

Christian Quarterly

VOL. II

OCTOBER, 1917

No. 4

CONTENTS



PAGE

Editorials—

Earthquakes in Divers Places.....	3
Practical Christianity.....	4

Associate Editors—

Some Quotations.....	6
An Expert of Iniquity.....	6
Thoughts at the Table.....	8

Miscellaneous—

Vancouver, B. C., Letter.....	10
Christian Unity.....	10
Naaman.....	11
Campaign in the North.....	12
Births, Marriages, Deaths.....	12
News from the Churches.....	14
Sleeping in Church.....	15
Publisher's Desk.....	15
Advertisements.....	16



Church Directory

WINNIPEG, MAN.—Church meets at the north west corner of Sherbrooke and Sargeant Streets, Lord's Day morning at 11 a.m., Lord's Day school at 3 p.m., Lord's Day evening at 7 p.m. Mid-week service, Wednesday at 8 p.m.

Brookland's Old School House meetings, Lord's Day, same as above. Mid-week service Thursday at 8 p.m.

CALGARY.—Church meeting place, 15th Avenue, between 4th and 5th Streets West.

Lord's Day—Bible Study, 10 a.m.; Breaking of Bread, 11 a.m.; Preaching service, 7.30 p.m.

Wednesday evening—Prayer and praise, 8 p.m.

Secretary, A. Weston, 222 4th Avenue, N.E.

VICTORIA, B. C.—Church meets at 585 Bolskin Road, Lord's Day, 11 a.m., to commemorate the Lord's Supper.

VANCOUVER, B. C.—Church meets at 4332 Victoria Road, near "Kingsway." Worship at 11 a.m. Visitors are advised to take "White Star" (Victoria Road) car. J. M. Bruce, Secretary-Treasurer, 1944 12th Avenue East.

HAMILTON, ONT.—Barton Street Church meets at Y.M.C.A. Hall, Barton Street East, Lord's Day 11 a.m., for worship.

HAMILTON, ONT.—Corner of Cathcart and Wilson Streets. Church meets Lord's Day. Bible Study 10 a.m. Breaking of Bread, 11 a.m.; Preaching the Gospel, 7 p.m.; Bible Study, Wednesday, 8 p.m.

GLENCOE, ONT.—Church meets in private house on Lord's Day at 11 a.m. for worship.

WOODGREEN, ONT.—Church meets on Lord's Day at 11 a.m. for Bible Study. At 11 a.m. for preaching and worship. S. Whitfield, Evangelist.

CLACHAN, ONT.—Church meets at 2 p.m., on Lord's Day, for Bible Study. 3 p.m., for preaching and worship. S. Whitfield, Evangelist.

BLACKWELL, ONT.—Church meets in private house on Lord's Day, at 11 a.m., for Bible Study and worship.

BARRIE ISLAND, ONT.—Church meets at home of G. A. Vancise, every Lord's Day at 11 a.m., for worship.

FOREST, ONT.—Church meets in private house on Lord's Day, at 2.30 p.m., for preaching and worship.

JURA, ONT.—Church meets on Lord's Day at 10.30 a.m., for preaching and worship.

WYOMING, ONT.—Worship at 10 a.m., each Lord's Day at the home of H. M. Evans. Travelling brethren welcome.

MONTREAL, QUE.—Church meets in Y.M.C.A. Rooms, 151 Fairmount Avenue, West.

Lord's Day—10 a.m., Bible School; 11 a.m., Breaking of Bread and worship. Gospel preaching 7 p.m., first Lord's Day of each month (present arrangement).

JORDAN, ONT.—Church meets on Lord's Day, at 10 a.m., for Bible School. At 11 a.m. for Worship. D. H. Jackson, Evangelist.

ST. CATHARINES, ONT.—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. Wednesday at 8 p.m., Bible Study. D. H. Jackson, Evangelist.

CARMAN, MAN.—Church meets on Lord's Day at 10 a.m. for Bible School. At 11 a.m. for worship. At 7 p.m. for Gospel preaching. Wednesday 8 p.m., Bible Study.

BATTEAU, ONT.—Church meets at the home of Edwin Fisher each Lord's Day at 11 a.m., and 3 p.m. alternately, for worship, and on Wednesday evening for prayer meeting at 8 o'clock.

SMITHVILLE, ONT.—Church meets each Lord's Day at 11 a.m. for worship.

TINTERN, ONT.—Church meets each Lord's Day at 11 a.m. for worship.

BEAMSVILLE, ONT.—Church meets on Lord's Day at 10 a.m. for Bible Study. At 11 a.m. for worship. At 7 p.m. for preaching. Wednesday at 8 p.m., Bible Study.

MEAFORD, ONT.—Church meets on Lord's Day at 9.45 a.m. for Bible Study. At 11 a.m. for worship. At 7 p.m. for preaching. Wednesday at 8 p.m., Prayer and Bible Study.

OWEN SOUND, ONT.—Church meets at Forester's Hall, 2nd Avenue, Lord's Day, 11 a.m., for worship.

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VOL. II

WYOMING, ONT., CANADA, OCT., 1917

No. 4

EDITORIALS

Earthquakes in Divers Places

THE appalling earthquake catastrophe and conflagration which visited the city of San Francisco, Cal., on April 18th, 1906, shocked the whole world. Private individuals and Christian journalists the world over joined in voicing the same sentiments: that the awful event was simply the visitation of the wrath of Jehovah upon a veritable modern Sodom.

