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## Prayer of a Babe in Christ

*Father in Heaven, grant this child  
Thy Spirit's power to tame the wild  
Unruly nature, life of old,  
Make it obey the New I hold.*

*Lord, make the newness of this life,  
Like oil on waters, quell the strife  
That troubles this faint heart of mine  
From storms that raged ere I was Thine.*

*Keep me, Dear Saviour, when I'm tried,  
I trust Thy word. Thou hast not lied.  
So brace me for the Tempter's shock;  
Thy strength will make my weakness—rock.*

*Wedded to Thee! How I rejoice!  
And thank Thee, Bridegroom, for the choice  
And love that stooped so deeply low,  
Reflecting in this heart its glow.*

*Help me to guard with jealous care  
The honour of the Name I wear:  
And show, by acts of grace from Thee,  
Thy Holy Spirit lives in me.*

*Walk with me in the daily round,  
So that at nightfall I be found  
A little more resembling Thee,  
Because Thy smile has beamed on me.*

*And when at last Thy trump shall sound,  
From life or death, may I be found  
Ascending with the mighty throng  
To praise Thee ever in new song.*

—H.McK.

“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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**Editorial****MANUFACTURING ATHEISM***A By-Product*

Taking an unprejudiced view of history, recent occurrences and present conditions in the religious and anti-religious world, one cannot but conclude that Atheism is almost entirely a by-product of certain types of so-called "Christianity".

In saying it is a by-product, we do not mean to convey the idea that Atheism is an accidental result or outcome of the types in mind. By-products are as scientifically certain as the specialty produced in any manufacture. And the nature of the by-product is as certainly determined as that of the special product by the materials used and the process through which they pass. This is as certain as it is true that "Whatsoever a man soweth, that will he also reap."

The wave of militant Atheism that characterized the French revolution and sought to destroy the religion of Christ was a by-product of the religion of that country in preceding years. The Atheism of Russia was manufactured in much the same manner. Corruption of doctrines and consequent corruption of priest and policy made religion an abomination to multitudes.

*The Factory*

How the Church in different lands has frequently forsaken the principles of her Lord and become the willing ally of whatever cause promised security and power is a long and well-known story. Too often has she acted as in the case of Robert the Bruce, whom she excommunicated with indignant "righteous" curses, when he was a fugitive, for slaying the "Red

Comyn" at the convent altar in Dumfries; but to whom she gladly came with the gift of five thousand Crowns and her allegiance, when he was about to be crowned King of Scotland.

Recent events have turned the eyes of the world on Germany. What shall we eventually see? Many believe it will be a church or churches manipulated by a political party for the maintenance of its own peculiar interests.

If there is any lesson to be learned from history it seems to be this, that there can be but one end to the Hitlerisation of religion. That frantic effort to stay the course of developing opposing opinions is like building a dam across a river. Without sufficient outlet to liberate the gathering waters, the dam will hold back the onrushing stream until it rises and overflows it, or by the sheer weight of accumulating water sweep it away in ruin. We rather think it will be but a matter of time until enough Atheism will be produced to endue the pent-up forces with that destructive power that has operated so terribly on other occasions.

*A Dirty Clean Up*

"Where the carcass is, there will the vultures be gathered together" is as true in relation to dead churches as to national governments and imperial institutions. In several lands the stench of a corrupt religion has brought the vultures of Atheism down to cleanse the world of the pollution. Of course, the pity is, vultures are not too discriminating. Living members and institutions are consumed with the dead. But with history to warn and teach them, the people of God may avert such a calamity.

*Raw Material*

Summed up in one word, the materials in religion that produce Atheism may be termed *Inconsistencies*. These may be of different kinds and having varying degrees of effectiveness in that work, but every inconsistency is likely to contribute something toward the production of the lamentable by-product.

For some years there has been tremendous effort made to boost Christianity in order to stop the increase of Atheism. This very effort has had, and is having, an effect the direct opposite of that intended. It is prolific in the raw material from which irreverence, unbelief, and Atheism are derived. The processes through which that material is passed cannot do otherwise than turn out these results. There is no mystery. There is no accident. The Law of Cause and Effect governs the manufacture of Atheism as it does the making of anything else. There may be a direct production of the desired "article"—converts to the particular type of religion, but with the materials and process



that produce it, the by-product is a certainty. And for the presence of these materials in her work the Church must bear the blame.

### *The Process*

We meet the statement again and again, for the past forty years we have heard and read it in almost always these very words: "Your Christianity is only dope served out in the interests of certain classes to chloroform the minds of others who ought to be looking out for, and thinking about their own advancement."

This is not the thoughtless, hasty verdict of an ignoramus. It is the considered opinion of intelligent men and women, and is backed by reasons that we are ashamed to be compelled to admit are too justifiable to be dismissed as trivial. We are reminded that in many "Christian" congregations, to suggest that Christian principles ought to govern a member's business and political life is resented and, in some, would not at all be tolerated. We are asked why it is that when justice and wealth oppose each other in church debates, money always talks loudest and gets its way? We are told that if Christians really believed what is ascribed to Christ in their Bible, they would not dare live as they do. Then we are dismissed with the crushing pronouncement, "When you Christians show by your attitude toward what you say is the revealed will of God, and in your treatment of each other and those around you, that you really believe there is a God, then your religion might have some consideration from us. We say there is no God and live accordingly. You say there is a God, and live as if there isn't. We can, at least, claim to be consistent."

### *Time for a Change*

Germany was the source whence flowed throughout the world of culture that destructive higher criticism which has so denatured Christianity that it has lost the power and influence for good that it once had on the world around it. And there was a time when, perhaps for many, there was no alternative but to accept the findings of the destructive critics; but surely that time has passed. All who care to do so may find such exposures of what were once proudly styled the "Assured Results" of scholarship, as to justify a rejection of these "findings" and a return to unqualified trust in the New Testament as "*The Word of God*".

Not only have the conclusions of destructive criticism been exploded but, in the Supreme Court of Ontario and in the highest Court of Appeal in the British Empire, its very instruments and methods have been pronounced as "*worthless*".

In the case of "Deeks versus Wells", the evidence advanced by Miss Deeks in proof of Mr. H. G. Wells having copied from her manuscript of "The Web" for his "Outline of History" was some sixty pages of "assured results" of the application of the "scientific method" of the Higher Criticism.

The Critic was a fully qualified representative of the school. Professor W. A. Irwin, of Chicago University. All his long experience in, and knowledge of, the application of critical methods and machinery was brought to bear on the task of determining what was original and what had been copied in these two modern works. Faithfully and thoroughly did he apply his "scientific critical apparatus" to that end, with the same result in all three Courts in which the case was heard.

