

Ernest A. Perry June/28
R. R. # 1

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BAND-BOX OR MITE BOX?

I thought of it once as I sat by myself,
And looked at the boxes that stood on
the shelf

One so large, one so small, with a con-
trast most grim,

A band-box for me and a mite-box for
Him!

I paid for my hat and I paid for my
gown,

And I paid for the furs that I purchased
down-town,

And when I returned it was plain as
could be,

A mite-box for Him and a band-box
for me!

I tossed in a dime, but it didn't seem
right,

I couldn't be proud of that curious
sight,

So I took out my check-book and tried
to be square,

For I wanted my *givings* to look like my
prayer.

—WESTERN RECORDER.

Preaching in St. Nicholas Cathedral,
Liverpool, recently, a minister of the
Anglican Church made the following
observation regarding the givings of
church-goers to the cause of Christ and
the spread of Christianity in the world.
His words are as applicable on this
side of the Atlantic as on the other.
He said:

"There are people who come to
church and insult God by throwing a
coin into the plate which they would
never dare to offer as the price of a
program in the theatre or give as a tip
to a cabman. I am filled with indig-
nation sometimes when people give me
cheques for a guinea and say it is their
'mite', when they could easily give
£100 or £1,000.

"I would be ashamed," said the Canon,
"to leave £190,000, as somebody did re-
cently. After providing for his family, a
man should give himself the joy of helping
worthy causes in his lifetime, and Church-
people should give according to their
means—not their meanness. If the clergy
are 'always begging,' it is the fault of the
laity. Some men give in the collection an
amount that does not pay for their share
of the electric light used when they are
worshipping in church. Nobody has a
religion worth anything unless it touches
his pocket."—The Globe.

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EDITORIALS



"PEACE"

BY CHAS. W. PETCH.

"Follow peace with all men." Heb. 12:14.

The name by which the "child born," and the "son given" as Israel's hope, was called, includes the "Prince of Peace." To "the increase of whose government and peace there shall be no end." Isa. 9:6-7. At his birth angels sang, "Glory to God in the highest and on earth peace among men in whom he is well pleased." Luke 2:14. Every person who accepts this Prince of Peace as their Saviour and Ruler and who desires to be well-pleasing to God, must seek to be at peace with all men. How can we preach the "gospel of peace" to the world and not strive to be at peace among ourselves? He who does not "seek peace and pursue it" is not a follower of Jesus, "For if any man have not the spirit of Christ he is none of his." Rom. 8:9.

The Beauty of Unity and Peace.

"Behold how good and pleasant it is for brethren to dwell together in unity." Some things are good for us which are not pleasant: the extraction of a decayed tooth, the rod of correction for the disobedient child: while other things are pleasant which are not good; the pleasures of sin—the eating of much honey, Prov. 25-27. But for brethren to live together in peace and unity is both good and pleasant. How good and pleasant to see a large family living in peace and working in unity of purpose and action. How pleasant to live in a community where peace and goodwill prevail. But oh! what pleasure or good is there in working with or worshipping in a church of Christ where strife and contention, evil speaking and backbiting is ever manifest?

Evil of Strife and Division.

Oh that we might fully learn and apply the lesson of James 3:13-19. We who claim to be wise (in things of God) and endued with knowledge, consider and "Let us show out of a good conversation (life) our works in meekness and wisdom." Wisdom is never haughty, never selfwilled, never overbearing, never quarrelsome nor given to strife; but "Her ways are ways of pleasantness and all her paths are peace." Prov. 3:17. "But if ye have

bitter envying and strife in your hearts, glory not (in 'loyalty' and 'soundness') and lie not against the truth (by claiming to have the truth and the spirit of Christ.) For this wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work."

How many churches have been disturbed, their members discouraged and scattered and their influence for good nullified by "this (very) wisdom (?)". And why is it that in many cases our preachers have been the most forward in the "evil work"? Is it the spirit of Christ in them doing this? Nay: "For God is not the author of confusion, but of peace." "But the wisdom that is from above (may we all pray for more of it) is first pure, then peaceable, gentle, and easy to be entreated, (don't mistake harshness and dogmatism for loyalty) full of mercy and good fruits, without partiality (variance or wrangling) and without hypocrisy. And (from such a spirit and life) the fruit of righteousness is sown in peace, of (for or by) them that make peace."

This lesson follows the apostle's warning against the evil influence of an unbridled tongue. Take heed brethren, for "if ye bite and devour one another take heed that ye be not consumed one of another. This I say then, walk in the spirit and ye shall not fulfil the lust of the flesh." And some of its works are "hatred", variance, emulations, wrath, strife, sedition, heresies, envyings, . . . and they which do such things shall not inherit the kingdom of God." "If we live in the spirit" (is not this our claim?) let us also walk in the spirit. Let us not be desirous of vain glory, provoking one another, envying one another." Gal. 5:15-26. If we thus walk in the Spirit the fruit of our lives will be "Love, joy, peace, long-suffering, goodness, gentleness, meekness, self-control." And such fruit never disturbs the peace of God's house.

Paul's reproof of the church at Corinth was because of contentions among them, which was a manifestation of carnality. "For ye are yet carnal; for whereas there is among you envying and strife, and divisions, are ye not carnal and walk as men." I Cor. 3:3. In no condition do church members

more readily show their carnality than when troubles and contentions arise and they strive one with another, often over trifling matters that should not be brought up among brethren, and over little misunderstandings that could be settled in a few minutes, or passed over unnoticed. But when once the contention starts the determination to "down the other fellow or party" carries the contentions on to the greatest confusion and disgraceful conduct; and discord reigns in the church of the "Prince of Peace."

He that soweth discord among brethren is an abomination to the Lord. Prov. 6:16. I have seen many young people discouraged and turned back to the world through the strife and wrangling of older ones in the church. Jesus said, "Whosoever shall offend one of these little ones which believe in me, it were better for him that . . . he be drowned in the depth of the sea" . . . "woe unto the man by whom the offence cometh." Matt. 18:5-7. This shows Christ's estimate of the one who sows discord that gives offence to and results in the downfall of his "little ones."

Oh, why can we not differ in our own views and ideas, and talk over and settle them or forbear one another while we differ without the bitterness, anger and clamour that so "grieves the spirit of God" and offends Christ's "lambs." "Grieve not the spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness and wrath and anger and clamour and evil speaking be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:30-32. Wherefore, "Have salt in yourselves, and have peace one with another." Read Mark 9:42-50. Our duty to seek peace, the possibility of living in peace, and the steps to make peace will be considered in my next article.

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VOCATION AND VACATION.

EDITOR EMERITUS

In the choice of a vocation, in these days, the matter of vacation has become one of the chief considerations. Will this recommended vocation satisfy our demand for a two-hot-weather-months vacation, with continued pay? An affirmative assurance is a very enticing appeal, and decides the

choice. Vacations to employees have become common in governmental and corporate employments; and likewise, to some extent, in private industrial life. All work and no play, makes Jack a dull boy. The same principle applies to the older Jacks also. And without doubt the vacation, in secular employments, is in general beneficial all around. This is evidently the impression of several of the C.M.R. writers, as indicated by the recent restfulness from their former quill-driving activity. Well the two months of heat, muggy, drowsy weather, vacation is over; and let us hope that with the return of cool and clear weather, and cool and clear heads, but still warm hearts, we may have goodly evidence of the after-vacation benefits.

