

CHRISTIAN MONTHLY REVIEW

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I know of nothing good that may not be perverted. The *gift* season of the year is near. Though it may be made base the spirit of giving is noble. Though our *Christmas* time may not be correct, and though there may be much in it objectionable; yet it is a glorious fact that Christ was born, and it is good to remember that the angels said, *Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord*

*Glory to God in the highest,
And on earth peace among men
in whom he is well pleased.*

Give and receive in the Christ spirit, don't exchange. This is prompted by appreciation and thanksgiving. To properly give or receive cultivates gracefulness and charm. It makes us think of Him from whom cometh "every good and perfect gift." It calls to mind the greatest Gift—he who was *wounded for our transgressions, bruised for our iniquities*, by whose *stripes we are healed*. It will lead us to give our best to him, and cause us to keep faith with him. It has been said: "He is best prepared to face the New Year who has kept faith with the Old." *And without faith it is impossible to be well-pleasing unto him.*—E.G.C.

IN THIS ISSUE

Editorials	2	Our Exchanges	10
The Greatest Prayer, and the Hardest to Pray.—E. C. S. Human and Divine Contrasted.—H. M. E. "No Limit to Error."—E. G. C.		News and Correspondence	12
Missions	7	Encouragement	15
		Church Directory	16



EDITORIALS



THE GREATEST PRAYER, AND THE HARDEST TO PRAY.

BY EARL C. SMITH.

The Bible tells of many prayers that men have prayed and received answers to. Men have prayed for victory in battle and have received it. Men have prayed for a nation to be saved from the wrath of God and have received it. Men have prayed for wisdom and understanding and have received it. All rain and dew has been withheld through prayer and sent again in answer to prayer. The day was once lengthened through prayer. Men have prayed that lepers might be healed and they were healed; and that the lame might walk and they walked; even that the dead might be raised up and they were raised up. But surely a man has never asked for more than when he has asked for the Holy Spirit. It is the same as asking the infinite God to come into his clay tabernacle, take full charge and live there. I ask you to consider three questions in regard to this prayer: (1) Can we expect an answer when we ask for the Holy Spirit? (2) Why is this the greatest prayer? (3) Why is it hard to pray?

1. Can we expect to receive the Holy Spirit when we ask for Him? Just as sure as God is our Father, and Jesus was an honest man, and we want the Holy Spirit. That God is the Father of all who believe on Jesus Christ is absolutely certain. It is also certain that Jesus was an honest man. The only uncertain thing is whether we truly want the Holy Spirit. If we do not want the Holy Spirit of course we can not really ask for him. But if we really want him and ask for him we will most surely get him. The assurance of the whole matter is in the fact that Jesus made a promise which he said was the inevitable conclusion from two premises both of which are still true. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke xi. 13. We evil fathers still know how to give good gifts to our children. God is still our heavenly Father. If it logically followed from these two facts then that God gives the Holy Spirit to them that ask him, it must still logically follow

from these facts that God gives the Holy Spirit to them that ask him.

2. Why is asking for the Holy Spirit the greatest prayer? Because when we have the Holy Spirit we have all that is needed to produce a full Christian life. "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self control." Gal. v. 22, 23. That is, one who is filled with the Spirit will possess these qualities. That is a pretty full life, is it not? A man filled with the Spirit has love such as is impossible to the man of the world; he has joy and peace and all of these other graces in such a way as is impossible to the sinner or the carnally minded Christian. A father or mother will stay right by a sick child and serve him day and night, for they love him. That parent love is beautiful and good, but the sinner can have that; there is a nobler love such as the world can not have, nor can the carnally minded Christian have it. It is only those that are filled with the Spirit that can have it for it is the fruit of the Spirit. Let us get a few pictures; they are more easily understood than these words: "love, joy", etc.

Do you see that middle aged man yonder? He is full of the Holy Spirit and of faith, therefore of love. He has preached the gospel, tenderly, faithfully, boldly, to an unappreciative audience. They are convicted, but choose wrong. They gnash on him with their teeth and pick up stones and stone him. As the stones are pelting him he kneels down to pray. For himself? No. He is not in such great need as those who throw the stones. He prays for them. That kind of love is impossible but to the Spirit-filled man. Look again. There is another man. A small man. The silver is coming into his hair. He works and talks to the man beside him. Now and then you see a tear steal down his cheek. Then after a long, tiresome day you see him in the evening and later into the night at the home of some young man. He is talking to him very earnestly. He looks tired, and at times somewhat sad, yet there is a gleam of joy in his face. But what means the most is the stream of tears that come down his face. That is the sign of his love. "Remember that by the space of three years I ceased not to warn every one night and

day with tears." That is love that is impossible except as the Holy Spirit gives it.

See those two men? Examine their backs. There is the bloody, watery fluid standing out on the cuts—not one, but many—made by the lash. Their feet are fast in the stocks. They are in the inner prison, a dungeon. What are they doing? Praying? Well, they have been but not now. Now they are clear up above praying. Can a person get above praying? Yes, they are praising God now, That is a step higher up. They are rejoicing. Oh, the joy that cuts through such physical suffering and what might be spiritual gloom and praises God and sees a clear shining light even in a dungeon! Such joy is of God. It is impossible but to the Spirit-filled man.

And here is an old gentleman. He has seen much service and many a trial in this world. His future outlook for this world is death on the cross. He writes to his friends. What is he writing about? Is he talking with tears about the many trials that he has suffered, and is he expressing his distress over the cross that he must be nailed to? Not much. Listen to him: "Wherein we greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold trials.—Ye rejoice greatly with joy unspeakable and full of glory." The world doesn't have "joy unspeakable" for it cannot receive the Spirit.

Another look at this old man with the cross in front of him. Is he in any way anxious or uncertain about the after-the-cross for himself? No, he speaks of the future with as much assurance as he does of the past. "The elders therefore among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed." He is just as sure that he is a partaker of the glory that is to be revealed as he is that he is a witness of the sufferings. Do you have that peace, brother? Another old man with the Roman chopping block awaiting him. Is he fearful of the future? Listen to his calm assurance: "For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness." No doubt and fear with him. All is calm, sweet assurance and peace.

I haven't space to say about these other things, but a man doesn't have love, joy, peace, long-suffering, kindness, goodness, faithfulness, meek-

ness, and self-control but by the Spirit. When one asks for the Spirit he at the same time asks for all of these, therefore it is the greatest prayer.

3. But why is it hard to pray? Because we naturally do not want to be full of the Spirit and because the Devil does not want us to have the Holy Spirit. Both our carnal nature and the Devil do all they can to keep us from choosing to have the Spirit. You see, if you were filled with the Spirit you would spend that evening that you spend at the lodge in the prayer meeting or Bible class or the song practice. Or maybe you do not belong to a lodge but you spend the evenings car riding or playing cards with your friends. If you were filled with the Spirit you would spend it visiting a friend and talking to him about the Savior or perhaps with a wayward brother admonishing him to come back to the Lord or maybe with a lukewarm Christian asking him to be out-and-out for Christ. If you were filled with the Spirit you might have to preach the gospel, a thing that you have definitely decided that you will never do. You might go to Africa for Jesus' sake if you had the Spirit. You would forgive that brother that sinned against you, and that you are determined that you can never forgive. You would probably give more money to the Lord's service, though you already think you are a liberal giver. You would likely live more economically for Jesus' sake. You would quit doubting about your standing with God and would believe wholly in Jesus for your salvation. Oh, it would make such a change in you if you would ask for the Holy Spirit! None of this would be drudgery. In it you would find the "unspeakable joy" and the "peace" that "passes all understanding". It is hard to ask for the Holy Spirit because it is hard to really want Him. You can't ask much for him unless you will just open the doors of your heart and say to him: "Come in, take possession of my whole house. Change the furniture about as you please. Command me and rebuke me as you will. The house is yours." Can you truly sing, "Have thine own way, Lord", or "Where he leads me I will follow"? If you can, you can pray this great prayer, the greatest of all prayers and God will grant your request.