One of the Judges, the Hon. Justice Riddell, in his report, said, "*I have no hesitation in agreeing with the learned trial Judge in the utter worthlessness of this evidence—it is almost an insult to common sense.*"

The trial Judge was the Hon. Mr. Justice Raney, in whose finding appears the following: "*But the extracts I have quoted and the other sources of pages of Professor Irwin's memorandum are just solemn nonsense. His comparisons are without significance, and his argument and conclusions are alike purile. Like Gratio, Professor Irwin spoke 'an infinite deal of nothing'. His reasons are not even 'two grains of wheat hidden in two bushels of chaff'. They are not reasons at all.*"

It is the "solemn nonsense" of the Critics that has so permeated the thought of church leaders who have a reverence for "Scholarship" that almost every fundamental element in Christianity has suffered until, in the teaching of many of them, the Deity of Christ is diluted so that it means no more in Him than in any religious man, the Atonement tabooed, the Resurrection questioned and the Judgment ridiculed; with the result that of the many church members made few are children of God and the output of the atheistic by-product steadily increases.

### *To Stop Production*

It should be remembered that if we interfere with Christianity we do so at our peril. A consideration of these points may generate more respect for its sacredness:

1. *Christianity is a Religion.* As the word implies, the proper function of religion is to re-bind men to God.
2. *Christianity is a God-given Religion.* Any interference, modification or supplementation is

therefore inconsistent and a repudiation of its Divine origin.

3. *Christianity is the Only God-authorized Religion today.* So it must be a dangerous inconsistency to treat it as "one of the great living religions".

4. *Christianity is God's Universal Religion.* It is for all men, everywhere, for all time until Christ comes. And so it must be exceedingly inconsistent to give it a national character or to link it up with any party or institutional policy.

5. *Christianity Can Never be a Respector of Persons.* This is always admitted, yet there is no more flagrant and common inconsistency in churches than the deference paid to the rich patron and the person of influential social standing.

The Law of Cause and Effect which makes the production of Atheism a scientific certainty is the very law by which it can be made as scientifically certain there will be no such by-product. Extract from the religion of today everything that is extraneous to Apostolic Christianity (which, after all, is the only Christianity the world has ever known) and there will be no materials from which Atheism can be manufactured. In other words, leaving behind all "Modernistic" theories of Higher Criticism, and dropping everything inconsistent with a Christian profession, and receiving and presenting the great message for what it really is—"The Word of God", the Church will be unable to make Atheists. That was the manner of the Apostles. They made "Children of God." Of course, they, too, had by-products. In preaching the Gospel as "The Word of God" they manufactured enmity, but never Atheism—no, *never* Atheism. Living out the implications of their teaching as "The Word of God", they were devoid of inconsistencies—the materials from which modern Atheism is the terrible destructive by-product.

Some years ago, in the city of Detroit, B. F. Mills spoke of "the damnable doctrine of the atonement". He had imbibed some of the "advanced scholarship's assured results". We have never heard so strong a denunciation as that; but we have heard it said, "there is no propitiation in Christ's death": and "the atonement is a medieval idea". We have listened to the preaching of Dr. John Thomas' Christ of Christadelphianism in substitution for the Christ of John and Paul, the Apostles.

Brother Mills did what we would like to see some others do—he studied on, and studied himself through the "solemn nonsense" of Higher Criticism into the truth—he repented and, with renewed vigour, preached again—*Salvation Through the Blood of the Cross.*

## THE THREE RESURRECTIONS

(Revelation 20)

### III—The Third Resurrection

By the Editor

In two previous articles we showed that the "First Resurrection" of this chapter is a figurative designation of the spiritual quickening of the "dead in trespasses and sins" who are "made alive together with Christ" and "raised up with Him—to sit in heavenly places"; that these, along with the "souls" (lives) of the martyrs reign with Christ for a period termed "the thousand years". The Second Resurrection, that of "the rest of the dead", we showed to be the resurrection to popularity, pre-eminence and power of the unrighteous; a universal revival of wickedness by the untrammelled operations of the Adversary. And we stated our belief that, that liberating of Satan is in correspondence to "the falling away" which Paul says will precede the "day of the Lord".

We now turn our attention to the Third Resurrection of this much discussed portion of Scripture. The verses, seven to fifteen, tell us of this resurrection and what takes place immediately before and after it. And because of these associations being mentioned in other Scriptures much less figurative than this chapter, we have no hesitation in concluding that this is—

#### A Literal Resurrection

Apart from the materialistic Sadducees, the Jews believed in a literal resurrection. Jesus said to Mary, "Thy brother shall rise again." And her reply, "I know he shall rise again", indicates the common belief of the time.

Jesus taught there would be a literal resurrection. "All that are in the tombs—shall come forth."

Paul preached a literal and universal resurrection. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive." Sometimes it is contended that the Apostle meant that only all who are "in Christ" shall be made alive. It might be that in this particular instance that was his meaning. But nevertheless, we affirm that the resurrection depicted in the closing verses of our chapter in Revelation is

#### A Resurrection of Good and Bad

The fact that there is judgment and division of the resurrected is sufficient to prove this is a resurrection of both classes. But as, in the minds of some, the resurrection of the Good is separated from that of the Bad by a thousand years, we are under the necessity of directing attention to the statement made by our



Lord: "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; and they that have done evil, unto the resurrection of judgment."

The "ALL that are in the tombs" must include good and bad. No one would dispute that, when Jesus spoke, the graves of the world held both in their embrace. And the coming "HOUR" in which they shall hear His voice cannot very well be thought of as a thousand years, with the Good responding to His call at their beginning and the Bad hearing and obeying at their end.

Moreover, the double occurrence of the word "resurrection" in the Master's declaration does not make it refer to resurrections separated by time. But with its context it does signify a difference in the end to which resurrection leads, a difference in destiny determined by the difference in character of those raised and not by any chronological order.

Let us look at John's language, "I saw the dead, the great and the small"; "the sea gave up the dead that were in it; and death and Hades gave up the dead that were in them". It would be difficult to find or frame expressions more descriptive of a universal resurrection in which all classes from everywhere on this earth have a part.

#### *This Resurrection is at The Last Day*

Paul told the Athenians that God "hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

That the judgment of the appointed "day" is to be preceded by a general resurrection is implied in another proclamation made by the Apostle, "it is appointed unto men once to die, and after this judgment".

Can this appointed "day" be determined?

There are some clear statements which ought to be allowed to answer this question. We will cite two from the writings of the author of the Revelation. As we do so we would remind the reader that the book from which we quote was written later than the Revelation; and therefore, on merely ordinary grounds, apart from any theory of inspiration, might be expected to be consistent with the meaning behind the language of that book. Further, we would point out that the quotations we make are from the sayings of Jesus, who seems always to have tried to be easily understood, and whose authority is absolute.

