

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

CHRISTIAN MONTHLY REVIEW

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No. 1

What is This Coming Year?

By William Olney, London, England.

It is a door,
By which we reach new fields
Of service for our God and fellow-man:
A door by which we can
Explore
Wide spheres of usefulness
Our world to bless;
And reap the sheaves God's Word of witness yields.

It is a task
Set by the Master of our souls,
A little part of our life's work below:
And so we ask
The holy wisdom, which alone controls
Our labor, teaching what and where to sow:
That the year, at its end,
May show God's glory and man's profit blend.

It is a book,
With many pages and as yet all white,
On which to write
The history of thought, and deed, and word
In this new group of days.
We pray Thee, Lord,
As Thou shalt look
Upon the book, when written o'er, may all be to Thy praise.

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EDITORIALS



HOME MISSIONS.

By H. McKerlie.

I. The Need for Missions.

This is apparent within our own borders. The dearth of additions makes it obvious that more really aggressive evangelism is urgently required. From experience with city churches elsewhere, one cannot but conclude that in the congregations in Toronto there ought to be at the very least one hundred additions each year, apart from the young people coming into the churches from the Lord's Day schools. As it is, there does not seem to be half that number received into the four churches, and that when those from school are included.

The need is again thrust upon us in memories of vanished congregations. Repeatedly, the writer has been told, when driving through the Province, "There used to be a flourishing church here"; or, "A number of years ago there was a strong cause, yonder."

And the urgency for action is emphasized in the number of diminishing congregations of which we hear. Some weeks ago, the writer visited what was quite recently a very promising church. It has been long established, has had its ups and downs, but seemed to have got over its troubles. He was grieved to find the cause just literally crumbling to pieces.

The good brother, most active in the work was very despondent. He realised the vital need for something to be done. "And, yet", he said, "we had a visit from one brother recently, who tried to cheer me by pointing out that we were doing a great deal of good, we were holding the fort."

Without a doubt, it is a grand and glorious thing to 'hold the fort'. But when no enemy is attacking, there does not seem to be much to hold it against. And 'holding the fort', while losing the garrison, can scarcely be counted a great achievement. Keeping an open door and spread table is not quite enough to bring the world to Christ.

Then again, the need for Home Mission work is seen in the divisions existing in Christendom.

Among thinking men of the world, the divisions and contentions among those who all claim Christ as Lord is a cause for their unconcealed contempt

and ridicule. We have had a wonderfully wide and strong union effected between certain popular bodies in Canada. But few are carried away with the idea that it has made the situation any better. The reproach still lies on the people of God. Nor can there be any reason to expect that union effected on any principle other than obedience to Christ and his apostles can effectively and permanently heal the sore in the Body of Christ.

The Gospel unites believers. Whoever the preacher, wherever he preached, and whatever the color or tongue or rank or condition of the converts, in apostolic days, they were all united—all made one in Christ Jesus. It is the regret of many converts, won at popular revival meetings today, that they are united only, until they join the churches.

Our distinctive message unites. Preaching "Jesus" as did Philip, Paul, and Peter, will never divide those who obey the teaching. Their Gospel is God's instrument to accomplish and preserve the unification of the race.

Looking without, we see society in a state of moral depravity that rebukes our inactivity.

With increasing educational facilities, cheaper and more varied recreations, shorter hours of labor, and a general enjoyment of a greater share in life's luxuries, the guilt of this moral corruption is all the more lamentable. Newspapers teem with accounts of youthful criminality and poisonous bravado. The photos of young murderers, smilingly posing to the camera, before taking their place in the electric chair, indicate a callousness and contempt for the worth and sacredness of life, that is positively shocking. And the sordid records of the divorce courts bespeak a disregard for the obligations of matrimony and moral purity that has been the unheeded herald of many a nation's downfall.

There are sections of civil life where it is otherwise, where culture and good works take the place of reverence for God. Though not always so, there are cases where the drive for funds to help the poor and other charitable activities are engaged in out of a desire to be popular rather than from any love for the victims of misfortune. And again, in still other cases, the works of charity spring from humanitarian views held by that re-

spectable, good-natured multitude of whom it has been said, "They have been inoculated with a mild form of religion that renders them immune from the real thing."

While intellectual excellence and graceful culture are of great value in our civilization, they can never do for man what the gospel was designed for. No matter what his gifts or glories may be, man needs Jesus Christ as Saviour. And missions is a means to supply that need.

II. The Mission's Needs.

These may be classed in three divisions under the words—Men, Money and Methods.

For the work of evangelization the mission needs men of vision, imagination, sympathy—men capable of entering, in spirit, into the other fellow's circumstances, of feeling *with* him as well as *for* him. And they must also be men of faith, having an implicit trust in God, and absolute confidence in the gospel they preach. They must also have faith in the redeemableness of man. They should see him with their Master's eyes. Piercing the unwholesome garments of his sin, penetrating the mask of indifference, searching beneath the outwardly assumed air of hardened bravado, the missionary should recognize, no matter how foully defaced, something of the image of the Father.

The men the mission needs are men of experience. Only those who have tasted the sweetness of God's gifts can adequately recommend them. Those who have felt the power of Christ lifting them above their own weaknesses, keeping them in the midst of strong temptations, helping them in the stress and difficulties of life, can tell, with the power of His Spirit, the unsearchable riches of Christ.

We have such men. Thank God they are with us,—men who are waiting the call to serve, men ready to lay aside their vocations, whenever the churches decide on a forward move.

The second need of the mission is money. To turn from the high theme of Christian faith, experience, and sacrifice to talk about so sordid a thing as money seems like descending from the sublime to something as antithetical as the ridiculous. Yet, money is as great a necessity in promoting the Kingdom of Christ, as it is for the successful propagation of any secular movement. And, to those who have it, no stronger moral appeal can be made, nor any more profitable investment offered, than those that come from the Christian mission's needs. In many places throughout the Dominion, men have had to abandon the Lord's

work, leaving perishing souls to their fate, for want of money. And, after the "real estate" of earth has been rolled up as an old garment, when heavens and earth have passed away, the imperishable stock—the redeemed souls of men—will remain. The mission gives opportunity to turn money into men.

Preachers have to live. Sometimes they have families. And, "If any provide not for his own . . . , he hath denied the faith, and is worse than an infidel."

Halls have to be rented. Literature has to be printed and distributed. These all call for the spending of money.

Our third need concerns Methods; in connection with which, the first requirement suggested is for a definite, settled, and persistently pursued policy. This should be the conversion of men to God.

No work of humanitarianism, no social welfare scheme, no "religious education" movement should be allowed to side-track the missionary in his real business. Men and women are *lost* until they are turned to God and obedience to His gospel.

