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Noble Words from a Soldier

Major Andre's Hiding Place

These lines were written by Major Andre, British Adjutant-General, a few days before he was executed as a spy during the Revolutionary War in the United States, 1789. Forty years after, his remains were exhumed, by order of the Duke of York, from their place of interment after he was hanged, and conveyed to England, where they were deposited in Westminster Abbey, close to the ashes of Sir Isaac Newton. King George III erected a monument to his memory in the Abbey. The box, which brought over his remains, may still be seen in the Islip Chantry of the Abbey.

Hail! Sovereign love, which first began
That scheme to rescue fallen man;
Hail! that matchless, free, eternal grace,
Which gave my soul a Hiding Place.

Against the God who built the sky,
I fought with hands uplifted high;
Despised the mention of His grace,
Too proud to seek a Hiding Place.

Enwrapt in thick Egyptian night,
And fond of darkness more than light,
Madly I ran the sinful race,
Secure without a Hiding Place.

But thus the eternal counsels ran—
"Almighty Love, arrest that man!"
I felt the arrows of disgrace,
And found I had no Hiding Place.

Indignant Justice stood in view,
To Sinai's fiery mount I flew,
But Justice cried, with frowning face,
"This mountain is no Hiding Place."

On Jesus, God's just vengeance fell,
Which would have sunk a world to hell;
He bore it for a sinful race,
And thus became their Hiding Place.

Should sevenfold storms of thunder roll,
And shake this globe from pole to pole,
No thunderbolts shalt daunt my face,
For Jesus is my Hiding Place.

A few more setting suns at most,
Shall land me on fair Canaan's coast,
Where I shall sing the song of grace,
And see my glorious Hiding Place.

—Andre.

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"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

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Editor : : : : H. MCKERLIE

Associate Editors : C. G. MCPHEE

L. J. KEEFER J. E. HAMMOND

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Editorial**THE "OXFORD" CONFESSION**

So frequently have we read almost the same statement as having been made by various "converts" of the Oxford Group that one might well be excused for thinking it has become a kind of "stock phrase", or recognized form of confession prescribed for the use of "sharing" clergymen. This confession is certainly no light, flippant, unimportant utterance. At least, we do not regard it as such, coming as it does from men who have been prominent ministers for years, and being made in all seriousness to their assembled congregations. It is "sharing" of a kind that demands courage; and a confession that goes so deep and so far in its implications that we have a right to expect great and vital reformations to grow from the mental and spiritual change of heart it indicates. It is, incidentally, an adequate explanation of the sorrowful state of much of Christendom; and if its legitimate fruit is forthcoming, all earnest Christians should feel grateful to God for the splendid service rendered the religion of Christ by the Oxford Group. In some quarters, the most radical changes ought to follow this confession. Here it is as worded in a paper before us, "I was not honest with myself. I was not honest with God. I have not been honest with you." (His congregation.)

Having made such a confession and intimated a complete change of heart and mind, will these converted ministers continue to administer certain "rites" of their churches in the name of God? Shall they inform their congregations that they have no more authority to baptize an infant in "the Name of the Father, and of the

Son, and of the Holy Ghost", than they have for baptizing a horse in the name of the God-head? Now that they have intimated their intention of being honest, we look for abandonment of the practice of using the Divine names in connection with, and as authority for, the administration of ordinances concerning which there is no evidence that either God, His Son, or the Holy Ghost ever gave one word of instruction.

It is a hopeful sign to see the Group stressing the principle of RESTITUTION as the fruit of genuine repentance. And the Church of Jesus Christ should take on a holier and more unified character when the confessions find their logical spiritual end in putting right whatever has been otherwise in the sight of God and man. In the "Witness and Canadian Homestead", March 15, Dorothy G. Eagle had a fine article under the caption:

"RESTITUTION"

She tells the reader that the Oxford Group Team laid stress upon the principle of restitution *which has caused a great deal of unfavourable comment and criticism*. After prayer for enlightenment on this subject, this lady wrote down the thought that came to her as an answer:

"It is not the size of the restitution that counts—it is rather your repentance that counts. How can you truly repent unless you are willing to make good the wrong done?"

"To feel sorry, and to promise yourself that it won't happen again, is a step in the right direction; but if restitution is possible, and you are unwilling to make it, your so-called repentance is merely idle remorse. But, on the other hand, repentance accompanied by the willingness to make restitution proves to yourself that you repent truly in your heart, and not just with your lips. It is one way of translating the principle of honesty—which we all profess to uphold—into action. Honesty, by itself, is merely an abstract noun—a symbol to represent a principle, which exists only in our minds. To make this symbol real, is to change the noun into a verb—in other words, to act."

We are not surprised at the above drawing down unfavourable comment and criticism. Having learned from the New Testament all that came as "guidance" to Miss Eagle, we have preached the principle of Restitution for years, generally with similar results; for only a truly converted person will accept and act upon this righteous principle. And the willingness of those Ministers now "confessing" their sins to make proper restitution will prove to the world whether their repentance is as

deep and genuine as we hope it is. It will be a glorious day for the Church of God when the "abstract noun" is changed into "an active verb".

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THE THREE RESURRECTIONS

(Revelation 20)

(Continued from last issue)

II—THE SECOND RESURRECTION

Having given our reasons for considering "the First Resurrection" to be spiritual, a figurative description of the change wrought by conversion to Christ as taught in the words: "made alive together with Christ . . . and raised up with him, and made to sit with him in the heavenly places", we turn our attention to the second resurrection, referred to in the chapter as that of

"the rest of the dead."

Since the first resurrection is of those who are dead in trespasses and in sins who hear the Word and believe it, the "rest of the dead" will be those who do not hear the Word; or, who, hearing it, do not believe it; and therefore are not "made alive". They do not reign with Christ. They have not been Risen with Christ. Their state is "death". All the time the saints reign with Christ, these remain in that state of spiritual death. "They lived not until the thousand years should be finished." To what are they then risen? In other words:

What is the Second Resurrection?

In the door of difficulty, we again find a key by which we gain admittance to a reasonable interpretation. *The time* of this resurrection is the clue to its character. It takes place when "the thousand years are finished". Therefore, it synchronizes with the "loosing" of Satan, who then comes forth to deceive the nations.

The events of this period do not lend support to the idea that the second resurrection is a literal rising of the wicked dead from the grave. They rather convince one that

It is not physical.

According to the Apostle Paul, the one next great event after physical death is Judgment: "It is appointed unto men once to die, and after this—judgment"—not renewed deception by a liberated Devil. There is no literal resurrection from the grave until Christ comes, when: "the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God." And when He does come to raise the dead, Satan will not then be "loosed" but *destroyed*. For Christ is to be revealed from heaven: "with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to

them that obey not the gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might." Rest to the tried and faithful saints; destruction to the disobedient wicked, are the awards meted out by the Lord at His coming. And as this language of Paul so closely resembles, and corresponds with, that used by John in describing the sudden termination of the second resurrection period, we are of the opinion that it applies to that event, and that it therefore compels us to recognize both the first and second resurrections as figurative. The first resurrection representing that class of people who, receiving the Gospel, "reign with Christ" in righteousness. The second resurrection representing that class who, "for a short season", "live again" and aspire and conspire to reign with Satan in unrighteousness.