But, turning now from the secular vocation to the religious, what about that other vocation, "The vocation wherewith ye are called?" Have we any provision for vacations in this "Our calling?" Have we any precept or example for them? The "Pastor" is ostensibly "working for the Lord," in his service. But he quits his work for a two-months' vacation, for recreation, motoring, hunting, fishing, and sometimes *flirting*. He *was* laboring in the service of the Lord, whom is he serving now?

We understand that, to keep up with the times, and the entertainment of his "pastorate," the modern "Pastor's" weak and weary brain may occasionally need a rest. But the modern Pastor's work, the entertainment of his pastorate, and the engineering of all their machinery, is no part of the work of the "Vocation wherewith ye are called." In this "Vocation," in this "Calling," in this soul-resting service, no vacations are needful or allowed. It is a strength-renewing, soul-refreshing and life-invigorating service. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."

THE COOPER REUNION.

By H. M. EVANS.

A very pleasant day was spent at the home of Bro. and Sister John Cooper on the lake shore, September 5, when about 150 guests assembled upon the lawn to celebrate the second annual reunion of the Cooper family. Five generations were present, the oldest man being 90 years of

age and the youngest child being only two months, Bro. Thos. Cooper himself being 86 years.

The event was also of considerable interest to the writer, being the sixty-fifth birthday of Mrs. Evans as well as the thirty-ninth anniversary of our wedding day.

The table, which was spread upon the lawn, fairly reeled beneath the load of good things prepared by the ladies, while ice cream, watermelon, peaches and lemonade, etc., gave some uneasiness to the stomachs of those who indulged too freely, in the afternoon.

Such events as these only remind us of the glorious reunion of the great family of God which will, some day, take place in that haven of rest where sickness, sorrow, pain and death will be unknown and parting shall be no more, and where God shall wipe away all tears. Reader, are you a member of that great family? You may be if you will. God invites you.

Selkirk, Ont.

Sept. 12, 1927.

THE MOST POPULAR PRAYER. CAN YOU PRAY IT?

BY EARL C. SMITH.

Without a doubt the "Lord's prayer" as given in the sixth chapter of Matthew is the most popular prayer. It is the commonest thing for Sunday Schools and almost every other kind of assembly to say it in concert. Most every school child in Christian lands knows it by memory. Can you pray the "Lord's prayer"? Oh, of course you can say it; but can you pray it? Let us see?

"Our Father who art in heaven": can you sincerely and truly say that? Is he your Father? Not if you are out of Christ. God is not the Father of any one who is out of Christ. There is a very false idea abroad in the world that God is the Father of all men. Jesus plainly spoke to the contrary: "If God were your Father, ye would love me." Jno. viii. 42. No person can realise and know God as Father except by the Holy Spirit. Rom. viii. 14-16. People of the world are not led by the Spirit of God, and therefore they are not sons of God. If it is not using the name of God in vain, when an organization of the world, made up largely of unbelievers, as the Masonic order, says the "Lord's prayer," it borders close to it, and a Christian should not countenance it. Neither

can the "modernist" who does not believe that Jesus is the Son of God pray, for God is not his Father.

"Hallowed be thy name": that is, let his name be holy, sacred, set apart for religious purposes in the heart of the pray-er. You can't pray that if you use God's name in a vain, profane way. It is a sacrilege for a group of men or women to say these sacred words when they have no inclination to want what they pretend to ask for. I ask again how a Christian can participate in the empty saying of these sacred words in a group of the world's people. The person who truly prays this prayer must keep God's name sacred and holy in his heart and conversation.

"Thy kingdom come." Some can't pray this because they think his kingdom has come; if that be so, yet there is much in the way of greater respect for and submission to his authority that we may pray for, if we have sufficient respect for his rule. But if we may expect a literal fulfillment of Isaiah eleven, who can pray for it? Certainly not a person who has not a tender conscience about being just to his neighbor. If you are covetous and would really like to have more than is due you, if you are not strict in your observance of the "golden rule," then you can not ask for a literal fulfillment of Isaiah eleven. There will be no oppression of the poor, no laying up great treasures on earth, or any such thing when Jesus reigns; if your heart is set on these things you can not pray "thy kingdom come." Many can't pray that because they are satisfied with the injustice and oppression of the present system, or may I say the present reign? I John v. 19.

"Thy will be done, as in heaven, so on earth." Are you willing for the Lord's will to be done on earth as it is in heaven? Do you really long for it to be done on earth? Then you can pray this prayer, otherwise you can not. If the Lord's will is done you may have to quit the business that you work at. You say, "but I could not make a living at any thing else." But that does not change the Lord's will. You reply, "I don't think the Lord would want me to quit my business and let my family suffer." Suppose you were a bar tender or bootlegger? "My business is no such business as that," you say. But I am talking about the Lord's will, not the nature of your business. You cannot pray thy will be done unless you are willing to do it whatever it costs you. You can not pray thy will be done unless you desire to do it more

than you desire any thing else. Do you often ask, What will the Lord have me do about this?

"Give us this day our daily bread." Are you willing to "live from hand to mouth"? From God's hand to your mouth? Many a person is not willing to do so. If you are not willing to do so you cannot pray this prayer. Most people think of the possibilities of the future—they may happen to this accident or that, they may get sick or old or may die, and so on—and they set their hearts to making provision for these possibilities. None of these things are by any means certain, for Jesus may come this day. They seem to take little or no account of the one certain thing: namely, that God is our Lord and Master and Father, that all we are and have belongs to him, and that he will supply every need of ours as the need arises. Therefore the majority of Christian people invest far more in lands and stocks and bonds and life insurance so that they will not need to cry to God to give their bread "day by day", than they invest in the business of preaching the gospel to the whole creation. People like that can't pray the "Lord's prayer"; indeed, it may be they cannot pray any prayer but "Create in me a clean heart, O God; and renew a right spirit within me." The reason they cannot pray the "Lord's prayer" is that they do not want what the "Lord's prayer" asks for, they are not willing to have their food "day by day".

"Forgive us our debts, as we forgive our debtors." I want God to absolutely put my sin away so that it is never remembered against me any more forever, and I want him to do it not for what I am nor for what I do but for his mercy's sake, for Jesus' sake, because he loves me, because he is gracious to me. If I forgive my debtor that way, putting his sins away out of my memory forever, not because he has acted in a way to make him worthy of such, but because I am merciful, gracious and loving to him, then I can pray this prayer. Otherwise any saying of this prayer is a vain repetition of sacred words. We should always remember that no one ever deserves to be forgiven of his sins as a matter of justice, but forgiveness is always a matter of grace. Therefore he that would forgive sins must have grace in his heart so that he can forgive the sins of a sinner not of a righteous person. He that would forgive the sins only of a righteous person cannot pray this prayer.

