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A FIRST-CLASS MIND

What can remain hidden from a first-class mind? Everything that is really worth while! It is hard for men to admit this; it cuts straight across our natural self-confidence and pride. We like to persuade ourselves that the mind of man can eventually solve every problem. This age fairly worships man's mind. The Forum, recently publishing a series of interviews with that great thinker and discoverer, Thomas A. Edison, has said editorially: "There is a tremendous fascination in the spectacle of a first-class mind at grips with the universe, or dealing with a fundamental question like immortality. . . . When that mind belongs to one who has proved his scientific attainments and sound, practical qualities by hundreds of inventions, . . . there is an added interest." What the magazine editor and the inventor fail to realize is that "a first-class mind at grips with the universe" is as helpless to discover any spiritual truth of value as the head of a colony of ants would be to step into the White House and offer his solution of the problems of governing the United States. The best mind of the best "natural" man is blinded and dead, by sin, to spiritual truth. No man can discover, or even think intelligently about, immortality, or eternity, or the spiritual forces of this universe. But God wants us to know about these things, so he has revealed what "the first-class mind" could never find out. "The things of God knoweth no man, but the Spirit of God" (I Cor. 2:11). Therefore, in His Word, "God hath revealed them unto us by his Spirit." There is a first-class mind that knows all these things, but only God has that mind.—From S. S. Times.

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EDITORIALS



PREACHERS AND PREACHING. No. 2.

By E. G. C.

We are glad to present the following two pointed articles for our readers' consideration. The first clipped from *The Christian Standard*, and the second from *The Globe*. The first demonstrates the truth that God and man have different standards of judgment. God's standard of judging is as much higher and better than man's as the heavens are higher than the earth. God judges by His everlasting truth, looking upon the heart, and how the heart loves and exalts God's will. Man's standard is of the earth earthy. Man judges by appearance, and worldly attainments. "Who is wise and understanding among you? let him show by his good life his works in meekness of wisdom. But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion and every vile deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace." Sometimes the most "powerful preaching is done in an obscure place by one who is not called an "able" preacher, as the world counts obscure and able.

BEST PREACHERS vs. GOSPEL PREACHERS.

By G. W. HOOTMAN

The apostle Paul's charge to Timothy to "preach the word" was given, no doubt, to the end that his "son in the gospel" should proclaim a full gospel, a gospel that saves—the real gospel as set forth in the first part of the fifteenth chapter of I Corinthians, and which was declared to be none other than the facts attesting the truth of the death, burial and resurrection of Jesus Christ.

The magazine, *Church Business*, in a recent number, says: "We list the following as the ablest preachers in the United States: Dr. S. Parkes

Cadman, the Rev. William E. Barton, Dr. Henry Van Dyke, the Rev. Ernest W. Mandeville, Dean Shailer Matthews, the Rev. Francis E. Clark, the Rev. C. F. Reisner, Bruce Barton, Dr. Charles Stelzle, the Rev. William L. Stidger, Sherwood Eddy and Dr. Frank Crane."

With two exceptions, I believe the list includes no strictly "Bible" preachers. Because of active "press agent" methods, the members of the group mentioned are widely known through their much writing—using the printed page constantly—but this fact alone does not make a gospel preacher. Manifestly, their education and training have not been in that direction. For the most part, they are ready writers on ethical subjects. This, perhaps, is the chief reason why they are designated as "able" preachers. And it may also explain the appearance of the exclusive list compiled by the editor of the afore-mentioned magazine.

It is, moreover, very misleading to thus select a company of men, especially in the ministry, and label the group the "best twelve preachers" of our day. The reader will note that, with possibly two exceptions, these "able" preachers are "modernists", and preachers of that class are usually evolutionists, for the gradations of modern unbelief, as found in the ministry, seem to run about as follows: A belief in organic evolution according to Darwin, rejection of miracles, denial of the deity of Jesus Christ, and then comes "modernism"—the final stage on the road to atheism and the loss of Christian faith.

The measure of a successful ministry is not encompassed by unbelief (modernism), but, rather, hides itself in the power of God revealed through the gift of the Spirit to the messenger of life who stands before a perishing people who declare unto them the precious story of redeeming love.

Preaching that does not Scripturally cover faith, repentance and a believer's baptism into Christ, plus the power and influence of a godly life sustained through daily prayer, is unworthy to be recognized as a message from God.

The real evangelists of the gospel to-day, as in the days of apostles, are the Spirit-filled, Spirit-led soul-savers who may be found among the lowly of earth, and who, most likely, would never be rated as "able" nor "best," but who are content to know

that a faithful ministry of love will most effectively win the world for Christ.

Winona, Minn.

POWERFUL PREACHING.

A challenge to better preaching was recently uttered by the Archbishop of Canterbury. He spoke with unreserved frankness, deprecating the falling off of numbers in congregational attendance:

Personally, I put among the first causes the fact that the Church of England sermons have not kept pace with educational advance, or with the average man's and woman's wider interest in all sorts of human knowledge on world affairs.

I have no doubt that the average preaching today is less careful and less painstaking than in our fathers' day. What we need is the burning of more midnight oil, or, what is better, more forenoon hours with closed doors for steady study and big notebooks.

The question is not limited to any one Christian community, but affects the Church universal. The Chairman of the Congregational Union of Great Britain, the Rev. J. D. Jones, said publicly a few days after the Archbishop had spoken: "The great mass of our people seem to be drifting away from religion. The habit of worship is falling into disuse." The remedy, he said, is "preaching with grip and reality in it."

And yet there are many preachers to-day, as there always have been, whose public messages never lack numerous and enthusiastic hearers, and whose preaching is characterized by grip and reality. The secret is not new; rather, it is so old that it is likely to be overlooked. The hold that such preachers have on their congregations is explained by their loyalty to two objective realities that are quite apart from their own natural powers, education or intellectual resources. These two realities are God and the Bible.

Preachers of power believe that God, through Christ, can and will so revolutionize any human life that is wholly committed to Him in humble faith as to make of that one literally a new creation, with the very life of God, which the natural man does not possess; and they proclaim this with a power that is supernatural, transcending all the resources and possibilities of academic education and the arts of eloquence and oratory.

Powerful preaching is often based upon personal testimony. That preacher compels the attention, respect and confidence of his hearers who can tell them a miraculous story of changes that God has wrought in his own life and nature and experience.

Such a preacher has good news for his hearers; news that the human heart hungers for.

Mere ethical preaching, no matter how lofty and true, grows tiresome. Most people know what they ought to do. What they do not know is how to do it, and how to desire to do it.

Powerful preaching, empowered with the dynamite of the Gospel of salvation, creates a desire in human hearts to do right, and then, better still, discloses the secret of a new, inner power to do what can never be done by the unaided human will. This is an absorbing, captivating theme. This is Gospel preaching, Good News preaching. And good news is more welcome than good advice—and more needed.

But not only has this preacher a God and Saviour to proclaim, a Gospel to share with others, a salvation and eternal life to offer for both the present and the future; he has a Book to draw upon for countless sermon themes. He knows that this Book, the Bible, is unique, utterly different in content and workmanship from any other book in the world. He accepts it as God's own Word. And the more he studies it, the more he finds that it provides great, inexhaustible messages for his people.