Remembering that "the rest of the dead" are the unconverted, that for a considerable time their worldly principles have been subordinated to, and crippled in their operations by the righteous ideals and life of the class who reign with Christ during "the thousand years", it seems not only reasonable, but necessary to conclude that, with the loosing of Satan and his renewed activity among the peoples of the earth, the "living again" of the "rest of the dead" stands for and means a very general, rapid, popular, and dominating social and political

Revival of Wickedness

Paul's teaching concerning the last things affords further support to this conclusion. In his Epistles to the Thessalonians, these final events appear to be set forth in an order that makes the second resurrection synonymous with

"The Falling-Away":

"Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is at hand; let no man beguile you in anywise; for it will not be, except the falling away come first."

The character of "the rest of the dead", the "loosing" of Satan, his renewed activity, and the world-wide organized opposition to righteousness as portrayed in the Revelation, combine to give an impression of an almost hopeless and total collapse of Christian morality; such as could only become possible by a very general desertion and rejection of the "Faith once for all delivered to the saints".

Paul teaches that the wicked are to be des-

troyed at the coming of the Lord. He also teaches that "the falling away" precedes the Lord's coming. John teaches that the "little time" during which Satan is loosed is the time in which the "rest of the dead" live again; and that this short season immediately precedes the destruction of the wicked. It seems, therefore, only reasonable to conclude that the second resurrection and "the falling away" are one and the same thing. Or, if anyone be fastidious, this general revival of unrighteousness which we term the "second resurrection" is a consequence of the falling away, and as closely connected with it as the fruit is with the tree on which it grows.

(To be continued)

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A WORD TO OUR TWO CRITICS

To the writer of the unsigned criticism of "The First Resurrection", we would lovingly and tenderly proffer the advice to sign any communication sent to this office. The anonymous letter wins little respect here, and receives no attention.

To our verbal critic, although we have already replied to him in person, we do so again and in the paper, since he thinks some others object to the insertion of such controverted subjects as "The Three Resurrections".

Knowing the differences of opinion held by respected brethren on the subjects associated with "Millenarianism", the present Editor kept the C.M.R. free from articles touching on that question until he resigned, to go to Britain. No sooner did the paper come under the guidance of another Editor than Bro. R. H. Boll's "Why I Reject Post-Millennialism" appeared. While comparatively few, as far as we know, agree with the speculative theories of that good brother, we do not know of any objection being made by the person now resenting the publication of such matters. Perhaps his attitude to the insertion of controverted subjects alters according to whether the teaching suits his opinions or otherwise!

The Editor is neither a "Pre-Millennialist" nor a "Post-Millennialist". He humbly tries to find what the New Testament teaches, and in the present instance advances his opinions on the resurrections mentioned in Rev. XX with a reasonable confidence, but without any dogmatic contention that his is the absolute and final utterance on this difficult passage of Scripture.

The reason for his inserting such a subject is a rather serious one. There is a good deal of "Pre-Millennial" teaching being done among the Churches of Christ in Toronto. Ex-

perienced brethren have been diffident and deferential in their attitude to those who are enthusiastic over interpretations that come to them as welcome explanations of very profound and perplexing passages. Regarded as matters of mere opinion, it does not signify very much what a man believes on many of these subjects; so there has been no contradiction of certain views by presentation of others. But when these matters of opinion are exalted into such prominence as to characterize a church as a "Pre-Millennial Church", it seems to be about time to have something to say on the matter. And, when brethren holding "Pre-Millennial" views stigmatize a Preacher as one who "does not preach all the Gospel", because he does not teach their speculations, we cannot but conclude that opinion is getting into the position that only Faith should occupy.

No one is asked to accept the present Editor's exposition, unless he finds it agrees with the Bible. Having given some consideration to the subject, with love to all and malice to none he says quite candidly, at the present time he knows of no better.

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TORONTO AND UNITY

The meeting held on January 23rd, brought along many expressions of appreciation of the endeavour to promote a closer fellowship in worship and work among the City churches. Two criticisms provided the safety one would desire if he is to avoid the tragedy referred to by Jesus in His, "*Woe unto you when all men shall speak well of you.*" And these two rebukes provide a most interesting example of the vagaries of human mentality. After a perusal of the plea for Unity, one critic says the writer is a Pope, setting aside the requirement for repentance and offering reconciliation on terms amounting to what is practically a "granting of licence", for wrong-doing. The other brother goes a little further in the opposite direction, telling the scribe he "out Popes the Pope" because he is so rigid in his exactions from those who do not agree with him. So we have the remarkable intellectual accomplishment of two men arriving at almost the same conclusion, arguing from premises diametrically opposed to each other.

Another meeting is being arranged for about the middle of April. This time there will be opportunity for several expressions of thought; which, we hope, will lead toward something of a practical nature being done to eliminate differences. We ask for the prayers of the congregations for the successful conclusions of these negotiations.

OUR ASSOCIATE EDITORS

NEW EDITORS

We are glad to have added to the editorial staff, Brethren J. E. Hammond and L. J. Keffer. We trust these well known and faithful brethren, giving of their best so unselfishly for the cause of Christ, will have the pleasure of seeing their labours resulting in a substantial increase in the circulation of the C.M.R.



DIVIDING THE WORD

By J. E. Hammond

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). If it was necessary that these inspired words be given to Timothy, who from a child had known the holy scriptures, how urgent it is that Christians today study the Word of God by which they shall be judged in the last day! To understand the Bible, one must learn the relation between its two divisions as given by the Holy Spirit. A brief, general outline will be presented for consideration.

The Bible; Its Name

Is the name "Bible" given by the Holy Spirit? The term comes from the Greek word "biblos", which means "book", or from the Greek word "biblia", which means "books" or "little books". In John 20:30; 21:25; Neh. 8:8; Isaiah 34:16, and in many other places in the Bible are found the terms which show that the name which means "Bible" was given by the Holy Spirit. Other terms such as "the word of God" and "the holy scriptures" (Heb. 4:12; 2 Tim. 3:15) show the divine origin of this sacred volume.

Holy Spirit's Divisions

Has the Holy Spirit likewise made the two divisions, Old Testament and New Testament, or are they names given by men for easy reference? In 2 Cor. 3:6, 14, these terms are used in the Authorized Version. The word "testament" in this chapter is translated from the Greek word *diatheke*, the same as in Heb. 9:17, where the footnote of the Revised Version says, "The Greek word here used signifies both *covenant* and *testament*." There is therefore no doubt whatever that the Holy Spirit, in guiding Paul, made the two grand divisions, Old Testament and New Testament.

The Scriptures are Inspired

The apostle, in 2 Tim. 3:16, speaks of the Scriptures as "inspired of God", an assertion

that, the more we ponder its meaning, seems in many ways to be one of the most important single statements in all the Bible. This phrase, "inspired of God", in the Greek is one word, *theopneustos*, literally, "God-breathed". The Latin verb *inspiro* means "to breathe into", and from it come our English words "inspire" and "inspiration". The word which the inspired Apostle Paul uses, *theopneustos*, was never before used in Greek literature, as far as scholars are able to discover. The reason seems clear: with all the adoration the Greeks had for their great writers and philosophers, they never thought of saying that they were "inspired of God". It remained for the Apostle Paul, guided by the Holy Spirit, to use a word which even the rich language of the Greeks could not give him. No writings in the Mediterranean world were called "inspired of God" except our Scriptures, and no writings have ever since been written deserving of the same exalted characterization. What a tremendous reason Paul had for charging Timothy, and also for charging each of us, to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth"!