Our Lord gave this prayer as a model prayer, therefore every Christian should be able to pray it. My dear brother, you should examine this prayer carefully and at the same time examine your heart carefully and honestly and see whether you can ask for the things that this prayer asks for. If you cannot your heart is not like God wants it to be. It is the heart that counts with God. No outward show counts for anything with him. If your heart is not right you cannot prevail in any prayer. If you cannot prevail in prayer you will be without divine help and therefore must fail. But to come to God humbly and confess to him that your heart is wrong and cry to him for a clean heart if you want one—as David did, will change things with you.

PREACHERS AND PREACHING. No. 3.

By E. G. C.

The following clipping from the Gospel Advocate suggests a fault. I was told by an honest brother that his congregation had engaged a certain preacher to hold a revival at a certain time. But some time before the time for the revival they discovered that they would not be in the best condition for a revival and decided it would be best to call it off. So, in fairness to the preacher they wrote him telling him of the conditions and one was they could not support the meeting properly, so would call it off. This brother told me the preacher promptly wrote back that he had "booked" the meeting, he expected to come and hold the meeting, and that he expected to be supported for it. Needless to say he didn't do much good, nor was he called back to that place.

Another preacher told me once in a rather boasting way what he said to some elders. On the last day of his meeting a group of men were seen in a corner of the building talking. The preacher drew near, and they said, we were just talking about how much we are going to *give* you. The preacher said, you are not going to *give* me anything, but you are going to *pay* me. And he said they paid him well, too—perhaps to get rid of him. If the elders were at fault in their attitude toward the preacher, as to whether they were to *pay* or *give*, he was at fault in the way he disillusioned them, though it might have been a good lesson.

Preachers and others have both made serious mistakes. But there is a common-sense, scriptural

position between the two and we should take that position.

PREACHING FOR PAY.

By W. T. Beasley.

The Gospel Advocate is fine. It gives no uncertain sound. In saying "the general condition in the religious world is improving," it speaks of a certain class of men and women who are "growing rapidly worse." Then it adds: "This is the class that includes preachers and leaders among the denominations who are not actuated by an honest and sincere desire to do that which is pleasing to God, but who engage in religious work for personal and sinister reasons."

I would only add that not only among the denominations, but among us, there are such preachers and teachers. Why apply that condition to the denominational preachers and leaders altogether? I am . . . opposed to the denominations and their teaching, save only as they teach the Scriptures; but I do believe there are some honest, conscientious leaders among them. I would hate to believe otherwise. Again: "With some it furnishes a profession or means of making a living." Why apply this charge to the denominational preachers and leaders, when we have preachers by the dozens who price their preaching like I would a horse or a cow for sale? I know of several of our preachers who draw a salary of from two hundred to three hundred and fifty dollars per month for their preaching. I know one young preacher who was offered two hundred dollars to preach in a certain town, and who refused, saying that he could get two hundred and fifty dollars per month. Another brother later accepted the offer. A congregation in one of our cities wanted a certain man to preach for them, and the brother said that he had the goods if they had the price (three hundred and fifty dollars per month). Is that Scriptural? Doesn't that sound like preaching "just for a living?" My opinion is that when you have to hire a man to get him to preach for you, if some one else should come along and offer him a little more money not to preach, he would quit. The idea of so much preaching for so much pay is all wrong. If not, let some one please show me the Scriptures to the contrary.

Bro. F. L. Rowe, publisher of the Christian Leader, from which I make the clipping, discourses sensibly as follows—

ANOTHER FAULT

I am in position to know about what preachers receive for their labor in the Gospel. There are preachers who "earn" as much as \$300 a year, and there is one preacher among us who is reputed to have an income of nearly \$6,000 a year. There is an intermediate class that are satisfied with anything from \$900 to \$1,500, but there is a class that are woefully neglected in the support they are entitled to by virtue of being located where brethren are unable to support them. I could name several such, and plenty of the members in moderate circumstances, and yet these same preachers are permitted to barely exist on about one half what the average male members are earning. Many preachers who require a car hardly get enough out of the members to keep themselves and their families looking respectable.

There are some members who go on the basis that if a preacher does not complain he is satisfied. That is poor reasoning and does the preacher a physical injustice. The Saviour himself did not complain, but there are none of us who would have exchanged places with him. It is the duty of every congregation that has the services of a preacher, local or evangelist, to know if he is being properly cared for. It is their business to ask him if his family have all they need, and if he is laying by a little for a rainy day. Some, of course, will say, "If he is laying something by, he is not trusting," but the same statement can be applied to every member, as you are all in the same class as regards our obligations and our trust in our Heavenly Father. If it is right for the merchant, for the farmer, and for the clerk to lay aside a dollar or two a week, it is right for the preacher also.

In these days, when everything is expensive, and nothing freely given, it costs just as much for the preacher to live as it does for any one else. Besides this, the preacher must be a liberal giver; every call for help must be answered by the preacher as an example and many preachers give their own means when that money should be spent on his own family.

Brethren, I exhort you to make a little more personal investigation of your preacher's needs. Surprise him once in a while with a little extra. Not something that you can spare, but something that you would get a real thrill out of knowing you had divided with the preacher.

No one has asked me to write this, but I have enough appreciation of conditions and the needs of most preachers to regard it as a duty to bring this matter to our good brethren.

F.L.R.

MISSIONS

Sinde Mission, Livingstone, North Rhodesia, South Africa, August the 14th, 1927. Dear Brother Collins: Please state through the paper that we are fairly well, and nearly "snowed under" in the work here.

I have not studied the language much yet but hope to get at it soon. Of course, one does not need to know the language in order to do lots of good. But it's much better if he can get it or as much as possible, as it will be a great help to him.

Brothers Lawyer and Merritt are doing well on

the new mission. And so is brother Sherriff on the Huyu Huyu. Brother Short and family expect to go out on another preaching trip this week to be gone a month or five weeks. A like trip was taken a month ago with a result of ten baptisms.

"Little fish should stay close to the shore till they learn how to swim." So we are staying close around the mission till we learn the ways of the people with whom we work. And of course, we find plenty to do. Wife and daughter teach the school and I help with the Bible teaching and talk

to the people at the school-house each night. Sometimes when we go to some of the nearby villages to doctor some sick person I make speeches to those in the town. We were over to a village last Sunday and brother Short gave the people a talk. He spoke in the native language to them.

Four were to be baptized here today but on account of some misunderstanding they failed to show up.

Brethren do not forget us in your prayers, as we sojourn in this dark continent.

In Christian love.

GEO. M. SCOTT AND FAMILY.

P.S.—Late word came that the temporary grass house, that the Lawyers were living in, caught fire from the fire place and burned instantly, taking almost everything. We are dividing with them.

The Meaford church has been keeping in touch with the workers in So. Africa, sending money and supplies. Again, about two weeks ago, the announcement was made that certain articles were wanted to send away. A good supply came as a result, so that three boxes have gone, two to the Lawyers, one to the Shorts, and there is enough on hand to send two more boxes. These will go out soon. We have the names and addresses of these workers, and can supply them to anyone wanting to write them or send boxes. We also have lists of things they can use. It's a fine thing to be in touch with the missionaries in this way, and besides it's a great help to the missionary, and a simple matter to prepare the boxes for mailing. Other churches would do well to take up this practise. I'll be glad to furnish the necessary information.—E.G.C.