Notwithstanding all this, the fire was scarcely extinguished when operations for rebuilding the city had begun on the old site. Men may suffer as the result of their sins, but that suffering is scarcely ended when they are ready to repeat their crimes upon the same spot without any fear of a revisitation of the very same danger.

From the beginning of that year there had been a series of terrestrial disturbances in different parts of the world, with great loss of life and property. January 7th, same year, earthquake shocks were experienced in eastern Kansas and north-eastern Missouri, and frequent shocks were felt in Mexico during the early part of the same month; and on the twenty-fifth of the month a sharp earthquake did much damage in Arizona and Mexico. In Buena Ventura, Colombia, a severe earthquake lasting seven minutes killed 2000 people and destroyed many villages, January 31st, and the same day an earthquake in Ecuador killed at least 300 people. On the third of February old Vesuvius became active again, and the crater formerly measuring only 1000 feet was increased in size to 5000 feet. For weeks it had been belching forth ashes and red hot cinders until several towns had

been destroyed, Naples covered nearly four feet deep with ashes, agricultural districts destroyed, and an enormous loss of life and property, and later, an earthquake added to Italy's horrors. On February 8th an earthquake in the West Indies caused an extensive loss of life on land and sea. Eight days later Kingston, St. Vincent, British West Indies, suffered more or less from severe earthquake shocks. February 24th brought the severest earthquake to Japan that that country had experienced for years, notwithstanding the fact that they had had (according to "The Tokio Christian"), a "dozen or two" of these disturbances every week. March 14th an earthquake visited Formosa, with a reported loss of 6000 lives, 1200 homes destroyed, and a property loss of \$45,000,000. On April 14th this island was visited by a second shock, with a loss of 1000 killed and the same number injured. April 18th an earthquake shock extended along the Pacific coast, destroying San Francisco, San Jose, Stanford University, Santa Rosa, as well as damaging many other cities and towns. At 4.30 a.m., April 24th, an earthquake shock was reported felt at Rockland, Me., of sufficient strength to jar windows and beds. All these events occurring within about four months are, to say the least of them, remarkable.

Among the signs that should indicate the approach of the time of the overthrow of the Temple service, destruction of Jerusalem and the final consummation of the Mosaic age, Jesus stated there would be "earthquakes in divers places" (Mark, 13: 1-8).

As the final consummation of the present age and dissolution of the material universe approaches it need not be thought strange if wars and rumours of wars, famines, pestilences and earthquakes in divers places should become heralds of that event as a more remote fulfilment of the prediction of our Saviour.

Volcanic eruptions (see also II. Peter, 3:7, A. R. V., Mar. Ref.) indicate that the earth contains all the elements necessary for its own destruction. All that is needed is the ignition of the fuse by the hand of the Divine Operator, when "the heavens shall pass away with a great noise, and the elements shall

melt with fervent heat, and the earth shall be burnt up (II. Peter, 3:7-10). The day of just retribution will certainly come. The heavens and the earth are "reserved unto fire against the day of judgment and perdition of ungodly men" (II. Peter, 3:7).

"Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? But according to His promise, we look for new heavens and a new earth wherein dwelleth righteousness" (II. Peter, 3:11-13, A. R. V.). Wherefore receiving a kingdom which cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe: for our God is a consuming fire (Heb., 12:28, 29). "What I say unto you I say unto all, Watch" (Mark, 13:37).

The awful conflict of Nations now raging upon the battlefields of Europe may be the battle of Har-Magedon referred to in Rev., 16:16. This earth is now hoary with age and the climax of this awful slaughter may be the second advent of the Saviour with His angels, when He shall appear upon the clouds of glory to render vengeance upon those who reject Him, and are disobedient. These are to suffer punishment and eternal destruction from His presence, while He is to be glorified in His saints. See II. Thess., 1:7-10; 2:12. "Be ye also ready."

Practical Christianity

THE potency of our life is manifest in what we do. Our knowledge is of no use to either ourselves or others unless it is reduced to practice. The time and money of a medical student spent in acquiring knowledge would be wasted unless he entered into the practice of his profession. The names of George Washington and Abraham Lincoln are immortalized for what they did, not for what they knew. This principle is true in every station in life.

The fact that Enoch (Gen., 5:24) and Noah (Gen., 6:9) "walked with

God" immortalized their names on the pages of sacred history. Walking with God is the practical side of the religious life. It was "because thou hast done this thing (Gen., 22:16) obeyed my voice (Gen., 2:18) that caused Jehovah to confirm His promises to Abraham with an oath, and immortalize his name as "the father of the faithful" and "the friend of God."

It was of small moment that Moses was learned in all the wisdom of the Egyptians as compared with the fact that he found the Hebrews a nation of slaves and left them a nation of freedmen. The learning was necessary in order to the practice, but had he not chosen to "share ill treatment with the people of God" and suffer the "reproach of Christ" (Heb., 11:25-26); instead of dying on the summit of Mt. Nebo in full view of the promised land and in the presence of his God with angels to guard his tomb, while his name was placed on record as a servant of God faithful in all His house (Heb., 3:2), his life's sun would have set among the pyramids of Egypt known only on the pages of secular history as the adopted grandson of a wicked king. "The recompense of the reward" was worth all the ill treatment he received, the reproaches he suffered, the toil and hardships he endured and the sacrifices he made. The accomplishments and attainments of an Egyptian prince were nothing to him as compared with the joy of service rendered to God in blessing others. The practical life of Moses has made his name immortal.

