

Christian Monthly Review

Vol.
XVIII

Toronto

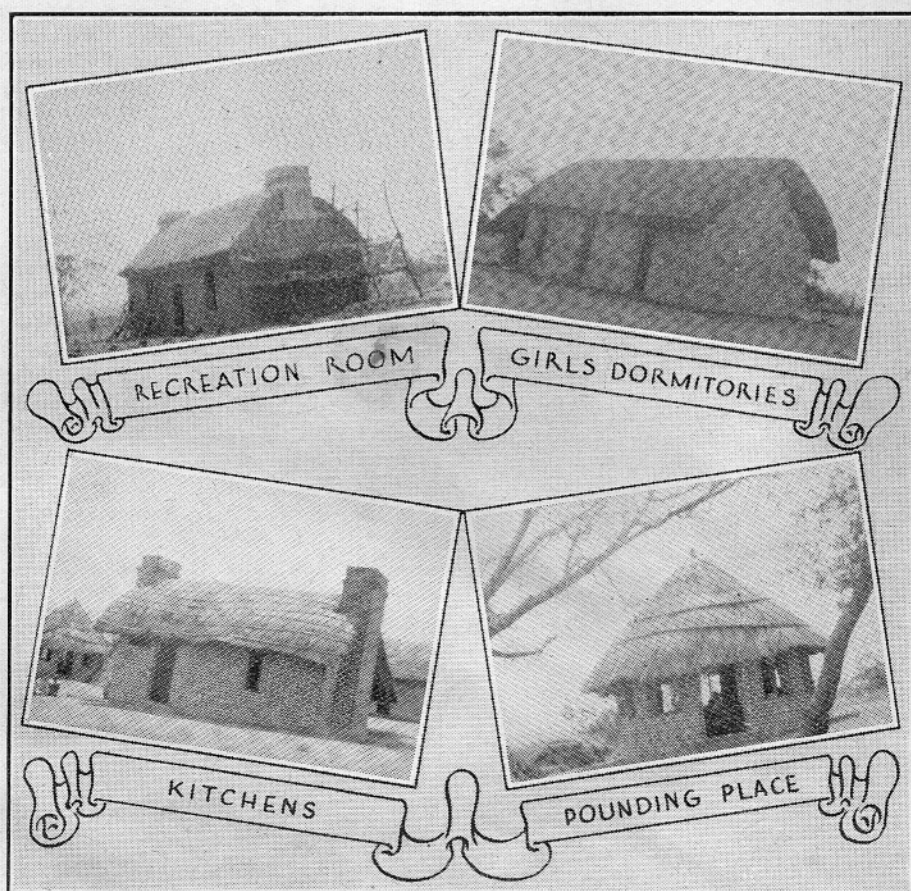
Aug. 33

Mrs. Wesley Comfort
R.R. 1

No.
1
Jan.
Feb.
1933.

VINELAND, ONT.

Lifting Womanhood in Central Africa



Miss Bannister's New Buildings, Nyasaland
\$1.25 a month provides everything for a girl in training.



"If any man speaks, let him speak as the oracles of God."—Peter.
"—learn not to go beyond the things which are written."—Paul.

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

All news, correspondence, and articles for publication,
and all contributions to Missions, to be sent to the
Editor, 1068-A St. Clair Ave. West, Toronto, Ontario.
The Editor is not responsible for contributed articles.

SUBSCRIPTION

\$1.00 per year, paid in advance, to be sent to the
Secretary-Treasurer, A. E. Firth, 659 Pape Avenue,
Toronto, Ontario.

Remittances made by Postal Note, P.O. Order or
Registered Letter are safe and acceptable. Cheques
not desired.

Renewals should be made at or before expiration of
time paid for.

Vol. XVIII, No. 1 TORONTO, Jan.-Feb., 1933

EDITORIAL**IS THE C.M.R. TO CONTINUE!**

We have had quite a number of letters asking
what has become of the Paper? Subscribers are
justly complaining, and have our sincere sym-
pathy. But as we are doing our very best to
try and issue the magazine regularly and find
it impossible to do so, these letters make us
sad, so sad that we are now asking the Brother-
hood this straight question—"IS THE C.M.R.
TO CONTINUE?"

It can do so only if the staff get the finances
to carry on. Do you know that, at the end of
1932 there were something like 500 subscrip-
tions overdue? Do you know that that is two-
thirds or more of our total number of subscrib-
ers? Do you know that, when all are paying
for the paper regularly, there is still a deficit of
about \$400 a year, that that sum has been gen-
erously advanced by brethren interested in your
getting this paper?

So far as we know, this is the only paper now
being published in Canada which advocates an
unqualified adoption of the New Testament's
teaching as all that is necessary to promote
Christianity and Christian Unity. Is it to con-
tinue?

Many valuable hours of God's good time are
devoted to the production of this paper. Much
money has had to be spent in trying to gather
in subscriptions overdue—mostly because they
have just been forgotten.

Surely, at a time when the comfort, help and
consolation of religion and Christian fellowship
are becoming more and more precious and
necessary, there is more need to increase such
publications than to curtail them. Many papers
have been extinguished by the prevailing con-
ditions. But we can keep the C.M.R. in cir-
culation if we care to do so. *Two cents a week*

will cover all ordinary costs. Is that too much
to expect from—say 950 members of the
Churches of Christ in this big Dominion?

The paper is YOURS. What is your desire
concerning it?

Write the Editor, if you will. But do not
forget to send your financial help to the Treas-
urer—Mr. A. E. Firth, 659 Pape Ave., Toronto.

**THE THREE RESURRECTIONS****REVELATION XX.**

This profound and much discussed portion
of Scripture appears to the writer to be the
briefest and most comprehensive outline of the
programme of Christianity contained in the
Bible. It is often referred to as the chapter of
the "Two Resurrections", but it sets forth three.

The understanding of what these resurrec-
tions are is much affected by the reader's atti-
tude to the language by which they are describ-
ed or alluded to. And a pertinent question may be
asked in approaching the consideration of the
chapter:—

How Readest Thou?

The impropriety of trying to take every word
literally, ascribing to it just exactly its ordinary
meaning and face value, may be seen by treat-
ing a few names given the same object. For
instance, the Adversary is called, "the dragon,
the old serpent, which is the Devil and Satan."
These names, literally, denote things that are
different—a dragon is not a serpent neither is
Satan a dragon. It may seem rather elemen-
tary, but because of certain dogmatic conten-
tions that all words in Revelation are to be
understood literally, we have to point out that
John, in his Gospel, wrote of Judas: "Satan en-
tered into him;" and also that Jesus said to
Peter, "Get thee behind me, Satan." It would
seem that a literal dragon and serpent will not
do. But if we understand that Satan is a spirit
possessing the fierceness of the traditional drag-
on and all the subtle cunning of an old serpent,
we get sense and meaning from the description
instead of grotesque confusion.

Of course, that would be treating the lan-
guage as "figurative". And when the word
figurative is applied to Scripture, some devout
souls are filled with fear. They think that call-
ing a word figurative is to mean that it stands
for nothing, or anything the speaker likes to say
it means. It seems to them to ignore or destroy
the authority of the Scriptures. Such timidity
ought to give place to confidence and delight
as the true use of figurative language becomes
known. Jesus said, "I am the good shepherd."
Literally, Jesus never was a shepherd. But we
all understand the beautiful, sweet reality His
words represent. So it should be recognized

that figurative language *figures* a reality that is more easily and effectively presented to the mind by the figure used than it would be by a literal description. Eastern literature is replete in figurative language. The Bible is rendered beautiful, interesting and impressive by the writers' use of appropriate figures of speech. The Book of Revelation has been called "The Divine Allegory", it is so largely composed of symbolic and figurative words and passages. It will be more likely to yield profit to the reader who studies it with this in view.