GOOD ADVICE

"In your mad rush through life, just pause,
And learn this rule concise:
Be charitable with applause,
And stingy with advice."

HUMAN AND DIVINE CONTRASTED.

By H. M. EVANS.

Human System!

For the last 40 years there seems to have been an effort put forth on the part of the Board of Missions of the Progressive Disciples to enlarge the list of their preachers by sending report blanks relating to departments of church work to our preachers to be filled out by them and afterwards including their names and reports among those of their own in their published reports, but in most cases their scheme failed. Among those getting those blanks the writer was included, but those blanks always found their way into the waste basket, until some time ago we received one asking for information to enable them to revise their pension plan. This blank was filled in and returned to them, for we were confessedly inquisitive and curious to learn more of their human organizations. As a reply, sometime after, we received another blank, a blank as an application for relief from that fund; this was also filled in and sent to them (inquisitiveness and curiosity again). This made them search as to what "group" I belonged to, and I was soon told that I belonged to the wrong "group", and charged with "inconsistency", as I had never contributed to the fund and had no right to draw on it, but I replied that I had only considered their "application blank" as an invitation to draw upon that fund; that I never expected anything from it and of course I was not disappointed in being refused. Since that time I have received no more blanks as they know now that I do not belong to their "group."

Divine System. Phil. 4:19-20.

In contrasting the above human with the divine—the church I recall our experience during the last eighteen years of our affliction in the sickness and death of our son and Mrs. Evans' affliction (still continued), during which time several hundred dollars passed through our hands, much of it coming from sources unknown to us and from many we had never seen. Thus the Lord met all our requirements while our hands were tied and when we were entirely helpless and and thus "supplied our every need." Phil. 4:19-20.

We cannot recall, at present, any time of making a public appeal to the brethren, or churches for assistance, but knowing that the Lord had knowledge of our needs we left our case with Him and thus far He has not forsaken us and has promised

that He never will.—Heb. 13:5: David said that it was good for him to have been afflicted. And Solomon said he had never seen the righteous forsaken nor his seed begging bread. Isaiah says, "Thou wilt keep him in perfect peace whose mind is stayed on thee, * * * * * for in Jehovah is an Everlasting Rock." Isa. 26:3, 4. The Scriptures are full of His rich promises to the faithful and have been fulfilled many times to us.

Trust in Jehovah. There is no need of human ministerial relief boards. Human organizations are always selfish.

Selkirk, Ont.

Oct. 6/27.

* * * *

In connection with the above I clip the following from the Tokyo Christian, W. D. Cunningham, Editor and Publisher:

"A Pennsylvania friend notifies us that the U. C. M. S. is collecting funds for Ministerial Relief and representing that all ministers and missionaries in the brotherhood will benefit thereby. This friend has some doubt if 'independent' missionaries will be included in this. There is no room for doubt in the matter. Independent missionaries are as definitely excluded from 'the brotherhood' as are Roman Catholics or highway robbers. Encouraged by statements made in public in Kansas City in 1917 when the present insurance system was inaugurated, the editor of this paper underwent a physical examination and forwarded the report, together with his check for the required amount, to 'headquarters'. His check was returned and membership refused. Friends of this mission who help Ministerial Relief expecting us to benefit thereby, are destined to disappointment, just as those friends were disappointed who helped 'Men and Millions' expecting us to benefit."

It appears that the methods are similar.—E.G.C.

"NO LIMIT TO ERROR".

By E. GASTON COLLINS.

The predictions of certain faithful ones are being fulfilled. Our progressive (?) brethren were told that there would be no end to sinful innovations once the way was opened—once the flood-gate was lifted. But there was no way to prevent it. They were determined to plunge in on their present course, which, to their more conservative ones, is becoming alarming. But we couldn't get along with them as long as they have their hearts bent on their anti-and-extra-scriptural practices. Therefore a division is inevitable as we have conscientious brethren among us on certain contentious matters. "They w... it out from us, but they were not of us; for if they had been of us, they would have continued with us: but they went out

that they might be made manifest that they all are not of us."

They call themselves liberal. And they are liberal in their practice. They are so liberal that they have more friendship for the denominations than they have for us. John T. Hinds, under the heading at the top of this article comments in an editorial in the Firm Foundation, on the following church notice:—

"Christian Church
Emmett Moore, Minister.
Sunday School, 9.45 a.m.
Christian Endeavor, 6.45 p.m.

There will be no worship services, as the pastor is out of town. The members are urged to visit the Baptist Church at either the morning or evening hours, and thus welcome their new pastor."

It is taken from a Clarksville, Texas, paper. Imagine the worship services depending on "the pastor." "The pastor" needs converting. Bro. Hinds says, "What preacher in the church of Christ before disgression made its appearance ever announced 'There will be no worship services as the pastor will be out of town'?" Further, "But to make the matter worse these people were advised not only to miss the worship but to attend a meeting and help welcome a 'new pastor' for a church the Bible never said a word about."

But we have a similar situation nearer home than Texas. Our *Hillcrest* brethren in Toronto for about two months during the summer have union services with a certain Baptist Church. They also did the same during the summer of 1926. The clipping I had is missing but they had an arrangement which allowed the "pastors" of the two churches to have a month's vacation each, during which time the two congregations were united and they would alternate from one meeting-house to the other, and he "pastored" by which ever "Rev." gentleman happened to be at home at the time. The wonder to me is that they don't unite for all time. They unite for two months of the year. There are only ten months more. And if it's all right for two months why not for longer. It would also be cheaper—they could sell one of their meeting-houses and let one of the "pastors" go to some other place. One of the striking things about it is, in the same section of the city, and not so very far away is a congregation with which they could unite under certain conditions, if they would do so. But they find other and perhaps more congenial associates. Then they have the boldness to write and preach on unity and love.

"Rev." George Quiggin, Minister of Hillcrest, gives some reflections in the October, 1926, *Disciple*. He says this unity which we seek "is unity *in Christ*" which will come by submitting to the law of Christ, which "is the law of holy love." That's fine, but what is it to submit to the law of Christ? In view of their practice we wonder what their idea is of submitting to the law of Christ. No use yet to talk about "the widest liberty on *non-essentials*" when there is not unity nor "agreement upon the *essentials*." Paul said something about not putting "a stumbling block in his brother's way." "For if because of meat thy brother is grieved, thou walkest no longer in love." What *kind of love* would it be for the "work of God" to be overthrown or divided "for meat's sake"? "It is good not to eat flesh, nor drink wine, nor to do anything whereby thy brother stumbleth." "So then let us follow after things which make for peace." Don't talk about who the weak brother is in this contention. The trouble is there and the principle is there in either case.