Law of Moses Until Christ

The same writer tells us that the law of Moses, known also as the Old Covenant or Testament, was given until Christ should come. By it was the knowledge of sin (Rom. 3:20), and "it was added because of transgressions, till the seed should come to whom the promise was made" (Gal. 3:19). Paul said, "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster" (Gal. 3:24, 25). In Heb. 8:8-13, it is shown that God had promised the removal of the Old Covenant and the making of a New. The law of Moses had "a shadow of good things to come, and not the very image of the things" (Heb. 10).

The Old is Done Away

The law of Moses, the Old Covenant, Testament, or Will had been fully kept and fulfilled by Christ when He died and nailed it to His cross (Col. 2:14). Though this covenant was described as glorious, it was to be done away. "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his

countenance; which glory was to be done away; How shall not the ministration of the Spirit be rather glorious?" (2 Cor. 3:7, 8)). Then, the Holy Spirit, speaking through Paul, says that the Old Testament or Covenant *was done away*. "For if that which was done away was glorious, much more that which remaineth is glorious" (2 Cor. 3:11).

This chapter shows that the law which was done away included what was engraven in stones. The whole is done away. This clear and emphatic statement is made on account of the Judaizing teachers of whom we find many traces in the Letters to the Corinthian Church and to the Galatians. Forms of Judaizing tendencies still persist even today among some professed Christians. Certain teachings are apparently suggested by Old Testament reading and study, in which, unfortunately, the veil is, for these readers, not yet sufficiently taken away (2 Cor. 3:13).

It is clearly asserted that the Old Covenant, "the ministration of death written and engraven in stones", is done away. Whatever precepts of the moral law or principles which God retained, are re-enacted in the New Covenant, and for this reason may be said to have continued. Nine of the ten commandments are re-enacted in the New Testament, but the Lord's Day is observed, and not the Sabbath.

New Testament in Force Now

Now, when Christ died upon the cross for our sins according to the Scriptures, He took the Old Law out of the way. At the same time He sealed the New Testament with His blood, the blood of the everlasting covenant; and since the time of His death on the cross the New Testament has been in force. "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth" (Heb. 9:15-17).

As soon as Jesus, the Son of God, began His ministry, He proceeded to make known some of the provisions of His New Will or Testament while the Old Law or Testament was still in force. He told His apostles that there were also many things which would be made known to them by the Holy Spirit after His death and ascension. While on earth and before His death, He bestowed many gifts and blessings, even forgiveness of sins in some cases. After His death, the blessings and forgiveness

of sins were, and still are granted in accordance with His will. Upon the death of a testator, or maker of human wills, the new will, and not the old, goes into effect. All who look for something from the will of the deceased, receive their benefits and directions from the last or new will.

In Force Since Christ's Death

Likewise, according to the Holy Spirit's teaching, the New Testament went into force after the death of Christ on the cross, when the Old was taken away (Col. 2:14; Heb. 9:17; 10:9, 10). And, through the efficacy and power of His blood, the Lord Jesus Christ is the mediator of the New Testament. From Him men must learn the Father's will, which is revealed to us in the New Testament. "Said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By which will we are sanctified through the offerings of the body of Jesus Christ once for all" (Heb. 10:9, 10).

Now, which of the two wills of a deceased friend shows his intention? Assuredly the new or last is his true will and is of final authority. Yet how many people make the mistake of trying to develop claims that are based on the Old Testament when the New Testament has made different provisions, or is silent! It is quite manifest that the Old Covenant or Testament was not the ultimate will of God, being only temporary, but the thing established and ratified by the sacrifice of Christ is the will of God. This "will", or God's redeeming purpose, conceived before the foundation of the world, but gradually developed in the Holy Scriptures, was finally made known by Christ and ratified by the antoning blood of the Lord Jesus.

Hear Ye Him

To the risen Lord has been given all authority in heaven and in earth (Matt. 28:18). Him we must hear. To make known God's will to the world, He who was in the beginning with God, became flesh and dwelt among men. By Heaven's authority as declared by the angel, it was said "thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21). At His baptism God spoke from heaven and proclaimed Him His Beloved Son. He is the Prophet of whom Moses said, "Him shall ye hear in all things".

At the very commencement of His ministry, Jesus spake with authority. He said, Ye have heard that it was said by them of old time . . . , but *I say unto you*" (Matt. 5:27, 28). Increasing evidence in word and deed told of His authority. On the mount of transfigura-

tion, when three disciples were eye-witnesses of His majesty and beheld His glory, the Father spake from that excellent glory even heaven and said, This is My Beloved Son, "*Hear Ye Him*". To him who hears Him not, but rejects Him, He says, "The words that I have spoken, the same shall judge him in the last day" (John 12:48). These words are in His New Testament.

Light from Christ in the New

In the study of God's revelation to man, it is necessary to have light. Jesus said, "I am the light of the world" (John 8:12). He is "the true light, which lighteth every man that cometh into the world" (John 1:9). Unto Him we must take heed "as unto a light that shineth in a dark place" (2 Peter 1:19). In Christ the veil is taken away, which is otherwise present and obscures the truth in the reading of the Old Testament. Read Second Corinthians, chapter two. It is safe to say that neither Jews nor Gentiles can possibly understand the Old Testament except as they view it through Jesus Christ, and see the full revelation of the purpose of God's grace for man in Christ the Light of the World. The more light we have, then, from Christ through His New Testament, the more clearly can we see our way through the Old Testament.

Study the New First

The New Testament, therefore, should be studied first, as a new and last will is perused first, to get the blessings and the light required to guide us. The Old Testament had a shadow of good things to come; the New reveals the things in the light given by the Sun of righteousness, who is the Son of God. When Christ and His apostles taught or preached from the Old Testament, the Son of God, by Himself or through the Holy Spirit, gave the true meaning of the Old. In some cases the meaning as given by Christ and His apostles was so different from what might have been expected that to learn such meaning would have been impossible without the light given by Christ or the Holy Spirit. Then, without doubt, it is Christ, the Son of God, giving the divine revelation as recorded in the New Testament, who is the Guide to the meaning of the Old. He is the first and the last. His New Testament is first and final in authority, and should be studied first.

Value of the Old Testament

The Old Testament, though it is superseded by the New, may, with great profit, be read in the clear light of the latter. The development of God's plan to redeem fallen man through the seed of the woman is gradually unfolded.

Examples of obedience and rewards as a consequence, and instances of disobedience and the punishments resulting therefrom are recorded for our benefit. Many things happened which are mentioned as examples or types for us, "and are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11). And throughout all the Holy Scriptures written before the coming of Christ, "the testimony of Jesus is the spirit of prophecy" (Rev. 19:10).

Revival of Judaism a Danger

In spite of the fact that Christ is the centre of all Scripture, both of the Old and New Testaments, there is a tendency to go back to the Old Testament and to give its teaching a meaning which the authority of Christ and the teaching of the New Testament do not sanction. Many of the errors which crept into the Church in the days of the apostles had their origin among those who would bring Christians under some feature of the law of Moses. Much of the corrective teaching of the Apostle Paul was in opposition to the tendency to go back to the law.

Usually the greater the departure from New Testament teaching the greater is the tendency to include much that is suggested by the Old Testament, which is read without giving proper heed to the light thrown thereon by the Son of God. This leads to a disregard for the authority of Christ. Regarding this tendency Paul says, "For if I build again the things which I destroyed, I make myself a transgressor" (Gal. 2:18).