We are glad to present the two pictures of the new (new to us) work in Africa. We can do this through the liberality of a good brother. We would be glad to present pictures of Bro. Sherriff's work, if we could have a little aid. The two pictures we present this time will cost about \$8, that is for making the cuts.—E.G.C.

A cablegram to A. B. Reece, Morrilton, Ark., brings the sad news that Bro. Ray Lawyer at the new Kabaugo Mission, S. Africa, was accidentally killed on Sept. 23. No particulars yet. Let us pray for Sister Lawyer, and the work there.—E.G.C.

THE CALL FROM AFRICA.

By H. MCKERLIE.

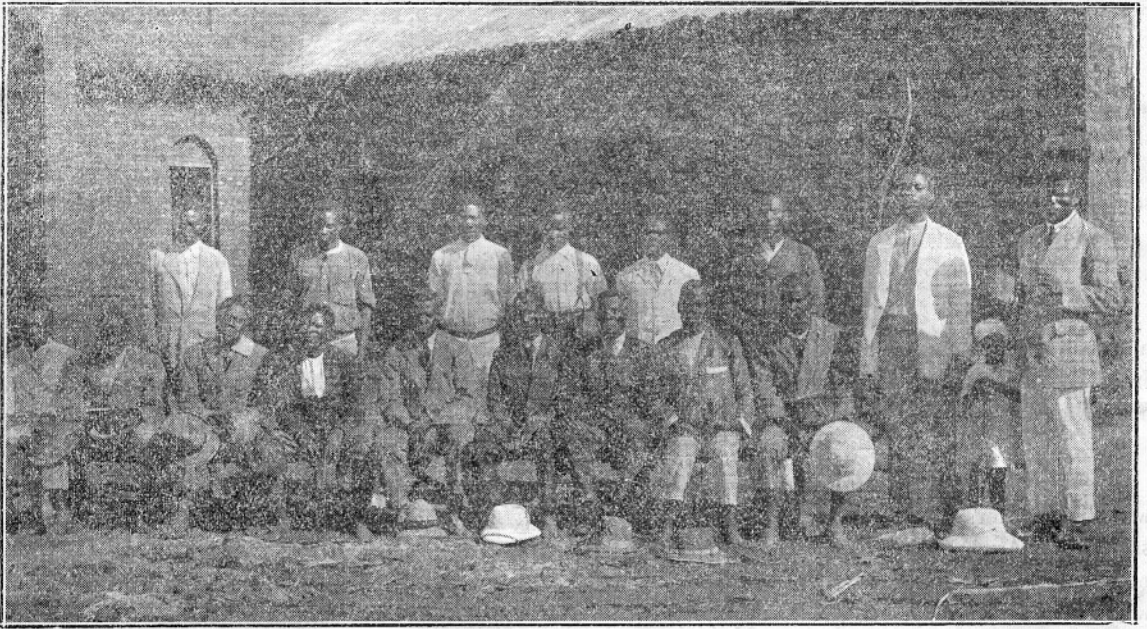
For some time prior to 1914, in Nyasaland, British Central Africa, the churches of Christ in Great Britain had engaged in a most promising missionary effort. Bro. and Sis. Hollis of Australia were in charge of the station; and, in response to their appeal for helpers, were joined by Sis. M. Bannister, of Burnley, and Bro. and Sis. H. Philpot of Nottingham, England.

The latter had received some medical training at the Livingstone Medical College, London. And Sis. Bannister had graduated as a fully qualified nurse at the Maternity Hospital, Glasgow. Their zeal for God, and consecrated skill gave such an impetus to the progress of the work that very soon there was urgent need for more helpers. Native converts were engaged to teach and preach, and the good tidings were being heard in ever widening circles around the station. Out-schools were started. These, in turn, became centres from which a great, good influence radiated.

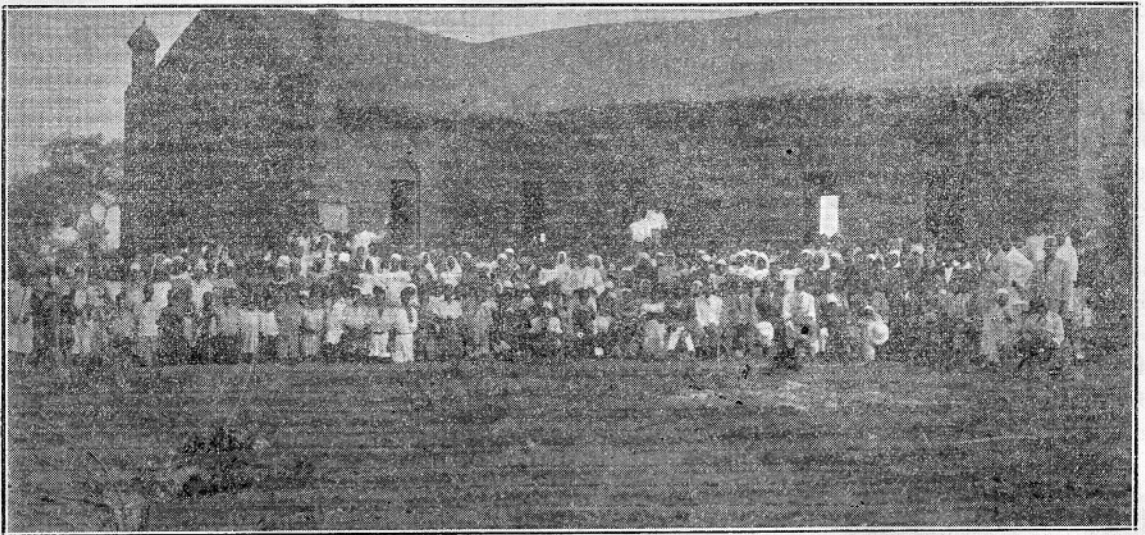
Then came the European conflagration involving so many nations and affecting countless institutions. Even in the heart of Africa, its political ramifications were felt in a tragedy that had a very disastrous effect upon the British brethren's missionary work. In the time of Britain's trial, some disgruntled natives thought they saw an opportunity to avenge some real or fancied wrong. These were led into a very local and futile rebellion by one of their chiefs. And one result of the disturbance has been the exclusion of our missionaries from the field until just recently, when the Governor of the Province declared they might return.

Being frequently asked as to why the workers were expelled from Nyasaland, it might not be out of place to give some particulars on that point. The writer had the privilege of reading the report of the commission-of-inquiry which investigated the matter at the time; and, so far as his opinion goes, there was nothing in the evidence recorded which justified the drastic measures adopted.

Rumours of a "rising" had been heard. Few, if any, seem to have regarded them seriously. But once the disturbance had taken place, there had to be an inquiry, and offenders must needs be punished. It was brought to light that Frederick, the most active and able of the native preachers, had been seen going into, and coming out of the village of the chief who led the insubordination. This, Frederick



TEACHERS IN NYASALAND



NEW MEETING PLACE IN NAMIWAWA, NYASALAND

admitted, giving as his reason for being there, that he knew the chief, and on hearing of his disloyal intentions, had gone to him and had tried to dissuade him from his rash purpose. The explanation, however, did not acquit Frederick in the eyes of his judges. He was found guilty of withholding information from the authorities, and sentenced to seven years penal servitude. Bro. Hollis was also considered to be implicated in a similar manner, and was ordered out of the protectorate. And, worst of all for the mission, the other missionaries were forbidden to teach or preach.