Our brother further reflects—

"If we are in earnest in this business of Christian unity, we shall start by putting *our own hearts* in order. Am I at one with God? Is the Spirit of Christ in all my thoughts? Am I at one with my fellow-Disciples in all the churches of the city? What about the injuries I have received? Am I willing to forgive? Will I allow the Spirit of Christ to conquer in this instance? Then what about that embarrassing division between our so-called "progressives" and "conservatives"? . . . Extremely awkward, is it not, to have to confess that we are different from the conservatives or from the 'Christian Church'. Well, can we have union amongst these groups? Yes, if we really want it. But the tragedy of the situation is that with unity on our lips, we, too often, have no desire for unity in our hearts. This union will never come so long as some of our brethren insist that we shall fit into the rigid mould of their form of worship; nor so long as the more liberal amongst us lift supercilious eyebrows over what they are pleased to regard as the ignorant fanaticism of those who adhere to the 'old paths'. Let us all remember that liberals and conservatives alike are all souls for whom Christ died. That they are dear to Him, and therefore should be dear to us. Holy love would engender a real desire for fellowship, and then the slight differences in practice and emphasis that exist between us will not be sufficient to hold us apart. It is the lack of Christ-likeness alone that is preventing our unity. I wonder if we might not reconstitute this fall and winter that Brotherhood that we had a few years ago amongst the Disciples of Toronto? The Sisterhood is still in being, and handicapped as it has been, it has at least provided an opportunity of fellowship amongst the Disciples of the city that has been simply invaluable. Let us resurrect the Brotherhood and make it a clearing house for the enterprise of all the Church of Christ in the city of Toronto. If all the Disciples of Christ in Canada would adopt the All-Canada Programme we could engage the services of some great evangelist like Jesse Kellems, for example, and support him in evangelistic meetings in the great cities of

Canada. What Kellems did in Australia he could do in Canada. How inspiring it would be to see our Restoration Plea set forth in power from coast to coast!

Supposing, then, that union could be achieved amongst the two groups of our own churches, what next? We should be in a better position to negotiate with our fellow-Christians of the Baptist Church. The next logical step is the union in one organized church of all immersionist Christians in Canada."

He continues by pleading for the union of all "Christians" in all the churches, dropping nicknames, etc.

That—reflecting about unity, love, fellowship, groups, "old paths", slight differences, logical steps, etc.,—in view of their present practice and the "embarrassing division" caused by *their* introduction of what *they* call "slight differences", and "non-essentials". The less essential and the slighter *they* make the difference between us, the greater is their guilt for the introduction of these small things. Of course we ("conservatives") shouldn't look upon the differences as so great, and "Create strife over methods, organizations and other human instrumentalities", for that is ill-becoming. But what is it for people in the name of "liberty" to divide the body of Christ, and then turn around and lecture us about "love" and "unity". "Let your speech be always with grace".

He says, "This union will never come so long as some of our brethren insist that we shall fit into the rigid mould of their form of worship". But I thought we were to submit to the law of Christ? I know of no one who wants *them* to come to *their* mould. Would the brother please show us, for the sake of unity, where our "form of worship" is more rigid than the law of Christ makes it?

The brother speaks positively when he says, "Union will never come" on certain conditions. Never is a long time. He is quite a prophet. I wonder if I could speak just as positively in the same way and be understood? As long as they contend for their present numerous anti-scriptural practices and denominational association *union will never come*.

He hopes to "resurrect the Brotherhood" and he is still boosting the Sisterhood. But I was hoping that the thing was so dead it would never be raised, and that the Sisterhood would be to bury soon, for I verily believe that this custom of fraternizing between the two is a source of worse strife and confusion. While I couldn't prove it but I would be willing to venture the guess that the idea of these "hoods" was advanced by the members of our brother's church or by some one of our brethren or

sisters who "leans" toward Hillcrest and who has not "gone over" yet. These associations have been accepted by some in the church and those who contend morer for the "old paths" than others, have to submit or be said to be obstructing "progress", or if they oppose the thing and trouble comes, they'll be ousted and have to bear the onus. All in the name of liberty. I'm not talking against any good which may be done in a general way, but I give it as my candid conviction that any fraternizing between the two groups as above referred to does not conduce to unity, but to the contrary. If people are bent on being "liberal", honesty, candor and fairness would suggest that they of course go with the liberals. And on the principle "Come out from among them and be ye separate, saith the Lord, "and" turn away from them which cause the divisions, if we are going to be loyal to what we believe and faithful to the "old paths", the same things would suggest that we be just what those terms would indicate. Any merging or dove-tailing is confusing. Brethren, I believe we should keep the issue clear cut, and adhere closely to the position held all along, correcting of course where needed, for that's one of the planks in the platform. We must know there is a battle to the finish on in some of the denominations, and between the forces of right and wrong in general. There is no question but that our "*so-called* progressive" brethren are compromising with and courting the favor of the denominations to the hurt of the work in general and the raising of more suspicion. And our loyal brethren in some places appear to be wanting to compromise with the *progressives*, if they have not already done so. *It cannot be done. Any compromise weakens. We should stand firmly; "speaking truth in love", and "having done all, to stand"*.

"If all the Disciples of Christ in Canada would adopt the All-Canada Programme we could engage the services of some great evangelist like Jesse Kellems." I thought that was what he'd finally say. He wants unity by submitting to the law of Christ, yet he wants us to adopt *their* programmes, such programmes as the law of Christ knows nothing about. They will never employ "some great evangelist" if they wait till we adopt their All-Canada-U. C. M. S. programme. It seems that fairness would suggest that if we united why not employ some great evangelist like N. B. Hardeman, or G. C. Brewer, or John T. Smith, or Foy E.

Wallace, Jr., or S. H. Hall, or dozens of others. Is that the kind of hope they are entertaining? They would better disillusion themselves. To compare the work done in the Apostles' day and in the days of the pioneers without any such "Programme", with that done now with many Programmes should be sufficient.

In other places than Toronto they are talking of union with the Baptists. But time would fail me to speak of them all.

I must call attention, however, to some clippings from the *Globe*.

Church of Christ (Disciples)
Hillcrest, Bathurst St. at Vaughn Road.
Rev. R. G. Quiggin, B.A., Minister
Sunday, September 11th
11 a. m.—Chancellor H. P. Whidden of
McMaster University.
7 p. m.—Prof. J. H. Farmer.

On another occasion—

11 a. m.—Prof. L. H. Marshall.
7 p. m.—Mr. C. V. Farmer.

Both of McMaster University. And they are hoping we will unite with them, and the Baptists themselves can't unite on the above professors, and the conduct of McMaster University. Their much talked of *All-Canada Bible College* is affiliated in some way with McMaster University. McMaster

is the seat of much controversy, centering around certain of the above professors, of whom it is said they are modernistic in their beliefs, and it looks to me as if they have about proved it on them.

It seems that is their general practice—to associate with the denominations rather than go with us. In Nashville, Tenn., our digressive brethren are establishing "a chair of theology" in Vanderbilt University. Vine Street Christian Church is behind the move. If the pulpit at Vine Street is vacant, it is said they get "a Vanderbilt Professor *who is not a Christian and who does not believe or preach the gospel*, rather than have a Christian preacher deliver a gospel sermon." Vanderbilt is honey-combed with modernism too.

"Son of man, these men have taken their idols into their heart, and put the stumbling block of their iniquity before their face:

Return ye, and turn yourselves from your idols; and turn away your faces from all your abominations . . . that the house of Israel may go no more astray from me, neither defile themselves any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord Jehovah."

MISSIONS

OUR JAPANESE MISSIONARY.

By H. M. EVANS.

The time of Bro. Fujimori's return to his Christian family and his native land is drawing near. Seven, or eight months have elapsed since he returned to the land of his rebirth. It was the smiling face of the same Oto, that we met at Hagersville, Ont. station, that departed from our shores some thirty years ago. He was a week at our home in Beamsville, Ont., then and several days under our roof upon his arrival here last spring. Hundreds of our brethren met him at our "June Meeting" and subsequently enjoyed his visits in their home congregations. Although thirty years in the midst of heathen cults he returned uncontaminated by heathenism, still strong in his faith in Jesus Christ, the only Saviour of the human race. To see him and to hear him is to love him. He is certainly one of God's true noblemen.

The brethren in Canada have pledged themselves

to unite in his support in the future. His long absence has caused many to forget and neglect him, but his face, with his manifested love for the truth of the gospel and the message of faith which he carries to his brethren and the people of his native land has revived that old love for him which he so rightly deserves. May that love and prayers for him and a liberal support not fall off as it did in the past.