1. THE FIRST RESURRECTION

The key to a satisfactory Scriptural interpretation of these verses is the word "FIRST". It is a mathematical impossibility to have one or more of anything before the FIRST of its kind. Therefore, if there be several resurrections mentioned in the Bible, resurrections of such a general extent and as indicated in the passage, which ever of these has priority to the others must necessarily be that to which John refers. There cannot be a resurrection before the "first".

Two Essentials to Resurrection

These are commonly regarded as, (1) A State of Death; (2) The Impartation of Life to the Dead. These essentials were to hand at the beginning of Christianity. The one lay in the condition of the world, the other in the mission of the Christ.

The Condition of the World

It was dead. The Apostle Paul argued that, since One had died for all, then all had died. This condition is that of those Paul described as being, "dead while she liveth", "dead in trespasses and in sins".

This dead world lay in bondage to Satan. He was "The Prince of this World."

The Mission of Jesus

was to set the captives free. The writer to the Hebrews wrote, "Since, then, the children are sharers in flesh and blood, he also in like manner partook of the same; that through death he might bring to naught him that had the power of death, that is, the devil: and might deliver all them who through fear of death were all their lifetime subject to bondage."

This deliverance was to be by resurrection—imparting life to the dead. John said of Jesus, "In him was life; and the life was the light of men." Jesus, Himself, said, "I came that they may have life, and may have it abundantly." "I am the resurrection and the life."

Jesus and Two Resurrections

As the Saviour spoke of two resurrections it is important we learn which of these was to come before the other. Here are his words as recorded in John 5: "Verily, verily, I say unto

you, He that heareth my word and believeth on him that sent me hath eternal life, and cometh not into judgment, but hath passed out of death into life. Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, even so gave he to the Son also to have life in himself."

It appears that this declaration caused much surprise in the hearers, for Jesus immediately proceeds, "Marvel not at this; for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; they that have done evil, unto the resurrection of judgment."

The two resurrections spoken of are not a resurrection of the good and a resurrection of the evil. "All that are in the tombs" embraces good and evil; and they all hear his voice and come forth—one resurrection—but to two different ends, the good to life, the evil to judgment.

The two resurrections mentioned by the Lord are distinguished from each other by his manner of reference to each. That of the dead in the tombs is universal and unconditional or unavoidable. They "all" hear his voice and come forth. When Jesus spoke, that resurrection lay in the future, "the hour cometh". When? We know not. It is still in the future.

The Master's statements show the other resurrection to be limited in its scope. Having a part in it is optional and conditional. "The dead shall hear the voice of the Son of God, and they that *hear shall live*", shows it is optional. Some of those who hear His voice may not heed it. It is optional because it is conditional and allows the exercise of mind and will. "He that *heareth* my word and *believeth him that sent me*, hath eternal life, and cometh not into judgment, but is passed from death into life."

The First Resurrection is Spiritual

This spiritual resurrection had begun when Jesus spoke about it, and it was to take place also in the future—"The hour cometh"—future; and "now is"—present. Being started so long ago, having continued until the present, and as it is peculiar to this state and dispensation because of its very character, it is prior to the resurrection of the dead in the tombs and therefore is "The First Resurrection".

The Time of the First Resurrection

is "in the regeneration". Our passage of Scripture speaks of "thrones", "judgment", and "reigning with Christ" a thousand years. Jesus promised His Disciples they should sit upon twelve thrones, judging the twelve tribes of

Israel. Later, He gave them even greater authority, saying, "Whatsoever ye shall bind on earth shall be bound in heaven, Whatsoever ye shall loose on earth shall be loosed in heaven." Until Christ, Himself, decides otherwise, His Apostles' proclamations and judgments are God's laws for all men everywhere. This place and prominence was to be the Apostles' "in the regeneration". And the "regeneration", we believe to be the Gospel Age, in which hearers are "begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth;" in which it is said, a man "must be born again"; and that, "if any man be in Christ he is a new creature"; and when God saves us, "not by works done in righteousness, which we did ourselves, but—through the washing of regeneration and renewing of the Holy Spirit, which He poured upon us richly through Jesus Christ our Saviour."

Reigning with Christ

Whether it is obeyed or ignored, the law and judgment of Heaven is vested in Christ and the teachings of His Apostles. Standing with these doctrines, every Christian reigns with his Lord. Of course we know of some who think that "to reign" is to have everything under control. That is not so, even in earthly kingdoms. More or less disobedience, resentment and rebellion exist in most realms. And in the economy of God, whose subjects were created in His own image and therefore free moral agents, and in this present dispensation of mercy, there is no coercion; moral suasion, Christ and His ambassadors do use during their beneficent reign.

The Thousand Years

Jesus said His kingdom was like leaven that a woman took and hid in three measures of meal, till it was all leavened. It is not said that the meal became leaven. It did not. But it was leavened—affected and changed in character to some extent, by the leaven. Perhaps a remembrance of this much overlooked feature in the teaching would help to keep some from putting a wrong character on the period of the first resurrection.

The leaven of the kingdom has wonderfully changed human institutions and forms of government. The ideal of righteousness as essential to rulership among the nations has taken root in the great international relationships and negotiations between peoples of very diverse customs. Theoretically, at least, right is acknowledged to be superior to might. In this, if in no other sphere of life, there is enough to demonstrate the power of Christian influence in the world since Christ became King.

The "thousand years" we believe to be the time from which Christ received all authority

in heaven and on earth until His throne is threatened by the loosing of Satan and his renewed activity at large in the world.

Satan is Bound

The greatest essential preliminary to the "First Resurrection" was the binding of Satan. The Great Lifegiver Himself taught that this was necessary. When accused of casting out demons by the power of the Prince of demons, Jesus laid down the only principle on which His mission could be accomplished: "When a strong man fully armed guardeth his own court, his goods are in peace; But when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armour wherein he trusted, and divideth his spoils." Whether we fully understand what it means or whether we do not makes no difference in the condition of the Adversary. Satan is bound; that had to be done before one soul could escape from his enslaving power.

Satan is Cast Out

Here again, the Lord will have to be listened to in faith and reverence. It was nearing the end of His ministry in the flesh—He had just been informed of the Greeks who had come to see Him—when Jesus made this great declaration, "Now is the Prince of the world cast out." He continued by intimating it would have another Ruler, "And I, if I be lifted up, will draw all men unto me."

The language that describes Satan as being "cast into the abyss" or "bottomless pit" is of special significance. It conveys the idea of continuous descent, an unending fall. Perhaps we might give more than a guess as to when that fall started. When the Disciples returned from their mission to the House of Israel, they seemed elated by the marvellous things they had accomplished. They said, "Even the demons are subject to us." In his reply, the Master remarked, "I beheld Satan as lightning falling from heaven." The form of the verb here translated "beheld" is the imperfect, and the passage may be properly rendered, "*I was beholding Satan falling like lightning from heaven.*" Luke tells us, "In that same hour He rejoiced in the Holy Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding and didst reveal them unto babes: yea, Father, for so it was well-pleasing in Thy sight." From then until now, Satan has been falling from his high place of power.

The Great Chain

It must needs be indeed "a great chain" to bind such a powerful enemy. What is it? The writer does not at all dogmatize on this or any other part of his interpretation or understanding of the chapter under consideration. But if

it be remembered in what particular respect Satan is bound there does not appear to be much difficulty in forming a reasonable opinion as to what the chain is. "That he should deceive the nations no more."