"More forenoon hours with closed doors for steady study and big notebooks," says the Archbishop of Canterbury, is the secret of better preaching. There are preachers of the Word of God who are proving that this is true. They have found from personal experience that the Bible rewards the most brain-cudgelling and heart-searching study they can give it. They have learned that they cannot get its riches from its surface, but must dig deep, and pay the price, if they would have its treasures for themselves and their church.

The Bible is not merely always up to date, it is always ahead of date. The greatest educational advance yet made by men, or yet to be made; the widest interest of men and women in every field of human knowledge or world affairs—on all this the Bible sheds new light, and outruns every discovery and imagination of man.

A young preacher, years ago, began a form of Bible study that was new to him. Instead of taking scrappy portions of the Bible here and there he began to read various books of the Bible through at a sitting; then he would reread the same book again, and again, and again, until he had a grasp of its meaning and message that had never been his before. He began sharing with his people these

new riches from his Bible study, and he found their interest gripped in a way utterly new to him and to them. Before that he had had difficulty to find enough suitable sermon themes. Now he had more such themes than he could keep up with. He was discovering what so many others have found out, and what an inspired writer of old declared, that "the Word of God is living and powerful and . . . a discerner of the thoughts and intents of the heart." God pledges Himself to speak with power through the lips and lives of those who accept His inexhaustible resources in the Living and Written Words, Christ and the Bible.

HOLY SPIRIT, No. 7.

By H. A. ROGERS

There has been much confusion and disturbance among religious people regarding the gift or gifts, or indwelling of the Holy Spirit.

If we take God's word just as it reads, and the application God made of it, we would have no difficulties. We shall examine scripture after scripture where the H. S. is spoken of and see if we can understand.

Perhaps, once before, I made the statement, that no person to-day had the baptism or gift or gifts of the H. S. In God's application of His word there is no such teaching. After I have finished with these articles (perhaps two or three more) you have the privilege of asking any question.

I have heard preachers use Acts 5:32 to prove they had the gift. Let's read it: "And we are witnesses of these things; and so is the H. S., whom God *hath* given to them that obey Him." Who is the "we"? The apostles; and H. S. whom God *hath* given was witness also. *Hath*, is past tense. Does this refer to present time? Why misapply it? God had given the H. S. to inspired teachers, and through inspiration He (H. S.) was witnessing (giving testimony) to the resurrection and exaltation of Jesus. How does the H. S. give testimony of Christ to-day? Through His apostle's word, just like He did two thousand years ago.

Gift of Acts 2:38.

We will now study the "gift" of this verse. I feel sure that we are now ready to study it intelligently and get a clear understanding of what is taught, or perhaps, what is *not* taught. Sometimes we can understand what a thing is, better, by understanding what it *is not*.

The "Gift of the Holy Spirit" of Acts 2:38, has been squabbled over, more perhaps, since the reformation, than any other Bible question.

Now, I don't claim to have greater understanding than most people have, or to have more eyes to see than my fellow ones, but I do claim that if you and I will study this expression in connection with the truth of God, and leave our speculations out of it, that we shall have no squabble.

That there are many different teachings advanced from this expression, viz., "Gift of the Holy Spirit" no one acquainted with religious teachings will deny. Will come one step closer to home and say: that among church of Christ preachers and members there is often lack of ability to give light to the inquirer as to the teaching of the Bible on this verse.

Some preachers teach when one is baptized he receives the "gift of the H. S." Well, you say: Peter said they would. If you will be patient and study carefully with us, you will see what you have not before seen, perhaps.

Did Peter teach, or could he have meant that each and every one who would be baptized would receive the "gift"? No, he did neither. You may be ready to exclaim that we must take the Word of God for its face value. I agree that we must, and no one emphasizes this more than the writer does, I think.

Different Conclusions.

One teacher concludes: that the "Gift" of the H. S. is eternal life; another says: it is the indwelling comforter which gives us power to understand the Word of God. Such and many others are offered as explanations.

Was it not made clear in a former article that God, Christ and the Holy Spirit all dwell in the Christian to-day through the Word of Truth, the teaching of God's apostles, and not as a personal guest? In other words, Paul taught the Galatians that they received the Spirit by the "hearing of faith." (Ch. 3:2). Purpose to take up the indwelling later.

No one to-day has the "Gift" of the H. S. of Acts 2:38. If God's truth does not show this in simple and plain languages, I'm mistaken.

In the apostle's teaching, or word of God, the "Gift" may be "Outpouring of Holy Spirit," or some power bestowed by the H. S. This was made clear before in a former article, I believe. Therefore, I could just as easily contend that every one who would be baptized at the command of God

would be baptized in the H. S., insofar as meanings of words are concerned, as another could contend that all who would be baptized would receive some other blessing which they call the "indwelling of the H. S."

Let us cast aside speculations and theories, and go into the study, from scripture, of the "Gift of the Holy Spirit" of Acts 2:38, and see where we land.

Will take this up in next article, and lift the mist, and see the harmony of God's word.

THE END AND AIM OF THE RIGHT KIND OF PRAYING.

EARL C. SMITH

It is important that we have the right thing in our hearts when we pray. No doubt many petitions are refused or go unanswered because the prayerer does not have the right purpose in praying. For instance in Luke twelve, a certain man prayed the Lord, "bid my brother divide the inheritance with me." Jesus refused this request because the aim of the man was wholly selfish. He was covetous. He wanted a share of the inheritance purely for the gratification of his flesh. God cannot grant any such petition. Many people today act as if they thought prayer was an instrument to get what they want. It is not so; it is an instrument to get what God wants. One good sister says that she believes that we ought to pray about every thing, that she prays about washing her dishes. That sounds well enough, but what do you do it for? Is the end of your prayer that you may have an easier time? Then don't pray, for it may be worse than a wast. I have often been asked, "Is it right to pray for rain?" I used to answer, "Yes, pray for any thing that you want." Now I answer, "You may pray for rain, if you will be just as glad for it not to rain as you are for it to rain." I do not mean by this that your prayer will have nothing to do with whether it rains. I could not believe that in view of James v. 16-18. But I mean that any person that prays right must want God's will to be done more than he wants any thing else, and when God lets him know that it is his will for it not to rain he is just as glad for it not to rain as he would be if God should let him know that it was His will for it to rain. This would not be so with every thing that you might pray for, because you know what God's will about many things is. For instance

if you are seeking God's righteousness and His kingdom first you can ask for your food and clothes with absolute assurance that you will get just what you ask for, for God has revealed His will on that, Matt. 6:33. Yet, even then, you are to be more concerned about God's will being done than you are about your having your food and clothes. If your aim in praying is self-gratification, you have no right to expect to get what you ask. "Ye ask and receive not because ye ask amiss, that ye may spend it in your pleasures."

