5, 1932.

How are you weathering the gales? I suppose full steam ahead. Well, we are holding the fort here but it seems to me we could do much better, and are planning for better efforts toward Fall.

—ALEX. FISHER.

BEAMSVILLE

Several weeks ago a contribution was sent to Bro. Benson to assist him on his return to China. We hope that his work will be prospered by God. The brethren are sending Bro. Trindle a harness soon because his own was destroyed by fire.

The work here is encouraging.

—E. ALLEN KILLOM.

* * *

SASKATCHEWAN

Punnichy, Sask., May 3rd, 1932.

Since last report we held a short meeting at Perryville, with three baptisms. Also a short meeting at Lakewood Vale. The interest was good but no visible results. The weather during the entire time was extremely cold, so we decided to close the meeting and start again the 1st of June. In the meantime we are giving them one service each Lord's Day. There are no members of the one body at this place.

I would like to endorse what Bro. C. J. Bailey wrote in the February issue of the C.M.R.—that we try and start at least one new congregation in the West for each evangelist in the field. Brethren, it can be done if we only have faith to go up and possess the land.

—D. A. SINCLAIR.

* * *

Bro. and Sis. Sinclair have visited the Toronto churches and told of the good work done by Bro. Petch in the West, and of his intention of starting in and developing the work throughout the winter.

Bro. and Sis. Sinclair's intention is to go to the Argentine as missionaries as soon as there is a possibility of their doing so. Until then they are doing what their hands find to do at home.

* * *

Minton, Sask.

Receipts for Second Quarter \$43.80.

This has been enough to keep me going, for which I thank God and press on. I noticed a little article in a paper worth passing on, I believe. It was—Take the D I E out of DEPRESSION and you have PRESS ON remaining.

During the months of April, May and June I have preached forty sermons, and am at present just concluding a school I have been teaching, for the young folks here at Dooley, Mont., U.S.A. I have had eleven children and they have done wonderfully well.

I entreat your prayers.

Your servant for Jesus' sake,

CECIL T. BAILEY.

Ogema, Sask., June 16, 1932.

I have just returned home from my third meeting with the Church of Christ at Knoxville, near Bromhead.

The rain which fell made the roads very bad part of the time, but we had a good meeting and we were very grateful for the rain.

Four baptisms were the visible results of our labors together. May they be faithful unto death.

Brotherly,

—J. C. BAILEY.

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SUMMER SCHOOL

Horse Creek, Sask.

The Bible School conducted at Radville, Sask., was better attended than we had hoped for. We looked for about fifty and we had an enrolment of over one hundred.

There were three Bible Lessons daily, public speaking, subject study and oral reading. There was also good, practical work in secular lines. There was a preaching service each evening, and three on Sundays.

While the intention of the work primarily was to train and develop Christians, yet we had the privilege of seeing eighteen baptized into Christ. In fact, every student who was not a member of the Church on arrival, and who stayed over a week, was a member when leaving.

Truly the Gospel is the power unto salvation.

I preached for two nights at Fife Lake on my way here, and baptized two. Will continue here this week. Your brother,

—J. C. BAILEY.

P.S.—We plan on conducting a three month's school here in Sask., this winter. Rates will be very low. If you are interested write to the writer at Ogema, or W. Orr, Minton, Sask.—J.C.B.

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WE WILL WIN

It must have grown into the consciousness of the readers of this paper that the work of the Editor in his "Missions" Dept., is real and lasting. The extent and intensity of the good done is glorifying to God. Distant places are made near by the clear statements of the work done, and by presenting the need of the worker. The work in Canada is presented as faithfully as our leader knows how. As one who in a small way is interested in helping the Work, I beg leave to pay tribute to ability and interest.

The work in the West is being as earnestly carried forward as at any time in my twenty-five years connection with it. Difficulties and discouragements abound, but these are caused

by economic conditions; the spiritual and moral conditions are very encouraging.

Here is a concrete case. Bro. J. C. Bailey in the last four months of this year has visited thirteen places. The average distance from home to these preaching points is fifty miles. The number of sermons preached, seventy-three. Call and visits innumerable. The average distance travelled by car per month is one thousand miles.

To buy gasoline, repairs to car, wife and family to support, the money received these four months \$229.20.

What it costs me for four thousand miles would swamp the whole amount. Bro. Bailey is no different, his wife and family are in need, no doubt about that. Should a preacher's wife need a crust, while we have a slice of bread, buttered, and maybe a little jam?

To tell these facts to the brethren will mean action. This is where our Editor is a real channel of blessing. These conditions will remain for several months yet. Rain has fallen generously this Spring. Hope and expectation fills their breasts. But payment for crops, etc., is many moons yet. Send help on your impulse to the Editor or direct to Bro. J. C. Bailey, Ogema, Sask. Brethren arise, Now! Could not churches give at least one collection some Lord's Day, then a most successful work will be sustained through its darkest day? Yes, we will win!