In John 6:39-40, He is recorded as declaring, "And this is the will of him that sent me,

that of all which he hath given me I should lose nothing, but should raise it up at the last day. For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life, and I will raise him up at the last day."

In John 12:47-48, we read: "If any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day."

Thus we see Jesus and John to be in perfect harmony; John giving us a graphic description of a "day" of resurrection and judgment; Jesus telling us that believers will be raised and disbelievers will be judged on the same day—"THE LAST DAY."

#### *Preliminaries and Sequels*

Human mind seems totally incapable of imagining a scene and succession of events as awesome, terrible, and gladly glorious as that pictured in the verses under study. The great white throne, the Judge — un-named — undescribed, but Whose absolute righteousness and piercing scrutiny give such austerity to His countenance that earth and heaven are pictured as trying to flee in terror from His presence. Men have succeeded in buying and bribing priests and preachers and the judges in the courts of the greatest kings of earth. But on that throne sits One Whose very look consumes the thought of bribe or alibi. There will be no "contempt of court" there. Nor will the wealthy culprit bail himself or friends out of custody. The eloquent pleader will be silent, for the "Books" will speak; and these will not be like those of some concerns which keep one set for private use and another for public inspection. Nor will anyone escape the ordeal of "appearing". Death itself is set aside and earth's remotest grave and ocean's darkest depth turn out their tenants to their trial. Lying, deceit, hypocrisy will be no more. The sordid contents of the mind and heart will be laid bare and written records tell the true story of every life. But so also will truth and love and good of every kind be brought to light. The faithful will be revealed, the wronged justified, the saints glorified.

What a "day", that "Last Day!" It is preceded by the loosing of Satan, the "falling away". It opens with the "revelation of the Lord Jesus from heaven with the angels of His power in flaming fire"; it proceeds with "His shout, the voice of the archangel and the trump of God" awakening and summoning the dead to judgment; it closes with "rendering ven-

geance to them that know not God, and to them that obey not the Lord Jesus; who shall suffer punishment, even eternal destruction from the face of the Lord and the glory of his might", along with whom is cast into the "lake of fire" the devil who deceived them. And the last act in that great retribution scene will be the final destruction of death and the delivering up of the kingdom of Christ to the Father. "For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

What a "day" that "Last Day", for the Saints! "For this is the will of him that sent me," said Jesus, "that of all that which he hath given me I should lose nothing, but should raise it up at the last day." "Behold I send you forth as sheep among wolves—be not afraid of them that kill the body, but are not able to kill the soul—the very hairs of your head are numbered." Persecuted, tortured, slain; suffering, struggling; sacrificing home, health, life; in every land and clime these followers of the Christ have persisted down the ages and will persist until that day—their day of jubilee. Then, at last, their toil and travail shall be rewarded; for the progress of the judgment of that last day will be their revealing and their glorification. The "sheep" will be divided from the "goats", the "wheat from the tares". "Then shall the righteous shine forth as the sun in the kingdom of their Father." "Caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Such is the sequel to the "third resurrection", in which the Lord Jesus Christ "shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself."

"Then cometh the end, when he shall deliver up the kingdom to God, even the Father: when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. . . And when all things are subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all."

### NEITHER "PRE" NOR "POST-MILLENNIALIST"

It has been said that we cannot logically reject both "Pre-millennialism" and "Post-millennialism", that we must accept one or the other.

In all Christian kindness we again affirm our rejection of both of these speculative theories. So far as the order of events is concerned, we accept without doubt or question the sequence indicated in the New Testament. But the

theories represented by the names, "Pre" and "Post-millennialism", we repudiate as unauthorized by Scripture.

So many exposures of the fallacies by which these cults are imposed upon the public have been made that it would be a waste of time and space to repeat them. And for the present, we confine our rejoinder to the briefest statement of adequate reasons for our position.

(A) "Pre-millennialism" presents a mathematical and chronological impossibility.

1. The science of numbers will not allow us to have any number preceding the first.

John says that "living and reigning with Christ" is the FIRST resurrection. "Pre-millennialism" says, John's "first resurrection" is the resurrection of the saints—of those who PREVIOUSLY had been "made alive" and "raised" to sit in heavenly places in Christ Jesus—who had been "buried with Christ" and raised to walk in "newness of life". Thus this theory contradicts the Apostle; and, in requiring a resurrection BEFORE the first resurrection, presents a mathematical impossibility.

2. Jesus said that those who believe on Him will be raised "at the last day".

In assuming there will be a thousand years AFTER the "LAST day", the programme of "Pre-millennialism" becomes, self-evidently, a chronological impossibility.

(B) "Post-millennialism" is without warrant in the New Testament.

This theory describes the "millennium" as a thousand years of peace and prosperity through universal subjection to the will of Christ, to be enjoyed on earth before the Lord comes.

Let us hope for some such happy time for this weary old world. Let us work our hardest to bring it about. But let it be candidly admitted—there is no mention of it in the Christian Scriptures.

(C) A Comment.

The "Pre-millennialist" accuses the "Post-millennialist" of lulling the saints into a dangerous sense of security and careless living by teaching that the world is to be won for Christ before He comes. And to prevent such delinquency, he proclaims the Coming of Christ as "Imminent". And to make the Lord's people more alert and watchful, he goes on to interpret features of modern conditions as sure "signs of His Coming", and this in spite of the clear statement of the Master Himself, that He would come "as a thief in the night"—a declaration of which the only point of teaching value is, that the thief does not send signs to prepare the householder for his coming.



Rejecting "pre-millennialism", we avoid its errors and mistaken zeal. Repudiating "Post-millennialism", we cannot be charged with encouraging indifferent living on the assumption that the world is to be converted a thousand years before the Lord comes.

Relying for guidance on clear statements of Holy Writ, we frankly and gladly confess we know not the day nor the hour when the Son

of Man will come. And, believing He will come as unexpectedly as He said, "*In an hour that ye think not*", and that His Coming will be for the purposes set forth in Chapter 1 of 2 Thessalonians, we counsel all who have any hope in that Coming to live soberly and diligently that they may hear Him say, "Well done, good and faithful servant. Enter thou into the joy of thy Lord."

## OUR ASSOCIATE EDITORS

### AFTER BAPTISM

#### NEWNESS OF LIFE

Newness is the grand characteristic of the life into which the sincere believer enters through baptism. The beautiful ordinance is the dividing line between two states of being, the Old, with its sins, indifference, uncertainty, its fears and lack of hope and inspiring promise; and the New, with its blessed assurance, its well-founded expectation and godly confidence. It is the converted sinner's "Red Sea", through which he passes from bondage into the glorious liberty of the sons of God. To the devout soul that has been nurtured in the fear and admonition of the Lord, it is the union consummating a sweet courtship and growing love. Whatever was commendable in the old life is so enhanced in value in that consecration that it assumes an altogether superior character and value: so much so that it can be said, "Old things are passed away. All things are become new."