Then there should be efficient teaching of the converts until the spiritual life is somewhat developed and a working knowledge of God's word attained. It is worse than a waste of time, money, and energy, to gather twenty or thirty converts together, and then leave them before they are trained to conduct their own religious exercises and studies. Dozens of congregations have perished by this foolish and sinful practise—yes, *sinful* practise; for it should be remembered that, the last state of converts who have been so treated, has become worse than the first.

The apostles sometimes spent years with one church before they considered it fittingly organized and sufficiently established to warrant their leaving it to work out its own salvation. And no missionary methods can be complete unless the consolidation of the new cause is provided for.

III. The Source of Missions.

While there are political, commercial, social, humanitarian, and other reasons for running missions, the real source of the truly Christian enterprise is spiritual—is, in fact, Christ himself.

The reason is this, that Christianity, unlike any other system under heaven, is a life—the life of God, of Christ, in the Christian.

Like, every known form of life, Christianity is true to, and operates on, the primitive, fundamental principles of existence. It operates exists on the two basic laws of self-preservation.

and reproduction. Christ is the great illustration and example of this fact. Under the law of self-preservation, he lived continually in the only environment where his spiritual safety was secure. He lived with, and in, the Father. Keeping close to God, constantly communing with Him, is the natural spontaneous obedience to the law of the spirit of life in Christ.

The law of reproduction manifested itself in Jesus as the Sower going forth to sow—the world's greatest Missioner. What a pathetic figure he made—a lone man in a weed-filled field. And though he did call others to help, what are their united efforts in comparison to their task, for, remember the size of their job, "the field is the world". But the Master made no mistake. He sowed broadcast, scattering the good seed everywhere. And he showed no anxiety about results. He knew the quality of the seed he sowed—it was "The Word of God, that liveth and abideth forever."

If we are partakers of his life, its characteristics will, in some degree, manifest their presence in our conduct. Life is always reproduced true to type. Paul felt the power of the laws of his life in Christ when he cried, "Woe is unto me, if I preach not the gospel." The first church in Jerusalem acted under the impulse of this law of reproduction; for, without receiving command or commission, it is said of them, "they went everywhere preaching the word."

Sowers, they all were. For life will not be still. It wells up, bursts all bonds, will out, and expresses itself according to its nature. Sowers, we are too. And while stretching out to foreign lands, sowing the far corners of the Master's field, let us not forget to cultivate the patch at our door.

* * * *

The above was delivered on Sat. evening, Nov. 12th, at the Fall Meeting, with the Wychwood Church, Toronto.—Ed.

HOLY SPIRIT, No. 8.

By H. A. Rogers.

Gift of H. S. of Acts 2:38.

When Peter said: "And ye shall receive the 'gift' of the H. S.", did he necessarily mean that each one individually would receive the gift? In Matt. 3:11, when John the baptizer said: "He (Jesus) shall baptize *you* in the H. S. and in fire", did he mean that each individual in his audience

would be baptized in the H. S. and in fire? Did John not use the pronoun "you" in the second person like Peter did ye? Why should I believe that Peter meant each individual, and that John did not? Be sure you get this point.

You agree that John meant that *some* of the audience (you) would be baptized in or with the H. S., and that *some* would be baptized in the lake of fire, after the judgment. Whatever you may think about it doesn't alter the fact that all these people to whom John was speaking were not baptized with the H. S. Some have been, and some shall be baptized in the lake of fire. Would you be surprised if God who meant *some* in the one case, meant *some* in the other case? We'll believe it only when the truth makes such clear.

Gift and Promise.

Perhaps, it is quite generally agreed to, that the words "gift" and "promise" of Acts 2:38, 39 mean one and the same thing. They could, but not necessarily do.

God had made a "promise" to our father Abraham, that all nations should be blessed through his seed. Prove if you can that this is *not* what Peter referred to by the word "promise." You are powerless!

Since Jesus, in speaking, to the eleven Apostles, of the Holy Spirit coming upon them, said:

"And behold, I send forth the promise of my Father upon you." And Peter, in Acts 2:33 said: "And having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye now see and hear." Almost in the same breath, Peter said, v. 39: "for to you is the promise."

The word "promise" is used in Luke 24:49, "And behold, I send forth the promise of my Father upon you," by Christ in speaking of the baptism or outpouring of the H. S. It is also used by Peter with reference to the baptism of the H. S., in Acts 2:33.

Now, none of my brethren would take the position that the word promise of Acts 2:39 meant the baptism of the H. S., at least, I never knew one to do so. A word does not, of course, always mean or refer to the same thing, but its meaning must be determined by the context.

If Peter were referring to the H. S. in Acts 2:39 when he used the word "promise"—and, perhaps, most people agree that he was—did he mean that all baptized believers would receive the "Gift"? No! He could not! Until one can prove, or give

scripture to effect that there was a "gift" of the H. S. non-miraculous, he will have to hush, as we have seen that the words "gift" or "gifts" are used to express miraculous powers.

Nationality.

Well, says one, the promise of Acts 2:39 is for everyone who will become a Christian. Who taught that? Not the Bible; no. Let us look carefully. Peter said: "To *you* is the promise." Gentiles? Oh, no! Israelites? Yes. "You" then is an expression of nationality. In other words, you, an audience of Israelites. Your children, children of the Israelites. All their children? Liars, thieves and adulterers? No, No! But, without question, some of them were to receive this promise.

"And, to all that are afar off", who are these? Gentiles, of course, this is invincible. Then, the apostle is speaking in national terms. *All* who were not Israelites were Gentiles, and, so, there were no people of the world not included.

God never said that He would bestow His H. S. upon all Israelites, or upon all Gentiles. But, one says:—It was those who did repent and were baptized who were to receive the "Gift."

The "Gift" Was Not Bestowed Because of Repentance and Baptism.

If you take the position that Acts 2:38, 39 teaches that, all who were penitent and baptized were to receive the "Gift" of the Holy Spirit, as a result of their obedience, then your position topples, and cannot be sustained.

In the New Testament, aside from the outpouring or baptism of the H. S., there are *just* two instances recorded where the Holy Spirit was bestowed, or *given* (gift).

In Acts 8, the preaching of Philip converted the Samaritans, and they were baptized both men and women; were baptized penitents? All agree. If Peter meant that all penitent believers who were baptized would receive the H. S., have these not? Could God's promise fail? No.

These Samaritans scripturally baptized? Yes. But, had not received the H. S? No. Then God's promise has failed, or He did not mean what men have been saying He meant. It is the latter, of course.

Look up the reading. When the apostles, Peter and John, came down, they prayed for them, and laid their hands on them, and they received the Holy Spirit.

You see, they did not receive the H. S. as a

sequel to belief and baptism. Then surely God never said they would, no, He always carried out His word.