There are three passages of God's word that reveal to us the right aim in praying: "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." Jno. xiv.13. "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my father glorified, that ye bear much fruit; and so shall ye be my disciples." Jno. xv.7, 8. "My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt." Matt. XXVI. 39. And here is a fourth passage, applying, not especially to prayer, but, to all that you do: "whatsoever ye do, do all to the glory of God." I Cor. x. 31. These words of God show that the motive of all intelligent praying, indeed the motive of every word and deed of a true and informed Christian, is to have God's will done in the earth that He may be glorified. There can be nothing so good as to have God's will done. A well informed Christian is so taken up with this truth that it is the controlling motive of all of his thinking and doing. Indeed, prayer is not an instrument to get what we want but to get what God wants; not an instrument to gratify our lusts, but to glorify God. Pray for your dish washing, if that has any thing to do with God's glory. Pray for rain, if that has any thing to do with God's glory. Pray for any thing that has to do with the glory of God. Remember that nothing out of harmony with his will can glorify Him, therefore, in your prayers, seek His will first of all.

Though one does not have any right to expect God to answer a prayer that is made in selfishness, God's grace is as surprising at this point as at all others, for He has often answered prayers uttered in selfishness. The answer is usually a refusal, maybe always is, but along with the refusal, the Lord brings some light and reproof that is sweeter than the droppings from the honey comb. For instance, look at the precious reproof and teaching that He

gave the man who asked that He see to it that the inheritance was properly divided between the two brothers. Also see the sweet rebuke and priceless instruction that He gave Martha when she asked Him to stop Mary from doing the more important, to do the less important thing. Both of these prayers were utterly selfish but God graciously answered them. Many other examples might be given, praise His grace. This last paragraph is certainly not written to encourage any one to pray a selfish prayer presuming upon God's grace, for it is never to be presumed upon. I should not want any thing so awful to happen to any one as for him to desire his own will rather than God's, or his own pleasure rather than God's glory. This paragraph is written to point out that God honors true faith though it be uninstructed and selfish, He teaches, reproves, rebukes and leads the ignorant and erring on into harmony with His own grand view of things. No doubt Martha knew better how to pray after God answered that selfish prayer. We need to be kind toward the ignorant as God is.

"Have this mind in you, which was also in Christ Jesus: who existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself." Phil. ii.5-7.

CARELESS EXPOSITIONS.

By H. M. EVANS.

Careless reading, to say nothing of study, is responsible for so many erroneous expositions of many important passages of Scripture by those who are supposed to be teachers, that it is unsafe to the average person to rely upon their teachings without a careful study of the word of God for themselves.

God never contradicts Himself. This is always a safe position to occupy when studying the sacred page. Any exposition that makes one passage of Scripture contradict another is false.

The case of Jephthah's vow (Judges 11:31) is a case in point. A certain writer calls this Jephthah's rash vow and concludes that he offered his only daughter as a burnt offering upon his return from his war with the Ammonites. If this writer's view were true it makes God contradict Himself for He had forbidden the offering of human sacrifices, (Lev. 18:21; Deut. 18:10) and a violation of this law was punishable by death, (Lev. 20:1-3). God had made provisions for a vow that involved the

life of a human being, and as Jephthah is classed as a man of faith (Heb. 11:32), we conclude that he redeemed his daughter according to the law of God with ten or thirty shekels of silver according to her age, (Lev. 27:1-5). She was doomed to a life of virginity, thus giving up her hope of ever being in the parental line of the expected Messiah, for it is plainly stated that "she knew not man," and that vow was celebrated each year by the daughters of Israel.

Again, in several instances we have seen Amos 6:5 used against the use of instrumental music in the church services. Perhaps it will be a revelation to those careless readers and expositors to know that God had commanded instrumental music in the temple service, and that David was not a sinner, then, in this particular, but was only obedient to God in installing instrumental music in the temple service, (II Chron. 29:25-28).

The prophet Amos, in the passage referred to above, is charging Apostate Israel with desecrating the instruments God had appointed for His own worship, and adopting them in their wicked revellings and festivities and idolatious practices.

When God wanted instrumental music in His worship He commanded it, and the very fact that He omitted it under the new covenant is proof positive that He did not want it there.

No, instrumental music was not out of place in the temple service and Amos does not condemn its use there, but it is entirely out of place in the church of Christ because Christ omitted it when building His institution and installed that spiritual instrument—"the heart"—to sound out His praises. Selkirk, Ont.

Aug. 16.

INTERESTING ITEMS.

By E. G. C.

From the Apostolic Review I copy this. "If you would give your Bible school class a good, fresh lesson every Lord's Day morning, be sure to give yourself a good refreshing on the lesson each Lord's Day morning before you meet your class. Meet the Lord first, then the Lord's message, then your class."

Note, *refreshing*. That means you have studied the lesson *before* Sunday morning, and you then review.

Count your wide conquest of sea and land,

Heap up the gold and hoard as you may,
All you can hold in your cold, dead hand,
Is what you have given away.

—Selected.

"HE SLANG."

What a splendid epitaph the above words would have been to put up at David's tomb—"He slang!" If some power should ever sculpture a monument to stand in the valley of Elah to tell coming generations of the heroism of the shepherd lad, as the heroic-sized statue of the minuteman at Lexington tells of the courage of our forefather farmer boys, what more sententious words could be carved

on the granite than just two words, "He slang?"

Never mind the grammar. Some one was needed to sling, and "he slang." He didn't talk about slinging; "he slang." He didn't fold his hands because he couldn't wield a sword; "he slang." He didn't care how much people laughed at his crude sling; there was an enemy to smite, and "he slang."

O brothers! There is no time to quibble; evil towers up like a giant. Our boys and girls are going down. You know there are awful perils to be overcome. Quit splitting hairs, and sling. Blessed is that man of whom it can be said, after he has passed away, "He slang!"—Selected.

—Clipped from the Gospel Advocate.

MISSIONS

Janes' "Booster's Bulletin," "Published monthly at 35c a year in advance; ten or more to one address, 25c per annum," is full of interesting news of our missionaries, also good short articles urging us to greater missionary effort. It carries also pictures of our missionaries and others.

Write to Don Carlos Janes, 2229 Dearing Court, Louisville, Ky., for a sample, then subscribe for it and it will help raise your temperature for missions, which means, of course, your light will shine brighter where you are, and you will be able, and will actually want, to do more for Jesus, the greatest missionary of all, who redeemed you from sin and shame and made you to be meet for the Master's service. If a piece of iron is red-hot the atoms which make up the iron are far more active than when the iron is cold. Lukewarmness is condemned. The Lord said "I would thou wert . . . hot." If we are hot our love will be more fervent, and we'll be more active in letting our "light shine before men." And thus we and others will glorify God. "Herein is my Father glorified, that ye bear much fruit; and *so shall ye be my disciples.*" "By their fruits ye shall know them."—E.G.C.

Sinde Mission, Livingstone,
North Rhodesia, South Africa,
July 3rd, 1927.

Dear brethren:

We are enjoying the work here just fine. We keep quite well for new-comers. Brother Short and family are out among the villages. They expect to be gone for several weeks. The Lawyers and Mer-

ritts being gone to the new mission leaves us alone. I expect that the three families all being away and just us three left, make things look rather lonely for the natives.

I have been making short talks each night at our school house, then during the day "boss up" the boys, about twenty or more, who work on the mission. We are trying to dig a well. It has been taking two boys (men) about all their time and four part of the time to carry water from the river (a stream about the size of your wrist) for domestic purposes. Also we are building a house for a work shop and tool room. We are making it of grass and poles. The latter are very crooked.