Remember brethren, that a native Japanese wastes no time in learning the language before he goes to telling the message of salvation as those sent from this country always have to do. Our love and prayers go with you, Oto, as you return to your family and your labours in the land you love. Don't forget nor neglect him, brethren, and may God bless him is our prayer.

Selkirk, Ont.

November 2, 1927.

O. Fujimori, Wichita, Kansas, U.S.A., Oct. 29:

"I am well, thank God! And my family in Japan, too, are well. Please give my best regards to Bro. Ellis. He is such a good man. I met Bro. Janes at Cincinnati. He is in Louisville now. The next month I shall be in Oklahoma; in Dec. in Texas. I am busy every night. Tomorrow I will speak three times here—a busy day. The next month, there shall be no rest, even one day. Too hard for me. It is wonderful that I stand it. I shall be back in Japan the next year, perhaps in March or April. Anyway, I be back Detroit once more. Then I want come over Canada to see them. May-be in March. How is everything in Canada? Your family, and work? Hope all well. I thank you for sending the letter. I shall answer at once. I am afraid that I cannot help them. My mission is not in America but in Japan. However, if I have time to do so, I shall. I have call for many more place in coast, but I don't know yet. Today I feel so tired, I don't know what is matter with me. I think I am getting old. Yes, 55 years old! I be glad when I be to Japan for rest. Please pray for me that I may stand all my trip till the end. Please give my best regards to your dear wife and children. God bless you abundantly. Yours in Christ."

Don Carlos Janes, Louisville, Ky., Nov. 2: "Have recently made a trip to Sellersburg, Borden, Pekin, and Martinsburg, Indiana. Earl C. Smith preached at the Highland church Lord's day and has gone for a short trip to Oklahoma; E. L. Jorgenson is in a song drill in Oklahoma City; and D. H. Friend is in a meeting at Green's Chapel: R. H. Boll has opened his winter Bible classes. The second anniversary of the Ormsby Avenue mission was held Monday night and found the church had reached an enrollment of 83; had notably improved the premises; installed a furnace and reduced a \$5,000 debt to within about a dozen dollars of \$2,500, the amount of their new 5% loan. Missionary giving is a monthly affair and the members are doing home mission work with the little East View church. Thankful acknowledgement is made of outside assistance at Ormsby Avenue."

It often comes into my mind to go round all the universities of Europe crying like a madman to all the learned men whose learning is greater than their charity, 'Oh, what a multitude of souls is through your fault shut out of heaven.'—Francis Xavier. (16th Century.)

Huyu Huyu Mission,
Native Reserves, M'rewa,
Mashonaland, S. Africa.
Sept. 25, 1927.

Dear Bro. Collins:—

I received yours dated Aug. 10, Sept. 15, two days before Sis. Sherriff and I left for this mission. Many thanks for above, also the inclosed money order for \$21.41.

We had a safe journey here in motor truck. Only had to unload to get over and up one very bad drift. We were heavily loaded this trip, anxious to bring out all we can, every opportunity. I had on a blacksmith's anvil, a furnace forge, a colonist Meallie Mill, an iron wheel-barrow, a black-board, and home tools, besides our own luggage, bedding and food. So that petrol used, is not just for travelling only.

We are here this time, apart from spiritual things to build a kiln and burn some 35,000 bricks before the rains come. There are rain clouds about today. I hope to finish the kiln, cart in the wood, and burn the bricks by next Saturday. I felt awful stiff and tired this morning (Lord's day). Had two good meetings today.

Must close with kindest greetings to all.

Yours in Christ,
JOHN SHERRIFF.

Baron Von Welz, a German nobleman of the 18th century was so mastered by the missionary-passion that after pleading pathetically, but in vain, with the Lutheran church to give the gospel to the heathen, he renounced his title and his estates and gave himself, *going at his own charges* to Dutch Guinea, where he soon filled a lonely missionary's grave.

When renouncing his title he said, "What to me is the title 'Well-born', when I am born again in Christ? What to me is the title 'Lord', when I desire to be a servant of Christ? What to me to be called 'Your Grace', when I have need of God's grace, help, and succor? All these vanities I do away with, and everything besides I will lay at the feet of Jesus, my dear Lord, that I may have no hindrance in serving Him aright."—Selected.

Sinde Mission,
Livingstone, S. Africa,
Aug. 29, 1927.

Dear Readers:—

We are alone again. This time the Shorts want

to be out teaching Christ in villages for six weeks.

The trip is so hard in the mule wagon that their two oldest children were left with us. We are happy to let the parents free to do their work that has long been on their hearts. They baptized ten the last trip out. We have baptized one and five of our boys have come forward this week. We heard that four people whom the natives have taught were coming over for baptism.

We take great delight in the work, though every day is so full we hardly know who we are. *Only twenty came* to be doctored yesterday.

It is possible that we, by the help of the Lord, saved the physical life of a suffering woman* Sat. It was a hard case for us, but we had victory.

MRS. GEO. M. SCOTT.

Kabango Mission, Kalomo,
N. Rhodesia, So. Africa,

Aug. 30, 1927.

Dear Brother Collins:—

We have been on this new mission four months now. The work is going forward and we are thankful to our Lord for continually giving us our health and strength to do His work.

There are twenty-seven boys in school at present. Four have been baptized. We have reason to believe others are interested and will soon give themselves to Jesus.

We were glad to know that Brother Sherriff received some of the money necessary for his house at the new mission in Mashonaland. He and Sister Sherriff are now there making bricks, getting ready to build.

Our buildings here would have been further along but for lack of funds. However, we are trying to get a roof on before the rains, even tho' we must go into it before the walls are plastered or the windows put in. It seems we have had many reverses, but we cannot complain. The Lord has blessed us abundantly, and we thank Him daily, and those good brethren at home who have been so faithful in helping in this work.

We pray for the success of your good paper, and would be glad to have a copy of it each month. Pray for us, as we do for you and your labors for Jesus. Your brother in Christ,

RAY LAWYER.

The writer of the above was taken away by accident just 23 days after he wrote it. He won't need our paper now, each month, tho' I fancy he is still interested in it. We can't understand just why he was taken for we think he was needed in Africa. But that's God's way. Another will have to go, and keep the work going, which he and others had so well begun.—E.G.C.

On Sept. 11, Bro. Sherriff wrote thanking us for a remittance I sent, of \$17.20. He was home then from a 7 weeks' stay at the new mission. He says all you get for nothing on the mission field is discouragement. But health and strength permitting they are going forward with God's help. He says he could draw his salary, go into debt for the mission and let it go. But he won't do that. If he can't pay his way he'll stop. New tires to buy. The two missions 400 mi. apart.—E.G.C.

FORESTVALE MISSION

September 11th, 1927.

Revenue received for June, July and August, 1927.