Possibly no New Testament character could boast of a finer education, or greater accomplishments than the beloved Paul, but these accomplishments were of no value until he turned them over to the service of the Lord.

Christ was the richest Prince in God's universe, but it was His flight to this poverty stricken earth upon wings of love, His miraculous birth, wonderful life and tragic death upon Calvary, that saved a sin-cursed earth. It was what Christ did that has won the love of thousands who now own and revere His name.

What have we done? What are we doing? What are we going to do with

the talents He has placed in our hands in return for what He has done for us? Our time and our money belongs to Him. How much of this time and this money are we going to give towards the upbuilding of His cause and the extension of His kingdom during 1918?

It is one thing to sing about Daniel in the lion's den, and the Hebrew children while seated comfortably at our own fireside, but it is quite another thing to stand alone and face the horrid beasts, or the forked flames of a fiery furnace. Some Christians (?) make splendid soldiers while on dress parade marching to the music of the brass band, but their zeal, patriotism and courage fails them as soon as they are called upon to endure the hardships and privations of actual warfare. How much of your life is sentimental and how much is practical? Take an inventory and see.

The 'better half' of Ye Editor, who was so well known as compositor on The Bible Student, is still unable to walk or even stand alone. She is much better in many ways than she was even two years ago, but has been, for nearly seven years, as helpless as a child six months' old, so far as walking alone is concerned. We make this statement in answer to a request of one of our preachers who was unable to give inquirers after her health the needed information.

In this number Bro. P. L. Pratley's series of articles—"Thoughts at the Table" is concluded. Bro. Pratley is a good writer and we welcome him to our staff of associate editors. It will ray all our readers to re-read the whole four articles. Bro. Pratley will continue with us if the magazine lives another year.

If the Quarterly is to continue, will all our congregations please forward news regularly, and our writers send us their articles in time for each issue. Please do.

It is a noble and great thing to cover the blemishes and to excuse the failings of a friend; to draw a curtain before his stains, and to display his perfections; to bury his weaknesses in silence, but to proclaim his virtues upon the housetop.—Robert South.



Our Associate Editors



Some Quotations

BY A. WESTON.

“WATCH ye, stand fast in the faith, quit you like men, be strong. Let all that ye do be done in love” (I. Cor., 16:13-14).

“If I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; . . . seeketh not its own, is not provoked, taketh not account of evil; . . . endureth all things” (I. Cor., 13:3-7).

“Love worketh no ill to his neighbor” (Rom., 13:10).

“Never return injury for injury. Aim at doing what all men will recognize as honorable. If it is possible, as far as rests with you, live peaceably with everyone. Never avenge yourselves, beloved, but make way for the wrath of God; for Scripture declares: ‘It is for me to avenge, I will requite,’ says the Lord. Rather, ‘If your enemy is hungry, feed him; if he is thirsty, give him to drink. By doing this, you will heap coals of fire upon his head.’ Never be conquered by evil, but conquer evil with good” (Rom., 12:17-21). Twentieth century version: “Make disciples of all the nations” (Matt., 28:19). “As many of you as were baptized into Christ, have put on Christ. There can be neither Jew nor Greek, . . . bond nor free, . . . no male and female: for ye are all one man in Christ Jesus” (Gal., 3:27-28).

“What ye hear in the ear proclaim upon the housetops. And be not afraid of them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell” (Matt., 10:27-28).

“Peter and John answered . . . whether it be right in the sight of God to hearken unto you rather than unto God, judge ye: for we cannot but

speak the things which we saw and heard” (Acts 4:18-20).

“We must obey God rather than man” (Acts 5:29).

“We walk by faith not by sight” (II. Cor., 5:7).

“Our God whom we serve is able to deliver us; . . . And he will deliver us, . . . But if not, . . . we will not serve thy gods” (Dan., 3:17-18).

“Fear not: for they that be with us are more than they that be with them.”

Elijah thought h'mself alone, but God said, “I have left for myself seven thousand men who have not bowed the knee to Baal.”

“Dare to stand alone.

The many may be wrong;
Bad judgment often has been shown
By people in a throng.
The crucifixion pleased the crowd,
But to the thinking few:
If you are right, then be not cow'd,
Though none shall stand with you.
If you've a principle that's right,
Then hold it as your own;
Stand up for it, and bravely fight,
Although you stand alone.”

—Newspaper.

An Effect of Iniquity

BY S. WHITFIELD

“AND because iniquity shall abound, the love of many shall wax cold” (Matt., 24:12).

Christ was asked two questions, according to the fore part of this chapter. The first one was, When will Jerusalem be destroyed? The second one was pertaining to His second coming or the end of the world. In this chapter and also the following one Christ speaks of these two great events. What is herein stated should be taken in this connection. Of course some of these statements have a general application.

Iniquity has always abounded in

the world, but it may be that at certain periods it is worse than at others. The world is always bad enough and always will be. We are told that evil men and seducers shall wax worse and worse, deceiving and being deceived. Christ also said that as the days of Noah were so shall also His coming be. We are getting nearer the end all the time, but we do not know just how near or how far off that end may be; but we do know that iniquity is abounding more and more all the time, and we know fully well that the love of many is waxing cold. There are good people in the world—true and tried; but the masses are not full of piety or zeal.