Wife and daughter keep busy doctoring the sick who come to our back door daily for treatment. Bad cases come and camp for days and two or three have stopped on the place here for weeks to be doctored. About once a week we are called out in some of the villages to attend some sick person who is not able to come to the mission. Wife reports having bandaged wounds and given medical aid eighty-five times during last week.

GEO. M. SCOTT.

In a letter dated July 22 ('27), Sister Molly Sherriff acknowledges receipt of M.O. sent Bro. Sherriff on June 13. In a letter of July 18 she says, "Please convey our warmest thanks to all those who are so generously helping us from time to time." She further says,

"Mother and father are still at Huyu Huyu Mission, but I am expecting them home some time

this week. They tell me the work is progressing nicely up there, and the native brethren and sisters were very glad to see them. I have a lovely surprise awaiting them here—a telegram from Bro. Janes saying he can send \$1,000.00 for the new house, as soon as needed. Father will be very delighted to know that. Just when things were beginning to look blue in that direction, the Lord sent sunshine and drove the clouds away.

This will mean we can do something definite very soon. Glad to say the work is prospering here. Our school vacation is over now, school re-opened today with two more scholars."

She says brother and sister Sherriff were prolonging their visit 2 weeks longer, and were beginning to make bricks for the new house. They prayed about staying and decided to stay, tho' they had not heard of Bro. Janes' \$1000. She takes this as evidence that the Lord is leading them. She wishes to thank the Meaford sisters for the privilege of having for use some nice writing paper.

WILL A MAN ROB GOD?

By EARL C. SMITH.

All that we are and all that we have rightly belongs to God, and should be at His disposal. The proof of this proposition is found in the following scriptural considerations: (1) Jesus showed that He claims the right to dispose of our property according to His own will when He said to the rich young man, "Go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven." (2) Jesus showed that He considers that our property does not rightly belong to us but to Him, and that it is intrusted to us to be used to promote His interest, and that we shall have to give an account to Him as to the use we make of it, by the parable of the talents. (3) The example of the Jerusalem church, who were filled with and led by the Holy Spirit, shows that God considers our property as belonging to Him, not to us: "And not one of them said that aught of the things which he possessed was his own." (4) Finally, God has specifically repeatedly claimed the ownership of the whole earth and all that is in it: "The earth is Jehovah's." Ex. ix. 29. "All the earth is mine." Ex. xix. 5. "Behold, unto Jehovah thy God belongeth heaven and the heaven of heavens, the earth, with all that is therein." Deut. x. 14. "The earth is Jehovah's, and the fullness thereof; The world, and they that dwell therein." Ps. xxiv. 1. "The

silver is mine, and the gold is mine, saith Jehovah of hosts." Hag. ii. 8, etc.

The proposition is proven. You are saying, "I believe it is true that all that I am and all that I have belongs, not to me, but to God." But, my good reader, do you act like you believed it? Do you use yourself and your goods as if you knew you were using the property of another, even of God? You know just an intellectual assent to the truth doesn't go very far. Even the devil goes that far. He knows the truth is the truth. The thing that counts is when we act like the truth is the truth. We should always ask what would God have done with these personal powers of mine and this property of mine. Then we should act in accordance with the true, unprejudiced answer to that question. God's rule for us is, "Whatsoever ye do, do all to the glory of God."

Our natural tendencies are so selfish that we have to arrange some way to get an objective view of the situation in order to get a fair, unbiased answer to the question. If you had two children; one of them seeming all absorbed in serving you, being unthoughtful of his personal interest, thinking only of your honor and the advancement of your business, the other being reasonably courteous and nice to you but in the main looking out for his own comfort, seeing to it that he has what he wants first, how would you treat them? Would you supply the more selfish one with all the luxuries and comforts that he desired and give the more unselfish one scarcely enough of the necessities of life to keep fit? You are almost insulted that you should be asked such a question. Well, God has two children; you are one of them, and the missionary on the foreign field is the other. Have God's goods been used as He would have them, when you have bought for yourselves homes with every convenience, the most beautiful and comfortable furniture, expensive carpets and drapery, fine clothes and jewelry, comfortable and beautiful automobiles, dainties for your tables, tobacco and cold drinks and theatres and other useless and injurious things, while the missionary lives in a house with a dirt floor, walls of poles and mud and a roof of grass, having the barest necessities in the way of food and clothes and furniture—perhaps not that much—living forty miles from the railroad or a doctor, and their only means of travel being an ox cart? What about it, brother? Have you not selfishly used God's money? Can He not justly say to you in the judgment, "You robbed me"?

But yet God is gracious and grants unto us to repent and turn to Him. Repent and return to God and act like you believed that all that you are and all that you have rightly belongs to God. Believe the needs of the missionaries. Ask your church to do something to that end.

It takes brother Lawyer, missionary in Africa, four or five days to go to the railroad or to the doctor and back home on his ox cart. If he had a car he could make the trip in less than a day. He NEEDS the car to save his health and time for service to God. If you or I were where he is we would want a car. Let us buy him a car. SEND A CONTRIBUTION TO EARL C. SMITH,

1027 Baxter Ave.,
Louisville, Kentucky.

\$500.00 needed.

"Preach the Gospel to the Whole Creation."

—Mark 16:15.

Forest Vale Mission,
Bulawayo, S. Rhodesia,
S. Africa,

June 18, 1927.

Dear Bro. Collins:

I thank you for your letter of 6th May, which I received on the 9th June, and a few days later I received the M.O. for \$40.00 for which we thank you and all concerned, most sincerely.

On the 6th June I posted you a financial statement, circular letter and photo or two.

Two days ago along came the box of good things from Meaford Brothers and Sisters. "God bless them all." These gifts of love cause great excitement. We are all very thankful for the love bestowed upon us.

I have been busy all this afternoon, putting a top on motor truck, and boarding it in. Sis. Sherriff and I are planning to leave D.V. next Wednesday for our "Huyu Huyu Mission" in Mashonaland and will stay several weeks to satisfy the "Powers that be."

I was beginning to wonder if it was the Lord's will that we should undertake that work, as I had not received one reply from the States in answer to my appeal for a couple, or money to build with.

Now just as we are preparing to go, along comes a letter and help from the opposite side of the world, to where we were looking for it to come from.

A good old Bro. Benjamin Hay in New Zealand

has sent us \$250.00 towards building a house at "Huyu Huyu" Mission.

Also \$125.00 to assist Molly in some way. In God's hands he seems to be my Ministering Spirit, or Angel. About 25 years ago when I was struggling to build the church in Bulawayo, he sent me \$250.00 just in the nick of time. Previously he had sent me \$50.00 to help me in the work.

When wife and I had made final plans for visiting the churches in America, at the last moment our financial arrangements miscarried. But we decided to go forward. Calling at the Post Box for a final look, I took out the last letter, which was from this same good Brother. In it he said he was sending \$500.00 to England for us to receive on arrival to help us on our tour.

On our return to New Zealand he met us at Wellington and on leaving gave us \$125.00 towards Molly's education. When he heard after my return home, I was giving up business, to go into the Lord's business, He sent me a dozen good books from the Book Depot, Birmingham, to help me, and the scholars. I don't know how to thank God or this good brother either, for such love, confidence and encouragement. This is more wonderful, when it is known, that this good brother is toiling on his farm, milking his own cows, and shearing his own sheep. This gives some idea what revelations there will be when the "Books" are opened at the last day.