Man is manacled and kept in bondage by ignorance and error. Satan is "a liar and the father of lies". Jesus said to His Disciples, "Ye shall know the truth, and the truth shall make you free." We rather think the descending angel with the great chain in his hand is a representation of that One and His teaching referred to in John's "Grace and truth came by Jesus Christ."

Truth is the Liberator. It dispels ignorance as the light does darkness. It vanquishes error. It sets the captive free. Truth is also the Jailer. It captures, imprisons and destroys the lie. Truth, the Truth of God is abroad in the earth. Satan is bound. He cannot deceive the nations unless that chain of truth be broken. It is the duty of the Church of Christ to keep the chain in repair and at its full strength.

The Big But

But how can Satan be bound? Who is the author of all the evil in the earth? How can he be bound when the Scripture plainly states, he goes about "like a roaring lion, seeking whom he may devour?" Not much idea or sign of being bound there, is there?

The innate British sense of fair play makes us sometimes feel ashamed at the manner in which some Christians throw all the blame for their own wrongdoing and the crimes of others on Satan. One thing we notice, however. When the wrong is wrought against these people, they never accuse Satan of it, but proceed to sue the human offender. Consistency—Thou art indeed a rare jewel!

Satan is as helpless and unable to commit sin without human aid and agency as ideas in the mind of an architect are to erect a building without hands to do the work. But, he is the Prince of this world! He is nothing of the kind. Jesus said he was cast out. Jesus is King. The

world and all that is in it belong to him. He bought them with His Blood.

About that roaring lion—notice what it is that Peter does say, "he goeth about like a roaring lion seeking whom he may devour." That is perfectly true. The Adversary was limited in his dealing with Job. He is much more limited now in respect to the whole race. He "seeketh whom he MAY devour." There are many whom he MAY NOT DEVOUR. These are they of whom Jesus says, "none can pluck them out of my hand."

Where the truth of God is known, no person need be a victim of the roaring lion. Like the lions on Pilgrim's path to the Celestial city, he may stand and threaten and dismay; but like Pilgrim, if we care to try to pass, keeping to the straight path as he did, we can do so in perfect safety; for the roaring lion is chained. Do not let his roaring scare you, brother. Here is Heaven's guarantee that you can be quite safe from Satan's power if you will to be: "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it." Like the wise boy and the ill-natured watch-dog—keep outside the length of his chain and you may laugh at him.

Every Christian is Resurrected

Paul wrote to the Ephesian Christians, "even when we were dead through our trespasses", God—"made us alive together with Christ—and raised us up with him, and made us to sit with him in the heavenly places." Made us to sit with Him is the position of authority, the posture of ruling and reigning power. That is where you are, brother, in Christ Jesus.

John says, "He that hath the Son hath life; He that hath not the Son hath not life." And again, "We know we have passed out of death into life, because we love the brethren."

"Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power." And praise the Lord, every Christian has that part.

(To be continued)

CONTRIBUTORS

WHY CALLED CHRISTIANS?

Not long ago, the writer was asked, "Why he called himself a Christian?" He answered, because there was no reason for being called anything else but a Christian; neither had he found a person who could give him a reason for being called more than a Christian. If we are nothing more than a Christian, it would certainly be wrong to be called more than what we are. To take the name of any party when not of the party would be false. When we

unite ourselves to Christ then we are Christians, nothing more, and cannot be more until we unite ourselves to something besides Christ and His body. Miss Richards must be Miss Richards till she unites herself to somebody else, and she has no right to be called Mrs. Heartford until she unites herself to Mr. Heartford. We would not chide Miss Richards for not calling herself Mrs. Heartford until married to him.

Why then complain for not being called by some party name, until we unite with the party.

"But do you not belong to a party now?" No, unless you call Christ and His body a party, if so I take His name which is none other than Christian. We have the same reason for not being called more than Christians, that a Baptist has for being called a Methodist; simply because he is not a Methodist. If it can be shown that we are more than members of Christ's body, then we can assign a reason why we should be called more than Christians. Till this is shown, to call us more than Christians, is to break the ninth Commandment.

"You assume too much in taking the name Christian." How is that? "You say by this that other parties are not Christians." I fail to see how that can be. Because the Young Men's Association is called the Christian Association, it does not make them assume that all other associations are not Christian. The paper called *Christian Messenger* does not say, in this, that every other Messenger is not Christian. A man because he calls himself white, does not assume that every other man is black. If a man is honest, he has a right to the claim of honesty, and does not say, in this, that others are dishonest. If he is not an honest man, he has no right to assume any such claim. If a man is a Christian, has he not the right to be called such? Does he assume or claim more than what is true? We have no reasons, therefore, for being called more than Christians, but we have many reasons why we should not be called by other names. —H.M.

❖ ❖ ❖

GOD TO BE FOUND IN HIS APPOINTMENTS

By B. Franklin

(Continued from last number)

It is of no avail to talk of exclusiveness as a shield for guiding men to appointments not of God; nor will it amount to anything to speak of uncharitable doctrine. No charity can make it right to depart from the plain appointments of Heaven, nor make it safe to adopt the appointments of men, nor save him from uncertainty who does it. If men would listen to the proper dictates of charity they would be careful to direct honest inquirers to the plain appointments of God, where all agree He may be found.

In the popular sense, Christianity is a system, perfect and distinct in itself from everything else. It inquires nothing about what will suit one man or another, one party or another, one nation or another. It is a system such as it pleased God to give, and such as man must accept, if he would have God accept him. As to exclusiveness, it admits nothing else to be right or acceptable to God but itself. As to the

law of Moses, Christianity sets it aside, by the one sweeping statement, that "by the deeds of the law, no flesh can be justified in the sight of God." Respecting those under the law, and all others, the great apostle says, "We have before proved all in unbelief;" and, says he, "God has concluded all under sin, that He might have mercy upon all." As to the law, the apostle says, "It is abolished." The first institution was taken away to make room for the second. As to Pagan deities, institutions and worship, Christianity sets them all aside, and declares them all nothing. The religion of Jesus Christ lifts itself up above everything else, and pronounces all else inefficacious, displeasing and detestable to God. It equally pronounces against all perversions of Christianity, corruptions or mutilations of it, and pronounces favourably nothing but *itself*, in its native and original purity. It matters nothing about the number who do not practice it, who do not receive it, or oppose it. Its Author can judge, condemn and punish a large number of opposers just as conveniently as a few, and will just as certainly do it.

If every Jew under heaven departed from Jerusalem, where the name of God was recorded, and gone to Gerazim, where His name was not recorded, God would not have gone there, would not have heard a prayer offered there, nor acknowledged a single worshipper there.

If Naaman, the Assyrian leper, in the place of dipping himself seven times in the Jordan, as God appointed, had dipped himself seventy-times seven in the Euphrates or Nile, he would have been a leper still; he would not have been healed; but, in the simple appointment of God, the Lord healed him.

If when Moses lifted up the serpent in the wilderness, that whoever looked upon it might be healed, the people had lifted up a thousand other serpents and looked a thousand times at them, and offered ten thousand prayers, with fasting, God would not have heard nor healed them. They could come to God only through His appointments.

If, when the Lord commanded the Israelites to march round the walls of Jericho seven days, once each day, then seven times on the seventh day, then blow the trumpet and shout, they had marched twice as far in some other direction, instituted a band of music in the place of the trumpet, and a dance in the place of a shout, the walls would not have fallen, and the blessing of God would not have attended.

The circumstance of His appointing anything gives it a preference, and designates the place where He may be found. Whoever seeks Him where He has appointed finds Him.