It becomes every true child of God to put up a strong fight against the growing evils that are in the world and that are creeping in among the followers of Christ. We need to pray more for help and strength to be faithful to the end. The devil is watching for every possible chance to get us; but God is greater and stronger than the evil one is, and if we draw near to God and hold on to Him, He will draw near us and stand by us in all our temptations and trials. We should study the word of God more. By hiding it in our hearts we will be kept from evil. The more of the word of God we get into our hearts the more it will keep the evil and darkness out. The word of truth is a lamp and light, and when it is turned on our lives the darkness must disappear. We need to work harder for the cause of Christ. If we keep busy doing good, and filling our lives with good things, there will be no room or place for iniquity.

Coldness or indifference is a terrible evil. It is a hard thing to fight against.

The majority of people go with the crowd or with the popular current. They do not wish to walk with the few in the narrow way that leads to

life. When iniquity is abounding they would rather be in it than to stand for right, truth, and for God, because it would cause them to be despised.

We need patience to hold on as the children of God. "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise" (Heb., 10:36).

"But he that shall endure unto the end, the same shall be saved" (Matt., 24:13). We must fight on to the end to be saved. We are to stick at it, for this is what counts. Let others do, as they may, but let us and our households serve the Lord. The reward is sure if we will only hold on. Since we have gone thus far it is all the more necessary for us to go on. Our labors are not in vain in the Lord. No good effort will be lost.

We want the brotherhood to understand that the Quarterly is neither "your paper", nor "my paper". It belongs to the brotherhood—of the brotherhood—for the brotherhood and by the brotherhood. Is the paper to live another year, or die now? We wait for the answer. December 1st next tells the story.

God gives to every man as much as He gives the flowers—enough of earth to grow in and enough of heaven to grow into. He gives to every man as much as He gives the bird—enough of earth to feed upon and enough of heaven to fly in. This much he has pledged to His children everywhere.—Mark Guy Pearse.

The finest music of the greatest orchestras on earth cannot help a heart along to happiness as the songs do that the heart sings to itself—songs of cheer, of patience, of trust, of unselfish love. These make the melody of life, and grow stronger and sweeter by practice, year by year.—Great Thoughts.

Thoughts at the Table—IV.

"Let a man examine himself and so let him eat
..... and drink" (1 Cor. 11-28.)

BY P. L. PRATLEY.

A GAIN it is the Lord's Day and we, a few of the Lord's people, are gathered to remember the Lord's Sacrifice in the Lord's Supper. There is a significance in the repetition of the phrase "the Lord's" which we would do well to study and consider. We believe as simple Christians following the faith of the New Testament and the practice of the inspired leaders of the primitive church, that the Lord's Day and the Lord's Supper are joined together by ties that should be indissoluble, that as the Lord's resurrection was impossible of occurrence without His death, so the celebration of these two events should be forever connected. We believe too that the true celebrants of the Death and Resurrection of the Lord are His followers, His disciples, and that the ordinance of the Lord's Supper can only be properly participated in by those who are able to discern the Lord's body, by those who have come in under His blood, by those who are of His chosen, His church. In other and more familiar words, the ordinance is within the church and the participants are those who have entered the church. We are raising here the question of admission to the Supper, a question upon which there is practically total agreement throughout the Christian world in theory. Actually, however, because that world is divided as to what constitutes membership in the church of Christ, it is similarly divided on the question of participation in this institution. For Christians such as ourselves who are at once content and determined to follow the teachings of the New Testament there is but one answer to each of the questions at issue. Just as surely as a sinner became a Christian by a per-

sonal acceptance of the Christ and His teaching, so surely were these Christians the only proper communicants at the table. The same identical process made a man or a woman into a Christian and into a partaker. That process was, and still is, faith and obedience, belief in Jesus as Son of God and Saviour of men, repentance from a career of error and transgression, immersion in water for the forgiveness of sin, and continued earnest effort to live the new life in accordance with His will. Thus the question as to who shall partake would seem to automatically settle itself, but the fact remains, nevertheless, that brethren in perfect agreement as to the terms of admission to Christ's church do honestly differ on the terms of admission to the celebration of the Lord's Supper. Some brethren would debar from the feast such visitors as may not be members of the church, according to our reading of the scriptures. What is the secret of this diversity of opinion? Does it not lie in the liability of some to confound the congregation and the church? It is argued by some of our brethren that we cannot logically or consistently admit to the Supper those whom we have not admitted to the church. Here is the root of the matter. Do WE admit to the church or the congregation? Surely to the latter only. God alone admits to the church and that when He forgives our sin and accepts us as redeemed and sanctified. We set up our local congregations and admit to their membership such as we deem, according to our best belief, to be members of Christ's church. But we are not infallible judges of this fact. A man may make his confession of faith and be buried in the waters before our eyes, but God alone knows his heart and God alone knows whether such a one is saved. If we knew that the man were honest we would know too that he was accepted of God through Christ, as he had followed the revealed plan of redemption, but in the absolute WE cannot judge