I purpose circulating the above, in the hope that it will cause others to think and act, who are in a better position than Bro. Hay. To God be the glory.

I regard this timely, and unexpected help, as an indication of the Lord's Will to "go forward" in regard to "Huyu Huyu Mission."

It is a big undertaking, in such an out-landish place, next door to nobody, and nowhere. We will live in the grass huts, and make what preparations we can in building our houses, etc.; till more funds are in hand to undertake the house building. Starting a new mission, there are a hundred and one needs, which are not reckoned on, but which all take money.

Must close. I am baptizing a native man and woman in an hour's time, in a round tank in the creek.

Love and greetings to all.

Yours in Christ,

JOHN SHERRIFF.

SOME URGENT MISSIONARY NEEDS

A teacher missionary for Japan, to educate the missionaries' children and do other work. A helper for Max Langpaap in "the Paradise of the Pacific," as the Hawaiian Islands are called. As Bro. Desha has been forced out of India by sickness, two couples should be sent at the earliest possible date. In Africa, government land can be secured at a nominal rental and other missionaries will not be assigned in competition with our work. Natives beg for white teachers. Bro. Sherriff's helper mentions a fine field of opportunity which government forbids him working because he has no white leader to go with him. If China quiets down, several more families will be needed there next year. Who volunteers?

Request is made for canvas water bags, clean white rags for bandages, cotton (common and absorbent) for ministering to the hundreds of sick who come to the mission door for treatment in Africa. Can use quantities of laxative pills, pemanganate of potash, boric acid, Balm Bengue, waxed paper from bread—if not torn, is useful in bandaging, etc. Information about shipping on request to 2229 Dearing Court, Louisville, Ky.

DON CARLOS JANES.

P.S.—How stimulating the mail received today. Good reports from various fields.

Am succeeding splendidly in interesting the churches in the work. Very much more can soon be under way.—D.C.J.

OUR CONTRIBUTORS

TO THE MAYFLOWER.

Wild flower of Scotia, my thanks I give,
To God who made such gorgeous flowers,
Over hill and vale a gem to live,
In this fair land of ours.

How oft I've wandered to this spot
In childhood days to spend an hour,
But now alas how changed my lot,
Yet thou are still the same sweet flower.

I've stood upon a hillock, where
In beauty thou hadst cast thy lot,
And looked with wonder on thee fair,
To dwell in this lone spot.

Though short thy life and brief be mine,
Yet that a sunny hour I've seen,
Now withered all life's joys like thine
A short yet gladsome dream.

Yet little flower, my country's pride
The name we love and deem it best:
O would that thou couldst grow beside
The spot where I am laid to rest.
By Albert Burgess.

PSALMS 17:15.

By J. C. BAILEY.

The above text reads thus: As for me I shall behold thy face in righteousness; I shall be satisfied when I awake with beholding thy form.

One of the strongest proofs that the Bible is the Word of God, is the fact that such great truths can be contained in so few simple words.

Let us consider this morning some of the great

truths contained in the above passage.

God is no respecter of persons and if it is in righteousness that David shall behold God's face, shall we not in the same way behold his face?

The first thing for us to do is to find what is righteousness. The more I study the Bible the more I find that the Bible is a dictionary to the Bible. Now instead of going to Webster we shall go to God. Turn with me to Ps. 119:172 and we learn that "God's commandments are righteousness." There is an abundance of scriptures in the New Testament to confirm the truth as expressed in the first part of our text. Since we have learned what righteousness is, see Rev. 22:14. John 3:36 (R.V.)

Before we depart from this part of our text let us sound a warning with the apostle Paul, who says in Phil. 3:9, "not having a righteousness of my own." I wonder how many people have a righteousness of their own? A woman said to me some years ago, "I believe if you keep the commandments you will be saved." Now that is righteousness of our own. That is not what God has required but a righteousness which is by faith in Christ Jesus. Phil. 3:9. "Faith cometh of hearing and hearing by the Word of God." Rom. 10:17; see also Matt. 17:5.

This is the conclusion, God hath required us to

hear his Son. If we heed this warning from heaven we shall at last behold his face.

"I shall be satisfied," or the foot note reads, "let me be satisfied." Now we profess to obey God's commandments. Are we satisfied? Some say, that is back under the old law. True, but this is also taught under the new covenant. Paul says, "not that I speak in respect of want for I have learned in whatsoever state I am therein to be *content*." Phil. 4:11. "*Content* with such things as ye have." Heb. 13:5. "Having food and raiment we shall therewith be *content*." I Tim. 6:8. There are more but may this suffice. Dare we grumble over our lot in the face of these plain commands to the contrary?

Regarding our soul's condition we should never grow contented or perhaps I should say indifferent.

The greatest curse, (I think), in the church today is the fact that people are perfectly contented to say we are members of the church of Christ and then go to sleep like the disciples of old while the Master suffers alone.

In this respect are we to be satisfied? Listen to Paul: "If by any means I may attain unto the resurrection of the dead. Not that I have already *obtained* or am already made perfect: but I *press* on if so be that I may lay hold on that for which I was laid hold on by Christ Jesus. Brethren I count not myself yet to *have laid hold* but one thing I do forgetting the things which are behind and stretching forward to the things which are before. I *press* on toward the goal unto the prize of the high calling of God in Christ Jesus." Phil. 3:11-14.

OUR EXCHANGES

BE SWIFT TO PRAISE.

"Well done"! Two words so swiftly said, and yet they fall like summer rain,
Are to the hungry spirit bread; the soul quite parched revives again;
And hope returns that once was fled and energy flows through each vein,
When those two words "Well done" are said.

The song unsung no comfort brings, a violin is surely naught until the bow caress the strings.
Of what avail the unspoken thought? 'Tis but a bird clipped of its wings.
Oh, lips! There are such simple ways you can enrich another's heart!
Withhold not then the word of praise for kindly words so oft impart
Fresh sunshine to the dreariest days.

Always have I been much impressed with how much goodness may be wrought;
How hungry hearts are fed and blest just by a timely, spoken thought!
Just by "Well done" said with true zest! And often lest my lips forget,
I whisper that one simple phrase, as fragrant as sweet mignonette.
Oh! lips of mine, be swift to praise!
Selected.

—WILHELMINA STITCH.

ETHNOLOGICAL EVIDENCE OF THE DELUGE.

Traditional memories of the Flood are nearly universal. Dr. Riem of the Institute for Astronomical Calculation, Berlin, who has studied the subject for twenty years and in a recent book* has published Flood legends from more than three hundred sources tells us that his collection is far from complete. In spite of much legendary obscuration, the main features of the Biblical narrative appear again and again.

In fifty-three cases, the cause of the Flood is said to have been man's wickedness; in twenty-two, the anger of God. The ark appears seventy-two times as boat or ship. Twenty-three times men are warned to get ready for the coming disaster. Forty-two times a mountain is mentioned on which the ark landed. In ten cases the sending out of the birds from the ark is spoken of; in twenty-one, the rainbow appears, usually as a symbol of reconciliation. In thirty-one instances the Flood story is associated with the creation story.