—W. EATOUGH.

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OBITUARY

Smelser

The Church, and also the whole community at Selkirk, Ont., were made sad by the sudden passing to the Great Beyond of our Brother Ernest Smelser, on Tuesday, June 21st, at his residence on the Lake Shore Road.

He was baptized by Brother Wm. F. Cox in the year 1917 and in 1918 was married to Sister Amy Truckell. He was a faithful member of the Church of Christ at Selkirk and the Sunday before his death helped conduct the meeting, in seeming good health. He did what he could in all the church work, and is greatly missed by all. He was in his 46th year, the prime of life, but God saw fit to call him home, and we have to say "Thy will be done".

He leaves to mourn his loss, beside his sorrowing wife and son Ronald, an aged father, three brothers, two sisters, and a great many other relatives and friends.

He was laid to rest in the Selkirk Union Cemetery on June the 23rd. The funeral services were conducted by Bro. W. F. Cox of Beamsville, and a large attendance testified to the high esteem in which our brother was held.

SIS. ZELLA M. HELKA.

Johnson

On June the 6th I was called to Effingham to conduct the funeral services of Sister Anna Bell Johnson. Nearly three months previous to her death she underwent an operation in the Welland Hospital, but on account of the advanced condition of her trouble, the operation was a failure, and for many weeks she lingered and suffered, until her gentle spirit took its flight out into the great unseen world, "Where the wicked cease from troubling, and the weary are at rest."

Sister Johnson was born in Gainsborough Township, Jan. 18th, 1874. She was baptized at Rosedean many years ago.

Surviving her are three brothers and one sister, Mrs. H. Mootè, of Fonthill; Charles, Will and Clair of Effingham.

Funeral services were held at the home, after which her body was laid to rest beside her loved ones in the North Pelham Cemetery.

"Blessed are the dead who die in the Lord, for they do rest from their labours, and their works do follow them."

Wallace

Sister Phoebe Bond was born in Upper Rawdon, Hants County, Nova Scotia, Dec. 18th, 1838. This was during the pioneer days, and she grew up among friends and neighbours who had to toil with their hands to provide the necessities of life.

When nineteen years of age she married George Wallace, and to this union was born ten children, five boys and five girls. Three girls and two boys died fifty-five years ago, when the awful plague of diphtheria swept over that part of the country, carrying away hundreds of children. Her beloved companion also died twenty-eight years ago. He had been an elder in the Rawdon church for years.

She is survived by two sons and two daughters. Thomas, of Nashville, Tenn., Wimburn, of Lexington, Mass., Mrs. Mabel Tallman, of Port Dalhousie, Ont., and Mrs. Jessie McPhee, who lives at the old home in Rawdon, Nova Scotia.

Sister Wallace was baptized more than seventy years ago, and was a devoted, patient member of the church. Through many years of toil and prayer she labored to bring up her family, so they might bless the world.

She died May 13th at the good old age of ninety-three. The funeral services were conducted by Fred Sommer, from the old home, where she had lived for about three-quarters of a century. The interment took place in the family plot nearby, where all that was mortal of a loving mother was laid away to await the resurrection call.

I knew Sister Wallace when I was a boy, and I believe that the following lines by the blind poet are appropriate:

*"Folded they lie upon her tranquil breast,
My mother's tired hands, their labor done;
Knotted and scarred in battles they have won,
Worn to the quick by love's unkind behest,
Pulseless they lie, while from the crimson west
A flood of glory from the setting sun
Shines on her face; I hear the deep, 'Well done';
God's angelus that calls her to rest.*

*Found is the Holy Grail of knightly quest
Here in her home where such brave deeds were
done*

*As knight ne'er saw since chivalry begun.
She suffered, toiled, and died; God knows the
rest,*

*And if Christ's crown shines not above her
cross,*

Then all is loss, immeasurable loss."

—C. G. MCPHEE.

Margaret Trout Whitelaw

Just a few days after her 83rd birthday, in the early morning hours of June 29th, Sister Whitelaw passed away at the home of her son-in-law, Bro. E. J. A. Kennedy, Mimico, Ont.

For some time, and up to within a few weeks of her passing, she had made her home with her eldest son, J. Headley and his family, at Lakeview—a western suburb of Toronto. Here she spent many happy, though invalid, days, with Bro. Headley and his family, and was often visited by Bro. Lynn of Detroit over many a week-end—and by her now deceased daughter, Mrs. Kennedy, when the latter was able to do so.

Soon after Mrs. Kennedy's passing last May, and from a high sense of duty, she went to live with her son-in-law, now bereft—and be a mother to dear little "Kennie" whom she loved dearly. Not until then did the recent passing of her daughter seem to come home to her.