among men who is Christ's and who is not. Verily the Lord knoweth them that are His. Thus though we have perfect liberty to accept whom we please into our congregational membership, we must not, brethren, take it to ourselves to say that we can identify the elect. Remembering now that the Lord's Supper is an institution of the church and not merely of the congregation; that we should spread it as members of the church of Christ and not as members of our local assembly; we see that the terms of admission to the congregation and to the Supper are not identical. We are arbiters of the former; we cannot be judges of the latter. We can say without doubt who is a member of our assembly, but we cannot assume the divine prerogative of determining who is of the church. What then are we to do? Are we to invite all and sundry? Brethren! we cannot invite any one; we cannot debar any one because such an act would be "ultra vires," beyond our right, because we are not constituted judges. Of course, if a brother walk disorderly, or if an attendant be notoriously unchristian, we have a right to withdraw our fellowship, the first by apostolic injunction, the second by indisputable evidence of disability, but these cases are not in dispute. Have we no responsibility then? Yes, surely! We have the truth as revealed in the New Testament and the responsibility of proclaiming it. It is our duty to explain this truth regarding membership in Christ's church and the position of the ordinance within the kingdom whenever it is necessary to do so, whenever there are those present who are not known to us as immersed believers in Jesus. We have made this explanation at this time for this very reason so that strangers and visitors amongst us may know that the Table is the Lord's, not this congregation's; that the privilege of partaking is with every Christian; that neither we nor you nor anyone save the Lord Himself can definitely separate the saved from the lost; and that we who follow the New Testament teaching are convinced that the terms of pardon which are the terms of admission to Christ's church are personal faith, sincere repentance, and baptism in water. The same confounding of the church and the congregation is responsible for the refusal of some of our brethren to baptize those believing and penitent

inquirers who do not wish to take fellowship with their own particular congregation, or one in acknowledged association therewith. Here again let us say confidently that the ordinance of baptism admits the believer to the church of Jesus Christ and not to any local assembly or to any recognized association of Christians. As disciples of Christ we are to preach the Gospel and baptize the believers. Such is our commission from our King. We are not empowered to question anyone as to their subsequent intentions regarding worship BEFORE baptizing them. We are instructed to teach them the things of Christ and His church afterwards. The church is greater and more comprehensive than this or that congregation or any number of congregations. In this connection I believe those of my brethren who refused to immerse a Wesleyan preacher because he did not wish to break away at once from his Wesleyan flock were grievously mistaken, and that those others who to my knowledge gladly baptized Presbyterian preachers without any further question than Philip's to the Ethiopian, were following both in letter and spirit the example of the inspired leaders of the early church.

Referring now to those words of Paul to the Corinthian Christians, "Let a man examine himself, etc.," although often quoted in connection with this question, they do not really seem to bear on the point at issue. As we have before mentioned, they refer to the state of mind in which the Christian should be when approaching the feast, a state of self-examination, of introspection, of meditation, of review. They link up directly with the word "unworthily" in verse 27. "Who-soever shall eat or drink unworthily shall be guilty of the body and blood of the Lord." This is a very solemn passage, and needs our careful thought. To many a sensitive conscience the want of a proper understanding of these words has been a stumbling-block. There are those who, animated by a feeling that they are not fit, not good enough, not sufficiently spiritually-minded, have hesitated and even declined to partake. They have imagined that the writer refers to our worthiness, our fitness. Dearly beloved, it is not so. It is no question of our worth or our goodness. Where would we stand if our worthiness entered into any of our transactions, or was made the criterion of any of our

relationships with God? We are not redeemed because we are good enough; we are not saved because we are worthy; our fitness avails us nothing. It is the worthiness of Christ which is all-availing and all-sufficient. The song writer who says

Cease of fitness to be thinking,
Only feel your need of Him,

has the right interpretation regarding our worthiness. It is indeed a question of our need of Him, of His strengthening presence, of His refreshing grace. The word "unworthily" is adverbial, not adjectival, and refers to our manner of approaching the sacred emblems, to the spirit of our participation and not to our individual value or virtue. It is rather a question of discerning the Lord's body, of appreciating the solemnity of the occasion, the spiritual meaning and power in the feast. The exhortation is to warn us that a disrespect of the

symbols is a disrespect of the Lord Himself, that the more precious, holy, and excellent the ordinance, the greater is the sin in the abuse of it, even in the neglect of it. "For this cause many are weak and sickly among you and many sleep." Let us then examine ourselves at this moment; let us come not unworthily, but realising the sanctity of the Supper—thoughtful, penitent, loving, filled with the purpose to draw near to the Master and feed upon Him. Let us realise that there is danger and guilt in the neglect of the feast, that we shall grow weak in spirituality, we shall become sickly in the faith, we shall appear to sleep instead of work, we shall seem more dead than alive to our duties and responsibilities, if we forsake this ordinance of His house. If, however, we came in this spirit of reverence and love, with humility and sincerity, examining ourselves and the manner of our living, we shall not partake unworthily, but shall receive strength indeed from our communion with the Lord.