There is one other case, and it is found in Acts 19. These Ephesians had been baptized with John's baptism, but when taught further, they were baptized with the baptism which Christ commanded. Did these receive the Gift of the H. S. because they were baptized? No. God surely could not have meant that they would. You would not say that He meant one thing and did another. No. Then, how did it come about? The Apostle Paul laid his hands upon them, and they received the Holy Spirit.

There are just these two instances recorded telling how the Gift of the H. S. was given, and the Gift is miraculous in both cases, and in neither case was the H. S. bestowed as a result of repentance and baptism.

(Continued).

FOR PUBLICATION IN THE C. M. R.

39 Ferndale Avenue,
Norwood, Manitoba,
Feb. 21st, 1927.

My dear Brethren:

Responding to an earnest request urging a statement from me for publication in the C. M. R., may I humbly present this:

I am still endeavoring to preach faithfully the good old New Testament Gospel. I am fellowshiping and working with a small congregation of working Christians that so many of you would call "Digressive".

May I say that I am not ashamed of this fact; for I have learned some valuable lessons re "Digressions" and who are "Digressive" because of a long series of experiences that compelled me, as an honest man, to make a more careful study of the Word of God, resulting in a revision of some of my views even in ABC principles.

I have not enlarged my fellowships and entered upon this ministry in Norwood blindfoldedly or by mere impulse. I have secured information and thought matters through with care and prayer. You may not understand; but I am sincere, and wish you to think kindly of me in that light.

Yours in the Lord's Service,

H. L. RICHARDSON.

* * * *

In some of our correspondence Bro. Richardson

requested that we keep any *prejudiced* report out of the paper. Acting upon that suggestion I urged that he make his own statement, which I think was fair to him. I asked that he not argue the matter, but merely state to our readers the facts in the case. I think our readers are due some statement, because of his change, since when, of course, he has been reporting in *The Canadian Disciple*.

During our correspondence all references to his course were purposely omitted from our paper. Now that we have his statement we give it to our readers for what it is worth. Many things have demanded our attention since we received the statement. We have also purposely taken time to thoroughly consider its publication. When he gave the statement he was living at the above address, but since has moved to 290 Traverse Ave., Norwood, Man.

Though we deplore Bro. Richardson's change, the publication of his statement is not the signal for a series of articles about him, though we are ready at any time to discuss the differences between those known in some circles as *liberals* and *conservatives*. Others refer to them (us) as *digressive* and *loyal*. Some use *old-path*, when referring to those known as *loyal*. We may be permitted, however, to ask, if Bro. Richardson's course depends upon him being "an honest man," which we don't question, what about others of us, who also are honest, and who, the more carefully we study the Bible, are more thoroughly convinced of the correctness and scripturalness of the position we have held all through the years? While all must be *honest*, on that principle couldn't a denominationalist or a Catholic justify his course? Couldn't a person be honestly mistaken? Neither

do we question Bro. Richardson's *sincerity*. But couldn't even the rankest idolator be just as *sincere* as the most devoted Christian? Can one with safety rely upon his *honesty* and *sincerity*, as the final test? After all, does it not resolve itself into a question of what is *final* and *authoritative*? If that finality depends on something within the person, couldn't every man be a law unto himself? Must not "the spirit *himself* bear witness with *our* spirit"? Should that not be *final* which was spoken "not in words which man's wisdom teacheth, but which the spirit teacheth"? "To the law and to the testimony". In other words, can Christians do as Paul exhorted, "speak the same things"? Can we be one? If three men behold a mathematical demonstration on the black-board—2 plus 2 equal 4, for instance—and one says it equals 3, another 5, another 4; can they not all say they are *honest* in their conclusions? Their difference could not be settled upon that basis. Neither is it a question of *sincerity*. Wouldn't it be a question of understanding? They are not all correct. Only one is right. The three can all speak the same thing, when all see alike. Is that what our Lord and Paul meant? I don't want to risk the alternative. There is surely common, unity ground somewhere.

I am *honest* in my conclusion that Bro. Richardson is *honestly* mistaken. I'm glad he is not ashamed. Every one should be conscientious. Since he is honest and unashamed, he is where he belongs. We stand ready to welcome him back to his first love, and his old associates, upon the proper acknowledgement of his mistake. And not only him but all who have preceded him.

—E. GASTON COLLINS.

MISSIONS

W. N. Short Kabanga Mission, Kalomo, N. R., S. Africa, Oct. 5: "It will be a shock to the brethren, as it was to us, to know of Bro. Lawyer's death. He died a short time after falling on a spear, with which he was trying to drive a dog back from following him. Dr. said there was no hope. Bro. Lawyer was cheerful and bright up to the last. He was laid to rest at Sinde Mission, alongside of his 2 year old baby boy. Every one along the road and in Livingstone did all they could to help.

Sister Lawyer will remain at Sinde helping Bro. Scott. Remember her in your prayers, and also that she must continue and have the support that should be hers. Pray for the African work. In Jesus' Name."

FORESTVALE MISSION

Bulawayo, S. Rhodesia, S.A.,

August 8th, 1927.

Dear Brethren:

The last time we sent you a circular, we did not

know that our good Brother Johnson had been so busy at work on the fund for the new house at Huyu Huyu Mission. Since our last we have received a very encouraging cablegram from Bro. Janes saying that he can send the Thousand Dollars as soon as father requires it. This is really very fine. We thank Brother Johnson and all those who have helped in such a practical way.

Of course this fine donation will be just for the house, and we hope the funds will continue to come in for the advancement of the work in this country.

Mother and father are just now at Huyu Huyu Mission. The Govt. requires four visits a year from the missionary in charge. They were at Huyu Huyu when the cablegram arrived, so I forwarded it to them, and today I received a letter from father saying how very much encouraged they felt when the splendid news arrived. Father has already commenced brick-making for the new house. He says the record number of bricks they made in one day was 1,485. At first it was very hard for them to get native labour. You see up there the country is so fertile the natives can sow their own gardens, and are as a whole a far more energetic tribe than what we have down here, and so, they prefer to work in their own gardens than to work for the white man, and of course white labour is out of the question, as it is so expensive. For you see the natives, by nature, live on about a tenth, or a good deal less, than what a white man can live on, and so he only requires a very small wage.

The help father has now, I believe, comes from the Christians, the boys and girls in the different schools, (there are three in the surrounding districts I think. They are out branches of the mission) take turns to come in and help with the bricks. Father is so anxious to get them made and finished (that is properly burnt) before the rainy season starts, otherwise the bricks will be spoilt by the heavy rains.

Mother and father are well, and are happy to know they have been enabled to do this great work.