His appointments may appear to man very simple in some instances. Such appointments as anointing a man's eyes with clay, and re-

quiring him to wash, is an appointment of that description; but the man for whom this appointment was prescribed found the blessing of God in it. The dying thief on the cross, who could not do anything, but appealed to Jesus, was not required to submit to any appointment, he simply received the response, "Today shalt thou be with me in paradise." But when the Lord had ascended to heaven, was coronated, crowned Lord of all, had commenced His regular administration, having sent the Holy Spirit to guide the apostles into all truth, and the first full and clear announcement of the Gospel was made, three thousand enquirers cried out, in intense solicitude, "Men and brethren, what shall we do?" Here follows the appointment of God: "Repent and be baptized, every one of you, for remission of sins, and you shall receive the gift of the Holy Spirit." Here is the clear appointment of God. These inquiring souls sought God in His appointments and found Him. No doubt was left as to their conversion. Nor were there any among them who did not find.

Why was there no doubt left in their case? Because they came to God in His appointments, where all admit He may be found. The doubts are on the part of those who try to find God, or to come to Him, in some way which He has not appointed. Doubts will forever hang over these. Why do so many seek God at the mourner's bench and do not find? Simply because there is not a promise of God that they should find Him there; and because, furthermore, there is not an evidence that any man ever did find God at the mourner's bench. The preachers themselves never promise anything certain at this place, but tell the people to *try it—maybe they will find the Lord!* But the Lord says, He that believeth and is baptized, *shall be saved.*"



SALVATION, No. 9

By D. McDougall, Nova Scotia.

In preceding chapters we have seen that, in the Divine Record, from Adam to Moses, God has put His emphasis on Obedience. As God's order in this respect has been reversed in the creeds of the major Protestant denominational bodies, and the saving power of the Gospel thereby rendered abortive, we must further pursue the record, and thoroughly root out this paralyzing and most pernicious error—that justification is "by faith only", or salvation "by grace alone".

In the giving of the Ten Commandments at the inception of the Mosaic dispensation, God announced Himself as a jealous God, visiting iniquity on the generations of them that hate Him, and showing mercy to "them that love

Him and keep His commandments" (Ex. 20: 5, 6). Has God ever changed this principle of His own character. Let us look into the New Covenant and see: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him" (John 14:21). The same principles, love and obedience, in both and all dispensations. Why is there no mention of either grace or faith in either of *these* passages? Are they dispensed with? No. Grace is not mentioned because it is entirely on God's part, and He will attend to His part—without fail. Faith is not necessarily mentioned because it is included in and covered by the larger and more comprehensive expression, the "keeping of His commandments". "This is his commandment that ye believe on his Son." The keeping of His commandments comprises the "whole duty of man", and may be still more briefly expressed by the one word "Obedience"; and there is no other one word in our language that embraces it all.

But we are not yet through with the old covenant Scriptures. Moses, in his address to the people just before they were to cross into the Promised Land, said: "Hearken, O Israel, unto the statutes and judgments, which I teach you, for to do them." Note that the emphasis here, as everywhere throughout the Old Testament, is on the *doing*. "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God." God has embodied the duties of His creature man in His commandments, and suffers no addition nor subtraction therefrom. "I am the Lord: therefore shall ye keep my commandments, and do them" (Lev. 22:30, 31). "But take diligent heed to do the commandment and the law which Moses the servant of the Lord charged you, to love the Lord your God and to walk in all His ways, and to keep His commandments, and to cleave unto Him, and to serve Him with all your heart and with all your soul" (Josh. 22:5).

Solomon's Benediction,

after his prayer at the dedication of the Temple:

"And he stood, and blessed all the congregation of Israel with a loud voice, saying: Blessed be the Lord that hath given rest unto His people Israel, according to all that He promised; there hath not failed one word of all His good promise, which He promised by the hand of Moses His servant. The Lord our God be with us, as He was with our fathers: let Him not leave us nor forsake us: that He may incline our hearts unto Him, to walk in all His ways, and to keep His commandments, and His statutes,

and His judgments, which He commanded our fathers. That all the people of the earth may know that the Lord is God, and that there is none else. Let your heart therefore be perfect with the Lord our God, to walk in His statutes, and to keep His commandments, as at this day" (1 Kings 8:55-61).

Prompt Obedience

"I made haste, and delayed not to keep thy commandments" (Ps. 119:60). The tardy obedience of the servant is not much more pleasing to his master than actual disobedience. And it is certain that the prompt obedience is most pleasing to God. "Let my heart be sound in thy statutes." A disposition or desire to shirk and avoid obedience to some of God's commands indicates unsoundness of heart. Thus, when Jesus came to Jordan unto John to be baptized of him, John thought it was not essential in His case. But he was answered that, "Thus it becometh us to fulfil all righteousness. This initiatory ordinance, placed at the threshold of His Church and Kingdom, is a part of God's righteousness, to be fulfilled by us. He went down into the water, and when He was baptized He came up out of the water, and He says, *Thus* it becomes us to fulfil all righteousness. If we are unwilling to do "*thus*", and do something else instead, we manifest unsoundness of heart in the statutes of the Lord.

❖ ❖ ❖ **SICK AND DEAD**

By D. H. Perkins

One does not have to commit murder, theft, or adultery, to be lost; he can just continue to neglect his duty and he is already lost. In Heb. 2:3, Paul asks the question: "How shall we escape if we neglect so great a salvation?" More church members will be lost for something they failed to do than for something they did. The most of sinners are sinners because of "neglect". The one talent man was told to "depart" because he neglected his duty. The five foolish virgins were refused admission to the feast because they neglected. Just keep neglecting and you, too, will be turned down at the door of heaven.

Many "who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come", have actually died spiritually because of indifference and neglect. They died an untimely death because they neglected to doctor when the first symptoms of "indifference" came. If they had been physically sick they would have rushed to a doctor, and would have lost no time or money to get well. But when spiritually sick, yea, near unto death, little attention is paid. Everyone knows that

a dead member is fruitless, and thus we hear their doom: "Every branch in me that beareth not fruit, he taketh it away" (John 15:2). God's spirit does not always strive with man. Although He is long-suffering, not willing that any should perish, He finally loses patience with a fruitless (dead) church member. When He sees that man is really fruitless—has quit serving the Lord and is spiritually dead, He cuts him off, and suffers him to be burned as a dead branch. He that dies to the love of Christian fellowship and service is also dead to all the promises of a home in heaven.

But so long as you are not entirely dead, and there is a single breath of faith and contrition in you, there is a chance for your recovery from this great disease. The only possible remedy is for you to draw nigh unto God with a renewed faith, courage, zeal and a contrite heart, resolving to do your duty until death. Now if you will do this the church will be better and your soul will be saved. Don't delay in coming back to the church, to God, and thus to spiritual health and happiness.

❖ ❖ ❖ **LONG SOUGHT AND EASILY FOUND**

Lady. I desire to introduce my friend an Enquirer, whom I think you may help.

Evangelist. I shall be happy to afford every information in my power.

Enquirer. I have applied to many preachers and class-leaders, but find myself bordering on despondency. For years I suffered much. I know that I am a sinner—that unless I am born again I cannot see the kingdom of God. I believe that Jesus died for sinners, that He is the only Saviour, still I cannot find my sins forgiven.

Evan. What instruction have these preachers and leaders given you?

Enq. I have been told to pray and have done so. I have been told to believe, but I believe all the Scriptures say about Jesus, sin, death, and judgment. Beyond this, they do not direct me. I left home and came to this chapel, determined, if possible, to find someone to assist me.