Test All by New Testament

Then, let us always test every doctrine by the Will or Testament of Him who has all authority and who has bought us with His own precious blood, the seal of the New Testament. If the New Testament, in giving the doctrine of Christ and His apostles, does not clearly present certain teaching which may be offered for our acceptance, that teaching, not being given by the authority of Christ, is in opposition thereto.

Read New Testament Daily

To arm ourselves against false teaching, we are admonished by the Holy Spirit, through Paul in the Ephesian letter, to "Put on the whole armour of God . . . Praying always with all prayer and supplication in the Spirit" (Eph. 6:10-18). "If any of you lack wisdom, let him ask of God . . . and it shall be given him" (Jas. 1:5). Since we can have an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us, let us study the Will or Testament of Him who is

preparing a place for us, lest any of us fail through unbelief. For "faith comes by hearing the word of God" (Rom. 10:17).

In the short time of twenty-four or thirty hours, by reading at a moderate rate, one can read the entire New Testament. Why not read it through many times per year? You will thereby help to fortify yourself or young men and women against the opposition shown to the teaching of the Word of God.

A Call for More Study

This opposition to the teaching of the Word of God is not a mere fancy. Right in the halls of learning, especially in the universities, young men and women are coming under influences which openly discredit the authority of the Scriptures. There is no better way to prepare children, youths, and adults against such influences than to have them memorize at the earliest opportunity the teaching about Jesus Christ, the Son of God, coming to earth to shed His blood, and be the sin-bearer, that all men through Him might be saved.

Let me ask that children, youths and adults may at once be persuaded to memorize as much as possible of the First Chapter of the Gospel of John. Let God speak through and of His Son from that chapter to strengthen the foundation of our faith. Let us fight the good fight of faith, and lay hold on eternal life. Let the Holy Spirit say to each of us again with emphasis that will bring a response, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

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SALVATION—No. 10

By D. McDougall, Nova Scotia

Friend,—when Jesus, by His example at the river, showed and taught us what we should do, and said, "Thus it becomes us to fulfil all righteousness", how would you describe the condition of heart of a person who is unwilling to do "thus"? Would you say that his heart is "sound in the statutes of the Lord"? Or would you admit that unsoundness of heart is apparent in his case? The Lord requires, "Sound words"; "Sound speech"; "Sound doctrine"; "Sound-heartedness in his statutes. And when He says, "Thus", what does He mean? Does "Thus" mean some other—and different way? Anyone who is not wholly destitute of sound-heartedness will frankly admit that "Thus" means simply, *In this manner or way*. And Friend, have you done "Thus"? And if not—and you are unwilling so to do, you need to look into your own heart; for it is not sound in the statutes of the Lord.

The condition of heart that prevents people—even religious people—from rendering implicit and complete obedience to God, is very tragically described by Samuel in his reprimand of Saul for disobedience to God's command.

Saul insisted that he had "obeyed the voice of the Lord". But Samuel pronounced his conduct "Rebellion", and classed it with witchcraft, iniquity, stubbornness, idolatry, crimes punishable with death under the law. Saul was a believer in the true God. But he was not saved by "faith only". He showed zeal in obeying *some* commands, in the extermination of idolatry and witchcraft, and in the prescribed acts of worship. He was a religious man and worshipper of God. In this he was like the Pharisees and Lawyers of a later day, who were zealous of the law, but, in one particular, rejected the counsel of God by being "not baptized" of John. They did not "thus" fulfil all righteousness. Saul is a prototype of those religionists who today are doing that very thing—rejecting the counsel of God, and turning it against themselves, by their rebellious refusal to "thus" fulfil all righteousness. Samuel made no mistake. He struck the right key, the key to this prevalent and persistent disobedience to God's requirements, embodied in the Gospel of His Salvation—*rebellion in the heart!* "Know ye not that his servants ye are to whom ye yield yourselves servants to obey?" "And why call ye me Lord, Lord, and do not the things that I say?" I said "Thus", and ye do not "Thus". But oh, it is only a non-essential—is it?—that is, unnecessary! When the Lord directs us to do "Thus", does it become us to say to Him: "It is not necessary? The act of Nadab and Abihu was not more presumptuous—in no wise more blasphemous.

But oh, in the final analysis, you are going to be saved by faith—are you? It is only the faith that *works* that has any life in it. All other faith "is dead, being alone"; and of course, cannot save. If you show your faith by your works; if you have faith enough to lead you to do His commandments, you will have right to the tree of life, and an entrance in through the gates into the city.

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**Brother, send us news of your work.
Your brethren wish to hear of the progress
of the cause of Christ.**

NOTICE

The Editor's Address is now—
21 Appleton Avenue, Toronto 10, Ont.
Phone: LOmbard 8079.



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, 21 Appleton Avenue, Toronto 10, Ontario.**



AFRICA

Mayville, Capetown,
February 8th, 1933.

Dear Brethren:

We have all enjoyed good health and strength since writing you last. God has sustained us by His grace, blest us in our labours, and through you, supplied our every need, for which great and precious blessings our hearts are full of thankfulness to God, and every brother and sister interested in us.

Last Saturday, 9 p.m., eight brethren and sisters met at Bro. Hollis', Sea Point, had Bible reading and prayers, then all walked down to the sea, and in the moonlight (while some of the public were bathing), Bro. McCruddon baptized into Christ a married man, M. van Ingrankan. Two men and a young lady have been baptized in the Hanover St. Baths, since my last.

We are now in the middle of summer, 107 degrees in the shade last week. Meetings inside and out are fairly well attended.

Bro. H. Langton from England arrived the ninth January. Stayed at Mayville til the 16th and is now en route to Nyasaland via Durban, Johannesburg, Kimberley, Rhodesia and Beira. We enjoyed his visit very much.

Daughter Molly arrived on the 20th on leave from the hospital Salisbury, but had to return on the 1st February. She sure enjoyed the sea-air after a year in the wards of the hospital. Lord's Day, January 22nd, after the gospel meeting p.m. at Loop St. hall, a Bro. Norrie Nemes from Scotland introduced himself to us. I did not see him again. I understood him to say he was visiting the "Worlds View" "Victoria Falls" and returning to England. He came out on account of his health. When are we to receive a visit from our American or Canadian brethren?

Since the New Year the Union of South Africa has gone off the "Gold Standard" and there has been a wonderful return of people and money to the country. As you will see from your papers there is a record boom in gold shares. The overseas "phone calls" were doubled last week. Rhodesia too, according to reports, has doubled its gold output last year. But I suppose it will be some time before the public generally will reap the benefit of these changes.

Rhodesia (Southern in particular), is being blest with an exceptionally wet season this year. On the 28th January six inches of rain fell in Bulawayo in one day.

Bro. and Sis. Short, writing 26th January, report all are well, but experiencing great difficulty in getting into Salisbury for stores, etc., owing to bad roads, swollen rivers and bad tyres. The large underground cistern which he cleaned out this season was filled in a month with rain off the roof of house. He was all behind with building work, owing to being kept in Salisbury three weeks with children sick with measles. The church house at Huyuyu will be the biggest and best we have in South Africa,

when completed. He still needs financial help for materials, windows, doors, etc.

Bro. Dewitt Garrett writes from Salisbury, Cecil sick with measles at Christmas. Robert also had measles. With Shorts and their children they had measles in their house for two months. Weather hot, and plenty of rain.