After the day's work is done, the native girls gather round mother at the camp fire and she teaches them to sing, and talks to them. Father says when their time is up, and it is the turn for the next bunch of helpers to come along, the first ones don't want to go home. They are all so eager to be taught, and I think it will be grand when the house is built and there is a responsible Brother and Sister there to care for, and to guide them, and

teach them from day to day. It is a great work, and we hope that someone will soon answer the call and come over to Africa to help us.

Everything is fine here, and the work progressing. Another man confessed his Saviour last week. I have two more students in school, and both are very eager to learn. The bunch of boys we have here now, are very fine, and with careful teaching and training, we think they will make fine teachers and preachers for their own people.

Now I must close and each month shall try and give something which may prove of interest to those who are interested, and helping us in this work.

With Christian greetings to all in Him,

Yours in His Service,

MOLLY SHERRIFF.

Garanhuns, Pernambuco, Brazil.

October 31, 1927.

Christian Monthly Review,
Meaford, Ont.

Dear Brother Collins:

We had a rare experience last Sunday. At the home of Mr. Glass, where we meet each Sunday afternoon for the Lord's Supper, was a group of people from places far apart. Gathered around the Lord's table were people born in Kansas, Texas, Oklahoma, Kentucky, Canada, England, Scotland, and Brazil. I was forcefully reminded of that day which John saw, "And behold, a great multitude, which no man could number, out of every nation and all tribes and peoples and tongues, standing before the throne and before the lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, Salvation unto our God who sitteth on the throne, and unto the Lamb". I know not how many of these people had really been born of the Spirit but I know that it is the will of the Father for men of every nation of the world to have a part in the great chorus which shall forever shout and sing praises unto the Lamb whose blood has redeemed us. This was a bare foretaste of that day for which we wait. Every one present on this occasion, except one Brazilian, came to this country that this country might too be represented in that great redeemed multitude. We are happy to be in Brazil to contribute a bit by the help of God to the accomplishment of God's will.

I am sending two articles which will be published in the Firm Foundation and the Gospel

Advocate. I don't ask you to publish them but you may if you see fit.

Yours in Christ,

VIRGIL F. SMITH.

On Oct. 30, Bro. Sherriff acknowledges receipt of money order for \$10. I received it about Dec. 1. He had leased his home and mission for 2 years, and all were working hard preparing to move to new mission. He says, "It's a big job we have put our hands to, and a tiring one as well. Already we have had several heavy rains. It is going to cost money too, to transport us and the furniture, etc., there. At the moment there are no funds in hand to do it with, but we must keep moving somehow, or the rains will stop us from moving at all. I was real glad to read Bro. McKerlie's appeal for the Nyasaland work. If there is any work . . . worthy of helping, it must be that Nyasaland work. The power of the gospel of Christ has been manifested in a wonderful way in the lives of teacher Frederick and the other teachers and the native brethren. I had Frederick here for a month. I have 4 Nyasaland students here now, going to Huyu Huyu with us—some of the best boys we have ever had. I should have visited them long ago, but no funds to do it with. I pray that God will bless the appeal for them." He says he doesn't use the funds for the house for general expenses, and gives his address till further notice as, John Sherriff, c/o Mr. Van der Merwe, M'rewa, Mashonaland, South Rhodesia, South Africa.—E.G.C.

"Here am I; send me."

The Meaford sisters have recently sent 2 more boxes to South Africa for the missionaries, and the Cape Rich sisters have sent one. Sister Effie Shields' S. S. Class sent a box to Molly Sherriff, and Sister Eleanor Ellis' S. S. Class sent one to Theadora Sherriff. I understand the Bathurst St. Toronto, sisters sent one to the Sherriffs. Let others try this enjoyable way of helping. Instructions and what to send will gladly be furnished.—E.G.C.

FORESTVALE MISSION.

Bulawayo, S. Rhodesia, S.A.,

Oct. 17th, 1927.

Dear Brethren:—

Sis. Sherriff and writer left again in motor

truck for Huyu Huyu Mission, Mashonaland, 17th Sept., our Mission (amongst other things) being to build the brick kiln and burn the bricks before the rains come. Arrived at Salisbury I further loaded up with a wheel-barrow, a blacksmith's forge, and anvil, a colonist mealie mill, for grinding the mealies, timber, etc., plus a blackboard from home, bedding, food, etc. We fortunately got through, with only getting stuck in one river, (spruit as we call them) and had to partly unload, and carry the things up the steep bank on the far side. We arrived at our huts very thankful, at 4 p.m. on the 21st very tired. It's a worrying and tiring job, driving heavily loaded, through these rivers, and steep and rough places.

We found the six boys we had employed, had worked very well in our absence; getting out stone, brick-making and building a pole and grass boys' kaya, (house). On the 24th a picanin stole some bolts out of a smith's forge. I sent teacher Jack M'zila to hunt him up, he found him, and his mother found bolts in his pockets, said she could do nothing with him, and his father was drunk with kaffir beer. Sent boy to me. I did something with him, and when I had finished you should have seen that nigger (as you call them) run. I guess he won't steal more bolts without counting the cost.

At sundown, Sat. Oct. 1st., we were stunned and shocked on opening a letter from Molly to learn that dear Bro. Ray Lawyer had died as the result of an awful accident. Oh, it made us feel bad, and wife and I could think and talk of nothing else but Bro. and Sis. Lawyer and the children. Brethren pray for our Sister and help her, and don't forget that hole in our ranks must be filled immediately by another volunteer; we must go forward no matter what happens. Our Brother falling, only makes the work more precious to those who love it.

The two Lord's Days meetings were well attended. By the 3rd Oct. the bricks were burnt, and we left for home, giving the boys work to do while we were absent.

On our return to Salisbury we paid our first year's lease for the Mission grant. Salisbury and Bulawayo too are "Booming". We thought we would enjoy a good square feed in Salisbury, so went to a large Hotel, but it was full up, and we had to try elsewhere.

The numbers of settlers and others coming into Rhodesia, North and South are increasing rapidly. The tourists are increasing so rapidly, that I read

in last week's paper, the railway authorities are going to double the accommodation at the "Victoria Falls Hotel" at a cost of \$330,000..

Much ill feeling has been caused over the "Flag" question in the Union of South Africa, resulting in numbers migrating to Rhodesia. Rhodesia, Bulawayo in particular, is honored at the present time by a visit of the members, or delegates of the 11th Congress of the Federation of the Chambers of Commerce, of the British Empire, who are loud in their praise of this coming country. Such visits are benefitting Rhodesia in many ways.

We arrived safe home 4 a.m. on the 5th inst. and found all well, we travelled all night. Now dear Brethren in conclusion may I remind you that money is required to carry on this work, my faith is in God and you to supply the money to remove us, and this work to Huyu Huyu Mission, Mashonaland. Amongst other things necessary there is the car to pay for, there is the transportation of our household effects, and other things by rail and wagons.