June:	
7 Bro. F. L. Rowe, Cinn., Ohio (by donors)	\$ 24.00
7 Bro. D. C. Janes, Louisville, Ky. (by donors)	92.93
10 Bro. S. Willison, Woodsfield, Ohio (Church)	30.00
10 Bro. E. G. Collins, Meaford, Ont. (by donors)	40.00
23 Bro. W. H. Douthat, Fayetteville, Tenn. (Church)	29.71
24 Bro. N. N. Davidson, Nashville, Tenn.	10.00
Total	\$226.64

July:	
14 Central Church of Christ, Nashville, Tenn.	\$132.40
23 Bro. E. G. Collins, Meaford, Ont. (by donors)	13.00
5 Bro. D. C. Janes, Louisville, Ky. (by donors)	132.80
7 Bro. F. L. Rowe, Cinn., Ohio (by donors)	15.00
Total	\$293.20

August:	
6 Bro. J. L. Capp, Birmingham, Ala.	\$ 3.00
6 Bro. D. C. Janes, Louisville, Ky. (by donors)	85.06
13 Bro. W. E. McCartney, Omagh, Ont. (Church)	15.00
13 Bro. D. H. McCartney, Omagh, Ont.	15.00
13 Bro. W. H. Douthat, Fayetteville, Tenn. (Church)	15.81
13 F. L. Rowe, Cinn., Ohio (by donors)	10.00
13 Bro. J. M. Sliger, per Gospel Advocate, Tenn.	9.90
13 Bro. M. L. Moore, Bowling Green, Ky. (Church)	10.00
22 Bro. E. G. Collins, Meaford, Ont. (by donors)	17.00
22 Sis. A. M. Burton, Nashville, Tenn.	75.00
Total	\$261.77

Local Receipts, F. V. M.	Cash Received, Huyu Huyu Mission.
Collection \$25.68	Collection \$12.00
	Book Sales 10.68
	\$22.68

Total Revenue for Quarter \$829.97

Expenditure for F. V. M. for June, July, August, 1927.

F. V. M. Teachers' Salaries:	
Molly Sherriff, on Account	\$ 5.00
Native Teacher	22.50
Bulawayo Travelling Expenses	83.83
Payment on New Car	37.50
Students' Food	82.62
Photography	18.20
F. V. M. Requisites:	
Stamps, Stationery, Oil, School Desk, etc.	29.43
Exchange on U. S. A. Cheques	7.60
Duty on Parcel from U. S. A.	6.20
Duty on Drugs from U. S. A.	3.78
John Sherriff, Self Support, on Account	200.67
Total	\$497.33

Total Revenue	\$829.97
Total Expenditure for F. V. M. and H. H. M.	\$829.97
John Sherriff, Self Support, Debit Balance for Quarter	\$324.33
Molly Sherriff, Salary, Debit Balance for Quarter	\$ 40.00

Expenditure for Huyu Huyu Mission for June, July, August, 1927.

Native Teachers' Salaries	\$ 58.00
Wine	10.29
Photography	6.50
Taxes, Petrol, Oil and Repairs	94.33
New Tires and Tubes for Motor Lorry	65.00
Huyu Huyu Mission Requisites:	
Timber and Materials for Present Accommodation	70.33

Handles and Wire Rope for Well Windlass	6.18
Tools and Food Pot for Boys	12.62
School Reg.	1.50
Mission Reg.	7.89

Total\$332.64

JOHN SHERRIFF.

Brother Don Carlos Janes' semi-annual report of mission money indicate funds received during the first half of 1927 for various missionaries as follows:

Received for Sarah Andrews, \$160.27; for O. D. Bixler, \$271.33; for Lillie Cypert, personal, \$14; Cypert House Account, \$125; Harry R. Fox, \$711; Harry R. Fox Travel Account, \$65; Herman J. Fox, \$745.77; Max Langpaap, \$304.72; W. N. Short, \$341.61; Ray Lawyer, \$157.90; J. M. McCaleb, \$67; Dow Merritt, \$99.25; John Sherriff, \$663.46; Ethel Mattley, \$313.50; Miscellaneous (Desha, Boyer, et al), \$150.84; Bixler House Account, \$225.53; H. R. Fox House Account, \$139.34; H. J. Fox House Account, \$263.39; E. A. Rhodes House Account, \$209.67; Janes Free Literature, \$93; Morehead House Account, \$50; George M. Scott, personal and travel, \$2,275.93; George Benson, \$37.15; George M. Scott House Account, \$384.17; O. S. Boyer, travel and personal, \$1,500; Virgil F. Smith, travel, etc., \$252; Religious Literature Fund, \$10; "Real N. T. Missionary Work" tracts, \$1.05; J. A. Harding Portrait Account, \$48.46. Total receipts, \$9,681.34.

"No details yet from Lawyer's death. A man is urgently needed to take his place. Bro. Sherriff wants and should have a man; and that Nyassaland work should not be neglected. Let us keep these needs before the brethren and pray about them. It is more important than many may think. Germany and Austria also needy. Philippine Islands should have a worker as quickly as possible, and someone should go to India in Desha's place."

—D.C.J.

SAD WORD FROM AFRICA.

Interested friends who have eagerly awaited details of the death of Bro. Ray Lawyer of Kabanga Mission, Kalomo, N. Rhodesia, will be interested in Sister Scott's vivid account which has been hurriedly prepared. It should be known Kabanga is 45 miles from the railroad and the public wagon road exists but about half way.

Sinde Mission, N. Rhodesia,

Sept. 27, 1927.

*** She (Sister Lawyer) is with us and has

many letters to write so I shall give you the account.

He had taken his gun and gone with a "boy" to get a little fresh meat for them just after sunset. The dogs were following and he took the spear of the "boy" walking behind him and started to chase the dogs back. He had the handle towards the dogs. It stopped unexpectedly and he fell onto the spear, running it through his intestines and out at his back. They had been gone only possibly 15 minutes. The "boy" ran for Bro. Merritt who was soon there with dressings and bandages. He didn't seem to have much hope but by eleven that night they had him in a *machila*, the family on a cart with suitcases, baby foods, etc. A runner had gone to Kalomo (the railway station, 45 miles away.) Bro. Lawyer was carried the first twenty miles and an auto had reached them there and hurried him on to Kalomo. A nurse took charge and came to the first station down, where the Livingston Doctor had motored. He took charge. They reached the hospital about 5:30 and had the operation at once. Sewed up six places in intestines besides the bladder. He stood that all right but the ride had been hard and the poison so scattered over him that by 7:30 he passed on. He was rational throughout. The Doctor called Sister Lawyer and told her to be with him.

So, for about two hours he had a free, happy talk with her, so full of faith, so resigned and gave many expressions of love and appreciation for the workers here and at home. He asked that we all be faithful and meet him.

Upon hearing of the above very sad occurrence, interested Meaford brothers and sisters have voluntarily so far given \$15 to be sent to Sister Lawyer, whose expenses of course will be heavy.—Ed.

OUR EXCHANGES

WORK AND WORSHIP.

Work is defined as activity, directed to the fulfillment of purpose. Worship is really "worthy-ship," the "shape" or condition of being worthy. It is still used in this way as a title of respect. Then, in a secondary sense, it comes to mean the

attitude of mind that ascribes such worth to others, and especially to God.

Man is a duality. He consists of a material and a non-material part. The non-material is itself further revealed to us in Scripture as a kind of duality, so that man is really a trinity. Man was made in the image of God. He is, therefore, capable both of work and of worship. His work is

activity directed to pre-determined needs, just as God's activities are. His worship is the recognition of the fact that God is, and that God is a person who is both able and willing to enter into relationships with himself.

When God created man he "put him into the garden of Eden to dress it and to keep it" (Gen. 2:15). The word translated "keep" means to guard, protect, defend. God is the great worker. "My Father worketh hitherto, and I work" was our Lord's declaration (John 5:17). And, in his original state, man, God's child, was intended to share in his Father's work. It is noteworthy that God, in nature, has given man everything that he needs. But in every case God has left man to do something to perfect that which is given him. God created the fruit trees, but man must prune and graft and cultivate. God created the grasses, but man must select and develop the cereals. God made the animals, but man must domesticate and breed and train. God made the chemical elements, but man must learn to separate and recombine them. And so on.

In all these ways God would have man to learn to enter into his purposes and then to co-operate with him. It is all very like the way a human father trusts his boy. It is for the lad's own good, for his training and education. It is also for the father's enjoyment. So we may reverently say that God finds joy in leading and enabling man to penetrate into the great workshop of nature.