Evan. I can introduce you to instructors and if you will only walk in the path they point out, you will know your sins forgiven and your state changed, so that you may go on your way rejoicing.

Enq. Is it possible, sir? Perhaps you mean that you can give me the help I need.

Evan. I certainly could tell you all that you require to know, but then you might justly ask, Whether you can depend upon my word? I therefore desire that you should hear superior teachers. You remember that it is written—"God has in these last days spoken unto us by

His son." After the Saviour left the earth He continued to speak by His apostles, and it is requisite to be taught by them.

Enq. But how can that be? The apostles of Jesus are dead, I know not of any others, and the dead cannot teach.

Evan. You are wrong when you say "the dead cannot teach". Suppose I write a letter in plain terms, would it not direct you, even though I were dead before you received it? And if it contained *plain* and *full* information as to what you must do to be saved, would it not inform every sinner who is *precisely in your circumstances* what ought to be done in order to have salvation?

Enq. It would. I now understand that you *only* mean to direct me to the apostolic writings. But now, sir, the hope you raised is destroyed. The preachers who have visited me are all acquainted with the writings of the apostles, yet I am still in my sins.

Evan. Yes, and will continue, so long as you attempt to learn of the apostles through them.

Enq. My dear sir! Do you say they are not good men? Why Mr. S—— is full of piety and zeal, and——

Evan. So was Saul when persecuting the Church. But I do not say, that they are not sincere and zealous. I do not say, "they are not good men". I do, however, say, they are not good *teachers*. But if the blind lead the blind, however good the intention, they may fall together into the ditch.

Enq. Well, sir, I am willing to listen to you, yet I must say, that I think my present inability to find salvation is not to be laid upon the preachers, but to the peculiar condition of my own heart.

Evan. It is not important that I prove your old teachers to be blind leaders, and therefore I only say, that your case is not peculiar, for there are thousands in the same condition, while on the other hand apostolic preaching and teaching never produced such a case.

Enq. Indeed! But, if you please, we will say no more as to them. Let me know concerning myself.

Evan. First I would be sure I understand your state.—(1) You believe with all your heart that Jesus is the Christ, the Son of God, that He died for sinners? (2) That you are a sinner in need of pardon? (3) That you repent and abhor your sins. (4) That you love the Saviour and desire to give up all for Him. (5) You want to learn how He will accept and pardon you?

Enq. That is my case in full. If you can, in plain words, give the necessary instruction, pray do so!

Evan. You must have an answer from the apostles, who were *inspired*, so that your faith

may rest on the testimony of God. Now, our next step is to ascertain whether they met with cases precisely similar to yours. If we find they did, we must learn what direction they gave. The answers in those similar cases, will be the answer to you.

Enq. Certainly, this course seems easy and safe—but I am afraid lest we shall not be able to find a similar case, and you have already said, that the Book does not record an instance of a person seeking salvation for years, nor even for weeks.

Evan. We are to look for cases like yours in the five particulars just cited. Your lengthened seeking is an accidental addition, for had you been properly taught you would have found that for which you seek long ago, and your not having done so does not alter your requirements, nor unfit you for entering into the liberty of the children of God, when the way is fairly seen.

Enq. I have then only to solicit your help in order that I may hear the apostles and thus be taught of God.

Evan. Do you remember the accounts relating to the conversion of Saul, of Tarsus, and if so will you state the leading particulars?

Enq. Saul, an unbeliever and a persecutor, was brought to believe in Jesus by hearing a voice from heaven telling him that Jesus is the Christ, the Son of God; not in these words, but in such as convinced him of the truth. He then cried, "Lord, what wilt thou have me to do?" Often I have put the same question, without obtaining an answer.

Evan. Let us see whether, in the particulars named, your case is similar. (1) Saul believed with all his heart in Jesus Christ, as the Son of God who died for sinners. (2) He was a sinner in need of pardon. (3) He repented and was brought to hate his sins. (4) He loved the Saviour and would have died for Him. (5) He desired to know what he should do.

Enq. Truly, that is my case in full.

Evan. God has not one way of salvation for Saul, another for you, and so on. We have, therefore, to learn how Saul obtained pardon. He anxiously enquired what he should do—the answer was, "Go to Damascus, and it shall be told thee." After three days the Lord sent Ananias, who at once restored Saul's sight, by the laying on of his hands. He did not then say—"Now, Saul, believe and pray"—Saul did believe and repent—his heart was surrendered to Jesus, he only wanted his relation to God changed—that is to say—having a new heart by faith in the Gospel, he required the pardon of past sins and adoption into the family of God.

Enq. And how did he obtain it?

Evan. Take this book and please read aloud from Acts 22:6.

Enq. I have it—"And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling upon the name of the Lord." Do you mean that *believing penitent* Saul was to wash away his sins in baptism? Did not the Apostle tell someone to *believe* and he should be saved?

Evan. My dear friend,—I did not say a word about baptism washing away sin. You have seen the similarity of Saul's case and your own, and you read that he was commanded to arise and be baptized to wash away his sins. You have been told to believe when you already do so, and hence your present distress. Paul did say to the jailor, "Believe in the Lord Jesus Christ and you shall be saved," *but then the jailor did not believe.* Paul would not command an unbeliever to arise and be baptized to wash away his sins, for baptism avails nothing unless the subject be one whose heart is changed by faith in Jesus. Paul, therefore, said to the jailor, "believe on the Lord Jesus Christ and you shall be saved", knowing that if he believed he would obey his instruction concerning baptism, and follow Christ in all things. Hence we read, that the *same hour* of the night he was baptized.

Enq. This seems wonderful—yet may it not be that the case of Saul was, after all, peculiar? Are there any like instances?

Evan. Many. Peter proclaimed the Gospel on the day of Pentecost—attested by signs and wonders—a multitude believed and cried, "Men and brethren what shall we do?" Read, if you please, the answer to their and your enquiry in Acts 11:38.

Enq. Yes, it is here, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Evan. Can anything be clearer?—*Every one* of you "repent and be baptized."—"in the name of Jesus, FOR THE REMISSION OF SINS."—"With many other words did Peter exhort, saying, save yourselves from this untoward Generation. Then they that gladly received his word were baptized"—about three thousand souls. With this agree all apostolic allusions to the design of baptism, as, "Know ye not that so many of us as were baptized *into* Jesus Christ, were baptized *into* his death." "As many of you as have been baptized *into* Christ, have put him on." "Christ loved his church and gave himself for it that he might sanctify and cleanse it with the *washing of water*, by the word." "Buried with him *in* baptism WHEREIN also ye are risen with him. Baptism doth now save us," and similar (read Rom. 6:3; Gal. 3:27; Eph.

5:26; Col. 2:12; Titus 3:5; Heb. 10:22; 1 Pet. 3:21).

Enq. I am satisfied—the way is plain—God be praised! Let me, as the jailor, be baptized. Let it be done now. I arise, like Saul, to be baptized and wash away my sins.

Lady. My dear,—Had you not better consult your friends? You know, also, the water is cold, and by putting it off you—

Enq. I have consulted friends too long, my best friends are the apostles—I have consulted them tonight. Do they record an instance of a believer putting off baptism? If it were fire instead of water my duty is to obey. Let it be done now.

"Nothing in my hand I bring. Simply to the cross I cling."

I understand that baptism is not a work of merit. I come as condemned on account of sin, to the grave of water, from which God will raise me, an adopted child, forgiven through the shedding of the blood of His well-beloved Son. Will you Sir, baptize me?