As I told Bro. Janes, I am willing to do all I can, but I won't go into debt, or run the Mission into debt to do the work. If the funds are not forthcoming to carry on, the work will just have to stop.

We also need oxen and wagon for transport when there. There will be food for students and up-keep of Mission, and the house and our support.

I understand Dr. Kellems is now in the States to raise for the white work in S. Africa \$250,000, and it is expected he will do it. Surely we can raise a few thousand dollars for the native work, and support of missionaries. "Unity is Strength," let us try.

Dear Brethren, since writing the above, I have been to town and definitely closed with a party to lease our home and farm for at least two years.

This means we are leaving our home, and all we have here, to follow Jesus to Huyu Huyu. Heavy rains fell last Saturday and much heavier this afternoon.

What we will experience by the time we pack up, and get to our pole and grass huts 400 miles away, God alone knows. I do hope the Brethren will grasp what it means, and pray for us, and stand by us financially.

We will have to board Theodora in Bulawayo to finish her schooling, but besides Wife, Molly and self, we are taking Ella and Rhoda, our two colored girls, both Sisters in the Lord, Bro. Peter,

native teacher, and eight students, seven of whom are members. I feel a real father Abraham going out into the unknown.

Christian love and greetings to all, and many thanks for past help and support.

Your Brother in Christ,

JOHN SHERRIFF.

WORDS FROM BRAZIL.

We are happy to be in Brazil where there are thirty million people, few of whom know the way of salvation. We have the joy of testifying of our great Master to a few who can speak English, and are waiting for the day when we will be able to preach to many in their own tongue.

Since by the grace of our Lord, we decided to spend our lives in Brazil, God has wonderfully blessed us. A trip through nine states, meeting almost every night with a group of God's people, and our voyage to South America have brought lasting and impressive experiences to us. Many of the wonderful works of God's hand have made us praise Him for His wisdom, power, and love. We have felt our insignificance and dependence upon Him as never before. At the same time we have realized that there are no hands in which we could be safer.

The great Ohio River by which we lived in Louisville, but which never loses its interest; interesting surface coal mines in Indiana; the mighty Mississippi River; the great plains of Kansas, Oklahoma, and Texas, covered with corn, wheat, and cotton fields, tractors, combines, horses and cattle; the Red River which is a big river but is often completely dry during the summer; the solid granite mountains of Oklahoma; the beautiful Ozarks of Arkansas; Hot Springs, a beautiful national park; Sunny Tennessee with her many hills, streams and valleys of untiring interest; the Detroit River with her clear water which never increases nor decreases; the rapids, falls and great gorge of the famous Niagara River; Lake Ontario from Lewiston to Toronto; many miles of the Hudson River, famous for its beauty; the historic James River; the Atlantic Ocean in peace and in furious anger; the astounding Amazon River with its hundreds of islands and two distinct colors of water as clearly separated from each other as if there were a wall between them; and the marvelous towering trees, underbrush, many varieties of birds and animals of the tropical regions, are some of

the works of God's hand which we have been permitted to look upon.

These are all material things, but for a Christian to look upon them is a spiritual experience. What Christian can look upon the great torrent of water unceasingly rushing over Niagara Falls, or the mighty roaring waves of the ocean swarming with great and small fish and not pass through an experience similar to David's as he wrote the eighth and one hundred and fourth psalms? "O Jehovah, how manifold are thy works. In wisdom thou hast made them all: the earth is full of thy riches." Nothing I have ever looked upon is more powerful, more dangerous, and more awful than Niagara and the Atlantic when it is stormy. Yet, "He looketh on the earth, and it trembleth; He toucheth the mountains and they quake." With David let us, "Bless Jehovah, O my soul; praise ye Jehovah."

How rapidly things are changing! The early part of my life until only a few years ago was spent on a wheat farm in West Texas and Oklahoma. How well I remember those days spent in a header barge, with the big steam power thresher, or on a three disc plow pulled by six horses. That was the common way then. I thought it was great. But when I returned this year I was surprised. There were no headers; the barges had been discarded. The old thresher and big steam engine were sitting idle, rusting away. These had all given way to combine machines which cut and thresh the wheat at the same time, saving much time and money. There were few horses in the field; there were few three disc plows to be seen. Instead there were hundreds of tractors pulling plows of different varieties. When I look at Brazil, with no telephones (there are a few in the coastal cities), with no wagons or buggies but only ox carts and pack animals, her few banks and clumsy bank system; her slow mail; her farms without machinery or power other than man power; her laundries with no hot water, no washing, drying, or ironing machines, yea not even a hand wash board, nothing more than a stream of water, a stick a rock, and a piece of crude soap; her few schools; I wonder. But why should I? The United States passed this stage; She is barely passed it now. Men are living who can remember just such conditions in our own country. Why not expect the same rapid change in Brazil? Whether we expect it or not it is coming. It is already visible. Material advancement does not make people ready to hear the gospel. There will be no better time

to save souls in Brazil than today. This generation will soon pass away in Brazil. The next will not open its ears to the gospel as this one will. Along with material development, which is coming in Brazil as it has come in the United States, will come a moral degradation. "But know this that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self control, fierce, no lovers of good, traitors, head strong, puffed up, lovers of pleasure rather than lovers of God." (2 Tim. 3:1-4). What a description of modern society! "Preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure the sound doctrine." Do you not see this time coming? How rapidly things are changing! Thank God there are still great multitudes in Brazil who will hear the gospel. It will not always be so. God help us to tell them while they will hear.

It is a great privilege to meet God's people. He has blessed us with meeting hundreds of them in missionary meetings, in evangelistic meetings, in homes, and in shops. Even in Brazil we found some. Brother Boyer was at Recife to meet us as we sailed into that port. It was a happy reunion. Then we found some from our mother country, England. Mr. Glass, his wife, and Mr. Gillanders are members of no denomination but are striving to please Jesus in all things. We enjoy a delightful and helpful hour in song, prayer, meditation, and worship around the Lord's table with them every Sunday afternoon. They have been very kind and helpful to us. We have many personal experiences for which to thank our Father in heaven. Surely, He has kept His promise, "I will be with thee."

Schools run by Christians are helpful institutions. I am glad several years of my life have been spent in such schools. It was a privilege to visit Oklahoma Christian College, Harding College, and David Lipscomb College, although it was during vacation time. I have seen some schools in Brazil also. At Recife the Baptists have had a school for twenty years. They have a beautiful campus with several nice buildings. Four hundred students are in attendance. The Presbyterians have a well-equipped and well-attended school both at Recife and Garanhuns. The people in this country

are eager for schools. They are willing to study the Bible and listen to preaching in these schools. It is a great opportunity for Christians.

The Presbyterians are soon to build an orphan's home in this city. There are plenty of children. This is the only Protestant orphan home within one thousand miles of here. Ninety dollars will completely support a child for a year. There is need for many more homes. What an opportunity to exalt the Lord.