Both work and worship, then, rightly understood, are forms of relationship with God. As such, both are necessary to man's completeness. And the ultimate promise of God to man is that his servants shall "serve him: and they shall see his face; and his name shall be in their foreheads" (Rev. 22:3,4).

But work and worship are not merely glorious promises of an unrealized future. They are also the laws of the present. "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10). "If any would not work, neither should he eat" (2 Thess. 3:10). These are part of God's laws. And the reign of law is absolute. That is one of the great discoveries of modern philosophy. You cannot permanently dodge law. You may evade it for a time. But sooner or later the broken law will make its own claim upon your soul and no man may forever escape. If a man will not work, unless he can get some one else to work for him, he must starve sooner or later. If any man will not worship,—and here he can get no

one to do it for him,—then his soul must starve.

Knowing the necessity of both these activities for normal manhood, the Devil, who is "a murderer from the beginning" (John 8:44), is always trying to hinder man from one or both of them. When he cannot stop a man from both, he endeavors to persuade him that, at any rate, he cannot possibly accomplish the two. So men make the excuse that they are too busy to have time for the worship of God. That is the prevailing cry of today. Though men have, on the whole, more leisure than ever before, yet they cannot possibly endure the irksomeness of keeping God's day, for example. They are too busy to worship. In medievalism, and that recrudescence of it that we are witnessing today, it was the other way about. Men were told then, as we are being told again today, that the only truly religious life is the one that is cloistered and sequestered from the common activities of the workaday world. "The religious" is a technical term that is again coming into wide use to signify people who are immured in monasteries or convents.

In opposition to such falsity of doctrine, it needs to be stated most emphatically that work and worship are not really incompatible, and that both are necessary for the normal, healthy development of any human being. We need to get out a new synthesis of life that shall find place for both. In this connection it is to be observed that even some Christians seem to think their Christian work may take precedence of their ordinary everyday duties. So we get the sorry spectacle of people who are foremost in the prayer-meeting but whose work is scamped and unconscientious. Nothing could be more dishonoring to the Lord than this.

How shall we avoid the Scylla of prayerlessness, on the one hand, and the Charybdis of laziness on the other? First of all, let it be emphasized that the Lord has set apart one day in seven to be specifically occupied in his worship. "The sabbath was made for man" (Mark 2:27). And if man fails to observe one day for worship in seven he does his own soul a great wrong, and the souls of others a greater. The one day's worship will help man, through the other six, to do better work and, at the same time, to have more continuous worship.

Then, further, the work of the other six days is, in itself, to be an expression of the man's worship here. Good work will not be a substitute for the worship, praise, and learning that man can get only in the house of God. But it can be, in its way, an expression of the worship that he has learned to

offer in the sanctuary. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by him" (Col. 3:17).

So whether it is cooking a dinner, or building a ship, or digging a garden, or preaching a sermon, the Christian's life will be one glad uninterrupted round of worship of his heavenly Father, until at last it finds its culmination in Heaven itself, in a service interrupted by no weariness and stained by no sin.

Fill Thou my life, O Lord my God,
In every part with praise,
That my whole being may proclaim
Thy being and Thy ways.

Not for the lip of praise alone,
Nor e'en the praising heart,
I ask, but for a life made up
Of praise in every part.

Praise in the common words I speak,
Life's common looks and tones,
In intercourse at hearth or board
With my beloved ones.

Not in the temple courts alone
Where holy voices chime;
But in the silent paths of earth
The quiet rooms of time.

So shall no part of day or night
From scaredness be free:
But all my life, in every step,
Be fellowship with Thee.

From S. S. Times.

—H. Bonar.

NEWS AND CORRESPONDENCE

A CORRESPONDENCE COURSE

A good and profitable way to spend the long winter evenings would be to have a systematic course of Bible study. Bro. H. M. Evans, Selkirk, Ont., is in position to give you such a course by mail. He is well prepared to do this, being not only a life-long student of the Bible, but also a graduate from Ashley S. Johnson's correspondence course. All who know Bro. Evans know that he knows the Bible. Let me urge all our brothers and sisters to consider this opportunity of self improvement at home, thus making themselves more useful in extending the Kingdom. You will not only be helping yourself and thus the church, but you will be helping a brother who is declining in years, whose health is not the best, and who is faithfully caring for his invalid wife. Write him for the course and terms.—Ed. C.M.R.

Just as we mail this copy (Nov. 10) Bro. Foy E. Wallace, Jr., Denton, Texas, has just closed a brief stay of 3 days with the Meaford church. All were well pleased with his strong presentation of the Bible themes. Good crowds. He is well qualified for his work, and is a Christian as well. We hope to have him with us again. Bro. Jardine McKerlie, Hamilton, was in attendance last night, speaking briefly.—E.G.C.

D. McDougall, West Gore, N.S.

Dear Brother:—

Your letter and the token of the kindness of the brethren reached me tonight. Am enclosing receipt and also my sincere thanks.

We were planning to begin a series of meetings in a school house close to here next Lord's day but have not received word from the brother who was to conduct the meeting yet. It was Bro. J. L. Davis of Missouri and as I was to fetch him from Fairview, Montana, about 200 miles it is getting almost too late to expect him for next Lord's day. Shall try to report the meeting if he comes.

Baptized a young lady on Monday who has been attending the church meetings in Radville.

Thanking you kindly, I remain,

Your grateful brother,

Wilfred Orr,
Radville, Sask.,
Sept. 28, 1927.

P.S. Did you locate a man for Sask. field yet?

Send the C. M. R. as a Christmas gift.

In a letter appearing in this issue, we are asked if we have "located a man for the Sask. field yet."

Yes: at least we have in a limited way been trying to. His name is Wilfred Orr! And we have "robbed others" to anchor him: er-er-was it rather a send-off that we wanted to give him? We are not altogether sure that Brother Rogers will ever pardon this diversion of a little bit of his support for this purpose. But what is a poor donkey to do (?) when he finds himself midway between two cocks of hay, of equal attraction, one on either side? He cannot go to both, and, the legend says, the attraction being equal on either side, he was unable to go to either, and stood sulking midway between. But suppose the vision on one side should be momentarily obscured, there would be immediate gravitation in the opposite direction.

This was somewhat our case: While Bro. Rogers was absent from the field, (invisibly hoeing his potatoes) we saw Bro. Orr bravely and successfully working in the evangelistic field, and we gravitated in his direction. The moral for Bro. Rogers here is, keep in the lime-light of the brotherhood by sticking to the evangelistic field. By the way, I am not sure but Bro. Rogers may be called to account for at least one sin of omission. That is, I fear that he has not done his whole duty in teaching his converts in the West **their** duty in supporting the gospel. Otherwise, we should expect that his support, in those regions where he has planted so many churches would not be lacking. Bro. Rogers is entirely too modest—for this age, when modesty has so nearly become one of the lost arts. **Paul Rogers and Timothy Orr** should be kept out on long missionary tours in the West, as in the early days. . . .

Some time ago ye editor made some mention of the Burgess family in connection with the upbuilding of the church at Cambridge, Mass. They have corrected us for giving them too much credit. Well, you see, we like to give scripture measure. Some would be "huffy" if we should scrimp it a little. But we stand corrected. The origin of this church antedates the coming of the Burgess family, some disciples having begun to meet for worship there two or three years previously; and the subsequent edification in which the Burgesses participated, is largely due to S. P.

Pool and others. John R. Hovious is now leading the work, which he reports as progressing well. He has been holding meetings at a number of other points in Mass., which he calls "this great field of labor."

Uncle Donald.

Each subscriber send at least one new one.

J. C. Bailey, Radville, Sask., Oct. 12: "In my article on Ps. 17:15 in the second column the eighth line from the bottom, the word "ten" should appear before "commandments." I am sorry this error occurred as it changes the entire meaning of what I was trying to say in that paragraph. I don't know whether it was my mistake or the printer's."