The reality of this wondrous transition is not dependent on any human opinion or speculation, but is affirmed by the Word of God:

"All we who were baptized into Christ Jesus were baptized into his death.

We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." (Rom. 6:3-4)

#### NEW RELATIONSHIPS

##### To Christ.

The new relationship to Christ is one of manifold features, the most comprehensive and delightful of which is referred to by Paul in his:

"I espoused you to one husband, that I might present you as a pure virgin to Christ." (2 Cor. 11:2)

The voluntary surrender of herself to the lordship of her husband was indicated by the Eastern maid of Bible lands taking off her long veil and laying it over the right shoulder of the

bridegroom. It was this willing surrender of love that Isaiah had in mind when, prophesying of Christ, he said, "The government shall be upon His shoulder" (Isa. 10:6). And in the public confession of Christ as Lord and being immersed into His name, there is an unveiling of the heart and surrender to the love and Lordship of the heavenly Bridegroom. We are "united with Him", to "walk in newness of life". And so we find the sweetest, strongest, most enduring and sacred of all human ties used to illustrate the spiritual relationship established between the obedient believer and the Lord Jesus Christ in baptism.

##### To the Church.

This new relationship to the Church is unavoidable. In being united to Christ the convert is united to Christ's Church.

"For as the body is one, and hath many members, and all the members, being many, are one body; so also is Christ.

"For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit." (1 Cor. 12:12-13)

##### To God.

John tells us of Jesus that:

"He came to his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name." (John 1:11-12)

All doubt as to how that "right to become children of God" was exercised is dispelled by Paul's assurance to the Galatians:

"For ye are all the sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." (Gal. 3:26-27)

##### To the Kingdom of God.

"Alienated from the commonwealth of Israel and strangers from the covenants of promise

... far off ... strangers and sojourners" was the relation of sinners before baptism. "Fellow-citizens with the saints, and of the household of God" is the relationship after it (Eph. 2).

"Dead in trespasses and sins" described the old life. "Made alive ... quickened together with him" was the vital process of a lively faith by which "God ... raised us up with him ... to sit in heavenly places in Christ Jesus", so that we can say, "Our citizenship is in heaven" (Phil. 3:20). All of which is in perfect harmony with the gospel of John, the teaching of Jesus and assurance of Paul:

"But to as many as received him, to them gave he the right to become children of God, even to them that believe on his name:

"Who were begotten (Greek) not of the blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:12-13)

"Except one be begotten from above he cannot see the kingdom of God."

"Except one be born of water and the Spirit, he cannot enter into the kingdom of God."

(John 3:3 and 5)

"For ye are all the sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ."

(Gal. 3:26-27)

Thus we see the Christian is a native-born citizen of the Kingdom. To have been granted "naturalization" would have been a great honour and high privilege, but the "translation" from "the power of darkness into the kingdom of the Son of his love" involves so marvellous a change that we exclaim with John,

"Behold what manner of love the Father hath bestowed upon us that we should be called children of God; and such we are." (1 John 3:1)

## NEW BLESSINGS

### The Indwelling Spirit.

The Spirit is given by God to "them that obey him" (Acts 5:32).

#### THE FACT

"And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father." (Gal. 4:6)

#### HIS TESTIMONY

"The Spirit himself beareth witness with our Spirit, that we are children of God; and if children, then heirs; heirs of God, and joint heirs with Christ: if so be that we suffer with him, that we may be also glorified with him."

(Rom. 8)

#### HIS HELP IN PRAYER

"The Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered."

(Rom. 8)

#### CHARACTER FORMATION

"The fruit of the Spirit is love, joy, peace, longsuffering, kindness, meekness, self-control;

against such there is no law. And they that are of Christ Jesus have crucified the flesh with its passions and the lusts thereof."

(Gal. 5:23-24)

## LIBERTY

"For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death."

(Rom. 8)

## VICTORY OVER DEATH

"But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you."

(Rom. 8)

### The Grand Security.

"There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit." (Rom. 8)

### The Blessed Assurance.

"God is faithful, who will not suffer you to be tried above that ye are able; but with the temptation make also the way of escape, that ye may be able to bear it."

(1 Cor 10:13)

### The Great Encouragement.

"I will in no wise fail thee, neither will I in any wise forsake thee."

(Heb. 13:5, b)

## NEW PRIVILEGES

"They then that received his word were baptized; ...

"And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers."

(Acts 2:41-42)

### The Apostles' Teaching.

After baptism, the mind of the believer is at peace. The child of God knows where his Father speaks, and need not be led astray by men. To him, the voice of the Apostles is the voice of his Lord. Their teaching is the "all things whatsoever I commanded", of Jesus Christ. Their doctrine is:

"The word of God, able to build you up, and to give you the inheritance among all them that are sanctified."

(Acts 20:32)

### The Fellowship.

Partnership would very well represent the meaning of the word translated "fellowship". As used in the present connection it means a partnership in, or mutual ownership and partaking of material things. The "Collection" or "Offering" is the modern medium through which this fellowship is enjoyed.

The privilege of giving "as the Lord has prospered", so that the needy will not want, the expenses of the Church be met, and things provided honourably in the sight of men, should be regarded as a sacred concession from God. The act of giving should be an act of worship. What is given to the Church is given to Christ, since the Church is His body. Herein we enjoy a partnership with God. He has condescended



to allow us a share, and a very important share, in His great work of saving a lost world.

Giving to God is an investment that will one day pay a big dividend. "The Fellowship" is an exchange wherein the coin of the earthly realm may be converted into the golden shekel of the heavenly sanctuary—a bank through which you may

"Lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal."

(Matt. 6:20)

### The Breaking of Bread.

The proper location of this feast is made clear by the statement of Jesus at its institution:

"I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom."

(Luke 22:29-30 a.)

As being "born of water and of the Spirit" brings one into the Kingdom, it will readily be seen that "eating and drinking at His table in His Kingdom" is to be enjoyed after baptism.

The feast is often referred to as "A Means of Grace", and it is always that to those who attend to it in the right spirit and with proper understanding; for partaking of the bread is "a communion of the body of Christ"; and the cup a "communion of the blood of Christ".

The Lord's "This do in remembrance of me" made the "breaking of bread" or "communion" a Memorial Meal. Christ is remembered. And in this simple ordinance, by use of the now well-known laws of psychology, the Saviour has designed that through a reverent remembrance He will impart Himself to the grateful and adoring open-hearted worshipper. Here, at His table, He would nourish the new life He has created. In the breaking of bread, when in proper frame of mind, the Lord's people are indeed "Partakers of Christ"; "Partakers of the divine nature."