A home for the blind in which they will be taught the word of God every day is being erected by Mr. Glass in this city. I wish you could go with me to the market Saturday and see the blind man who was once a blind beggar on the street. You would see him reading, talking and selling Bibles to hundreds as they come to and go from the market. Many more can be thus changed if given the gospel. Opportunities are numerous in Brazil. We thank God we are here and ask Christians to pray that we may be an honor unto him who is our Saviour. VIRGIL F. SMITH,

Garanhuns, Pernambuco,
Brazil, So. America.

Bro. Smith is a brother to Bro. Earl C. Smith, whom some of us know, and who labored for a time with the brethren at Strathmore Blvd., Toronto, moving from there to Louisville, Ky. We hope and pray that Bro. Smith will be successful in permanently planting the Cause of Christ in Brazil, and saving many souls.—E.G.C.

Since closing our "forms" under, "Encouragement" we have received the two following
Acknowledgements:

College Hill Church, West Gore, for Wilfred Orr, since last report, \$20.—D. McDougall.

* * * *

Since our last report in May we have received as follows: From

Two brethren in the South, each \$5.00.....	\$10.00
A Widowed Sister, Ont.	20.00
Selkirk Church	15.00
A Brother, Ontario	5.00
Church, Woodgreen	25.00
A Sister, Ont.	5.00
A Sister, Nova Scotia	1.00
Bro. Fujimori	1.00

We sincerely thank the donors for their fellowship and greatly appreciate their gifts and Christian love.

"Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto Me."—Jesus.

—H. M. EVANS.

Sinde Mission,
October 10, 1927.

Dear Readers:—

We have keenly felt our loss in the passing on of Brother Ray Lawyer, who met death Sept. 23, by accident. In the evening he had started to get a little fresh meat for the boys. After a 15 minute walk he saw his dogs following. He took the spear that one boy was carrying and tried to chase the dogs back. In the chase he fell, running the spear through his intestines and out at his back. He was rushed to the Livingstone hospital as best one can be rushed, in this country but the end came in 36 hours.

He was conscious throughout, explained how it happened, and talked about the carrying on of the work. He was very resigned and kept great faith to the end. He expressed so much gratitude for all that had been done in the homeland for them toward the work here and gave many admonitions for all of us to be faithful and meet him.

Bro. Short takes charge of Kabanga Mission now and we with Sister Lawyer keep the work at Sinde. Bro. Merritt keeps working toward his hospital there which will keep them busy without much additional work. There are many who come here daily for medical help where we do the best we can without much former training. Physiology in the schoolroom for years and practical sick-room experiences do not come amiss. The natives think we are equal to most anything and now and then a case comes for us that we have to nerve to it and pray God to help us through. One case lately, Sister Short and I went in the morning to the village to see, we thought the girl was dying, which she must have been. About 4 p.m., Sister Lawyer and I returned with our medicine kit, for others had asked for help. The girl was dead and buried. They tie head down to knees while the body is warm and wrap in their blankets. This calls for only a small grave. We went to the wailing place then began to doctor. We had nine patients. One a bad burn, while most of the others were just itch cases. It gets bad enough.

Several women have been favorable toward us teaching them, a work we hope soon to begin.

Bro. Scott baptized three more yesterday, making twelve since we came.

The outworkers report a number ready for baptism but having no other white man here and no way now to go but the ox-cart it is hard for him to get away for so long. "More workers" is our

urgent need, also prayers that we here may have strength, wisdom, and love.

MRS. GEO. M. SCOTT.

P.S.—The Nyasaland work lies heavy on our hearts—Mrs. G.M.S.

* * * *

Perhaps it should be explained, that hunting in Africa, with the missionaries, is not for pleasure or pastime, as it is with us, but a necessity, it being their source of meat supply.—Ed.

NEWS AND CORRESPONDENCE

Kindest New Year's greetings and best wishes to every reader and friend of the Christian Monthly Review, for a bright and prosperous New Year filled throughout with service to your fellowman and praise and honor to God, "for in Him we live, and move, and have our being."—E. Gaston Collins.

"To fear a change in one's manner of life is to be the slave of habit: freedom is a chief object both of religion and philosophy."—Donald Hankey, in The Globe.

"Even from a selfish point of view it is more profitable to help others up than to try to keep them down. Win the race by your own fleetness, never by trying to hinder others in their course.

We are so much brothers of one another that we must learn how to live together, or we shall perish together."—W. R. Maltby, in The Globe.

Preaching brethren or other friends, kindly call the attention of the brethren to the Christian Monthly Review, and do them a favor by taking their subscription. How would you like to see the C.M.R. stop? Not likely it will soon, but what are you doing to push it along?

I regret that, due to not making a note of it at the time, I overlooked reporting a visit by Bro. and Sister W. F. Cox, of Beamsville, with homefolks the last of October. He spoke for the brethren at Cape Rich on the morning of Oct. 30th, and was with us here at Meaford at night, helping in the meeting.—E.G.C.

Bro. W. F. Ellis, of Smithville, who comes back to Meaford, his old home, each fall for the apple season, has been of great assistance to the brethren here and at Cape Rich, speaking for them on several occasions.

Bro. John Campbell of Jura, Ontario, was born on Dec. 31st, 1856 and departed this life on June 17th, 1927.

While Bro. Campbell had been in poor health for some time yet his demise was rather unexpected. He became obedient to the gospel some forty-two years ago and remained faithful to the church for which our Saviour died until the summons came to go on.

He was married to Mary Anne Jamieson and to this union were born four children. Three of them preceded him to the other shore. James A., his son, lives on the old home place. His wife, ever true to her Lord, mourns his loss but not as those who have no hope. He has two brothers who remain. One, our esteemed Bro. W. D. Campbell of Fort Worth, Texas and Hugh Campbell of Jura, Ontario.

The funeral services were conducted by Bro. S. M.

Jones of Beamsville who delivered a forceful message which we trust made a deep impression on the large crowd assembled at his funeral.

His body was laid to rest in the Arkona cemetery to wait that summons from on high.

We miss Bro. Campbell and we miss the joy of talking with him of things to come, but by faithfulness in well doing we hope to meet him in "that city four-square."
J. C. BAILEY.

Bro. L. J. Keffer and family, of Smithville, visited friends and relatives at Cape Rich and Meaford, on Sat. and Sun., Dec. 3 and 4. He spoke at Cape Rich on the morning of the 4th, also here at Meaford at night. I was at Collingwood for worship and preaching at 11 a.m., Dec. 4th, and here at night.—E.G.C.

Please Note—If the yellow tab on your paper bears the date, for instance, DEC. 1927, or DEC./27, it means your subscription expired with the Dec. 1927 issue. We would like for you to renew, and really think you should take our only loyal Canadian paper.—E.G.C.