It will not do to say these legends are indistinct survivals of missionary teaching. They are too widespread, and they antedate the missionary enterprise. Thus, an Indian chief said to one of the first Spaniards in landing in Cuba: "Why should we fight? Are we not brothers? Do not you, as I,

spring from the man who built the great ship and rescued our race?" And then after telling the story he described how the survivor of the Flood cursed one of his sons who was saucy, and blessed the other. Most of the Amazon Indians have Flood sagas. Hans Staden, in 1550, lived as a prisoner among the Tupinambu on the Brazilian coast for ten months. "They told me of a great Flood which drowned all their ancestors, though some escaped in a ship; which I suppose must have been the Deluge."

If these are memories of missionary tutoring, how is it that no recollection of Christ and the crucifixion and the resurrection has survived among these widely scattered nature-peoples? Only the earliest narratives of Genesis are recalled in their traditions.

The Gilgamesh Epos is familiar to all. In Hindu literature the Mahabharata represents the Flood as a reconciling cleansing of the earth. Manu goes with seven *rishis*, or holy men, into a ship, taking all seeds and plants with him. The ship lands on the highest mountain of the Himawen. One of the Puranas adds that pairs of animals were also brought into the ark; the Bagavat Gita that when the Flood subsided *eight persons* stepped out of the ship and prayed to Vishnu. The Chinese classics speak of "the great water." Ancient Egypt and Greece have their traditions. In memory of the Deucalion flood a festival was held in Athens yearly. Berossus even affirmed that remains of the ark were to be seen in his day on a mountain in Armenia, which story Josephus repeated with references to Mnaseus, Nicolaus of Damascus, and an Egyptian writer on antiquities named Hieronymus.

The Mios and Nosis of West China have Flood sagas, the Nashis preserving written accounts in their secret books. The Kols of India tell of a great Flood which a single pair survived. To end it, God created a serpent which blew its soul up to heaven and became the rainbow, stopping further downpour. Karens of Burma, Changrai of Kambodia, Dyaks of Borneo, Bataks of Sumatra, the Toradja of the Celibes, Papuans (who declare that *eight persons* survived), black Australians,—all these retain legends. Polynesia is especially rich in Flood myths. The Fiji Islanders in the early days always had two great canoes ready in case the flood should recur.

Turning to the North, we find similar memories

among the Lapps, the Wotjaks and Wogulen of Siberia, the Kamchatka peoples, the Eskimos. The Ostjak Noah when building his ark was much from home. His wife, in order to learn the cause of his absence, plied him with wine and beer (as Noah's daughters later did), and learned that the ship which had been building thirty years was now ready. British Columbia Indians connect Babel with the Flood, declaring that before the Deluge there was but one speech, afterward many. Guinea Negroes and the Hereros of Southwest Africa retain Flood traditions. That of the Masai of Central Africa is remarkably accurate. It runs thus:

Tumbainot was a pious man and lover of God. God determined to destroy humanity because of the murder of Nambija. He told Tumbainot to build an ark of wood, and with his two wives and six sons and wives to enter it, bringing with them animals of every kind. He stored there a great mass of food. Then God sent the rain until all outside the ark perished. Tumbainot waited anxiously for the ceasing of the rain, for food was getting scarce. Finally it stopped, and Tumbainot sent out a dove, which returned at evening very tired. Some days later he sent out a vulture, the appearance of which, on returning, showed that it had been eating carrion. Hence he knew that the water had subsided. He went out with the animals and saw four rainbows, which he interpreted as indicating that the wrath of God was assuaged.

It is curious that the Chippewas of our Northwest should put to their story the same mythical embroidery as the Masai of Central Africa. The raven, they say, did not return. It fed on dead bodies. But the dove came back with a shoot from a fir tree. The vulture, which, according to Michoacan (Mexican) tradition, was sent out, also stayed to gorge on the dead, but the humming bird returned with a green twig.

The Crees insist that the red pipe-clay of Minnesota represents the remains of those perishing in the Deluge. Among the Shawnees the creation story blends with the Flood story: "The survivor made men out of clay and blew the breath of life into their nostrils." The Salinas say that a heavy stone was fastened to a kingfisher, which dived through the Flood and brought up earth. Of this man was made, and from his rib, woman. So the Mikushi of Guayana (South America) tell of the great Makunaima's creating man after finishing the earth's creation. When his handiwork awoke from deep sleep he found a woman standing by his side.

The evil spirit Epel got control of the earth, and Makunaima sent a great Flood, from which one man alone escaped in a boat. The rat, which he sent out to see if the water had fallen, came back with an ear of corn.

Mandan Indians, as the Athenians of Pericles' time observe a day in memory of the Flood, calling it "the great canoe." These ceremonies begin when the brook willow is in full leaf, for according to their tradition the branch that the bird brought back was willow. A medicine man relates how the country was overflowed with water and one man only was rescued,—in a great canoe on a high mountain, where he now lives. The Mandans have a boat in one of their villages to recall the one in which their ancestor escaped.

Among many north American tribes diving animals are substituted for the birds which Noah sent forth. So the Rabbit-skin Indians tell of Kunyan, who built a great ship in anticipation of a Flood. His neighbors laughed at him, promising to take to the trees if water came. He brought aboard birds and animals. When the Flood rose it drowned all who had taken refuge in the tree-tops. The earth vanished. A muskrat was ordered to dive to see if he could find it. He came up half dead; tried again and saw the earth, but could not reach it. Then the beaver dived, remained under a long time, came up on his back and unconscious, but between his paws was a little mud. Kunyan breathed on this, and it began to grow, and from this beginning came the new earth.

Here is the Choctaw Flood saga:

Many ages in the past, Aba the good spirit appeared to the Choctaws and told them to build a great boat and put in all the birds and animals of the land, with food for many days. Then he showed them how to build it in a dry place, far from water. This seemed so unreasonable a proceeding

that many lost faith, until finally one family was left to finish the boat. People in passing would ask why so great a boat should be built so far from water. They replied because Aba so ordered.

When the boat was finished they went into the woods and swamps, and assembled all the animals, of each a pair. Then they called the birds, of each a pair also. Food was brought and stowed, and the people went aboard. The same night the rain poured down. Those outside started to build boats, but it was too late. They all perished. On the fifth day the crow and the dove were told to fly out and seek land. They flew east, west, and south, but returned without finding any. Then the crow flew north, and came back with a magnolia leaf that it had seen on an island.

These are but a few illustrations from the mass of ethnological data in Professor Riem's book. Two things should be noted. First, that no other historical event has so extensive an ethnological confirmation. Second, that this testimony is a striking proof of the unity of the race and its origin from a single pair. Coupled with the physical and geological evidence, this ethnological evidence is striking corroboration of the Flood.

Those who know that the Bible is God's Word do not require any other "proof" or confirmation of what He declares is historical fact. But the true believer always welcomes other evidences of this sort, and we are living in a day when God is graciously permitting men to discover many indisputable facts in the realms of science, archeology, geology, ethnology, and similar branches, which are seen to be in complete accord with the Bible. Surely God is doing all that he can to make it easy for men to believe his life-giving Word and be saved.—From Sunday School Times.

*Professor Johannes Riem, *Die Sündflut in Saga und Wissenschaft (The Deluge in Legend and Science)*, Agentur des Rauben Haus, Hamburg, 1926.