They had fifty-eight baptisms at Salisbury and Umswezwé, during 1932. This year to date, ten baptisms and attendance increasing. (Brethren, let me whisper the next item, lest the authorities hear it.) But he had only received \$49.00 for January. Barely enough to pay rent, water, light, and fuel. Brethren, I may be wrong, but it does seem to me that it would be more Christ-like and business-like to call these workers back home, than to starve them like this in Africa. Ere this reaches you, I understand that Sis. Garrett expects to be an inmate of the maternity hospital. Please pray for them and help them.

Sis. A. B. Reese writes from Sinde Mission, Northern Rhodesia, January 27th. They were busy ploughing and planting and teaching school, preaching, etc. Bro. Reese expected to meet with the brethren in Livingstone the following Sunday, where they need help and supervision. Sis. Reese also says their support has only averaged \$58.00 since they have been alone.

The Merritt family were all well except Mary Elizabeth, who had sore eyes again. A post card from Sis. Scott, Namwianga Home, Kalomo, N. Rhodesia, reports all well. They were to open a small school on the 23rd January (white school, I presume) to be held in the Home. Sis. Scott teacher. The church services were held at the mission. They were having continuous rains. The new houses had suffered some but not seriously, for lack of gutterings, pointing, etc., not being completed.

Sorry I have no news from Bro. and Sis. Brown, only they too expected to open school on the 23rd January. I guess they are all well.

Our Nyasaland teachers report 35 baptisms at Namiwawa and Tondwe, in December 1932.

Bro. J. W. Claassen writes me from Bulawayo, Rhodesia, where he and his family now are, that they were starved out of Kimberley, they were put out of their house, so had to go home. He said, "we have not left the Lord's work, and are going back to it as soon as funds permit."

Bro. Alf Bowen writes on the 20th December 1932 from "Dadaya Mission" about one hundred miles from Bulawayo (which is controlled and supported by the Churches of Christ in New Zealand. The present missionaries being Bro. and Sis. Bowen, Sis. Mrs. Mansill and Miss Mansill, (Bro. Mansill gave his life and is buried not far from "Dadaya"), also Bro. and Sis. Hay. They are working on two Govt. Native reserves), that he expects the total converts from both reserves for 1932 will total about eight hundred, and says isn't that splendid? Isn't it worth while? But how few it is to the great numbers of heathen still left in this country. There is still a reserve about one hundred and fifty miles away from

here where there are no missionaries or teachers. One or two of our converts have gone there, and the day will come when they will appeal for help. But from what I can see, New Zealand will not be able to help them.

I thought this item might be interesting. Dadaya or Ingomi Mission, nearby where Bro. Mansill is buried, was the first off-shoot from the Bulawayo work, and was opened up by Bro. F. L. Hadfield, who is still in charge of the Bulawayo work. Bro. Thos. Anderson is buried at Intini Mission, another off-shoot six miles out of Bulawayo. Bro. Ray Lawyer is buried at Sindi Mission, Livingstone, Northern Rhodesia. Dear reader, what has preaching the Gospel of Christ to the heathen cost you?

"I gave my life for thee, what hast thou given for me?" My late partner in business, Bro. Emil Burgbacher of Zurich, Switzerland (then only 28 years of age), said to me a few hours before he died, "If the Lord will let me get up off this bed, I will do more for Him than I have done." Brethren, it was too late; that night his soul was required of him; but his eyes were opened to see and realize that "bodily exercise profiteth little, but godliness is profitable for all things, both for this life, and the life which is to come." You and I are not on our death beds, we are here, living monuments to his love and mercy. Freely we have received, so let us freely give. "As we sow, so we shall reap," both here and in eternity.

In closing, I do hope and pray that God's love and faithfulness to each one of us in the past may constrain us all to love Him more, and serve Him better as long as life shall last.

On the six months' financial statement which I am mailing to the publishers you will notice an item, "fortiphone" \$100.00. My deafness has made me feel so discouraged and useless at times, since coming to Cape Town, I felt if there was a possibility of getting it improved I should avail myself of it. I have only had it about a month. If my donors condemn me for appropriating so much on myself, I must try and refund it.

Thanking you all for support and encouragement to continue in His service, and our Christian love and greetings to all who love Him.

Yours in Christ,

JOHN SHERRIFF.

CHINA

Heng Chow, Kwong Sai,

January 28, 1933.

Dear Bro. McKerlie:

The "Christian Monthly Review" arrived since I reached here and I wish you could have seen me devour every word in it. I left Hongkong the day after Christmas and reached here the evening of January 1, and shall be starting back down the river as soon as boats begin running again. January 26th was the new year's season by the old calendar and the time when everybody takes a vacation. I came up to look after some business matters about the work and brought with me a preacher for the Heng Chow chapel. It seemed a shame to have a building and not be using it.

Mr. Poon is a good preacher and we hope will be as good a liver of the Gospel, for that is what this place needs more than talk. Thus far we have not been able to find one of the former so-called Christians whose life shows what they profess. We have several who are true; some who were baptized here last year, and one who came down from Naam Heung. A number of the women are interested and would become Christians if it were not for the men

in their families. This is China and the place where the men's word is authority. We are trying to get Mr. Poon in touch with these men and change their attitude.

Just before I left the coast three were baptized at Shamshuipo, and others at Wau Chai are almost ready.

It turned cold while we were on our way up the river, and still stays cold. In many places they had a little ice, but I didn't see any here, but some of the tomato and nasturtium plants are frosted so it must have been at night, while we were in bed. That cold with no way of heating the house seems pretty cold. I am wearing all the clothing I can conveniently put on. If more workers ever come to this field I hope we can have a house where one room can be heated.

We went on to Naam Heung last week and hoped for a few good days as the thermometer was going up but not so. Both coming and going we called a small boat to take us. Going up the wind did all the work but coming down they had to row. We opened our quilts and made ourselves as comfortable as possible. The work above is going on nicely. I am sorry that I can't stay longer.

The Lord is answering your prayer, so keep on praying for me and the work. Surely will be glad when someone comes to help bear the responsibilities of the work. It would be much easier if the fields were closer together. I am able to keep working by taking Ner-vigor all the time, for which I am glad.

Sincerely yours,

ETHEL MATTLEY.

JAPAN

Japan Sawara, Chibaken,

February 2, 1933.

I am so happy to report you that we have had three baptisms the month of January. The one is in Omigawa mission, the result of our brother Mio though I immersed him. He did well. Thank God. We are expecting more to come. Please, pray for us that we may bring many to Christ the year 1933.

My son still in bed but getting little better, I think. My nephew is died the last 17th. We cremated his body and had the funeral at Takahagi church and buried him where his father lays. And, we burned every things what belongs to him, the next day.

This Lord's Day, we shall have union meetings here at Sawara. We are expecting brethren from Takahagi, Oto, Omigawa, Ushibori Tsunomiya and many other places where our brethren scattered.

The Lord Willing, I shall be at Sapporo Mission this coming March. I hope to have a good success. Please pray for us and work over there.

Our Bible schools in all these places getting better and the service too.

The following is our financial report for January, 1933:

Balance in bank.....	Yen 91.72
Received—	
Niagara Church, St. Catherines	Yen 49.90.(\$12.12)
Beamsville Church	Yen 60.10.(\$14.61)
Total.....	Yen 201.72.

OTASHIGE FUJIMORI.

MANITOBA

If we rejoice with them who rejoice, our joy and thankfulness increases with the news from the Reserve. All the meetings are well attended, peace and harmony reigns among the members, and the Lord is adding to them again and again those who have given themselves to the Saviour.