THE YOTSUYA MISSION

Mr. E. Gaston Collins, Tokyo, Japan,
Meaford, Ont., Canada. October 27, 1927.
Dear Brother Collins:

I have your kind letter of September 27, suggesting that we exchange papers. I shall be glad to do so. I received a copy of the CHRISTIAN MONTHLY REVIEW, which you sent me, and I like it.

You refer to my standing with the U.C.M.S. The chances are I have about as much, and no more, interest in how much the U.C.M.S. thinks of me, than you have in what they think of you, and my guess is that you care nothing whatever. Those folks have had entirely too much rope and the result is they are hanging themselves.

Several friends in Meaford, including J. J. Johnson, helped me to come to Japan in 1901. The chances are that none of those friends are now living. H. M. Evans used to help us. I see he is now writing for your paper. Kind regards to him.

Much success to you.

Fraternally yours,

W. D. CUNNINGHAM.

J. Wilson, 2201, 21st Ave., W., Calgary, Alta, Nov. 14: "On Fri., Nov. 11, the church at 517, 15th Ave., W., were entertained at supper by Bro. and Sis. E. Bailey when they celebrated the 25th anniversary of their wedding day. After partaking of the good things provided, a very pleasant evening was spent in their company. Bro. A. Weston occupied the chair during the social evening, and spoke of the almost long-life experience he had of Bro. and Sis. Bailey, recalling many pleasant incidents in connection with their church life at South Wigston, Eng. Brethren Bruce, Wadlow and Ecard also gave their experience of Bro. and Sis. Bailey as members of this church in Calgary, testifying to the Christian graces possessed by them, and to the benefits derived by the church

through their words and deeds. Bro. H. Bailey contributed a humorous sketch of the past and was ably supported by Bro. J. Neal, both of whom created amusement by their pithy remarks. Bro. and Sis. Bailey (who were the recipients of some beautiful and serviceable presents) came to Calgary 16 years ago from So. Wigston, Eng., where they enjoyed the company and learning of some of the noblest men and women that have graced the church of Christ, and while Bro. Bailey lays no claim to speaking abilities, his deep piety and humble words have often moved us to greater things. Sister Bailey, like her husband, is very unassuming and this is not to be wondered at when we recall her parentage and early training. Her father, J. Adams, being a celebrated evangelist among the churches in Gt. Britain, and whose name even now is a household word. After coming to Calgary they spent some years in the city and then moved out to take up farming, from which point they have visited us when time and circumstances permitted. This year however they have moved into town for the winter, so that we are assured of their presence and assistance whenever health permits.

Bro. A. Weston, who has also come to reside in town, made the presentation in the name of the church, congratulating the happy couple and expressing the hope that they would be long spared to enjoy the use of these things.

Bro. and Sis. Bailey suitably responded, thanking the brethren for "these tokens of their kindness" and assured us that they would ever remember with gratitude such manifestations of Christian love and fellowship. We echo the sentiments of Bro. Weston and pray that Bro. and Sis. Bailey may be long spared to us in order that we may derive the benefit of their presence and words as kindred spirits who meet in the name of the Lord."

Wm. Horrocks, Secy., 313 Bridge Ave., Windsor, Ont., Nov. 29: "Once again I write. We are drawing to the close of another year which comes as a gentle reminder that time is fast speeding away, and that there is no time for idle moments in the Christian life. It seems that each succeeding year goes faster. The teaching of the young, attending the meetings, visiting the brethren, all point to the wonderful way God has of keeping his children from the temptations of the world, if we obey his commands.

Windsor has passed through a lean period this last six months in regard to employment, because Ford has been practically closed down, and when Ford stops Windsor is very quiet. But regarding the church, brethren Wearing, Bateman and I were talking it over; the attendance at the morning and evening services has been very good. Sun. School attendance last Sun. was 110. Primary 54, balance of teachers and scholars in the big meeting house. Your brother in Christ."

Bro. H. McKerlie, Dec. 1, 1927, writes to inform us that his address is no longer Hamilton, but No. 10 Bathurst Apts., 1383 Bathurst St., Toronto, Ont., and that he has begun work with Bathurst St. Church.

Wilfred Orr, Radville, Sask., Nov. 29: "Dear Bro. Collins:—Will you allow me to correct a part of a letter in your last issue. Bro. McDougall published my letter unexpectedly and made me say, 'Can you recommend a good man for the West and see that he is supported?' Whereas I really said or intended to say, 'See if he is not supported', that is by Western churches.

Work progressing gradually. Bro. Rogers is on his way out. Bro. Roy Whitfield preached at Radville and Brooking last Lord's Day, as I was visiting at my home. We are still looking for another worker for these parts for next summer. Fraternally yours."

Arthur Johnson, 76 Poulton Ave., Toronto, 6, Ont., Dec. 5: "Permit me to pen you a few lines to thank you for your splendid words of encouragement you gave me at the Fall Meeting, just passed.

The work at East Danforth, church of Christ is still going ahead in spite of the smallpox epidemic, which has come into our district. God's work is steadily forging its way into the hearts of those who so willingly meet with us.

Our Sunday School meets each Sunday morning with a good attendance, followed by morning worship. Evening services have been conducted with a good gathering of people who are anxious to hear the gospel of Christ. Last night Bro. Simpson of Vaughn Rd. church paid us a visit and gave a splendid address, which was greatly appreciated by the brethren and friends.

I think this work will progress as time goes on. Though few in numbers we intend to carry on and try our best to do this work as true and faithful disciples of Christ."

J. C. Bailey, Wardsville, Ont., Dec. 2: Says that Bros. Roy Whitfield and Wilfred Orr of Radville, Sask., intend spending 2 months in Ontario next spring. Some church or churches might be interested in using them for that time either in meetings or local work. If interested write to them.

He also says the church at Wardsville has recently sent Bro. Evans \$25, besides contributing to his own support, which is commendable. He says they have 4 meetings a week, at present, with good attendance.

The urgent need for 2 more missionaries in Africa has weighed heavily upon Bro. Bailey's heart of late, and he wonders why the Macedonian call to that benighted land should go unheeded.

Let us all take it heavily to heart and pray the Lord of the harvest for reapers to be sent. It would be a fine thing for Canada to send a missionary to that work in Nyasaland, and then support him.—E.G.C.

Chas. H. McPhee, Prince George, B.C., Dear Bro. Collins:—"In reviewing the contents of back numbers of C.M.R. my attention was arrested by a few phrases in an article by Bro. H. M. Evans in the Oct. 1926 issue—"Success to you, Bro. Collins; our prayers shall ascend daily for the success of both you and your work . . . Bouquets during his life-work will be far more appreciated by him than a whole garden of the florists' choicest flowers upon his casket when he passes into the unseen."