In a short time Evangelist and Enquirer went down into the water, and Enquirer heard the words—"By the authority of the Lord Jesus, you are baptized *into* the name of the Father, and of the Son, and of the Holy Spirit." After "coming up out of the water," she "went on her way rejoicing", assured that her former teachers had erred, and that salvation, though long sought, is easily found when the apostles of Jesus are allowed to teach.

(Old Paths.)

✱ ✱ ✱

A CASH STATEMENT THAT IS AN EDUCATION

It has often been said that a Missionary must be a "Jack of all Trades". We would draw the reader's attention to Sister Bannister's Balance Sheet in this number, and suggest that it proves her to be a Mistress of All Trades. What a variety of occupation, cares and worries lie behind these figures!

WANTED—WORK

Typewriting and Duplicating

Letters, Forms, Notices, Reports, Bulletins, Drawings, Programmes, Special Song-Sheets, etc., carefully executed.

PAPERS—ENVELOPES

White, Coloured — Plain, Printed, Mimeographed at reasonable rates.

Scripture Text Writing Paper.....35c per pad
Scripture Text Envelopes, 15c per pkt. of 25

EDITORIAL OFFICE:

1068-A St. Clair Ave. West, Toronto 10, Ont.



MISSIONS

The Editor will be glad to receive and forward your contribution to any work, field, or missionary you may desire to help by your financial support. Send your gifts to: Christian Monthly Review, Missions Department, 1068 A St. Clair Avenue West, Toronto 10, Ontario.



AFRICA

Salisbury, Southern Rhodesia.

Dear Brother McKerie:

It was a very pleasant surprise to receive your letter and the Money Order for £2/7-8. The money was a great help in meeting our new native teacher's salary. Bro. Short and I are sharing it equally. He has been working some three months among the Mashona people here in Salisbury.

I sent Goliath to Umswezwwe over last Lord's Day. He baptized six; part of them have been waiting some time for baptism. This little group of disciples have built two meeting houses within the last twelve months. There were only two Christians there when the first house was built, but others helped. The owner of the compound decided he wanted the meeting house outside the compound, so they had to build another house. There are now 14 members.

We could have a number of such churches at the mines and in the Reserves if I had a car and sufficient funds for travelling expenses. The Government will not allow native work to be carried on without European supervision. This limits our activities to work we can visit regularly.

The 12,000 or more Europeans in Salisbury and suburbs need to hear the Gospel. Pray that God may enable us to make a beginning among them.

Praying God's richest blessings on all your work for Him, I remain,

Faithfully yours,

DEWITT GARRETT.

Gowa, Nyasaland.

Thank the Supporters very heartily for me. Their practical and self-denying help to the work here is appreciated beyond my ability to express in words. I am sure that the falling off in support is on account of the present bad trade, and not for lack of interest or the will to give. I know what a blessing it gives and what fruit it brings forth in one's life to the glory of God when we are able to give or to do something for His work.

I am enclosing Cash Statement and I do want you all to rejoice with me. We have got our new room all finished. It is lovely, and will be of great service. We have got a large table, two chairs, two forms for seats, some bookshelves and a cupboard. The place can be well lighted from our nice hanging lamp, and bright flowered curtains at the windows give the room a comfortable, home-like atmosphere. On the walls we have a map of Nyasaland and Harold Copping's two pictures, "The Healer" and "The Hope of the World". And there is a large open fire-place at each end.

Have I told you all this before? I just remember I sent you snaps of the new buildings and may have said all this at the time. Well, here is something I have not told you, anyway, *It is all Paid For*. When I found I could pay it all and have a little left, I just went down on my knees. I felt very humble, and I felt so grateful. God has honoured my work and abundantly fulfilled the promise He gave me when I

came back here, "that the years the locusts had eaten should be restored." I accepted that in reference to Namiwawa, but the promise was to me, and it has been fulfilled here at Gowa. I am now praying He will do so at Namiwawa also.

The little colony of buildings (See Front Page) I wish you could see it. What I forget is that every new building means more work. And now that I have three big houses to see to besides my own and all the other work of many kinds, I sometimes feel that I shall not be able to go on much longer, alone. I have not strength for all that needs to be done. However, I do what I can and try not to work, hoping the Lord will provide the help so much needed in His own good time and way. Again thanking all who have helped and continue to do so in prayer and by gifts according to their means, and also thanking you for the C.M.R.

Yours sincerely,

M. BANNISTER.

CASH STATEMENT. April 30-Oct. 31, 1932.

INCOME

April, 30. Balance in hand.....	£40.	6.	0
Contributions received from Great Britain	43.	11.	8
Contributions received from Canada.....	67.	10.	6
	£158.	8.	2

EXPENDITURE

Girls' and Joiners' wages.....	10.	1.	3
Timber, nails and girls' food.....	6.	14.	8
Lamps, oil, stamps and parcels.....	5.	14.	5
Solignum, Cement and Lime.....	2.	19.	0
Xmas things and transport.....	9.	13.	0
Iron Tank, Bank dues and photos.....	12.	17.	3
New House and furnishings.....	66.	3.	3
Old house-thatching, whitewashing, pointing	11.	10.	0
Bibles and Hymn Books.....	1.	11.	0
Blankets and material.....	19.	14.	10
Tools, boxes, brushes, pots, tins, etc.....	4.	7.	2
	£151.	5.	11

Oct. 31. Balance in hand.....	7.	2.	3
	£158.	8.	2

BRAZIL

Ipu, Ceara, Brazil.

Dear Friends in Christ:

Near Crato 8,000 famine sufferers are being cared for, 5,000 near Ipu, and 12,000 in two other Ceara stations. Sr. Joao Nunes has done a fine, humble work in his home town which is now being depopulated.

We came home yesterday from Sobral, the centre of this diocese. Failing to rent a house the first day, we billed the city the second with a tract inviting the people to our meeting in a public square. Within a few hours the people became furious, stirred up by

another bill that appeared. It began, "The Protestant heretics . . ." and ended, "You must appear to shout them down! Away with the Protestants!"

That night we were met in the square by a priest in the midst of 130 schoolboys making things hideous with rocks and noise. But, protected by over twenty armed soldiers, over two hundred listened attentively to the forceful Gospel message delivered by Sr. Mauricio, and eagerly received the one hundred Gospels we gave out.

The night following, we being requested to preach in another square I went alone to tell the people that had gathered, of our change. For two long blocks I marched along the middle of the street, by the bishop's palace, with every door, every window, and the sidewalk full of people gazing upon me as if I were some curious beast, heaping upon me every kind of insult. Behind me came a mob of boys throwing pebbles. I was not devoured in the square only because the Lord sent a soldier.

That night we had a large, attentive audience that was even more eager to receive another hundred Gospels. We were accompanied to the hotel by the "Capitao" (Chief of Police) where, within a minute or two, a mob estimated at over 2,000 arrived. The priests had put some of the very worst element (drunk) in the front so they would not be "responsible" for any violence. Behind them came the "faithful"—all shouting like mad. Upon reaching the hotel, and after calming the mob, a priest poured out insult after insult upon us until the whole mob broke out yelling with rage. The "Capitao" drew his revolver and advanced at once to a point on the corner of the hotel where he could command the whole situation. The proprietress of the hotel and one of her grown sons became almost prostrate with fear for our safety. Many have since told us that they fully expected us to be lynched before all the available soldiers (twenty) arrived.

But God, as always, gave us perfect peace. And the multitude, fearing the fierce "Capitao", soon began to gradually disappear with a gradually diminishing roar as it scattered out over the city.