Miscellaneous



Vancouver, B.C., Letter

Dear Bro. Evans:—Your communication of July 23rd addressed to Bro. Saunders, was turned over to me, consequent upon my appointment as secretary of the church in Vancouver. At a meeting of the brethren held recently, it was decided to send five dollars as a recognition of the Quarterley's merits. We in Vancouver seem to be out of touch with the brethren responsible for its publication, and have little idea of the cost. We are of the opinion however, that it wouldn't be a difficult matter to eliminate the financial worry from the mind of the Editor if the churches were to regard it as a missionary enterprise and assume a joint responsibility for its continuance. "To offset the fluctuation in subscriptions and the ridiculously low rate of 25c per annum, could not the twenty-

five churches mentioned in the directory become responsible for at least twenty copies each at a fixed charge commensurate with the cost of publication. That would not interfere with the individual subscription, but act as a reserve for the continuance of the publication."

This is merely a suggestion of my own, but having no experience, it may not commend itself to one who is acquainted with the difficulties of getting such suggestions to materialize.

Wishing you the success the enterprise deserves,

Yours in Christ,
JOHN M. BRUCE.

Christian Unity

The Bible clearly and strongly teaches the unity of God's people. The New Testament Church was a unit. There is only one body, one fold, one household. The Apostle Paul exhorted the children of God to "be of the same

mind one toward another." The Lord pleaded and prayed that His followers might be one. There is no reason why there should not be unity among the followers of Christ. Christ prayed for it. Paul worked for it. We all claim to be worshipping one God and governed by the one Book. Why then should we be divided? God is not the author of confusion and division, but of order and unity. The New Testament Church was a unit. As there was unity once, there can be unity again.

In unity there is strength, in division there is weakness. Business men use wisdom in the management of earthly affairs. Christ said that the sons of this world are wiser than the sons of light. That is, people who are simply earth dwellers, who do not think about the world to come, use more wisdom and energy for the accomplishment of things that pertain to this world than the children of God do in preparing for the kingdom of heaven. If Christians would use wisdom to-day, they would see the folly in division, and the wisdom of unity.

We claim to be prompted by love, led by God's Spirit, and governed by His word. Yet under the very cloak of religion, there are more divisions than can be found in any earthly organization. In our day we have many faiths, several baptisms and numerous bodies. Instead of there being unity of faith, we have divisions, strife, confusion, jealousy, hatred and contention. The church is the "light of the world," and the "salt of the earth," but it has lost much of its power and influence through strife and division. Paul said, "For ye are yet carnal, for whereas there is among you envying and strife and division, are ye not carnal, and walk as men?"

Division is a sin. Christ prayed that His followers might be one. But notwithstanding His prayers and entreaties for unity among His followers, they are divided into contending parties. Christ came into this sin cursed world and preached the gospel of peace and love. There were many who would not listen to Him. They persecuted Him, they scourged Him, they crucified Him, but when His people divide and strive, they divide the body of Christ, they rend His spiritual body worse than the murderers did His fleshly body. What kind of a perverted conscience and hardened heart,

must some people have when they wilfully and maliciously introduce into the Church of Christ, things that they know will cause contention and strife? What must be the condition of the person's soul, who, for some selfish idea and personal preference, will destroy the peace, harmony and love in the Church of the living God.

C. G. McPHEE.

"Naaman"

(2 Kings 5)

THERE are few people, I think, who cannot see in Naaman, a type of Christian Conversion. He was captain of the host of the king of Syria—a mighty man, and honorable, but he was a leper. Thru a little captive Israelitish maid, Naaman learned of the prophet of the Lord in Samaria, who was able to cure him of his leprosy. Upon this testimony, he makes elaborate preparations, and eventually arrives at the house of Elisha.

Naaman was fully conscious of the dreadful nature of his disease. From a human standpoint he was an incurable. It appears he had already made up his mind just what the prophet of God would do to him, and in this respect he was not unlike many of our own day; but God's ways are not as man's ways, nor His thoughts as our thoughts. Elisha sends a messenger telling him to go and wash in Jordan seven times, and he would be clean; and now we see that Naaman's faith is not by any means perfect. He was wroth, and how expressive of the disposition in numbers of people to-day, are his words: "Behold I thought..." If the remedy is God's, there is no room for our "thinks"; it is for us to apply the remedy. The prescription is given, but he protests. It is not as he had thought. The dignity of his position at least demanded that the prophet should come out in person to him, and lo—he sends a servant. And then—Are not Abana and Pharpar, rivers of his own land, far better than all the

waters of Israel. May he not wash in them, and be clean.

Palestine only boasted one river—the Jordan, a muddy and unpretentious river we understand, and it is very probably this fact that called forth Naaman's contemptuous reference. Had he reflected upon his own filthy and loathsome condition, he may have saved himself this remark, realizing that his very condition forbade him criticizing the Jordan.

But the washing in the Jordan was God's appointment, and if he would be cleansed, he must observe that appointment. By the advice of other servants he is led to comply with the prophet's instructions, and accordingly is cured.

The condition of man is such that he cannot provide, or suggest, means for the cleansing of his soul, but God, who is rich in mercy, has Himself opened up a fountain for sin and all uncleanness in the person of Jesus Christ.

This cleansing (or the forgiveness of sins) is conditional. We must believe (Mark, 16:16); Repent (Acts, 2:38); Confess (Rom., 10:9-10), and be Baptized (Acts, 22:16). This is the Divine plan for obtaining the forgiveness of our sins.

To any who would stumble or be wroth on account of this arrangement, we would say: "If Jesus Christ had bid thee do some great thing, wouldn't thou not have done it, how much rather then when he saith—"He that believeth and is baptized shall be saved."