NEWS AND CORRESPONDENCE

If preachers and others would publicly or otherwise call the attention of the brethren to the C.M.R. many more subscribers could be received, and much more good done. Send the C.M.R. to your son or daughter or friend. Many brethren are away from Canada who would like to get their home paper. Help us enlarge and improve our only Canadian paper, by putting it into every home.—Ed.

readers of C.M.R. we will be glad to give it space if you will either furnish the cut or bear the expense of making one.—Ed.

J. C. Bailey, Elmdale, Mont., U.S.A., Aug. 13: "Last Lord's Day I had the privilege of preaching at the McKinley school-house. We had a good audience at both services. This is where I had the first visible results "preaching the word." Our hearts were made to rejoice and there was joy among the angels of God when 3 confessed Christ and were baptized. Two

If you have a picture that would be of interest to

the same afternoon and one on Wednesday. May they be faithful."

OBITUARY.

Bro. David Rang departed this life on Aug. 5th, 1927. He had been in poor health for some years, but he never complained of his physical afflictions.

He was born from above in Dec. 1923 during a meeting conducted by the writer at Dore, N.D. He leaves to mourn his loss, his wife (who has a faith in God equalled by few); six children, three of whom obeyed the gospel this summer; his aged mother; his brothers and sisters.

May the God of peace comfort the hearts of the bereaved, who sorrow not as the rest, who have no hope.

J. C. Bailey.

O. H. Tallman, Copperhill, Tenn., Aug. 18: "Closed a 12-days' meeting at the water's edge tonight. The tent was full every night. Ten were baptized. This town is up in the mountains in the south-east corner of Tenn. One of the largest copper mines in the world is located here, and the largest chamber acid plant in the world, having a capacity of 400,000 tons H_2SO_4 a year. They also mine iron and manufacture blue-stone."

Winchester, Tenn., Aug. 27: "Just closed a 6-days meeting at Lexie, where we met many of our old friends. Six baptized and two restored."

MARRIAGE.

Bro. Cyril Holmes and Sister Zelda E. Gray were married on Aug. 17, at 275 Nassau St., Winnipeg. The home was beautifully decorated. Bro. Walter Eatough officiated. They will make their home at Great Falls, Man.

W. H. Willis, Little Current, Ont., Aug. 18: "I greatly enjoy reading the C.M.R. Bro. Earl C. Smith seems to me to be so good and stays so close to God's precious truth, and so do many of the other beloved brethren who write for the C.M.R. I hope that God will abundantly bless you in your good work for our Lord and Master Jesus Christ, who hath redeemed us by his precious blood. I ask an interest in your prayers, that I may be kept true to God and Christ Jesus."

C. B. Clifton, 714 Pearson Ave., Ferndale, Mich., Aug. 25: "I enjoy every copy of C.M.R. The special articles are especially fine. May the Lord bless you abundantly in your labor of love."

The work in Ferndale is growing spiritually as well as in numbers."

Earl C. Smith, 1027 Baxter Ave., Louisville, Ky., Aug. 23: "Please send the C.M.R. to me at the above address. The brethren have received us well here, yet we do greatly miss our good Canadian brethren. There is plenty of good hard work ready for us here. Will you pray that God many open a door for us here and that we may have the grace and faith to enter it to His glory?"

My brother, Virgil, who sails for Brazil on Sept. 7, will spend a few days in Toronto just before sailing from New York."

Again on Aug. 26 Bro. Smith writes, "We had a fine missionary meeting at the Ormsby Ave. church last night in honor of my brother, Virgil, and his wife who are sailing for Brazil on Sept. 7. Let us pray for a revival in the churches."

P. R. Goatcher, 5921 St. Andre St., Montreal, Que.,

Aug. 22, in subscribing for C.M.R. says, "I have removed here from Regina. Am nearer my folks and have satisfactory employment here. I hope to have fellowship with the Montreal brethren as soon as I get acquainted. Wishing you success in your work, I remain, your brother in Christ."

We wish Bro. Goatcher success in his new field, and hope that, with his help, together with the few brethren already there, the meetings, which have been suspended for a time, may be revived. It takes faith, patience, and a willingness to carry on in the face of seeming difficulties in a city like Montreal, with only a few. Yet, we remind the brethren there of the encouragement our Saviour gave. "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." "I am with you always, even unto the end of the world." God is still in heaven ready to help and answer our prayers, and Jesus, "the same yesterday, and today, yea and for ever," is there interceding for us. God "is able to do exceeding abundantly above all that we ask or think."

Anyone interested or knowing of brethren in Montreal write to Bro. Goatcher, or to P. L. Pratley, 5 Thornhill Ave., Westmount, Que.

Our worship, faithfulness, service to God, and our "entrance into the eternal kingdom of our Lord and Saviour Jesus Christ," do not depend upon a fine meeting-house, and a large congregation with regular preaching.—E.G.C.

James H. Bell, 629 St. Clarens Ave., Toronto, Ont., Aug. 29: "We have had Bro. Wallace Cauble of Louisville, Ky., here (Bathurst St.) for July and August. The church has enjoyed his visit. There were two additions during his short ministry, which gives us much to be thankful for, at this time."

Vierkoetter of Germany has just captured the first money in the great swim at Toronto, thus taking the crown from George Young who had it for only a short time. Thus go the honors of this world.

"All flesh is as grass,

And all the glory thereof as the flower of grass.
The grass withereth, and the flower falleth:
But the word of the Lord abideth forever."

With the permission and through the kindness of the church at Meaford, and in accordance with their wishes your editor had the privilege of visiting with the brethren on Manitoulin Island from Aug. 23 to Sept. 3. During the time the very hospitable home of Bro. A. A. Robertson was his home. Through the liberality of Brethren Truman Wilson and Thos. Robertson his expenses were borne, and with them bass and pike fishing was enjoyed, the largest pike caught weighing 12 pounds.

He had the privilege of speaking at Ice Lake on Fri. evening and twice on Sunday 28th. There was one confession and baptism. Also two baptisms on Aug. 21, and one Sept. 4, baptised by Bro. Thos. Robertson. On the evening of Sept. 1, he preached to a fair audience at Foxey, near the home of Sister Wismer.

A visit to Sheguiandah and Little Current was enjoyed, visiting in the homes of Brethren Wm. Morden, W. H. Willis and Don McKenzie. Bro. Morden, though over 80 years of age, is yet active in the work, preaching at different points. He is known and respected over a large portion of the Island. Bro. Willis is a useful worker, too, preaching and otherwise helping with the brethren near Little Current, and other points. Brethren travelling on the Island need not

miss church on Sunday as there are meetings near the above named places, also at Ice Lake. Brethren should plan their trips or visits so as not to miss the "assembling together."

This visit to the Island was enjoyed highly. Friendships were made that shall not soon be broken. Every one showed kindness, and made the stay pleasant. Time and space forbids mentioning names of all.

It is believed that the wholesome food, good water, pure air, bright sunshine and the visit generally contributed to a better physical condition.

On Sept. 4 we began a meeting with the church near Thessalon, Ont. This is the home of our faithful Bro. T. W. Bailey, who is respected by the community and loved by the church. So far the crowds have only been average. But we hope it will be better further on.