OBITUARY

Bro. George Newton William was born in New York State 1838. And was moved to Meaford, Ont., in 1840. He moved to Saskatchewan in 1889, thence to near Carman, Man., in 1897. His long life on earth ended on Oct. 11th at the home of his daughter, Mrs. Herbert Stirling, near Carman. The writer conducted the funeral services at Carman on Oct. 12th, assisted by Bro. Daniel Stewart. Bro. Williams was "baptized into Christ" about 68 years ago, and had been faithful to his Lord through many years of joy and sorrow. His wife Phoebe Saunders pre-deceased him by 23 years.

We thank God for the faithful, patient, godly life of our brother, and we rejoice with him in the hope of eternal life and glory, in the "home where sorrow never comes", when the "eternal morn shall dawn and the shadows flee away."

Chas. W. Petch.

Chas. W. Petch, 455 Victor St., Winnipeg, Man., Oct. 14: "Work is moving along here steadily with some increased interest and attendance. I am gaining a little in weight. Am now 151 pounds."

Each subscriber send at least one new one.

Purdie Weir, Thessalon, Ont., Oct. 25: "We have been enjoying Bro. Carlos Bailey's preaching here. He had not long to stay with us, sorry to say, for he was stirring up a debate which may take place yet."

Chas. W. Petch, 455 Victor St., Winnipeg, Man., Oct. 31: "The work here is moving along nicely. All the services are fairly well attended. We are having an interesting study of the book of Romans at the Wednesday night meetings. Our young men are taking a lively interest in the meeting for their development, and are giving some interesting talks on the life of Christ. Sherbrooke St. church will not want for teachers when the older men pass on, if these young men continue as they are doing now.

One young man, lately married, was baptized last night at the close of the services. We hope for others. Yours in the Master's service."

The C.M.R. is our only loyal Canadian paper. Help us put it in every member's home.

L. J. Keffer, Smithville, Ont., Oct. 25: "I have some very good news to report.

The brethren at Woodgreen, Ont., have invited the writer and family to visit them four times during the summer and fall, and we have I believe mutually enjoyed these visits and the preaching the gospel on these occasions. At least we all were happy in them.

Last Lord's day I was there, wife, at the last moment, being sick was unable to accompany me.

However, we had splendid meetings, good interest

and attention. At the close of the evening meeting three precious souls, a mother, and her two daughters, 19 and 16 years of age, confessed their faith in Jesus Christ as the Son of God, and were buried with Christ in baptism in the Thames river Monday at about 2 p.m.

I preached again that (Monday) evening to a splendid gathering which was called at short notice.

Bro. Carlos Bailey, wife and family came into the meeting as we were starting, and he gave us a short talk, giving us a synopsis of his work in the Middle West during the summer. We were made glad and encouraged by his report.

May our Heavenly Father guide him and us all in the work of his Kingdom, that Christ may have the glory and souls be brought to his, the only, salvation."

Earl C. Smith, 1027 Baxter Ave., Louisville, Ky., Oct. 26: "I appreciate your work on the paper. I believe that you are trying to be fair and keep the spirit of the paper right. I go to Kansas for meetings during Nov."

V. Lighthart, West Hamilton, Ont. Dear Bro. Collins: "Will you permit me to speak a word in behalf of the C.M.R., to the brethren, for I feel sure it is loyal to the ever living word of Him who died that sinners might return to God. I believe it may be a means of imparting the truth, and the light of the gospel to the readers. I believe we as a people of God have need, and a great need, of a paper in this land of woe. The editor, Bro. Collins, has need of our support and help and we should give it. Printing costs money. Other people such as Mormons, and others, distribute tracts, pamphlets, papers and books. While these are not to our liking, yet we have comparatively nothing to put into the homes of people who read such matter. We have need of a sound gospel paper in our homes, a paper that tells us what other congregations are doing, and to point out the way of life. While not as big as some, yet for its size and form contains much. It should be encouraged and enlarged, its circulation extended. We need its pages filled with words of life—the way of entering into God's church made clear. We have need of all this in order to make our paper more useful in the work of the Master.

Some may say we are not commanded to have a paper. I answer, did not Paul and others write letters to the churches and to all scattered abroad Jew and Greek? And we should write to any who may read, words of life, cheer, comfort and admonition. We must make the C.M.R. a messenger of love, hope, peace and joy in imparting the wealth of God's word to men—preaching in letters of golden truth.

Therefore, brethren, let us help in this good work. The editor has not asked me to write this, and he may reject it, and resent it. But if you cannot give a dollar, give a dime, to this harbinger of truth, for it is one way in which you may help to send on the glad news of a pure gospel of Christ, and it will return to you in knowing that you made an effort. Don't think about it, but do it. Continue to do it just so long as it is loyal to the faithful words of life. Great will be your reward.

Bro. Fisher spoke to us this Lord's day of a city four-square. Rev. 21:16. His words were illustrated with a card, four-square. I was impressed and moved almost to tears as his words awakened my mind. Bro. Fisher is a loyal and faithful brother. Bro. Johnson of St. Catharines, and others were present. I think Bro. Snure spoke there today. He and other brethren such as our noble brother Walter Cartwright, his younger brother, and our grand old man, the father of these boys, are loyal and do good work at home and abroad. May God bless their efforts."

No, I do not resent our brother's kind and earnest admonition, nor have I rejected it. He wants you to support the paper as long as it is loyal to God's word. I may say without boasting that as long as I have a small part in the destiny of your paper, and as long as I have my present faith, it shall remain a loyal and faithful proclaimer of the word of Him who said, "This is my beloved Son in whom I am well pleased; hear ye him." Just that long we invite you to join with us in what all concede to be, as our brother says, a needed and good work. We don't know how much good we are doing. Others can speak for themselves, but when I stand before the Judge, it will be my highest joy to know that even one has been led to salvation by my efforts as an editor or preacher. God help us!

Every subscriber who sends in his subscription has his part in this work. Every church or individual who contributes to the C.M.R. fund has his part. Every regular supporter, of whom we have a goodly number who are standing faithfully by, and whose names will be made known in due time has his part. Every one who sends in a new subscriber or renewal; who says a good word for the paper; who writes an article or news note; who contributes to the making of cuts for the pictures, has his part in the making of this paper.

Of course, the printers do their work. But they are paid to do that. The rest of us give it as a "labor of love," looking unto the recompense of reward." And whether or not your name is known here, if this is a work of God, and we believe it is, there is a Writer who accurately records our deeds, so that when we are "judged according to our deeds," we shall be recompensed **openly**. Then we'll know. But we should not be working solely for the reward, but for the joy of working for Him who "so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

"The printers must be paid." "If you can't give a dollar, give a dime." So far we have been able to pay quite promptly. At present we owe for 2 months' printing. Yet Paul said, "Owe no man anything." It costs 1 cent to mail a single copy to the States. Your dime therefore will pay for mailing one each month nearly a year.

"We have comparatively nothing" to distribute. The congregations could order bundles of C.M.R.s., and distribute them. But I have dared to dream of a **publishing house**, owned and operated by Christians in Canada, for the purpose, not only of publishing our paper, but for selling our books, and printing tracts for distribution, and general printing. What would you say to that? Am I wasting time dreaming of such? **It can be done.**

The good we can do through the paper is determined by the number who **take** and **read** it. We ask you to help us put the Review in the homes of all our brethren, and speak a word for it. We are pleased to say the list is steadily growing. We hadn't enough last month to supply all. More will have to be printed. But it's a sign we are growing.