A call from India was responded to by Bro. and Sis. Philpot going to work there. Sis. Bannister found kind friends in Mr. and Mrs. Smith of the Baptist Mission at Gowa, and after a time, went to Bulawayo, where she worked with Bro. and Sis. Sheriff during the two years that elapsed before women were again allowed to voyage on the high seas. Since her return to England, the intervening years have been spent in working and praying for Africa, and for liberty for white missionaries to return to the great work in Nyasaland.

Time passed on. In his prison life, Frederick conducted himself like the true Christian gentleman that he really is. At the end of five years, he was liberated. Immediately, he began to preach and teach. And, at once, prejudice and sectarian rivalry assailed him. Charge after charge was made against him. But his life was irreprehensible. Preaching and praying in the villages was the only thing of which he could be justly accused. And, while that might have offended many, the law did not condemn it. Repeatedly, he was told to stop. On one occasion when thus admonished in a very threatening manner, he replied that he could not stop preaching; that, whatever the consequences, he must continue to tell men of the Christ, "To preach him, I live," he said, "Jesus is my life. How can a man live without his life?"

If ever his biography is written, the life of this ebony-skinned, white-souled man of God will be as inspiring a piece of literature as any connected with the Christian Church.

With the white missionaries gone, the noble Frederick shouldered the burden of responsibility. With stalwart faith and marvellous grace, he fortified himself against the greatest discouragements. He found the mission buildings occupied by those who had no connection with the mission. The meeting-houses, so sacred to many, for a time had been made to serve as a cow-shed. It seemed as if

everything had been done to put an end to the cause. But Frederick believes in a God who lives and does things. He believes in the missionary who has taught him so much about Christ and shown so much of Christ's spirit in her life. He believes in the church of Christ, and in his brethren across the sea. So he prayed to God for strength, wrote to Sis. Bannister for advice, and appealed to his white brethren for help; and, at the same time, threw himself energetically into the task of restoring the church in Namiwawa.

He gathered the scattered converts to his own home to worship and break bread. He set the teachers to work, supervised their labours, paid them their salaries; while for a long time, he took nothing for his own work. He gave the authorities little respite, continually importuning the magistrate for the return of the mission property. One day, in a gracious mood, the gentleman asked Frederick if there was anything about the chapel he particularly liked, promising that he should have whatever he wanted. The reply was, "Yes, I like it all. We built it. It is ours. I want it all."

Failing to regain possession of the building, Frederick became persistent in his request for land on which to build another chapel. At last came the day when his importunity was rewarded. He was informed that he was to have land and permission to build. What joy! Prayer answered at last—years of patient faith now bearing rich fruit. But there was a fly in the ointment—the land was situated in the village of a chief bitterly opposed to the mission, and building could only be done with his consent. Dismayed perhaps, but certainly undaunted, the faith and patience so characteristic of the man, displayed themselves in Frederick's next move—he packed up his few belongings, went to live right in the village of the hostile chief, and just loved him into giving a cheerful consent to build the meeting-house.

Like the great Apostle, Frederick can say of his adversities, "In all these things, we are more than conquerors through him that loved us." Enemies have been more than conquered, they have been captivated, converted and enlisted under the banner they once fought against.

With the enlarged accommodation the work has made rapid progress. In the central church at Namiwawa about 500 meet every Lord's Day to "Break the Bread"; 100 converts were baptized during the past year. And connected with this and the other district meeting places, over 1000 native

Christians are standing true to the 'Faith once for all delivered to the Saints.'

The photos have just arrived from Africa. One shows the new meeting-house and a band of worshippers. The other is that of the native teachers, the veteran Frederick being marked by the "X".

For these faithful converts, and for Sis. Bannister and others who have been praying for this mission for years, the cup of joy is almost full. God has wonderfully filled it almost to the brim. He has left just a little to be supplied by His white children—the government requires that a trained teacher be sent as missionary to supervise the work. Great advance has been recently made in the educational policy for the country. All native children are to be taught English in the schools. This requires a higher standard of education than Frederick possesses. And he is praying hard for the right man to be sent.

Years of crushing disappointments, of agonizing appeal, of painful plodding and patient planning have not been in vain. We know that above all the gladness brought about by these changes in Africa, two hearts are overwhelmed with a joy unspeakable. For Sister Bannister in England, and Bro. Frederick in Nyasaland, the cup of blessedness is full and sweet indeed. Only one thing more is required to lift their note of praise to the highest pitch—the advent of the devoted men and women who will take up the work in the fruitful field.

Many in the churches of Christ in Ontario have been intimately acquainted with the cause in Africa. Many more have occasionally been interested in it. So the condition of the work, and the known needs of the people there, cannot but appeal strongly to their Christian sense of love and duty. The wonderful way in which God has answered their prayers for this work cannot but deepen their gratitude and impel to grateful service.

Every objection has been worn down, every obstacle removed; the Master calls for labourers; those 1000 native converts wait for the return of white teachers; the door stands invitingly open—who will enter?

This is a wonderful opportunity for the church in Canada. God certainly has the man somewhere, if he could just be pointed out to us. He may be hiding "among the baggage." Let us take this seriously and go the assistance of this great work.—E.G.C.

FORESTVALE MISSION

Bulawayo, S. Rhodesia, S.A.,

August 20th, 1927.

Dear Brethren in Christ:

Sister Sherriff and writer left home for Huyu Huyu Mission, Mashonaland, on the 24th June. Bro. Peter, teacher and interpreter at F.V.M. accompanied us. Molly, Theodora and a Nyasaland Brother, (Bro. Tabu) being left in charge at F. V. Mission. Since our last visit the brethren had built us another hut, and connected the two huts together, as per enclosed snap, so that we have temporary accommodation for our family when the way opens to get them there. We had a good time spiritually, although only one publicly confessed Christ.

I found very good material for brick-making at one of the waterholes, so returned to Salisbury. Bought more food, brick-moulds and other things needed, and started brick-making. We experienced great difficulty in getting native labour, the natives still being busy reaping their crops and gathering them in. As the result of an exhortation on Lord's day morning, I prevailed on the members to help us in turn. One evening at sundown ten girls, from 17 to 20 years of age, turned up at our huts, with their skoff (food) and blankets, having tramped some twelve miles, and said they had come to work. Which they sure did for several days, doing all kinds of work on the brick-fields, and returned home happy. We had worship with them every night and morning in our hut, or round the camp-fire. They asked Sis. Sherriff to give them all English Christian names, which she did to their great delight.

The first Lord's day after we started to make bricks, a native handed me a cablegram in meeting, from Bro. Don Carlos Janes, saying the \$1,000.00 was available for the house. It just really seemed as if the Lord had waited for a manifestation of our faith. Waited to see if we would put our feet in the waters of Jordan, when the way opened up, and the light shone out of the darkness. We worked hard and long, as a result we left 16,693 bricks ready for burning. Sister Sherriff wore her finger ends out carrying bricks off the floor, and stacking them. I left six boys, (men) and a picanin employed to carry on. I want to burn about 40,000. Their wages will amount to about \$35.00 per month, plus mealie meal and monkey nuts for food. The three teachers' salaries amount to \$20.00 and they are asking for more, as they all have families.