### The Prayers.

It is wonderfully reassuring to remember that God has always been ready to listen to sincere prayer. At the dedication of the new Temple in Jerusalem, Solomon besought God that He might hear the prayer of the stranger, there; and assurance was given that it would be so. Centuries after, the Gentile soldier was told by an angel, "Thy prayers and thine alms are had in remembrance before God."

But in the New Life, prayers take on a somewhat new character. They are the utterances of God's own children. They are addressed to "Our Father, who art in heaven". They are made in the "name that is above every name". They are sent heavenward with the Saviour's assurance: "Whatsoever ye shall ask in my

name, that will I do, that the Father may be glorified in the Son. And they are presented in glad remembrance of the encouraging admonition:

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

"And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? Or if he ask an egg, will he give him a scorpion?

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:9-13)

## NEW RESPONSIBILITIES

### To the Church.

"If every member was like me,

What kind of church would our church be?" is a question every Christian might well ask himself. One is so very apt to forget that the Church is composed of individuals very much like himself, and as dependent upon him as upon any other member for its existence, character, and service.

"Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh; and having a great priest over the house of God; let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience; and having our body washed with pure water,

"Let us hold fast the confession of our hope that it waver not; for he is faithful that promised;

"And let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh."

(Heb. 10:19-25)

### ITS EXISTENCE

In the New Testament the word translated "church" means *called out assembly*. It would, therefore, be as sensible to expect to have an assembly without any gathering of people as to think there can be a church with its members absent. And while the word has the two-fold meaning, describing the Lord's institution—the Church universal and the local assembly, it should always be remembered, that the universal is visibly expressed only in local assemblies. The person baptized into the "one body" should at once become a member of the local assembly. To this extent, he is responsible for the existence of the Church.

### ITS CHARACTER

The character of the Church is the character of its members in the aggregate, a feature that

may be quite beyond the ability of man to determine. But the reputation of the Church is different. Its character is *what it actually is*. Its reputation is *what men say it is*. There may be correspondence between the two. There may not. For the truth is not always known; nor when known, is it always spoken. But if we live to guard the reputation of the Church, we will not be likely to injure its character. The aim of the member should be to live so that Paul's words might apply to him or her:

"Ye are our epistle, written in our hearts, known and read of all men; being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables that are hearts of flesh." (2 Cor. 3:2-3)

### ITS SERVICE

Service in the Church is to be mutual, for the good of all and the glory of God.

"According as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God." (1 Peter 4:10)

The Great Example:

"So when he had washed their feet, and taken his garments, and sat down again, he said unto them, Know ye what I have done to you? Ye call me, Teacher, and, Lord: and ye say well; for so I am.

"If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done unto you."

No written volume could better convey, nor more strongly impress the reader with a sense of responsibility for service and opportunity of glorious reward for the same, than the Master's parable of the talents.

"And he that received the five talents came and brought over five talents. . . .

"His lord said unto him, Well done good and faithful servant: thou hast been faithful over a few things, I will set thee over many things;

"Enter thou into the joy of thy lord. . . .

"And he also that received the one talent came . . .

"Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest.

"Take ye away therefore the talent from him, and give it unto him that hath ten talents.

"For unto every one that hath shall be given, and he shall have abundance; but from him that hath not, even that which he hath shall be taken away. And cast ye the unprofitable servant into outer darkness: there shall be weeping and the gnashing of teeth." (Matt. 25:19-30)

### Toward the World.

The Church is the organization by which

God purposes to save the world through the Gospel. As every Christian is part of that organization, he shares in its responsibility for the evangelization of the world.

We have already seen that Christianity is a New Life, begotten of God. One of the chief characteristics common to every kind of life is that it is true to type. That is to say, every kind of life conforms to the type of its parent. And unless it be hindered, stunted, or warped by interference, the New Life in every believer will develop the characteristics of the Christ from whom it is derived, and who said of Himself:

"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20:28)

"For the Son of man came to seek and to save that which was lost." (Luke 19:10)

### NEW HOPE

"Let not your heart be troubled; believe in God, believe also in me.

"In my Father's house are many mansions; if it were not so I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also." (John 14:1-3)

"For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able to subject all things unto himself." (Phil. 3:20-21)

"Behold, I tell you a mystery: We all shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." (1 Cor. 15:51-52)

"For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep.

"For the Lord, himself, shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

"Wherefore comfort one another with these words." (Thess. 4:15-18)

—H. McK.

NOTE.—The above article has been prepared at the request for a suitable booklet with Baptismal Certificate to present to candidates who submit to the ordinance. We are asking the printers to hold up type until we learn from the churches whether they would purchase copies if it were made up in that form. Please let us know if you would use this.





## 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 16, Ontario.



### AFRICA

Salisbury, Southern Rhodesia,

June 15, 1933.

It was with a great deal of pleasure and thanksgiving that I received your letter of May 4th with the gift of \$10.00 from the Church at Wychwood. I appreciate our love for us and interest in the work here; also the fellowship, good wishes and prayers of the Wychwood congregation. Please extend our thanks to the whole Church.

Our baby girl, Verna Mae, is doing fine. We are all in good health—Mrs. Garrett the best in some years. Just now we are with Bro. and Sister Short at Huyuyu, but expect to leave for Northern Rhodesia on the 23rd, D.V. Our co-workers up there have urged us to come up at different times, but now they have sent us money to pay our train fare, so we cannot refuse them. We are looking forward to the trip with eager anticipation and do not expect to return to Salisbury before the first of September.

The work in Salisbury has apparently made fair progress. It is still far from what I desire it to be, but my whole effort has been directed toward establishing a congregation that will be faithful to the Lord under all circumstances. Twenty-six have been baptized at Salisbury this year and thirteen at Umsweze. The last two who were baptized walked 20 miles for that purpose, and have been attending church regularly—walking the round trip of 40 miles every week-end for that privilege.

Salisbury is a promising field and I would like to see something done toward reaching the white people. We had to give up our house because we could not pay rent. For several months expenses have exceeded income until at present we owe nearly \$200, but I hope to repay this while we are away. The Lord has been gracious to us in all our difficulties and we confidently believe they will all work out for our good and for His glory and honour.

May God abundantly bless your labors for Him.

Faithfully yours,

DEWITT GARRETT.



### CAPE TOWN

Bro. J. Sherriff sends encouraging reports of the work in that city and wishes to be remembered to all the brethren in the Dominion. His health keeps good and he and his rejoice in being used of the Lord in the work of the Gospel.



### NYASALAND

Sister Bannister thanks all contributing to her great work among the women of Central Africa. She reports 89 conversions at Gowa, and rejoices that five of those baptized into Christ are girls under her care.