The great esteem and affection in which she was held, not only among the very large family connection, but also among an unusually wide circle of Christian brethren and friends were shown in the representative company which gathered for the funeral services, both at the home in Mimico, where she died, but also in the chapel in "God's Acre", Meaford, where her body found its last resting place besides that of her husband, who died in 1887.

The memory of such a life as hers is a rich spiritual treasure to all who came to know her. To the two sons and their families who remain the memory of such a mother must become an undying flame of light and leading. "she lives whom we call dead."

Bell

On September 27th, at the family residence, 27 Westmount Ave., Toronto, in her 64th year, the beloved wife of James Bell, of the church at Bathurst Street, entered into rest.

The circumstances leading up to her death were exceptionally sad. For thirteen years Mrs. Bell devoted her life to nursing her invalid daughter, Mary. On Sept 3rd she had a fall downstairs, sustaining injuries that necessitated her removal to hospital.

Although suffering from a broken shoulder blade, her concern for Mary became so intense and disquieting that she had to be taken home, and there, with her loved ones around her, the end came.

For over three years it was the writer's privilege to visit the home at intervals, always to come away marvelling at the fortitude of both mother and daughter; and not even yet can one decide as to whether the brave patience of the invalid or the constant self-sacrifice of the nurse was the more beautiful.

Mrs. James Bell was indeed a great soul. Carrying a burden always heavy and often increased by other serious cares, she never despaired; and her deep-rooted optimism, showing through her greatest grief, was a spiritual tonic to any discerning, disheartened visitor to her home. With a quiet, confident faith in God, and a rich store of knowledge in domestic matters, guided by an unusually sound practical common-sense and natural warm affection, Mrs. Bell filled her place as wife and mother in a manner worthy of more than highest praise. We shall always be grateful to God for our acquaintance with this worthy Sister in the Lord, and for the sweet memories of her noble bearing under long anxieties.

Widely known throughout the churches in Ontario, we feel that the Christian sympathy of the whole Brotherhood goes out to our bereaved Bro. Bell and his sorrowing family. That they each may find sustaining grace in Him who is the God of comfort and consolation and in the hope of the resurrection to eternal life is our sincere prayer.

The Transplanting

In a corner obscure, in His garden of souls
With its martyrs and saints of renown,
God planted two Climbers to grow side by side,
To reach up and bring Heaven down.

All the strength of the strong by the weak one was shared,

And the hope of the weak by the strong;
Affections grew closer, lives all intertwined
In harmony sweet as a song.

Thirteen years thus they grew, and a fragrance cast round

From their Gratitude, Patience and Hope,
Giving sweet to the bitter, joy to the sad,
Chasing gloom from hearts that would mope.

Now the Gard'ner has come and the strong climber
moved

To the permanent place He prepared;
And the one left behind will droop for a time
For the lack of support so long shared.

Broken tendrils are there, for the parting was sore;
And the leaves are all drooping and torn;
But the blossoming soul looks still to its goal,
'Waits patient' the Gard'ner's return.

—H. McK.



EDITOR'S REMARKS

It was with much regret that publication of the C.M.R. had to be suspended until funds came in to meet the Printer's bills. And if the paper is to go forth regularly each month as we hope it will, it can only do so by the prompt payment of subscriptions and the generous gifts of an increased number of supporters.

Many letters have come in showing a real and widespread appreciation of the Review. And it is to their praise and glory that, out of their poverty some have contrived to contribute something toward clearing off the deficit.

We are not yet altogether out of the wood; but if the readers will rally to our aid, giving what they can, be it ever so little, we shall be able to push on toward the brightening light which Faith and Hope declare to be the open sunlit plain of a new era of prosperity.

To maintain the interest of its far-scattered readers and increase its usefulness, churches are requested to send reports of their activities to the paper. Items of general interest will gladly be given a place in its columns. And those Brethren who can do so will be doing valuable service to the cause of Christ by contributing articles in line with our plea for New Testament Christianity.

Owing to lapse of time since last issue some items received for publication have been omitted as out of date. Many interesting letters have been received from missionaries, the greater number of which must remain unpublished because of lack of space.

We are sorry that a rigid economy, rendered necessary by continued unemployment, does not yet allow of the Missions Department sending a receipt to each contributor to mission work funds. The published reports in the C.M.R. must still serve as our only acknowledgment. Knowing that discontinuance of the private receipt has been somewhat detrimental to the Mission Funds, we plead for a continuance of giving without expecting individual acknowledgment, or for that which would be much better—the contribution of a few cents or stamps to enable us to resume the practice of mailing receipts for each contribution received.

Please Note Change of Editor's Address—
1068A, St. Clair Ave., W., Toronto 10, Ont.

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, 4535 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 Retailack 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, 145 N. Brock.

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 Avenue. Alex. M. Stewart, Evangelist, 607 Crawford Street.

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.