Among the later additions are Bro. and Sis. Tabb

Church and School Supplies

B	Lesson Helps, Quarterlies, School Papers, Maps, Picture Rolls, Bibles, Hymn Books, etc.	B
I	"Great Songs of the Church", formerly 65c New Price (cloth).....50c	I
B	Publications by Gospel Advocate Co., Standard Publishing Co., Word and Work can be had through this office (except S.S. quarterlies from Gospel Advocate).	B
L	Marriage and Baptism Certificates Wedding Books	L
E	Concordances, Lexicons, etc.	E
S	Nelson's Newest—A Beautiful Bible, self-pronouncing, colored plates, students' helps, \$1.50.	S
25c to \$40		25c to \$40

H. McKerlie - 21 Appleton Ave. - Toronto

son. This brother has been fairly well trained for the work of the Ministry, and was at the time a Missionary in the far north in connection with the Pentecostal Assemblies. He had been long convinced of the evil of division and parties, satisfied with the Word of God as a sufficient guide for life and worship. When he observed the simplicity of worship in the breaking of bread, and hearing the gospel preached in sincerity and truth, his heart leaped out towards it, as a thing he had lost hope of ever seeing or realizing. The Church in Dallas listened to his statement and unanimously welcomed him to their fellowship.

He is a Ukrainian (Canadian born), 27 years of age, and has decided to remain preaching, in English, to the Indians and in his native tongue at the settlement of Ukrainians five miles north of Bro. Trindle's place. Trusting God for guidance and support.

Brethren, you have plans for a meeting, maybe plans for a brother to help in the Ministry of the Word for a little longer time, why not give Bro. A. L. Tabbsen, care of Bro. B. Trindle, Dallas P.O., Man., an opportunity of service, and of gaining experience of the Churches of Christ, their faith and practice.

Thanking God for such encouragement. We also gratefully acknowledge from Meaford \$5.00, The-

salon \$5.00, Bathurst St. \$30.00, and C.M.R. amounts.

WALTER EATOUGH,
529 Toronto St. Winnipeg, Man.

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RECEIVED DURING JANUARY & FEBRUARY

For Bro. Trindle, Manitoba	
Sisters at Hamilton, Ont.....	\$10.00
For Miss M. Bannister, Nyasaland	
Sisters at Windsor, Ont.....	\$2.50
Church at Woodgreen, Ont.....	5.00
A Sister, West Gore, N.S.....	2.50
For J. Sherriff, Capetown	
Church at Selkirk, Ont.....	\$15.00
Church at Fort Rouge, Winnipeg, Man.....	5.00
Bro. Beecroft, Collingwood, Ont.....	6.00
For Virgil F. Smith, Brazil	
Church at Strathmore Blvd., Toronto.....	\$55.00
For J. D. Merritt, S. Rhodesia	
Church at Strathmore Blvd., Toronto.....	\$80.00
For Latehar Mission, India	
Church at Bathurst St., Toronto.....	\$250.00
For C.M.R. Office Expenses	
A Sister, West Gore, N.S.....	\$.50

Forwarded as desired.....\$431.50

H. McKERLIE.

\$1.25 PER MONTH PROVIDES FOR THE KEEP AND TUITION OF A GIRL UNDER MISS BANNISTER'S CARE IN NYASALAND

NEWS AND CORRESPONDENCE

WHY YOU DO NOT GET YOUR C.M.R. REGULARLY

As a number of inquiries have come along asking why subscribers do not get the paper regularly, we take this opportunity to answer all. The reason is that, for lack of sufficient funds, the paper cannot be issued every month as it once was, and as we would like it all the time. If Brethren will do what they can to help out, it will be a pleasure to publish regularly. Every little makes it easier to meet the bills. Send your donation to the Treasurer, A. E. Firth, 659 Pape Avenue, Toronto.

* * *

THE RIGHT SPIRIT

Rivers, Man.

To Christian Monthly Review,
Dear Editor:

Enclosed you will find Post Office Order of One Dollar to renew my C.M.R. when you are able to send it again. If not able to renew, it will help to pay a little off the debt.

And oblige,

MRS. MINNIE FORMAN.

P.S.—I wish I could help more, but I am an old lady in my 78th year and have very little money. I can't be of much help. I wish I could send you a hundred dollars, for I do miss the C.M.R. so much, as I am the only Disciple of Christ here and miss the church so much.

Yours in Christ,

MRS. MINNIE FORMAN.

* * *

STRATHMORE BLVD., TORONTO

As we go to press, we are informed that Bro. F. L. Brooks, of Hazelhurst, California, has started work with the Church at Strathmore Blvd., Toronto. With this energetic servant of the Lord in our midst, there should soon be a revival in the city, which we hope will not be confined to the Eastern end around the district where the church is situated.

It was with pleasure we made the acquaintance of this brother on his former visit to Toronto. We admired his energy, and now look forward to hearing good reports of his work with Strathmore. That the Lord will prosper him and gladden his heart in his labours is the wish of the C.M.R.

* * *

ST. JAMES, WINNIPEG

Our church work is going nicely and we hope to do better. We are having Bro. Bailey

of Saskatchewan to conduct a meeting here this summer. Hope you will enter your prayer along with ours for its success.

The brethren all send best Christian regards.

Yours in Christ,

H. B. JOHNSON.

* * *

OAKVILLE R.R. 1, ONTARIO

Feb. 13th, 1933.

The work here at Omagh is gradually growing in interest. Another young man was baptized on the 8th. I was at St. Catharines from Jan. 17th to 23rd. This time was spent in bringing about a reconciliation between some brethren worshipping with the Raymond St. Church, and the Church at Beamsville; and between these brethren and Bro. McPhee. We look for a closer fellowship and more co-operation among these brethren now than ever before. When Christians want to settle their differences it is not hard to reconcile them.

"May the peace of Christ rule in our hearts", that "being knit together in love" we may "keep the unity of the Spirit in the bond of peace."

How many congregations are planning for that mission meeting this coming summer?

Yours for the extension of the Master's Kingdom.

CHAS. W. PETCH.

* * *

WYCHWOOD, TORONTO

Confession of Jesus as The Son of God and their Lord was made by a young husband and wife, following which they were baptized into the Name of the Father, and of the Son, and of the Holy Spirit.

The congregation was deeply moved in grateful joy to witness also the obedient surrender to her Lord, of the loved mother of Bro. and Sis. M. Simpson, prospective missionaries to Africa.

Meetings are good. The Bible School prospers in its various departments, and a splendid spirit prevails over all.

On March 31st, the Adult Bible Class held a Social, to mark the end of its Winter Session. There was a fine gathering of members and friends. An enjoyable programme was given by Class members, after about eighty had partaken of a much appreciated banquet.

The Secretary's report showed that the Class had started on Oct. 23rd, 1932, with the at-

tendance and enrolling of twenty-seven persons. During the six months it had operated the attendance had been good and the membership had steadily increased until fifty-two were enrolled.

A pleasant feature of the evening was the presentation to the teacher of the Adult Bible Class and Mutual improvement Class, Bro. H. McKerlie, of an "occasional" chair. Bro. C. Cameron, in making the presentation, spoke highly of the services rendered and the appreciation of all who had attended the classes.