### BRAZIL

Ipu, Ceara,

June 13, 1933.

We are just back from a trip farther inland and find your letter of May 4th awaiting us. We thank you for your encouraging words.

On our recent trip we preached to good audiences every night in three different towns, sold a few Bibles and carefully placed 2,000 tracts of several kinds. One surrendered to the Lord.

In one town where the local priest has ruled even the postmaster, not even one of the almost 1,000 tracts we have sent in eight months has been delivered. Upon enquiring into the matter a merchant told me that years ago he had bought a Catholic Bible, which costs a fortune here. But the priest finally became desperate and sent two young women to argue with him. They fled to the house of the priest with the Bible as soon as they got it in their hands. Then the merchant had the opportunity to buy another Bible, a Protestant (?) one. But the priest sent young women to burn it, and when he returned from lunch one day found it in ashes in the middle of his store. With a very sad, upturned face he told me that the priest could just continue to withhold his tracts, and destroy all his books, and that when he died they could do just as they pleased with his body and his soul would just have to be taken care of according to the will of God, that he knew no way to do different. There are many like him.

At another town where no one has ever preached a Gospel sermon we were almost drowned out by the mob incited by the local priest.

A note yesterday from one that was baptized last February informs us he preached in his home about eight miles out to a small audience of relatives and neighbours.

Certainly there is abundant room to rejoice and praise our great and wonderful Lord for all these things and the good news from many quarters. Never have we lacked one good thing here.

We greatly miss the children. It is almost a year now since our son has gone to be with the Lord. And our hearts are filled with thanksgiving as a letter today from our daughter informs us she can sail the first of July for schooling in the States. She is now in school in Recife, the capital of the third state down the coast from us.

Please continue to pray for us and also to praise the Lord for all His wonderful and continual blessings.

Yours in Him,

O. S. BOYER.

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

## CHINA

Canton, China,

June 14, 1933.

In my first half year in Canton, China, I am impressed most of all with the great need of the Gospel of Christ. Of course it is not easy to get people to see their need, but we continue to press on here, striving to bring the message to as many as we can. During this preparation period of learning the language and customs of the people I have been teaching and preaching some each week with an interpreter. Frequently we have several at one service who express their desire to become Christians, but it is only a few of these who will stand the test when they learn that Jesus calls for a life of service. Two have been baptized in the past month.

Although contributions for personal support have been less than actual expenses, I am still hopeful that they will increase and I am very grateful for what has come. We need your prayers that we may be able to lead many of these heathen people to the Saviour.

Yours in Christ,

ROY WHITFIELD.

\* \* \*

## JAPAN

Sawara, Chibaken.

My Dear Good Brethren in Christ:

I thank you always for the good interest and sympathy you have for our work and mission points. Our work is rather slow. Not much result. Only one baptism here in Sawara. And, I was at Sappere mission the last March 7th. I stayed about two weeks and held meetings almost every night and had one baptism. I was expecting few more but the climate was too cold and frozen. We have had much snow when I was there. I baptized the young man at Teychira river. The river was frozen and hard to find the place to baptize. The ice was too thick and about six feet high snow then. I suppose the seekers were afraid to go into the river. I baptized him but I felt quite cold. However, I do not not feel old at all. I am now 61 years old but I am all right still. Thank God!

Your Brother in Christ,

OTOSHIGE FUJIMORI.

\* \* \*

## "OUR INDIAN ROAD"

We have had the pleasure of a visit by Bro. A. L. Tabbs from the Ukrainian Settlement north of the Reguis Reserve.

We found Bro. Tabbs a devoted, self-sacrificing worker, who is very anxious to give to his own race the pure Gospel of the Grace of God. It will be a very uphill fight for him, and he is aware both of the difficulties and the Power over difficulties which is available.

Our brother visits the Reserve very often, and will be a valuable helper and adviser with them.

Bro. Trindle has gone North again in the boat, along the East side of the lake. He has large responsibilities in these places, several have accepted the Saviour on his previous visits, and the call to feed my lambs, shepherd my sheep, comes very urgent to him.

We gratefully acknowledge the gifts through the C.M.R., and Meaford and Thessalon have sent once and again to our necessities.

529 Toronto St.,  
Winnipeg.

WALTER EATOUGH.

## RECEIVED, MARCH 1 to JULY 31

For V. Smith, Brazil

|                                          |          |
|------------------------------------------|----------|
| Church at Strathmore Blvd., Toronto..... | \$ 80.00 |
| Church at Erin, Ont. ....                | 20.00    |

For J. D. Merritt, Rhodesia

|                                          |        |
|------------------------------------------|--------|
| Church at Strathmore Blvd., Toronto..... | 120.00 |
|------------------------------------------|--------|

For Miss M. Bannister, Nyasaland

|                           |       |
|---------------------------|-------|
| Church at Erin, Ont. .... | 30.00 |
|---------------------------|-------|

|                                |       |
|--------------------------------|-------|
| Church at Woodgreen, Ont. .... | 12.50 |
|--------------------------------|-------|

|                                  |       |
|----------------------------------|-------|
| Church at Stouffville, Ont. .... | 15.00 |
|----------------------------------|-------|

|                                                |      |
|------------------------------------------------|------|
| Mr. and Mrs. P. Lehman, Stouffville, Ont. .... | 7.50 |
|------------------------------------------------|------|

|                                      |      |
|--------------------------------------|------|
| Mrs. C. Hodges, Brantford, Ont. .... | 1.00 |
|--------------------------------------|------|

|                               |      |
|-------------------------------|------|
| Sisters at Windsor, Ont. .... | 6.25 |
|-------------------------------|------|

|                                |      |
|--------------------------------|------|
| A Sister, West Gore, N.S. .... | 7.50 |
|--------------------------------|------|

For J. Sherriff, S. Africa

|                              |       |
|------------------------------|-------|
| Church at Selkirk, Ont. .... | 19.00 |
|------------------------------|-------|

|                                          |       |
|------------------------------------------|-------|
| Church at St. James, Winnipeg, Man. .... | 20.00 |
|------------------------------------------|-------|

|                                |      |
|--------------------------------|------|
| A Sister, West Gore, N.S. .... | 1.50 |
|--------------------------------|------|

|                                 |      |
|---------------------------------|------|
| M. O. Hayes, Okotoks, Alt. .... | 2.00 |
|---------------------------------|------|

For A. B. Reese, N. Rhodesia

|                                          |      |
|------------------------------------------|------|
| Church at St. James, Winnipeg, Man. .... | 5.00 |
|------------------------------------------|------|

For O. D. Bixler, Japan

|                                 |      |
|---------------------------------|------|
| M. O. Hayes, Okotoks, Alt. .... | 2.00 |
|---------------------------------|------|