The next day the papers came out with almost every kind of untruth against us, even calling us "Cornacos" (husbands of harlots). However, their main attack was against the police. And by noon the "Capitao" had received orders from the Capital to put, if necessary, the persecuting priest handcuffed in a truck and send him to the Capital, 175 miles away. At once the clergy pled for mercy, putting out a bulletin asking the Catholics to leave off all their violence.

The day following the greatest multitude of women I have yet seen passed by the hotel, singing petitions to the Virgin Mary, whom the bishop declared in a sermon an hour before, we had publicly dishonored in our preaching. I was much impressed at the rage manifested against us on the faces of some, and by the many that seemed to desire to tell us they were there only because of orders of the bishop.

May God yet bless the four sermons preached, the five Bibles and fifteen Testaments sold; the 300 Gospels given, the 2,000 tracts distributed, and the four friends left, trying to rent us a house.

Please join us in our praying, "for our wrestling is not against flesh and blood, but against the spiritual hosts of wickedness." The Catholics are making every effort to put a king over Brazil (1 Tim. 2:1, 2). The majority of the people are lovable, and our hearts go out for them. We always appreciate letters from the brethren.

Yours in Christ,

O. S. BOYER.

CHINA

A REVIEW OF THE WORK IN CHINA

Brother Benson and his family have now returned to China for a second term of service there. In 1923 Brother and Sister Benson went out to survey an unknown field, as our first missionaries to China. They were later joined by Brother and Sister Oldham. The two families settled at Canton, a very large city in south China. After a careful study of conditions in China, and after several years of wrestling with problems there they have adopted a very definite program of evangelization well calculated to firmly establish the cause of our Lord in that area.

Their goal is to establish the greatest possible number of self-sustaining churches in China. In order to accomplish this goal they are working along three definite lines. (1) They are publishing a liberal amount of Christian literature in Chinese to reach the greatest possible number of souls with the printed page. (2) They are carrying on daily Bible study work to prepare Chinese leadership for local churches and to prepare men to carry the message of life to their own people. (3) They are actively preaching the gospel in just as many different places as possible.

During his furlough in this country Brother Benson spent one year in the University of Chicago, studying Chinese History, and thus better preparing himself for the work among that people. With his increased knowledge of Chinese history, the history of Chinese institutions, and the characteristics of the Chinese religions he now feels much more able to cope with the perplexing problems to be faced there. Since Brother Benson is thus better prepared for his work, and since he is returning to resume a definite program of work in a known field we have every reason to expect much more rapid progress of the work there than was formerly enjoyed. However, more than a hundred Chinese have already been baptized under Brother Benson's work and there are three different congregations of Christians carrying on regular worship as a result of his and Brother Oldham's labors there.

JAPAN

Sawara, Chibaken,
December 15th, 1932.

To the churches of Christ, worshipping at Niagara District, Canada.

My dear good brethern in Christ:—

I have to beg your pardon again for delaying this report. I have been away to Sapporo since the last 30th, and I came back the last 13th. I thank you always for the goodness and kind interest toward our mission in Japan. I can not express in my poor way of writing and bad english, but, feel as thankful the same as a good an english writer. May the Lord bless you at all time.

Our work:—It seems to me looks up little better than has been past. Omigawa and Sawara mission getting some what lively. No baptism but the interest is good. We have to work hard to catch things up with the help of our Lord Jesus. Takahagi and Ushibori is about the same. Our audience is some what increased. And, Two good brethern took membership with us, they were Hollyness people but understand the Bible way and joined us. They live about Ten miles from here, yet they attend almost every service. That made our good brethern stired up and are also try hard to attend the every service. The fire is started, thank God! As you all knew that if we have a few faithful and earnest

believer, will keep up big fire burning at every church. We have several seeker at present time. Some day we shall have them for Christ sure. We only have to be patient with them.

Sickness in our family:—My nephew is still living. It is wonderful and strange for keeping him so long. It must be the Lord's hand in him. Yes, he is fighting with T.B. Oh, God bless him! My son Shigeuji is still in bed. Hope he gets well soon.

A big storm visited our section:—The Takahagi and Sawara churches roofs were took away by the storm winds. And, one of store-house in Takahagi break-down; and their bansees and trees were also break into two pieces. Our dwelling house in Sawara: the fences were all break-down. It did a big damage here arounds.

Sappero mission:—I visited there since the last 30th, till the last 13th. I preached 14 times while I was there. My second cousin's daughter died by cold. I preached the funeral sermon by asking from my cousin. For, she was our Bible school girl. I was happy to preach before their relation. Some of them were wonderfully saved by the talk. We shall have some result the next time I be there. Thank God! I have giving them a few Bibles. They promised to study the GOD BOOK. Sappero has much anew now. Just alike Canada. There are silverly world! They are having a big fun and good time alike you have in Canada. I can just remember Thirty eight years ago, while I was in your country. No baptism this time, but will have the next time sure. The Bible school has about 100, students. Three teachers, Brethren Umezawa, Takano and my daughter. They are now practising Xmas rehearsal, which seems to have a nice pleasant day for Xmas.

The Xmas rehearsal here and Oto and Umigawa and Taunemlya. My second daughter Shigeko, and brother Mio are teaching them. We will have the Xmas service from 24th to 27th. Takahagi Bible school will have the New Years service. All these expenses donated by our brethern. All cost about Yen 150.00. I here send brother Mio's photo. He is staying Omigawa mission and work among them and Tagahagi church.

I thank you very much for the sympathy and interest and love. We shall never forget your good deeds. May the Lord bless you at all time.

The following is our financial report for November 1932.

Received:—

Balance in Bank.....	Yen	33.54.
Jordan station church.....		103.18. (\$25.00.)
Total		136.72.

Expenses:—

To brother Mio.....	Yen	20.00.
Photo		4.00.
Total in hand or in bank		113.72

Yours most faithfully.

Oteshige Fujimeri.



HOME FIELDS

OUR INDIAN ROAD

Many thanks to the friends of this work, we are able to finish 1932 with all monthly allowances paid, though no money carried forward into 1933. That is fine work under the present circumstances.

The work itself continues with every sign of encouragement. The meeting houses are crowded, and the Bible Schools and Preaching Services are crowded too.

They have been encouraged recently by several additions, which is always pleasing.

Brother Moses McKay is arranging to travel North with the Living Message.

Our grateful thanks to: A Sister, Meaford, \$3.00, Jordan Station, \$25.00; Beamsville, \$11.00; Tintern, \$5.00; Thessalon, \$5.00; C.M.R. as already reported.

WALTER EATOUGH,



RECEIVED DURING NOV. AND DEC. 1932

<i>For J. Sherriff, South Africa</i>	
Mr. R. Peters, Hanna, Alt.....	\$2.00
A Sister, West Gore, Nova Scotia.....	2.25
Church at Selkirk, Ont.....	5.00
<i>For "Our Indian Road" Manitoba</i>	
Sisters at Hamilton, Ont.....	14.00
The La Course family, Sarnia, Ont.....	2.00
<i>For Miss M. Bannister, Nyasaland</i>	
Sisters at Windsor, Ont.....	2.50
Church at Woodgreen, Ont.....	5.00
A Sister, West Gore, N.S.....	5.00
Adult Bible Class, Wychwood, Toronto, Ont.....	15.00
<i>For Mr. J. D. Merritt, South Africa</i>	
Church at Strathmore Blvd., Toronto.....	50.00
<i>For Mr. V. Smith and Helper, Brazil</i>	
Church at Strathmore Blvd., Toronto.....	35.00

NEWS AND CORRESPONDENCE

MARRIAGE

Smith—Biggs

At the Wychwood Meeting-House, Toronto, Jan. 28th, Miss Freda Biggs to Mr. Melvin Clayton Smith. Both of Toronto. H. McKerlie officiated.