During this absence from Meaford brethren Jardine McKerlie, Lin Whitelaw and J. H. Johnson have been speaking there assisting the local brethren, and we are informed that good sermons have been delivered and good audiences in attendance.—E.G.C.
Thessalon, Ont.
Sept. 9, 1927.

Encouragement

J. W. Yeates, "We don't want the paper stopped, as we like it."

H. McKerlie, "Have just read the C.M.R. and wish to say that it appeals to me as the best number I have read. Maintenance of this high standard must make for success."

For C.M.R.—Mrs. Margaret Black, renewal; J. C. Bailey, 2 new; W. H. Willis, renewal; A. A. Robertson, renewal and 1 new; C. R. Nichol, renewal; C. B. Clifton, renewal; P. R. Goatcher, new; Mrs. Mary Wismer, renewal; John McArthur, renewal; John Archibald, renewal; John Kerr, renewal and 1 new; Robert Nelson, new; J. C. Bailey, 1 renewal and 2 new; J. H. Johnson, renewal; Mrs. Wm. Nesbitt, renewal; Mrs. B. Swanson, renewal; Mrs. J. C. Hurley, renewal.

Thank you.

Mrs. Lily Jackson

REGISTERED CHIROPRACTOR
and
DRUGLESS THERAPIST
17 years experience.

Latest painless and drugless methods—spinal adjustment, diet, massage, baths, electric baths.

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A PARABLE FOR SICK PARISHIONERS

Mrs. Huff is up the miff tree
On a seat fixed good and firm;
And she'd like to tell the preacher
A few things and make him squirm.
Mrs. Huff was sick abed, sir—
Yes, sir, sick abed a week!—
And the preacher didn't call, sir,
Never even took a peek.
Wasn't that enough, enough, sir,
To provoke a saint to wrath?
And to make a Christian pilgrim
Wander from the churchly path?
When I asked her if the doctor
Called to see her, she said, "Sure."
And she looked as if she thought I
Needed some good, strong mind cure.
Then I asked her how the doctor
Knew that sickness laid her low,
And she said that she had called him
On the 'phone and told him so.
So the doctor called to see her,
But the preacher didn't go,
For the doctor knew that she was ill
And the preacher didn't know.

—O. Q. BAILEY.—Selected.

Christian Monthly Review

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CHURCH DIRECTORY

(Charge for Directory Notices, 1 Inch and under, per Church, One Dollar a Year.)

CALGARY, ALTA.—Church of Christ meets at 221, 8th Ave., E. (Wright Block). Lord's Day—Breaking Bread 11 a.m.; Gospel Preaching 7.30 p.m. Wednesday—Bible Study at 8 p.m. Secretary, W. W. Scott, 701, 24th Ave., N.W.

Church of Christ, 517-15th Ave., W. Calgary. Lord's Day meetings: Bible Study, 10 a.m.; Breaking of Bread, 11 a.m.; Preaching the Gospel, 7.30 p.m. Wednesday evening, 8 p.m., Bible Study and Prayer. Secretary, A. T. Wadlow.

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

VANCOUVER, B.C.—Church meets at 604-12 Ave. E., Lord's Day for Breaking of Bread at 11 a.m.; Lord's Day for Gospel Service at 7.30 p.m.; Wednesday at 8 p.m. for Prayer and Bible Study. School at close of Lord's Day morning meeting. Secty.-Treas., F. E. Lucas, 2637 Patterson Ave., Burnaby, B.C.

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. J. C. Bailey, Evangelist.

SMITHVILLE, ONT.—Church meets each Lord's Day at 11 a.m. for Worship. 7.30 p.m. Gospel Meeting. L. J. Keffer, Evangelist.

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

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

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. O. E. Tallman, Evangelist.

REGINA, SASK.—Church of Christ meets in Sons of England Hall, 1459 Retallack St., near Dewdney Ave., each Lord's Day at 11 a.m. for Worship, and at 7 p.m. for preaching. P. R. Goatcher, 456 Forget St., Sec.-Treas.; H. E. Forman, 1231 Pasquaw St., Evangelist.

RADVILLE, SASK.—Church meets each Lord's Day over Lawson's Store, at 2 p.m., for Bible study, and at 7.30 p.m. for breaking of bread and preaching, Wed. 8 p.m., Bible study in private house. Write W. J. Cassidy, Box 59, or Ed. Jacobsen, Treas.

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

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.

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.

JORDAN, ONT.—Church meets on Lord's Day at 10 a.m., for Bible School. At 11 a.m., for Worship. O. E. Tallman, Evangelist.

TINTERN, ONT.—Church meets each Lord's Day at 11 a.m. for Worship. W. F. Cox, Evangelist.

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.

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. Lloyd G. Snure (Secretary), 77 Dundurn St., N.

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. E. Gaston Collins, Evangelist.

LIVINGSTONE NORTH, ALGOMA, near Thessalon.—Bible Class Lord's Day at 1.30 p.m. Preaching and Breaking of Bread at 2.30 p.m. T. W. Bailey, Evangelist.

TORONTO (FERN AVENUE)—Lord's Day Services.—Bible School 9.45 a.m. Meeting for Worship 11 a.m. Preaching of the Gospel 7 p.m. Wednesday 8 p.m., meeting for Prayer and Bible Study. Visitors welcome.

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. Earl C. Smith, 265 Strathmore Blvd., Evangelist. A. E. Firth, 659 Pape Ave., Secretary.

TORONTO, (WYCHWOOD)—Vaughn Rd. Church of Christ, Cor. Vaughn Rd. and High St. Lord's Day 11 a.m., Breaking of Bread; 2.30 p.m. Bible School; 3.45 Adult Bible Class; 7 p.m. Gospel Meeting. Thursday 8 p.m., Prayer and Bible Study. H. Bennetts, 625 Vaughn Rd., Secretary.

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. H. L. Olmstead, Evangelist. Phone Lombard 6387. Wed., 8 p.m., Prayer and Praise. Fri., 8 p.m., Bible Study. A. S. Herron, Sec., 329 Lauder Ave.

SELKIRK, ONT.—Church meets Lord's Day at 11 a.m. for Worship and public teaching. 7.30 p.m. for Preaching the Gospel. L. E. Hurst, Secretary.

ESTEVAN, SASK.—Church meets at 1014, 2nd St., on Lord's Day at 11 a.m., for worship and teaching. At 7.30 p.m., for preaching. Thos. Orr, Elder, Box 422.

SEATTLE, WASHINGTON, U. S. A.—Church meets at 5th Ave., N.W. and W. 62nd St. Lord's Day 10 a.m., Bible Study. 11 a.m., Breaking of Bread and Worship. 7.30 p.m., Gospel Service. Thursday at 8 p.m., Prayer and Bible Study. A. B. Gardner, Elder, 4132 Eastern Ave.

WINDSOR, ONT.—Church house located on Campbell at Field. Lord's Day at 11 a.m., Worship. Bible School, 2.30 p.m. Gospel Service at 7.30 p.m. Wed., 7.30 p.m., meeting for Prayer, Praise and Bible study. Send all communications to W. Horrocks, 313 Bridge Avenue.

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. Secretary, Bro. W. Eatough, 529 Toronto St., Winnipeg. Chas. W. Petch, Evangelist, 455 Victor St.