For D. Garrett, S. Rhodesia

|                                        |       |
|----------------------------------------|-------|
| Church at Wychwood, Toronto, Ont. .... | 10.00 |
|----------------------------------------|-------|

For "Out Indian Road", Manitoba

|                                |       |
|--------------------------------|-------|
| Sisters at Hamilton, Ont. .... | 23.00 |
|--------------------------------|-------|

|                                        |       |
|----------------------------------------|-------|
| Church at Wychwood, Toronto, Ont. .... | 10.00 |
|----------------------------------------|-------|

For Office Expenses

|                                |     |
|--------------------------------|-----|
| A Sister, West Gore, N.S. .... | .25 |
|--------------------------------|-----|

|                           |          |
|---------------------------|----------|
| Forwarded as desired..... | \$392.50 |
|---------------------------|----------|

H. McKERLIE.

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## NEWS AND CORRESPONDENCE

### YOUR C.M.R.—“TO BE . . OR . . NOT TO BE”?

Many queries have reached us as to why the paper is not being issued regularly. The time has come when all interested in the C.M.R. should be asked to give serious consideration to the condition of its finances and recognize the necessity for immediate practical action if they wish the paper to continue.

Forty names have recently been removed from the Mailing List. The Treasurer's report shows that of the remainder 340 are behind with their subscriptions to the amount of \$550.00:

|                     |             |
|---------------------|-------------|
| 35 are behind.....  | \$3.00 each |
| 145 are behind..... | 2.00 each   |
| 160 are behind..... | 1.00 each   |

In addition to this arrears, the finance has suffered through the “depression” rendering it impossible for most of the “Supporters” to continue their voluntary gifts to meet the deficit in publishing expenses.

Believing that most of the lapse is occasioned by forgetfulness or overlook, and because of the many expressions of appreciation reaching us, your servants have contrived to retain so many names on the list and send out the paper as soon as there seemed reasonable promise of ability to pay the printer.

We have no doubt that there are brethren who can help out in this financial crisis. And we believe there are some of them who will be interested enough to do so.

It should be remembered that this is the only magazine being published in Canada for the purpose of promoting Primitive Christianity and advocating the Scriptures as the sole, all-sufficient and final Authority in the Christian Religion. Is it to continue—“*To be or not to be?*” that is the question.

Brethren in Christ, we look to you in confidence that you will not let your paper down. Send your assistance to—

Bro. A. E. Firth, Sec.-Treasurer,  
659 Pape Ave., Toronto, Ont.

The Treasurer takes this opportunity to heartily thank all who have sent in contributions to help in the present need. Your liberality is much appreciated.

### ◆ ◆ ◆ KIPLING ON THE SALOON

Rudyard Kipling has been wont to stigmatize temperance people. He was not a total abstainer. But he saw two young men get two girls drunk and then lead them reeling down

the street. That started Rudyard Kipling to thinking:

“Then, recanting previous opinions, I became a prohibitionist. Better it is that a man should go without his beer in public places and content himself with swearing at the narrow-mindedness of the majority; better it is to poison the inside with very vile temperance drinks, and to buy lager furtively at back doors, than to bring temptation to the lips of young fools such as the four I had seen. I understand now why the preachers rage against drink. I have said: There is no harm in it, taken moderately; and yet my own demand for beer helped directly to send those two girls reeling down the street to—God only knows what end. If liquor is worth drinking, it is worth taking a little trouble to come at—such as a man will undergo to compass his own desires. It is not good that we should let it lie before the eyes of the children, and I have been a fool in writing to the contrary.”—*Exchange*.

◆ ◆ ◆

### CLIPPING THE JUDGE'S WINGS

On April 26th, Bro. John Allen Hudson, of Tulsa, Oklahoma, sent a written acceptance of his challenge to Judge Rutherford, the champion of “Russellism” as that is now advanced by those who call themselves “Jehovah's Witnesses”.

On May 4th, Mr. Rutherford replied, “Your accepting my challenge is not accepting my challenge at all. Whenever you get a good percentage of the clergymen to sign an endorsement that you represent them, then will I debate with you, but no individual challenge will I give any attention to.”

Bro. Hudson, on May 10th, sent a suitable answer to this evasion and repeated his acceptance in argument that will make it exceedingly difficult for Judge Rutherford to avoid a debate with him and retain the respect of any honest man.

◆ ◆ ◆

### THE JUNE MEETING

Under very short notice this historical gathering was arranged for, this year, by the Church at Wychwood, Toronto. The Saturday meetings were held in the church-house, Maplewood Ave., and the Sunday services in the Vaughan Road Collegiate.

The attendance was up to the usual standard, there being a marked increase of members from outside districts making up for the absence of many in the City congregations.

The arrangements were highly appreciated

by visitors; and sincere thanks were due the Sisters of Wychwood whose labours achieved the remarkable accomplishment of serving over three hundred meals in the church basement.

The programme was of the usual high standard, practical, spiritual and giving ample evidence that, for the churches represented, the Bible is still "The Word of God", and rule by which all faith and practice is to be measured.

#### WHAT CHURCH TAKES THE "FALL MEETING?"

#### WYCHWOOD, TORONTO

Good meetings on Lord's Days, continued interest in and benefit from the Prayer and Bible Study in mid-week, happy outdoor recreation on Saturdays is the much appreciated order characterizing the work here at present.

#### VANCOUVER, B.C.

I am happy to announce the addition of four to our number, two boys and two girls, Brothers Thomas and Douglass Harding, and Sisters Martha Jensen and Irene Clissold, children of members of the congregation.

We thank God for these additions to the Church here, and take courage, believing that the Gospel is still the power of God unto salvation.

The need of greater evangelistic work is imperative here, but like many others we are struggling against the present distress; let us pray that these obstacles will soon be eliminated, that the word of the Lord may have free course and be glorified.—S. WILSON, Sec.

#### OAKVILLE R.R. 1, ONT.

On April 14th wife and I called at Woodgreen, on our way to Windsor, and I spoke to a nice audience. They seem to be "holding the fort" well at Woodgreen. On April 16th I began meetings with the Church at Campbell Ave. and College St., Windsor; continuing over the 30th. The attendance was better than last fall, with more strangers present. The fruit of this seed sowing will be manifested later. The Church there seems to be at peace, and in better spiritual condition than any time in its history.

We then spent ten days with the small Church at Sarnia and preached eleven times. Some there "have left their first love", and need to be led to repentance. I tried to encourage those who are "holding fast to the things they have". We enjoyed a four days' visit with the Church at Forest, speaking four times. These smaller churches need frequent visitation and encouragement.—CHAS. W. PETCH.