W. WESTON.

The Campaign in the North

An Important Communique From The
Greater World War,
From India

When I came out to India, I did not hope for much success for many years. To my own surprise the converts came pouring in until I am afraid some of the brethren at home may have come to expect news of a score or so of immersions in every paper—the baptisms continue, only farther apart, but what

is equally important, although it does not furnish matter for weekly bulletins, we are striving to develop our late heathens into true Christians and faithful congregations. Brethren, for the sake of the work, please read this statement over again, try and remember it when you are inclined to say "All quiet on the Potomac—I mean the Godaverī—to-night — no baptisms or anything. "If any Brother or Sister does not realize what that means, will they please read Paul's letters to the Corinthians—I believe Paul could have appreciated the difficulties which broke down my health.

But although the work is steadily going on, and the brethren being built up, and their children growing up amid Christian influences, that is only a small part of my work. As a matter of fact, I removed from the Deccan a year ago, and have started a campaign in the north, which I look upon as more important than all that I have done in India hither to.

MY LOCATION

I am living at Dehra Dun, about 25 miles from the important pilgrim center Hardwar Gate of Hari, i.e. Vishnu). Hardwar is visited by millions of people, and they come the whole year around. I am also in reach of a number of other TIRATHS, such as Benares, Mattra, and Allahabad, and I have now settled down to a campaign of seed-sowing in which I expect to reach millions of people. Brethren, Paul says the Gospel is "the power of God unto salvation"—do you believe it?—If so, try and be patient while I sow as it were beside the waters—there will be few visible results in the north for years, but I shall sow the pure seed of the living Lord, and if I, on the field, can wait for the seed to sprout, the blade to spring forth, and full corn to grow and ripen, I trust you will try and wait also. This is a wonderful field and we shall reap in due season, if we faint not.

THE BEGINNING

For a commencement I shall publish and circulate as many copies of the

Sermon on the Mount as I can pay for, partly out of my personal support, partly out of the workers' fund, and the rest out of the literature fund. Christ's Sermon on the Mount is such a contrast with the teaching of the most of the Hindu literature that I am sure it will be a most splendid introduction to the true faith, and win many hearts. Of course the booklet will give a short account of the Saviour's life and directions as to how to become a Christian.

Your Brother in Christ,

E. S. JELLEY, Jr.

Born

Whitfield—On the 12th Ult., to Bro. and Sister S. Whitfield, a daughter.

Married

Evans—McClarty—On June 12, 1917, H. Nelson Evans to Mae H. McClarty, both of Montreal, Que.

Died

Neal—It is with regret that we have to announce the death of our beloved Bro. W. F. Neal, who departed this life on Friday, August 31st, 1917, at Louisville, Ky., U. S. A. The funeral took place at Winchester, Ky., on September 2nd, 1917. He was indeed faithful to the end, and what more glorious end could a Christian desire, than to be taken while in the service of the Master. He has gone, and we truly miss him, but we know that one day we shall meet again to live forever, if we are faithful here below.

A. H. BEAMISH.

Hoffman—It is with deep sorrow we report the passing away of our young brother, Frank B. Hoffman, at about 6.30 in the evening of June 28th.

For some time he had shown evidence of physical weakness, and very shortly after taking to his bed, he passed quickly away. His many brethren and friends in the East will be grateful to know that he appeared to suffer

but little pain, although he occasionally spoke of feeling extremely tired.

Brethren J. A. Mitchell and F. Constantine, together with our bereaved Sister Hoffman, were with him to the last. Before the mortal remains of our brother were interred in the Union cemetery, a beautiful and impressive service was conducted by Bro. C. Bailey, assisted by Brethren Campbell and C. Bruce.

The number of brethren and friends present, were a striking tribute to the esteem in which our brother was held. Brother Frank will long be remembered for his many admirable qualities. Ever zealous of the Master's service, he was constantly looking for opportunities for Christian activity. In the Lord's Day School, he discovered an opening for the exercise of his zeal, and became an earnest and devoted worker.

We shall also remember him as one who stood uncompromisingly for New Testament Christianity, not in part but in the whole. Not merely as something to be taught, but as something to be lived, and his life bore testimony to his fidelity to principle, and his desire to live in conformity to God's will. And so the Christian, strong in faith in the promises of God is not completely dismayed as he looks into the open grave into which our loved ones are lowered. He sees in these moments of grief, these sad experiences that come to all, a great exhortation—"Be ye also ready—Watch, for the Bridegroom cometh".—They serve to point out the way yonder, and are a continual reminder that—

"This is not our place of resting,
But we look for one to come".

Our brother has gone before—we have not said "farewell", only "good-night". He sleeps in the hope of a glorious resurrection morning, and he is awaiting yonder, that final reunion—the great homecoming bye and bye.

On earth we part,
With breaking heart,
But on the Heavenly plains,
Love hath no broken chains.
Renewed, rejoined at life's pure river,
The golden links entwine forever."

Brethren, may we at such times as this, not forget the one source of all consolation, and may our prayers arise on behalf of our Sister in this, her hour of sorrow and bereavement.

A. WESTON.



News from the Churches



Notes from Western Ontario

Since last issue I spent one Lord's Day with the brethren at Jura, and also one Lord's Day with the little band that meets at Blackwell. We had two meetings at each place.

The brethren from the Clachan congregation met with us at Woodgreen one Lord's Day recently.