The big baboons and monkeys are on the hills close by, barking at us, (or talking to us) but not being evolutionists we don't understand them. They are very destructive on the native gardens, as they go in troops of fifty and more, at a time. I lent Bro. Nhendi, one of the headmen one of my guns for a few days, to frighten them away. The headmen have special licences to have a gun, the ordinary native is not allowed to be in possession of one. A white man couldn't give a native a gun to carry to a shop in Bulaway, exposed. The first policeman would walk him off, gun and all. They are not allowed to carry knobkerries, (sticks with large knobs on) in town, and a native is not allowed to walk on footpaths. He can go into a shop or office and out again, but must walk on the road. Women and picanins the same. We have no tram cars in Rhodesia yet, only the rickshaws, and taxi cars (autos) which natives are not supposed to use. On our railways there are 3rd class compartments for them, and a very cheap rate. We have 1st and 2nd classes for whites.

At Huyu Huyu Mission and all outside places the natives carry an assegai (long handled spear), an axe, a stick and a knobkerrie, for self defence, and killing game, (deer, etc.)

Now Brethren, I must get back to the track and close. We arrived safe home on the 16th inst. and found all well. We felt we couldn't keep away from our dear girlies any longer. They have just done splendidly, and we are proud of them. Now we are trying to get things straightened up all

round, seven weeks behind. It seems hopeless. I hope the Brethren will have mercy on us, if they don't get letters and reports, and apply the "Golden Rule".

I am advertising this place to-let, but so far have not got a tenant. However, I must hurry back to Huyu Huyu and get those bricks burnt, before the rains come, even if I can't do any more. There is heaps of hard work in front of us, and it is going to cost money to do it, but it's worth it all. We will try and do the first with God's help and blessing, and trust to our brethren to do the latter.

Remember, brethren, we are "Starting off the Grass," more than forty miles away from the nearest depot, and 75 miles or more from Salisbury. Every article from a pin upwards, must be bought and transported there.

So there is the transportation, the house, the balance on the car, and the oxen and waggon for transport, etc., to begin with. We are going boldly forward believing God's precious promise, "that no good gift will be withheld, from them who walk uprightly." Our walking here, will soon be finished, help us to do all we can in the days that remain. So that we may receive the well done, good and faithful servant. I thank God this leaves us all well, and so far as I know, the workers in N. Rhodesia.

Love and greetings to all in Him,

Yours in Christ,

JOHN SHERRIFF.

OUR CONTRIBUTORS

SUNBEAMS.

By J. A. PERRY.

Received your valued paper in noon mail on Sat., Sept. 3, and am pleased again with the contents. But in my article you have made one bad mistake. You make me say I "am now 89 years old." It should read "69". Before I reach the age of 89 I hope to lead many more to obey our Lord and I also expect to see, should I live to that age, some of the greatest changes this world has ever passed through.

My work this year has been largely in W. Va. But since my last article I have preached about six weeks in Ky. Went first to the all-day annual

meeting at Potter's Orphan Home, Bowling Green, Ky., early in July. From there I went into Cumberland Co., to a union meeting house near Tanbark, Ky., where I found a number of members but no work being done. By preaching for two weeks and by house-to-house work we got four to come back to duty. Three baptisms and the Lord's Day Bible study and worship set in order in good shape. I hear good reports of the work since that time.

I preached at seven other points in Ky., doing a lot of good at each point. On the trip I delivered thirty-nine sermons and made a few short talks and did a great deal of private instruction.

I am thinking of more work in Ohio, W. Va., and perhaps doing some mission work in Va. also.

Preach the Word. Tell all of the love of Jesus and of the certainty of His coming again and of the day of Judgment.

DYING AND LIVING.

BY V. LIGHTHEART.

"And I heard a Voice from heaven saying, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the spirit, that they may rest from their labors: and their works do follow them." Rev. 14:13.

I do not pretend to say of the passage that it means this or that, other than what is written therein. While many parts of God's Book are plain to me, I find many parts, especially in Revelation, on which God has not been pleased to open my understanding. These I leave to wiser men who are more learned than I am. I may say that I have read some of the works of men, on divine revelation, and they all differ. So I leave it with God to unfold to men his wonders, in his own way, and in his own time. The word "Blessed"; to me it means happy. Happy shall they be who die in the Lord. And to my mind we die with our Lord in a figure, when we repent and obey the Gospel. See Rom. 6:3-12. Baptized into his death, we become dead to the world in the sense that we put away the old life of sin, and live unto God in Christ. If we put not away the old life of sin, there is something wrong in us, and we have great need for repentance. He that is dead is free from sin. So if we are dead with Christ, we through him are free from the consequence of sin, and clothed with the righteousness of Christ, or the righteousness which is of God by faith. See Phillipians, chapter 3, verse 9. John tells us that it is faith which overcomes the world. I John 5:4. And every act we do Godward must of necessity be by faith: for believing in God, we, because of our belief, try to do his will, even in this life, for it must be remembered we are in fleshly bodies, or as some put it, we are in the land of the enemy. And the world, the flesh and Satan, have great influence over us through the fleshly mind.

We, in our warfare conquer, through faith in God, and Christ, who with the temptation will make a way of escape. Faith then is the mainstay of believers, that is, believing, trusting in Christ, and in God. A reaching out of the mind, after the things of God. We of ourselves alone, can never do this, but the spirit of Christ in the heart of the believer, enables them to do this. And if we have

not the spirit of Christ, we are none of his. Rom. 8:9. And he goes on to say—And if Christ be in you, the body is dead because of sin: but the spirit is life, because of righteousness. v. 10.

Now as I write this, a scene presents itself to my mind. It is dark and dismal. What would we be without God? What would we be without Christ? Surely we would be in a state as of the darkness of Egypt, yea more so, for the eyes of faith and hope would not be opened, and we would be without the light of the spirit; and the law of the spirit of life in Christ had not made us free from the law of sin and death. Rom. 8:2. Let us then strive in our heart to have the spirit of Christ constantly there, by prayer, faith, and hope, trusting ever. And in the strength of our Lord overcome the flesh and the things of the flesh. Listen, "But if the spirit of him that raised up Christ from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, by his spirit that dwelleth in you." Rom. 8:11. And we shall be able to say in our hearts, "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God. Who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation or distress or persecution, or famine, or nakedness, or peril, or sword? As it is written, we are killed all the day long: we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord." Rom. 8:34-39. As I read these grand and inspiring words, I pray that we may all come to this condition of faith, in order to be able to see with the mind, and feel in our souls such confidence, peace and such joy, and to go on and on to higher things of rapture in Christ Jesus our Lord. Christ's message to sinners is, come unto him and live. "He that believeth and is baptized shall be saved." Mark 16:15-16. I dare not add to nor take from. But in other scripture it reads, "Repent and be baptized, everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Acts 2:38-40. Who will obey it?

West Hamilton, Ont.