#### ARMLEY, SASK.

We rejoice in the interest of late taken in our message. The fact we were asked, recent-

ly, to conduct the funeral of an old resident has materially helped in calling attention to meeting and worship. We realize the great need of consistent visiting and pastoral work. On foot all winter work is difficult.

WM. J. BOYER.

#### ST. JAMES, WINNIPEG, MAN.

If the Lord wills we are starting another mission point next Lord's Day 26 miles north of here, and we hope we can get the Gospel into that section with results.

I am looking forward to meeting some of the brethren in Saskatchewan during the next two weeks as we are planning to be at the Radville Bible School for most of the next two weeks.—ARTHUR H. BEAMISH.

#### PEKIN, N.Y.

On July 2nd, by the courtesy of the Church at Wychwood liberating us for the occasion, we were able to attend the very interesting all-day service at this old church in the heart of the North American fruit lands.

The occasion was a special Rally arranged by Bro. W. F. Cox, who is labouring with the congregation in the Gospel. His programme for the day was well arranged and the services highly enjoyed by the visitors.

Besides the local talent, the names of the following brethren figured on the programme—L. Snure and L. J. Keffer, Hamilton; F. L. Brooks and A. M. Stewart, Toronto; E. E. Joynes, Philadelphia; and C. G. McPhee, St. Catharines.

Churches in the Niagara district were well represented, as was also Toronto.

It was a happy day, and Bro. Cox is to be complimented on the arrangement. And, best of all, there was one decision for Christ to gladden the hearts of all.—EDITOR.



#### OBITUARY

##### Jones

To the brethren who were closely associated with him; the last sickness and passing of Bro. Jones was sudden and unexpected. On Lord's Day morning, March 19th, Bro. Jones was at Breaking of Bread; in the afternoon he was confined to bed; a little more than a week later he had fallen asleep.

It was a fitting climax to almost twenty-five years connection with the Churches of Christ in Toronto. For a short time, during his later years, the writer was associated with him in the East Danforth work. While he was not a speaker, he took active and regular part in the work of the Lord in a quiet, unassuming manner, and his cheery smile gave much encouragement.



He fell asleep on March 27th, at the age of 73 years, and was laid to rest on March 29th. A short service was held at his home, this being followed by a large service at the funeral parlors of McDougall and Brown on Danforth Ave. Bro. A. M. Stewart of Bathurst Street Church officiated.

"He has gone, but his memory lingers."

A. M. SIMPSON.

#### Saunders

The passing away of Bro. George W. Saunders at his residence in Winnipeg on March 27th, 1933, aged 87 years and 27 days. Another of the early settlers of the Carman district has been called away.

Bro. Saunders resided here for 27 years. He came to Carman from Meaford, Ont., in 1888.

He began meeting in their house, the late Bro. George Whitelaw and Bro. James Stirling assisting in the worship. Afterward he assisted in building the church house in Carman, which is still standing. Bro. Saunders leaves his wife, one son, William, one daughter, Mary, and several grandchildren to mourn his loss.

DANIEL STEWART.

#### Watterworth

On Tuesday morning, March 28, 1933, Mrs. Levina Watterworth died in the hospital at Carman, Manitoba, at the age of seventy-one. She had been spending the winter in that locality with her daughter Elva, who has also since that date passed on to her reward. Her death took place only a few hours before her mother's funeral, thus plunging the family into a sorrow unspeakable.

News of Mrs. Watterworth's passing came as a shock to this vicinity where she has been a life-long resident, and to the church here where she has been a faithful member ever since the work was started here nearly thirty-five years ago.

Her body was brought here for burial and placed beside her husband, who predeceased her by twelve years. Funeral services were conducted from the home of her son Gordon by Maitland Watterworth, her eldest son, and the writer. The large attendance of neighbours and friends manifested well the high esteem in which our sister was held.

J. S. WHITFIELD.

#### Manton

Bro. William James Manton, aged 87 years and ten months, entered into rest the morning of April 28th.

Born in Birmingham, England, he became united with Churches of Christ in that city in 1865. After a short association with the

Church at Wychwood, and Bathurst Street, Toronto, where he came to live after the death of his wife, he moved to his son's home at Waterfield, Sask. Here he lived for over twenty years, familiarly known as Grandad. He leaves two sons, Richard at Waterfield and James H. at Birmingham, Eng., and one daughter, Sister Harriet Manton, Toronto, besides many grandchildren and great-grandchildren.

Bro. W. J. Boyer (missionary worker at Waterfield), officiated at the funeral service, assisted by Bro. R. E. Wallis.

"Till the day dawns, and the shadows forever flee away."

#### Wallis

The community of Armley, Sask., suffered a loss in the sudden call of our esteemed Sister Wallis, after a short illness, on June 13th, aged 47 years, eleven months, and three weeks. Bro. and Sis. Wallis homesteaded here twenty-three years ago and returned to Portage la Prairie, Man., to which they had come previously from Knapp Hill, England. They came back here with the family, six years ago. They have labored and suffered constantly, in the service of the Lord for some years. The influence and presence of Sis. Wallis will be sadly missed in the home, and in loving attention to the Lord's appointments. Her faithfulness in attendance at the Breaking of Bread—four and a half miles from her home—in the very coldest of weather, every Lord's Day morning, will always be an inspiration to those left. She possessed great strength of character, and if she erred, it was on the side of loyalty to Christ and the New Testament. We can truly say, "Her children arise up, and call her blessed; her husband also, and he praiseth her." She identified herself, when a girl, with the worship and service of the Lord. A letter from Bro. R. K. Francis sent recently to Bro. Wallis, greatly cheered her spirit. It revived precious memories of helpful ministry by Bro. Francis in Knapp Hill, England. Sis. Wallis came out of a Christian home, where her father, a faithful Deacon, and mother, made all Christians truly welcome, the door was always open to such, and a Preacher's bed always ready. The same can be said of Bro. and Sister Wallis' home ever since they started a home.

The funeral service, at which Rev. Mr. Scarfe, of Ridgedale United Church, kindly offered to assist, was conducted by Bro. W. J. Boyer, missionary to Churches of Christ. Committal service was at Silver Stream Cemetery. She leaves her husband, a daughter, Sis. Hollingshead of Oxbow, Sask., and three boys and three girls at home, to whom our deep sympathy goes out.

# 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, 228 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 Hall, 1459 Retallack St., near Dewdney Ave., on 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 Laurier Avenue. Alex. M. Stewart, Evangelist, 607 329 Laurier 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, 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. Wednesday, 7.30 p.m., Meeting for Prayer, Praise and Bible Study. Send all communications to A. Faragher, Secretary, 623 Campbell 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.

**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 6, Wilmadore Apt., 260 Furby St., Winnipeg, Man.

**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.