"The editor has not asked me to write this." No, but I knew our brother was interested by his continued contribution to the C.M.R. fund. I appreciate what he says. The brethren who are quoted under **Encouragement** volunteer what they say. "The Lord Jehovah hath given me the tongue of them that are taught, that I may know how to sustain with words him that is weary: . . . For the Lord Jehovah will help me: therefore have I not been confounded: therefore have I set my face like a flint, and I know that I shall not be put to shame."

And, as Bro. Smith says above, we try to be fair to all, as far as we understand the meaning of **fair**. We think one meaning of **fair** is to respect the reader

as well as the writer. That means that sometimes the **blue-pencil** must be used, for it wouldn't be fair to either **writer** or **reader** to let certain things appear in print. Because we use the **blue-pencil** doesn't mean we are prejudiced against that writer, but that we think it best for all concerned. We haven't made a long set of rules to govern the conduct of the Christian Monthly Review for we doubt the propriety of that, though some good rules can be made. But that rule which was announced in our first issue and to which we have adhered as far as our ability goes, may be summed up in a few words—**We shall make an honest effort to conduct the Christian Monthly Review as we believe Christians should conduct it.** So far that has been sufficient, and we know no reason to change it.—E.G.C.

MARRIAGE

McCallum—Taylor.

On 20th inst. at Toronto, Ont., Miss Mary McCallum, of the church of Christ, Wychwood, Toronto, to Mr. Charles Wesley Taylor, younger son of William Taylor, of Maple Lake, Ont. H. McKerlie officiated.

A very interesting bit of news comes to us in an exchange. There is in Chicago, Ill., The Boys' and Girls' Anti-Cigarette League, Room 507, 58 W. Washington St. The exchange has examined their literature and believes it useful in combating this growing evil. The "League will furnish upon request the most complete and concise scientific information available about the cigarette and its injurious effects upon the human system; also, the cigarette treatment prescription." It would be helpful and interesting to write the League.

H. McKerlie, 116 Leinster Ave., S., Hamilton, Ont.: "Finished as 'supply' at Strathmore on the 9th. Had very good meetings, and experienced a real uplift. The Blvd. brethren should have a fruitful season during this winter. And we pray that God's blessing may be with and upon Bro. Spaulding in his new work in Canada.

Spent last two Sundays at Bathurst St. Splendid meetings, good spirit, two men baptized. One more Lord's day to be with this church, and expect to baptize two young ladies who came forward after last service.

We trust that this historic church will soon have a permanent preacher to cope with the big task that lies waiting for the worker. The brethren have been most appreciative, and it was good to be of service. We thank God for the privilege of helping to hold the fort, and pray that His blessing and power may rest on the servant chosen to labour in this field where so many strong men have given of their best in past years."

Each subscriber send at least one new one.

THE FALL MEETING at Wychwood, Toronto, is a thing of history. I write this just after the night meeting, Nov. 13. The weather, both yesterday and today, has been ideal. After a good supper at the meeting house last evening, we met to listen to cheering reports from the brethren. Bro. L. J. Keffer reported on the work at Smithville. Smithville is interested in missions, having for some years sent regularly to Bro. Fujimori. Bro. O. E. Tallman gave an encouraging report about Jordan and St. Catharines. They are helping several missions, specially the Scotts in So. Africa. Next, your editor was called on to report about C.M.R., and of course he got a word in about Meaford and the work there, which is encouraging. Bro. A. Johnson told about a great opportunity being afforded on E. Danforth, Toronto, where a few brethren are meeting, also having the Bible classes with good attendance. Bro. K. C. Spaulding,

the new preacher at Strathmore Blvd., Toronto, spoke next, urging all to faithfulness. Then Bro. T. E. Harris, of Bathurst St., gave a paper on the open-air work carried on by some brethren from his church, also Wychwood. During the winter they will meet to study, preparing for the work. Some objections to this work were answered, and all urged to assist. At chairman Bro. A. E. Firth's suggestion, an offering was then taken to show good-will for our paper, which was right liberal, and thankfully received.

Then the Wychwood singers rendered a splendid number, as they did several times during the meetings.

At 8 p.m. a meeting was given to missions, speeches being made by Bros. H. McKerlie and A. Brown.

All of the Lord's day meetings were held in Vaughn Rd. High School, and were well attended. At 11 a.m. worship and preaching. Bro. Jas. Stewart presided at the Lord's Table, taking as a start, Paul to Timothy—**This is a faithful saying and worthy of all acceptance that Jesus came into the world to save sinners, of whom I am chief.** Bro. A. Brown, preacher at Fern Ave., then spoke on, "A Glorious Ministry."

Dinner was served at meeting house.

At 3 p.m. Bro. Spaulding spoke on "Our Essential Plea", giving a clear statement of our unifying message, based on the fact that **unity is possible only when all concerned accept the Bible as final and authoritative.**

At 7 p.m. Bro. McKerlie spoke on, "The Christian System in Allegory", using the Tabernacle of Moses as a type. The invitation being given one fine young man surrendered to Christ. This makes 4 baptisms for Wychwood in about 3 weeks. All felt we had had a good meeting.

Some of the speeches delivered will be presented to our readers in due time.—E.G.C.

OBITUARY.

Sister Todd, of Bathurst St., died Oct. 26. Was buried at Norval, Ont., 28, Bro. A. M. Stewart officiating. She was one of the oldest disciples in Ontario, coming from Louisa St., to Occident Hall, in the beginning of the work in the west end, before the division.

Brethren Alex. Stewart and Loyd Snure, recently visited Selkirk, Ont., having good meetings, with a young lady to be baptized the same hour of the night, in Lake Erie; this being an impressive scene.

West—Lundy.

On Sept. 28, at Newmarket, Miss Irene Lundy, daughter of Bro. Jess Lundy, was married to Mr. Chas. West, Bro. Alex. Stewart officiating. Both of these are Christians.

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Encouragement

M. O. Hayes, "Hoping you may do much to help lead readers of C.M.R., along the narrow path and may help many to decide to follow Christ."

T. W. Bailey, "We sure enjoy the C.M.R. It is fine. We enjoy seeing Bro. McDougall's face in the paper. . . . Come often brother."

Purdie Weir, "We enjoy reading it."

For C.M.R.—Fred Yake, renewal; H. M. Evans, 1 renewal; M. O. Hayes, renewal; Mrs. John Fisher, renewal; W. F. Ellis, 1 renewal, 2 new; Alex. Archibald, new; Mrs. C. S. Richardson, renewal; J. C. Bailey, 1 new; Mrs. Geo. Gugin, renewal; Philip Petch, renewal; Chas. W. Petch, 1 renewal, 1 new; Geo. W. Emptage, renewal; W. W. Porter, renewal; H. M. Evans, 2 renewals; Purdie Weir, new; C. J. Ward, renewal; V. Lighthouse, \$1 C.M.R. Fund; Chas. W. Petch, 1 renewal; H. M. Evans, 1 new, 2 renewals; Mrs. James Jamieson, 1 new; Mrs. D. S. Warren, renewal, 1 new; Foy E. Wallace, Jr., new.

Thank you.

For Missions—For Sherriff, Church at Collingwood, \$2.80; Church at Griersville, \$5; Church at Meaford, \$5. For Sister Lawyer, individuals, Jas. Mackie, \$10; Sam McKay, \$1; Sister Geo. Gugin, \$2; Sister Geo. Deegan, \$1; Philip Petch, \$1.

"It is more blessed to give than to receive."

Each subscriber send at least one new one.

Christian Monthly Review

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RENEWALS should be made at or before expiration of time paid for.

DISCONTINUANCE requests must be accompanied with **payment to date.** Till then, subscribers are still subscribers and their papers will be continued.

RATES OF ADVERTISING: On application.

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. A. D. Fleming, Secretary.

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.