NEWS AND CORRESPONDENCE

FALL MEETING AT WYCHWOOD

Arrangements are taking shape for a fall meeting of the Ontario churches to be held in Toronto, Saturday and Sunday, Nov. 12th and 13th, the Lord willing. The meeting is being arranged by the church meeting at Vaughn Rd. and Maplewood, Toronto. Further particulars will be made known by letter to individual churches. They want the brethren to respond heartily and hope to "have a soul refreshing time and a strengthening of the bonds of Christian affection and fellowship." Anyone wishing to know more about the meeting or to offer any suggestions may write to the undersigned, who sent in this announcement.

H. Bennetts, Secretary,
625 Vaughn Rd., Toronto.

Each subscriber send at least 1 new one.

The editor of this paper knows a good preacher of experience who would consider doing local or evangelistic work. Any church interested may write.

The work here at Meaford is going along well. Good attendance, and more interest in missions. We have started our Young People's Bible Class, and Boys' Class for the winter season. These with our prayer meeting take three nights in the week. And they are all well attended. I was at Collingwood Oct. 2; will be at Cape Rich the 16th.—E.G.C.

Wilfred Orr, Radville, Sask., Aug. 14, acknowledges with thanks a letter and remittance from Bro. McDougall for the work there. Further, "By the help of Bro. Bailey we now have a new congregation at Gladmar, Sask., about 35 miles south from Radville and Brooking. Since the first meetings I have been conducting meetings in the morning and evening each Lord's day and one on Thursday evening. This necessitates my driving at least 150 miles each Lord's day, and almost as much during the week as I have a meeting in Brooking Wednesday night and one in Radville Friday night. Since starting at Gladmar, I have not been able to be at Radville on Lord's days but Bro. Roy Whitfield has been helping me with the meetings. He is working about forty miles from these places so it means so much more driving for me to fetch him. We need more workers in the West. We can boast of some small congregations that are trying financially to do their part. We have no large congregations and members are often so sparsely settled as to make efficient church work practically impossible. Wish you could recommend a good preacher who is both willing and capable to take up the work in these parts and see that he is supported. Expenses are very high out here."

O. H. Tallman, en route to Clearwater, Fla., U.S.A., Sept. 7: "Closed our last meeting for present in Tenn., last night. Twelve baptized and two restored at White Chapel, making in all fifty-three additions in two months."

D. H. Rusnell, Stouffville, Ont., Sept. 20: "We had a call which we enjoyed very much from Don Carlos Janes. The church here at this place is moving along very nicely, with more peace and harmony than has existed for a long time. We pray for God's work to abound more and more and that the whole earth may be filled with the knowledge of God. With very best wishes to the united brotherhood."

Each subscriber send at least 1 new one.

(We are sorry the following report was overlooked. It should have appeared last month.—Ed.)

Alex. M. Stewart, 607 Crawford St., Toronto, Aug. 22: "The work here (Bathurst St.) is going along fine for the summer months. Bro. Cauble is having good meetings and doing good work. One baptism just recently. He will soon be going back and we shall miss him and Sister Cauble and Bobby. They have made a host of friends in Toronto. We are looking forward to Bro. Olmstead and family returning soon and expecting great things for fall and winter work. We have had visits from Bro. W. D. Campbell and Bro. McKerlie.

You will have heard of Bro. Steven's death at St. Catherines. We will miss our brother. He was active in the Lord's work, especially missions.

Pine Orchard meetings fine. A good interest in Bible study and good outside hearing. We had a wonderful picnic at Musselmanns Lake, where quite a number of our Stouffville brethren were present. At least ninety-five sat down to eat the good things provided. We had games, races, etc. We were especially glad to have Bro. Clinck of Stouffville, who has not been so well, with us for the day. Last Sunday at Beamsville we had a good day. Father motored with me and met many old friends. Bro. and Sister Hawley and son of Michigan, who was a nephew of Bro. Hawley who preached for Beamsville some fifteen years ago, was also present and had a word of exhortation for us. Then in afternoon a meeting of churches in district to consider helping in the work of Bro. Fujimori in Japan. There were brethren from St. Catherines, Smithville, Tintern and Beamsville brethren present. Bro. O. E. Tallman presided and made known Bro. Fujimori's request for help to keep a native worker in the field, supported by this district. Bro. Stewart, Sr. was asked to say something, followed by Bro. Claus who outlined a suggestive plan for work which was endorsed by others. Bro. W. F. Ellis and Bro. W. F. Cox also spoke and I believe something will be done for the work in Japan. Bro. Cox emphasized the need of more attention to work at home. The meeting adjourned until Sept. 11. Meantime the various congregations are to decide what they want to do. I expect to be with Fern Ave. Sunday morning and evening."

J. C. Bailey, Parma, Idaho, U.S.A., Sept. 12: "Have arrived in this part of Uncle Sam's country for the purpose of holding a meeting at Wilder, Idaho. This shall be a mission meeting.

This country was some fifteen years ago nothing but a desert owing to the lack of moisture but now immense crops of wheat, apples, potatoes, etc., are growing through irrigation.

Where ever the water can be used there are immense crops but on land where it is impossible to use water nothing grows but sage bush.

On my way out here as we were pushed and pulled up the mountain we could often see the front engine and the rear engines on the curves. About seven o'clock A.M. last Friday morning we reached the Great Continental Divide and began to pass down on this side. I thought of the great divide we are going to reach some time and I wondered what kind of a land it will be into which we shall go. Either a land far better than these rich irrigated farms or a land far worse than these sage bush deserts. Are we making our calling and election sure?

This mission at Wilder comes as the result of an urgent appeal from people to whom I had the privilege of teaching the way of salvation some years ago in Montana. (They have moved here since).

Preached for the church at Caldwell yesterday. Two confessions for baptism."

Alex. M. Stewart, Toronto, Sept. 22: "I have been with the Fern Ave. church one Lord's day and helping out at Bathurst St. We had a visit from Bro. Don Carlos Janes who addressed the churches in Toronto, Stouffville and Pine Orchard.

On Sat., Sept. 3, a very pretty church wedding took place when Sister Elsie Fletcher was married to Bro. Robt. Slater, both of Wychwood. The church was decorated with flowers and palms. Writer officiating.

Also on Sept. 10 at the home of Bro. and Sister Stirling, Oakville, Sister Annie Smart to Samuel D. Boyes, both of Toronto. Writer officiated, assisted by Bro. Albert Brown of Fern Ave.

We had a visit from Bro. Rockcliffe of Detroit at Vaughn Rd. over one Lord's day and during the week. Bathurst St. congregation has been active in open-air meetings, assisted by brethren from Vaughn Rd. This is a splendid work and is doing much for the members who are taking part. I believe good will come of this effort to the saving of some precious soul. I think our brethren all over should do more of this work. Brethren Olmstead, Cauble, Rockcliffe and several of the young men, including myself have had a part. Also Bro. Fletcher and Bro. Lundy and Bro. McKerlie who is to speak for Bathurst St. next Lord's day."

T. W. Bailey, Thessalon, Ont., R. 2, Sept. 26: "Bro. Collins closed his meetings with the church here on the 18th, having been with us over three Lord's days, with one baptism. The meetings did us all good. Bro. Collins is a good and true preacher of the "Old Book." He does not hesitate to declare the whole counsel of God in a plain, clear manner. We take pleasure in recommending Bro. Collins to the church in Canada. He will do you good."