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AUTHORIZED TO SOLEMNIZE MARRIAGES IN SASKATCHEWAN IN 1933

H. A. Rogers, Manson, Manitoba.

H. E. Forman, Regina, Sask.

W. Orr, Minton, Sask.

J. C. Bailey, Ogema, Sask.

C. T. Bailey, Ogema, Sask.

D. A. Sinclair, Wishart, Sask.

G. S. Sinclair, Wishart, Sask.

D. W. Sinclair, Eaton, Sask.

J. Thompson, Unity, Sask.

H. J. Good, Knoxville, Sask.

W. J. Boyer, Armley, Sask.

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WHAT'S WRONG WITH INFIDELITY?

"CLARENCE DARROW, who will speak in the 'SYMPOSIUM ON RELIGION' with Rabbi Eisendrath and Rev. G. Stanley Russell at Massey Hall, Thursday, March 9th, will be in Simpson's Book Department on Thursday afternoon from 3 till 3.45 to autograph copies of his book, 'The Story of My Life', at \$4."—(Copied from the Toronto Evening Telegram.)

So it appears that public denial of the truth of Christianity is not the obnoxious and terrible destroyer of society we were induced to believe. When it brings money to such as can promote a big "entertainment", and increases business returns in a large department store, it is to be advertised and regarded as beneficial. Shade of Moses and memories of Gethsemane! Just think of it. A Jew and a Christian speaking in a "Symposium on Religion" with the most clever, cultured, openly-frank denier and ridiculer of all religion. The moral disease in the minds capable of arranging and taking part in such a programme could only be surpassed in its rottenness by the manner in which a large part of the audience received it. According to newspaper reports, the "Christian" listeners sat and laughed as the popular agnostic wittily belittled the Faith they professed to love. All one can say to such a state of affairs is, "God pity the 'civilization' in which it exists." The

writing on Belshazzar's wall did not more certainly foretell disaster on a colossal scale than these "Symposiums on Religion."

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TO PREVENT MISUNDER- STANDING

A few months ago it was reported to the Elders of the Church at Wychwood, that the Church at Strathmore Blvd., Toronto, had withdrawn fellowship from Bro. Roy Yake, for many years a member of that congregation.

As this Brother, accompanied by his father and mother, had attended the worship meeting at Wychwood for some weeks, the Elders deemed it advisable, in the interests of good order and intercongregational good feeling and fellowship, to inquire as to what was the character of the offence or misdemeanour for which such action had been taken. Accordingly, they sought an interview with the Elders of the Strathmore congregation. This was readily granted, and led to a second consultation.

After careful, full investigation, one of the charges against Bro. Yake was dropped. Concerning the only other matter held against him, all the Wychwood Elders and two of the three Strathmore Elders agreed that the accused brother had acted wisely and within his right. He had been expelled for two offences. One charge was withdrawn. The other was, that, when asked to meet the officers of the church to consider some things said by certain members, he refused to do so. His refusal was made on the grounds that these things to be considered concerned or involved the decision of an arbitration case which the parties at variance had pledged to accept, and from which there was to be no appeal.

The Elders of the Wychwood Church wish it to be known that they have nothing but genuine Christian respect for their brethren at Strathmore, but regret that their delay in retracting the action of dis-fellowshipping Bro. Roy Yake makes it necessary to give the matter this publicity, in order to prevent any misunderstanding as to either their position or that of the Brother in question. They see no reason whatever why this Brother should not be welcomed to the fellowship of any Church of Christ.

Signed, H. BENNETTS,
C. CAMERON,
H. MCKERLIE, Elders.

ANNIVERSARY AT WYCHWOOD

Wychwood, Toronto, holds its anniversary services on Sunday, May 7th, with a social evening on Tuesday, May 9th. Visitors will be cordially welcome.

OBITUARY

Thompson

On Jan 2nd Sister Eva Thompson was suddenly called to rest, passing away in her sleep. Bathurst Street congregation will miss her very much. The funeral was held in the home of her cousin Dr. Thompson, of St. Clair Ave., January 4th.

Smart

On March 24th, at Detroit, Mich., Harry Smart, son of Brother and Sister William Smart of Bathurst Street Church, died suddenly. Our deepest sympathy goes out to his wife and daughter, and to his aged parents, and the brothers and sister.

A. M. STEWART.

Campbell

At Calgary, on the 18th, of December last, Bro. A. Campbell passed to be with his Lord. His death was sudden and came as a great shock to his relatives and friends, especially to his two daughters, left to mourn the loss of a loving and devoted father.

Bro. Campbell was a cousin to the late Bro. W. D. Campbell, the well-known Preacher. He was baptized at Georgetown in his early teens and faithfully served his Master till gathered home at the ripe age of 70 years. A faithful workman and a true friend, we miss him, and shall do so until we meet on the other side.

C. B. BRUCE.

Haskell

On January 27, 1933, Mrs. Eva Haskell passed from this earth at the age of forty-one, leaving behind to mourn her loss a large number of sorrowing relations and friends. The deceased was a resident of this section (Woodgreen) for the greater part of her younger days. For the last few years of her life she resided in Toronto, where her death occurred. She was brought here for burial. Funeral services were conducted by the writer from the home of her parents, Mr. and Mrs. Elijah Lumely.

The deceased was also an active member of the Strathmore Blvd. congregation in Toronto where she won for herself by her consecrated Christian life a number of very warm friends.

Those blessed ones who die in the Lord need no word of commendation from us, for to hear that welcome plaudit "Well done, thou good and faithful servant" means far more than anything mortal man may utter. May God help us all to so live and imitate the good things in their lives that we too may have an abundant entrance into that everlasting Kingdom.

J. S. WHITFIELD.

Widdifield

On Jan. 22nd our Sister, N. Widdifield of Pine Orchard, was laid to rest. For many years confined to her room an invalid, she was always bright and cheerful. It was a pleasure to know her. A large company of brethren and friends were present to show their respect and sympathy to our Sister and the bereaved ones.

Robertson

On Feb. 1st at Beamsville, after a long illness, Kelvin Robertson was called to his heavenly home. During his illness he manifested patience and cheerfulness. While in good health he had an active interest in spiritual things. Bathurst St. congregation enjoyed his fellowship during his stay in Toronto. Funeral service was held in his home at Beamsville February 3rd, conducted by Bro. Killom, assisted by brethren McPhee, Keffer, Cox, Stewart. Many brethren and friends were present showing their love and respect for our brother and his family.

Cartwright

On March 3rd, at his home in Hamilton, Clifford Cartwright fell asleep in Jesus. His passing has been a great shock to his friends and brethren. A great worker in the church in Hamilton, also ready at any time to bear testimony and proclaim the good tidings. The church at Wychwood and other places received much benefit from his labours.

On March 6th service was held at home, then at church house. Many congregations were represented showing high esteem for our brother and the bereaved ones. Brethren Alex M. Stewart, H. McKerlie and G. C. McPhee officiated.

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APPRECIATIONS

On Friday evening, March 3rd, just as we were preparing to leave for Song Practice, the word came that our true friend and brother Clifford Cartwright, had passed away.

He had been in serious ill-health since shortly before Christmas and his absence and cheerful help at all our meetings was greatly felt.

Bro. Clifford was born in Leeds, England, on March 7th, 1895, was baptized in Wortley, a suburb of Leeds, when fourteen years of age. It was during the World War, about the year 1916, that he began to take an active part in the work of the Church.

His pleasant disposition and willingness to serve, as well as his ability as a public speaker and singer made him a valuable partner in the

work in Hamilton, and he will be greatly missed.