We have been having meetings at Woodgreen on Lord's Day nights for some time. Several have attended these meetings who are not members.

S. WHITFIELD.

Jordan, Ont.

I have revived the work at Rose-dene — everything going nicely, on "Apostolic lines", seeking the "old paths", and "walking in them". Good audiences every Sunday at 3 p.m. Jordan is alive, doing good work. Sunday School is improving and church attendance good. We always have a good outside hearing.

St. Catharines is picking up again. Several have moved away of late, but we rejoice that seven have been added to our membership in the last two weeks—six by baptism, and one restored.

I am leaving for Toronto, Oct. 1st, to work with Bathurst Street for the winter. Bro. Cowin is going South. I see a hard winter's work, but I trust I shall be able to carry out my plans.

Since May I have been going to Beamsville Tuesday evenings. The meetings have been well attended and increasing.

D. H. JACKSON.

Montreal, Que.

We are glad to be able to report that, notwithstanding the holiday season, the meeting for worship and communion has been regularly held every

Lord's Day morning. Beginning with the first Lord's Day in October, the monthly evening meeting for evangelical preaching will be resumed. The brethren rejoice that in Great Britain the two branches of our people have at last seen their way to unite, and that in the separate conventions in July and August the formalities of union have been accomplished. We only wish that the brethren in Canada could get together in the same spirit, and bring about a similar union of those disciples of Christ who are working and pleading for the return to New Testament Christianity. May God speed the day and way. We all do our part in hastening the occasion.

P. L. PRATLEY.

Calgary, Alta.

Work in the church here is going along very nicely, and the prospects are such as to induce the greatest optimism.

September 2 witnessed the close of a very successful and encouraging meeting, which covered the last three weeks of August.

Bro. C. G. McPhee, who is laboring under the direction of the Church in Carman, preached some excellent discourses, and the numerous visitors were given much sound teaching upon which to reflect.

At the close of his last appeal, we had the joy of witnessing one go forward, and upon confession of his faith in Jesus, was buried by baptism in the likeness of the Saviour's death, and arose in the likeness of His resurrection. We pray that others "not far from the Kingdom", may ere long make the same decision, and share the hope of one day entering through the gates into the eternal city of our God. We realize more than ever the great possibilities of this Western field, and the urgent need of more evangelisation. There is work for all. May we have the faith and courage to go forward, and in love, but without fear, proclaim the unsearchable riches of Christ.

A. W.

Sleeping in Church

(Too Late to be Classified)

BY D. MCDOUGALL

Ever since Mother Eve set the example, people have been prone to shift upon others the blame which belongs to themselves. This seems to be especially true of sleepy church members. I was just reading that christians and churches need wakening up, when a churchgoer called, "after church," and said she counted seven of the members asleep in church today, and that she was sleepy herself. Such a condition of affairs, in the house of worship, is certainly very complimentary to somebody; either to the preacher, for putting them to sleep, or to themselves for allowing him to do so. People never sleep under the preaching of SOME preachers; therefore it is agreed that it is the preacher's fault if his congregation sleep while he preaches. If that is true, and I admit it is, the preacher should improve in his preaching. He needs more inspiration, or more something. But how may he get that, if as they tell us sometimes, they get their inspiration from their audience. What kind of inspiration can a preacher get from his audience when seven of his prominent members in the front pews are sound asleep. His preaching will be without inspiration as long as they sleep; and they will sleep as long as his preaching is without inspiration.

Can we find the secret of this trouble, and the remedy?

I think we can. The secret is that people in these days go to church, not for worship, but for entertainment. And not finding in the sermons the entertainment which they crave, the twang of the preacher talking through his nose soon puts them to sleep. The remedy is to be found in a restoration of the proper object or purpose of the assembling of ourselves together, not entertainment, but worship.

This is the last issue of the Quarterly unless our readers make provisions, both financially and otherwise, for its continuance on or before December 1st next.

Publisher's Desk

Our Final Statement

This is the closing number of Volume II, and this issue would never have appeared were it not for one eastern congregation that guaranteed to furnish the balance of what was required to pay the expense of printing and mailing it.

We call the attention of our readers to a letter from Bro. John M. Bruce, who offers some suggestions for the continuance of the magazine which will be found elsewhere in this issue.

There is but one way to make its continuance possible: Each congregation must consider it a missionary enterprise, and subscribe liberally to its support. It cannot be continued another year unless all the congregations co-operate in supplying the funds. It will cost between \$140 and \$160 to print and mail it one year. If each congregation will drop us a card not later than December 1 next, stating just what it will subscribe towards the necessary amount as above stated, we will know exactly what to do. Remember, send us a promise of what each will do. We don't want any cash until we notify each congregation that enough has been subscribed to pay for the entire year. If enough is not subscribed by the date mentioned, the publication will be suspended indefinitely. We now leave the matter in the hands of the churches to act or not, as it pleases them. This is the last issue unless our readers decide otherwise on or before December 1st next.

In writing for the press, write on one side of the paper only. Write plainly and don't interline unless you leave space enough between your lines. Cross your "t's" and dot your "i's". Don't make us guess at a word, or at what you mean to say. Capitalize the word "Bible" and every pronoun pertaining to the Deity. Young writers should write and re-write their articles until they have condensed the original four of five pages into two or three.

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