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



Wychwood, Toronto. .

The work here is prospering at the present.

The Bible School has an increasing attendance, the recently formed Adult Bible Class counts some 56 on its roll with an average attendance of 44.

The Gospel proclamation has met with some success, three having responded during the last three months. And the Training Class has been much appreciated by those taking advantage of it and we have been informed of the intention of a number more joining in our studies.

Some little social activities have helped to get members closer together in the work, and the outlook is hopeful.

Church and School Supplies

Lesson Helps, Quarterlies, School Papers,
Maps, Picture Rolls, Bibles, Hymn Books,
etc.

“Great Songs of the Church”, formerly 65c
New Price (cloth).....50c

Publications by Gospel Advocate Co.,
Standard Publishing Co., Word and Work
can be had through this office (except S.S.
quarterlies from Gospel Advocate).

Marriage and Baptism Certificates
Wedding Books

Concordances, Lexicons, etc.

Business and Social Stationery

with the Beautiful Raised Lettering pro-
duced by

The Thermographic Printing Process.

Send us your Business or Private Letter-
head and get our prices.

Wedding Stationery printed in Raised
Gold—Nothing more beautiful
Prices on application

Typewriting and Duplicating

Letters, Forms, Notices, Reports, Bul-
letins, Drawings, Programmes, Special
Song-Sheets, etc., carefully executed.

Order through your own office

H. McKERLIE, 1068a St. Clair Ave. W., Toronto

Cookeville, Tenn., Dec. 27, '32.

Three confessions and baptisms at regular service Christmas. During the year we have baptized 92, with 25 restored. Work is encouraging. We have accepted an invitation to remain here another year.

O. H. TALLMAN.

Newmarket, R. 3, Ont.

My meeting at Omagh, which began on Nov. 27th, closed yesterday, after the morning services. There were six baptized; two fine young men, one lady, 72 years old, and three girls in their teens. The interest was good; and the brethren there were much encouraged.

I spent thirteen days at Red Bridge, Ont., with the few brethren there, and set the Lord's Table for the first time amongst them. I found three other disciples in that district, besides Bro. McIntosh's family. They agreed to meet each Lord's Day henceforth.

I hope to be able to hold a month's meeting there next summer. There are many places in Ontario, where such mission meetings could be held. I wish to make an appeal to every congregation in the province to send a speaker out to hold a mission meeting somewhere, this year, and see if some new congregations can be established. Who will plan for this work?

Yours in the Master's service,

CHAS. W. PETCH.

We understand Bro. Petch is to be at Omagh for the winter, and he should be addressed, Oakville, Ont.

* * *

TORONTO AND UNITY

Rather an unusual meeting was held in the Central Y.M.C.A. rooms on January 23rd. Bro. H. McKerlie had asked the male members of the various churches to meet him with a view to opening up negotiations for the purpose of effecting a closer fellowship among the congregations.

The gathering was very representative and 57 were in attendance.

The plea for unity on a Bible Basis was earnestly set forth by Bro. McKerlie in a very informative and forceful address. There was no discussion, the speaker requesting that there be none, as he was of the opinion that it would be better to think over what was advanced before proceeding to debate.

In order to give ample opportunity to fully consider and criticize, if need be, the arguments for a Scriptural unity, it was stated that copies of the address would be made for those requesting them, and brethren maintained that some charge be made to meet the cost. That has been fixed at 15 cents per copy, post free, obtainable from the Editor on application.

Eatonia, Sask., Canada,

Dec. 6th, 1932.

We have just closed a series of meetings with D. W. Dryden Sinclair doing the preaching.

Owing to weather conditions and the roads the gatherings were not as large as we had expected. The seed of the kingdom has been sown in this meeting, and we hope and pray that it may bring forth much fruit. We look forward to Bro. Sinclair being with us again in the spring.

EDWIN FISHER.

* * *

OBITUARY

Brother Alonzo Wallace, was born July 31st, 1861, at Mill Village, Nova Scotia; died at St. Catharines, Ontario, Oct. 24th, 1932. He was in his 72nd year, and had been active until about a year ago, when he entered the Sanatorium, where he continued to improve for some time. As Autumn approached, and the leaves fell and Nature changed her glorious robe of summer into her drab and dreary robe for winter, his strength failed, and quietly at the approach of day he slipped out of his mortal dwelling place to the land where changes never come.

While a young man Bro. Wallace was baptized, and for many years he was a member of the Church at Mill Village. After moving to Ontario, he took an active part in the church work, and at the time of his departure he was a member of the church at Niagara and Manning Sts. When this congregation was started he gave unsparingly of his time and money. For almost a year he worked unceasingly, without remuneration, upon our present House of Worship, and had it not been for his time and service, it is doubtful if the church would enjoy the use of this neat and comfortable house, for which he worked and prayed; and into which his mortal remains were carried, when his loved ones, friends and associates met to look for the last time upon his features on earth. The writer was assisted by Bro. Petch and Bro. Keffer in the services. His body was then conveyed to his old home in Nova Scotia, where another service was conducted by Fred L. Wallace, after which his earthly remains were interred beside his loved ones.

In less than a year before his death, his aged mother and only living sister passed to the great beyond. How glorious the home coming and sweet the reunion.

The work at Niagara and Manning Streets continues to go forward. We have now reached the greatest Bible School attendance in the history of the church. The church in this part of the city continues to make its influence felt, and we trust that before long a large congregation will be built up here.

C. G. McPHEE.

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. Willis, Sec.

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

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

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

PEKIN, N.Y.—14 miles from Niagara Falls. Church meets every Lord's Day at 11 a.m. for Bible Study. 12 a.m. for Breaking of Bread. Wednesday, 8 p.m., Bible Study. Harry M. Dart, Secretary, 229 71st Street, Niagara Falls, N.Y.

RADVILLE, SASK.—Church meets in meeting house on 3rd Ave. N. of Main St. each Lord's Day. 10 a.m., Bible Study. 11 a.m., Breaking of Bread, 7.30 p.m., Preaching the Gospel. W. J. Cassidy, Box 99.

REGINA, SASK.—Church of Christ meets in Sons of England Hall, 1459 Retallack St., near Dewdney Ave., each Lord's Day at 11 a.m. for Worship, and at 7 p.m. for Preaching. W. H. Perkins, 845 Queen St., Secy.; H. E. Forman, 1281 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 North 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, 8 p.m., Prayer and Bible Study. Mr. E. P. Wallace, Secretary. C. G. McPhee, Evangelist, Box 31, Port Dalhousie.

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, 607 329 Lauder Ave. A. Stewart, Evangelist.

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 Boulevard.

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. A. E. Firth, 659 Pape

TORONTO (WYCHWOOD)—Church of Christ, Maplewood Ave. at Vaughan Rd., north of St. Clair Ave. Lord's Day: 11 a.m., Worship and Communion; 2.30 p.m., Sunday School; 3.45 p.m., Adult Bible Class; 7 p.m., Gospel Service. Thursday, 8 p.m., Prayer and Bible Study. J. Paterson, Secretary, 183 Snowdon Avenue.

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.

WINNIPEG, MAN.—Church of Christ meets each Lord's Day in St. James' Hall, Portage Ave., between Parkview and Rosebery, for service. Lord's Day, 11 a.m., the Lord's Supper and Worship; 1.15, School and Adult Bible Class; 7 p.m., Preaching of the Gospel. Secretary, Bro. H. Johnson, Suite 2, Beresford Apartments. Phone 47197.

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. L. Dennis, Glencoe, Ont., R.R. 3.