The sympathy and prayers of the Church are extended to the bereaved wife and children as well as the father, brother and sister of the departed.

Our life is but an autumn sun,

Its glorious noon how quickly past!

Lead us, O Christ, our life-work done,

Safe home at last.

Where light and life and joy and peace,

In undivided empire reign,

And thronging angels never cease

Their deathless strain.

Where saints are clothed in spotless white,

And evening shadows never fall;

Where Thou eternal Light of light,

Art Lord of all. Amen.

LLOYD G. SNURE,

77 Dundurn St. N.,

Hamilton, Ont.

The passing of Bro. Clifford Cartwright removes from the walks of men one of God's noblemen. He was a lover of the Truth, and a supporter of the Church with his prayers, praise and preaching. His reverence for God began in early life, and was developed and deepened during the subsequent years. By nature he was endowed with a kindly disposition. This beautiful characteristic was revealed in his public utterances and private association.

Bro. Cartwright will be greatly missed in his home, and in the church in Hamilton, and also among the churches in Ontario, where he frequently appeared and contributed his part, especially in the song service.

Though saddened by his departure from us, yet we who share in the faith and hope that inspired and brightened his life, can say:

"When, sometimes our feet grow weary

On the rugged hills of life—

The path stretching long and dreary

With trial and labor rife—

We pause on the toilsome journey,

Glancing backward in valley and glen,

And sigh with an infinite longing,

To return and begin again.

"Forevermore upward and onward

Be our paths on the hills of life,

And soon with a radiant dawning

Transfigure the toil and strife,

And our Father's hand will lead us

Tenderly upward then;

In the joy and peace of a fairer world

He'll let us begin again."

C. G. McPHEE.

TWO PRINCES IN ISRAEL FALLEN

In the untimely passing of Kelvin Robertson, of Beamsville, and Clifford Cartwright, of Hamilton, Ont., two splendid soldiers of Christ have been lost to the Church in her earthly conflict. They were both splendid in very different fields of action. They were both loved and most highly respected by all who were intimate with them. They are both missed by a wide circle of friends and brethren. And both their places in the cause of Christ will be exceedingly hard to fill.

The writer came in contact with Bro. Kelvin Robertson while ministering to the Church at Bathurst St., Toronto. Kelvin worshipped there for a time, until his failing health made it necessary to return to his home. He was a very studious and sober-minded young man. The few times he could be prevailed upon to give a discourse, he showed exceptional ability; and we hoped for great things from him in the future. But it was not to be. His fortitude and service for his Lord were to be demonstrated and rendered in another way. In the long months of almost hopeless illness, his courage was remarkable. His faith, his fine gratitude, his cheery confidence were inspiring lessons to the visitor. He fought a fight and won a worthy victory on that field with which little glory is associated. His was the hard, hard battle of patience in forced inaction, fought to a winning finish, in the solitude of the sick-chamber, and in the waning strength of physical suffering.

With Bro. Cartwright, the field was a happier one, yet demanding qualities that only the grace of Christ can supply. Beloved and appreciated for his able services, Clifford moved among the churches, welcomed by all. The more one knew of him, the better he liked Bro. Cartwright. His was a deep, rich, spiritual nature. Stable, able to give a reason for the hope that was in him, bright, cheery, sympathetic, gifted with a genial disposition, his consistent Christian living preached telling sermons among his week-day associates. He was a valuable servant of the Lord in the Church. A real Prince in the Israel of God. If there were any shallows in the spiritual life of Clifford Cartwright, we never saw any evidence of them.

Our thanks go up to the Father who privileged us to meet, and have some fellowship with, these great Christian souls. Our petitions rise to our Lord for the comfort He only can minister to the dear relatives left to mourn—yes—but also—to hope.

THE EDITOR.

CHURCH DIRECTORY

(Charge for Directory Notices, 1 inch and under, per Church, Two Dollars a Year)

BLACKWELL, ONT.—Church meets in private house on Lord's Day at 10.30 a.m., for Preaching and Worship.

BEAMSVILLE, ONT.—Church meets on Lord's Day at 10 a.m. for Bible Study. At 11 a.m. for Worship. 7 p.m. for Preaching. Tuesday at 8 p.m. Bible Study. A. D. Fleming, Secretary. E. Allen Killom, Evangelist.

BLUNDELL CHURCH (Lulu Island, near Vancouver) Services Sunday at 10 and 11 a.m. and 8 p.m. Thursday at 8 p.m. Chas. Bailey, Evangelist. For information write or phone J. L. Saunders, 1828-West 35th, Vancouver, B.C.

BROOKING, SASK.—Church meets at 1 p.m. each Lord's Day for worship and Bible study.—C. F. Josephson, Secretary-Treasurer.

CALGARY, ALTA.—Church of Christ, 517—15th Ave., W. Lord's Day meetings: Breaking of Bread, 11 a.m. Lord's Day School, 12.15 p.m. Gospel Service, 7.30 p.m. Wednesday evening at 8, Prayer and Bible Study. Secretary, H. L. Bailey.

CALGARY, ALTA.—Church of Christ meets in private house on Lord's Day at 11 a.m., for Bible study and worship. Phone H 1176. A. Campbell, Secretary-Treasurer. 3409 Centre St., N.

CAMBRIDGE, MASS., U.S.A.—Church meets Lord's Day at 2.30 p.m., in Noble room, Philip Brooks House, Harvard University Yard. John R. Hovious, Evangelist, 2028 Massachusetts Ave., Cambridge. Geo. Wallington, 42 Gordon St., West Somerville, Mass., Treasurer.

CARMAN, MAN.—Church meets on Lord's Day at 11 a.m. for worship; 12.05 p.m. for Bible School; 7 p.m. for Gospel Preaching. Wednesday, 8 p.m., Bible Study. Daniel Stewart, Secretary.

COLLINGWOOD, ONT.—Church of Christ meets each Lord's Day in the "Maple Leaf Hall", Hurontario Street, at 11 a.m. for worship. Alex. Fisher, Secretary, R.R. 1.

ESTEVAN, SASK.—Church meets Lord's Day at 11 a.m. at 826 4th Street East to Break Bread; at 7.30 p.m. for edification (private house). M. M. Tromburg, 826 4th St. Box 298.

FOREST, ONT.—Church meets in private house on Lord's Day at 10.30 a.m. for Preaching and Worship.

HAMILTON, ONT.—Church meets at 77 Sanford Ave., south of Main. Lord's Day, 10 a.m., Bible Study; 11 a.m., Breaking of Bread; 7 p.m., Preaching the Gospel. Wednesday at 8 p.m., Bible Study. N. J. Bunt, Secretary, 223 Cumberland Ave.

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

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

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

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

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

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

REGINA, SASK.—Church of Christ meets in Sons of England Hall, 1459 Retallack St., near Dewdney Ave., each Lord's Day at 11 a.m. for Worship, and at 7 p.m. for Preaching. W. H. Perkins, 845 Queen St., Secy.; H. E. Forman, 1231 Pasquaw St., Evangelist.

SARNIA, ONT.—Church meets in Moose Hall near Wellington St. on Milton St. Bible Study 10 a.m. Breaking of Bread and Worship 10.30 a.m. each Lord's Day. Visitors welcome. Write to Mrs. Wm. H. Welsh, Treasurer, 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 Page

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, 188 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; 12.15, 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 Glenceo, Ont., R.R. 3.