Mrs. Wm. Cramer, Dickinson, Pa., U.S.A., Sept. 29: "I enjoy reading the good news of the Canadian churches. Glad to see the young men getting into the work. Sorry to see that worldliness and atheism are doing their evil work there too. It has become alarming in U.S. and unless the brethren are willing to quit wrangling and march together as one great family of God it will do so much harm that it will take years to undo it. I am praying for purity and peace of God's family and hope we all strive to that end."

Each subscriber send at least 1 new one.

H. McKerlie, 116 Leinster Ave., Hamilton, Ont., Oct. 1: "Recently I have been "filling in" at Strathmore Blvd. The good brethren there have had a visit from Bro. Spaulding, whom they have called to labour with them in the gospel. We are glad that they have engaged a preacher and can now make most use of the winter months.

Last Lord's day I had a good time as supply at Bathurst St. Brethren from Wychwood and Bathurst St. have been holding open-air meetings on Sat. and Sund. evenings. If the two of last week-end were characteristic of the others, I am sure they cannot be without profitable results. The young men in charge were kind enough to invite me to take part, and I very much enjoyed the privilege."

Mrs. Wm. Orford, Poplar, Ont., Sept. 18: "If every child of God would give as the Lord prospers them and would pray as the Lord would have them our

brethren in the mission fields would not have to call as Bro. Sherriff does for funds to carry on the saving of souls for Christ's Kingdom. So let those of us who love God give money or prayers right from our heart to the Giver of the one perfect Gift, His Son, that they may bring many to Christ.

I could not do without Him!

Jesus is more to me,

Than all the richest fairest gifts

Of earth can ever be.

But the more I find Him precious,

And the more I find Him true;

The more I wish that all could know Him,

Yes know and love Him too."

Chas. W. Petch, 455 Victor St., Winnipeg, Man., Sept. 28: "There has been a cold or slight flu epidemic going here, which I picked up Sat., and which has left me feeling rather poorly the last two days. Eva is fine and looks well. My wife is feeling some better, but will not improve rapidly. . . . We had good audiences on Lord's day. The interest is growing. Now that the holiday season is over we can have a chance to do something in the way of getting people out to meeting. . . . P.S. Bro. Trindle reports one baptism among the Indians he visited on Black Rock Island and their desire was for him to visit them again. . . . A Bro. Ernest Wallis moved from here to Portage La Prairie and thence to Ormley, Sask. He has gathered a few disciples about him and lately baptized about 12, I think. He has 20 brethren meeting there now. That shows what an earnest man can do. Oh! how much there is to be done. Yours in His service."

V. Lighthouse, West Hamilton, Ont., Oct. 2: "Bro. Snure preached a discourse from I Pet. 2, which was both helpful and instructive. He is also our leader in song.

The home church has apparently taken on new life. Our coming together today was comforting and helpful, in Bible study, breaking of bread and prayers, in the reading of the scriptures, and in songs of praise. A goodly number were present while no less than four of the brethren were away in the Master's service, to tell of God's wonderful love and the way of salvation in Christ. Peace and harmony reigns just now, and my prayers are that it may continue and much good be done. We have some additions to our number, and some baptisms, one who was, or now is, an elder in the United Church. But alas he has not been freed from his connections with them, he believing he can do a greater work there. I have the matter with God and have hopes of his eventually coming into a fuller and purer light in spiritual things. And I, who am only one of the weak ones, beseech brethren who may read this, that they be more earnest in service, and prayer and more interested in the Master's work, so that from every heart and tongue may be sounded out the old, old story of Jesus and his love. Let each of us awake out of sleep and work in the vineyard of truth. There are sinners for whom Christ died, and it is our work wherever or whenever we can to tell them the way of Life. Bro. Janes is doing what he can to gather means to help the work in foreign fields. This work is done by men who have left home and loved ones to tell of the redemption in Christ to souls who know not and therefore love not the Lord that bought them. Shall we therefore tie up our purse strings and say we are all right? No! No! brethren. Let each of us give of our means as we have the ability, to support the faithful preacher and worker at home and abroad. And God will bless us, help us, smile upon us, and record it in the book of life. Pray for advancement in all his work."

OBITUARY.

KLINCK.

Two taken in one house in four days was the sad experience in the home of Bro. Thos. Klinck. Our brother was taken seriously ill early last spring and little hope was then held out for his recovery, but with good nursing and care he gradually improved, so he was getting around to attend to his business, and be regular in attending the Lord's day morning worship. He was one of the strong holds of Stouffville church, a man of sterling qualities, honest and upright in all his dealings. One who will be greatly missed by the church and a great loss to the community. On Thur. morning, Sept. 22, Sister Klinck awoke, and noticed her husband peacefully resting, in sleep she thought. But soon learned he had fallen asleep in Jesus. He was in his 75th year. Just at that hour, the wife of his youngest son, Harry O. Klinck (living in the same house) took very ill and suffered till Monday morning, Sept. 26, passing out in her 39th year. She was one of the finest women, in the home or abroad. A good Christian character and one who was liked by all who knew her. Bro. Harry's heart is doubly filled with sorrow, and the church sorrows with him over the loss of his father and this his second wife. Two little ones and a girl of ten years by his former wife are left to mourn with him and his mother. Stouffville feels very keenly the loss of those two who dropped out so suddenly, but we hope and pray our loss will be their gain.

The funeral service was conducted by Bro. Amos Tovell of Guelph, Ont. Scripture reading and a few comments by D. Hesie of Gormley, Ont.

D. H. Rusnell.

Stouffville, Ont.

Oct. 3, 1927.

Each subscriber send at least 1 new one.

In a letter, dated Sept. 26, from Bro. J. Mallory, who lives at Terra Nova Cannery, near Eburne, B.C., inquiry is made concerning Bro. Fujimori, or some Japanese brother to work among the Japanese numbers of whom live in his community. Their children speak fairly good English and attend the public and high schools. Bro. Mallory started a Sunday School in his house and 23 are now attending. He has given them New Testaments which they bring with them. Sister Mitchell of Blundell teaches the children, and they have made a picnic for them. The Japanese have expressed a desire for some Japanese preacher to go there and preach to them. This appears to be an opportunity to do good. Since it may be next February before Bro. Fujimori can get to that part of Canada,

Mrs. Lily Jackson

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if some brother who has had some experience in this kind of work, would go in the meantime, he might do something to help. Write to J. Mallory, Terra Nova Cannery, Eburne, B.C.

Encouragement

D. H. Rusnell, "The last C.M.R. is filled with a lot of good spiritual food."

H. McKerlie, "Just received the C.M.R. which I have read with pleasure. It grows better and better."

For Missions—For H. A. Rogers, Mrs. J. C. Hurley, \$2. For Sherriff, Kathleen Chittick, \$5; Collingwood Church of Christ \$3.50; Meaford Church of Christ, \$5.00; a friend, \$1.50; Collingwood Church, 90 cents; Meaford Church, \$5.

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Thank you.

Christian Monthly Review

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RATES OF ADVERTISING: On application.

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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, 14th Ave., E. (Wright Block). Lord's Day—Breaking of 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.