My mind instantly reverted to a preceding article by "Uncle Donald" in which he made these quotations and remarks—"If you cannot write for the press pay those who do, also pay up your arrears. Remember, Meroz was cursed for doing nothing. You will not only need to pray for pardon but do something, if you would have your sin forgiven."

That something with me, is to dig up that renewal statement and get it into the mail along with the where-withal which makes us all look pleasant, regardless of how little we prize this world's goods.

I sure do enjoy reading the items by my old college associates, also read with interest the notes from a few of the western churches with which it has been my privilege to attend the "Breaking of Bread."

I note by recent issue that you have been in failing health, but trust that you are now on the road to recovery and may be able to continue your good work in respect to the C.M.R."

We were pleasantly associated with Bro. McPhee in our Nova Scotia days, and we thank him for his good letter, and renewal. Will not others do as he did—"dig up that renewal statement . . . and the where-withal." This would make the C.M.R. "look pleasant."

We remind our brethren that even brief news items are interesting.

Yes, my health was declining very rapidly for a time, during the months from Feb. to Aug. But I am thankful I can say that I am back to normal, excepting 35 pounds of superfluity. A bad liver and gall stones are not good company. Due to Chiropractic I was spared an operation.—E.G.C.

How would you like to see the C.M.R. stop?

H. Bennetts, Sec., 420 Arlington Ave., Toronto, 10, Ont., Dec. 6: "Kindly express through the C.M.R. the appreciation of the Wychwood congregation (Vaughn Rd. and High St.) to all who attended the Fall Meeting. We are especially grateful to all who took part in the meetings. The meetings were real inspiring and full of brotherly love and Christian fellowship."

Not likely it will stop soon, but what are you doing to help keep it going?

Alex. M. Stewart, 607 Crawford St., Toronto, Ont., Dec. 9: "Bro. McKerlie is now engaged with Bathurst St., as evangelist, and the meetings are good and interest is growing. Watch our young men, they are taking a lively interest in the work, and Bro. McKerlie will do all he can for them, and is assisting them in the Sat. evening classes.

We have considerable sickness amongst members here. Bro. Jas. Bell has been very ill, but is improving now. Bro. Daniel Yake, of Strathmore has also been very sick, but is on the mend. Sister Paterson of Bathurst St., who has been very faithful at all the meetings is still very ill. There are others whom we miss from meetings and all need our prayers.

I spent one Lord's Day morning at Pekin, N.Y., and had sweet fellowship with some of God's faithful children. Bros. Dart and Cameron are doing all they can to help there. In the evening I had the pleasure of speaking in Hamilton. Beamsville and Pine Orchard work good."

A. Malcolm Simpson, "The Haven," 222 Winnett Ave., Toronto, 10, Ont., Nov. 26: "The Open Air Meetings which have been held in the vicinity of Bathurst St., Church, Toronto, during the past summer and fall, have been suspended for the winter. Gospel meetings are now being held on Sat. evenings at 8 o'clock at Bathurst St. meeting house. Devotional meetings will also be held on Sun. evenings at 8.15 o'clock in Bathurst St., during the winter.

We thank all those who have so willingly assisted us in the Open Air and trust that we will have their continued support in our winter meetings. Reports of these meetings will be sent from time to time."

For the consideration of our brethren who are interested in the Sunday school or Bible class work, I take pleasure in recommending the literature (Quarterlies, etc.) published by the **Gospel Advocate Co.**, 110 Seventh Ave., N., Nashville, Tenn., U.S.A. The following from their **Teacher's Quarterly**. "The Church of Christ Series of the Improved Uniform Lessons has been prepared to meet the urgent and special needs of teaching the Bible to both young and old. The lessons have been graded according to the best standards and are well adapted to the needs of modern methods of instruction. In arranging and classifying students in a Sunday School, the standards of classification and grading of day schools should be followed. An advantage is to be gained in the Sunday school by following the classification which has been found best in the public school system of education." They have literature for the **Beginner's Department**. Also **Little Jewels, Children's Gems, Elementary**

Quarterly, Junior, Senior, Young People's and Teacher's Quarterlies. The last will supply a long felt need. They publish also, **Elam's Notes**, an annual. These are all written by competent and loyal Bible teachers and preachers of years of experience, and the work of printing, etc., is up-to-date, and all that could be desired. Send for samples.—E.G.C.

Encouragement

Some months ago a good brother in renewing said about C.M.R., "I do not recall ever subscribing for it. We seldom ever looked at it when it did come, in fact could not say we had received it regularly. The impression we received from reading it was that our preaching brethren were getting exceedingly jealous of each other, finding fault one with another and writing hasty articles, without forethought. These things we believed were destructive to the Cause.

We are glad to note these articles do not appear any more, that more Scriptural truths are published. What we want is a paper that when presented to outsiders it will contain teaching bearing on the Scriptures, not personal matters and differences . . ."

E. L. Jorgenson, Nov. 15: "I have just finished looking through your Nov. magazine and feel constrained to write you that it gets better all the time. You have a good emphasis on missionary work, and I greatly enjoyed Bro. McKerlie's story about Frederick, of whom I heard much at Bathurst St. Bro. Petch's article is also good, and Bro. Smith's is always good."

W. K. Burr, Nov. 25: "I am very much pleased with it (C.M.R.), and I pray God to abundantly bless you in your work of faith and labor of love. You are doing a noble work in helping lead the embattled host on to victory. I pray that God's loving benediction may evermore rest upon you and crown all your efforts with success."

Winslow Richardson, Dec. 1: "I like the C.M.R. very much."

For the C.M.R.—Mrs. S. Whitfield, 1 renewal, \$2 for C.M.R. fund; L. J. Keffer, renewal; A. E. Firth, \$5 C.M.R. fund; G. C. Yake, \$6 C.M.R. fund; L. G. Snure, \$3 C.M.R. fund; Fred Yake, \$4 C.M.R. fund; Malcolm Simpson, \$3 C.M.R. fund; Good-will offering at Wychwood, \$17 C.M.R. fund; Mrs. O. Tallman, 50 cts. C.M.R. fund; K. C. Spaulding, new; Miss Winnie Stewart, 4 renewals, 1 new; L. G. Snure, 2 renewals; Isabella Houston, renewal; Wesley Lundy, new; W. F. Cox, new; Mrs. Wm. J. Gilchrist, renewal; J. C. Bailey, 1 renewal; Chas. W. Petch, 1 new; Mrs. M. Larsen, renewal; Mrs. A. Watson, renewal; V. Lighthouse, 1 new; James Emary, \$6 C.M.R. fund; Dr. W. K. Burr, renewal; F. B. Shepherd, new; Wm. C. Wait, \$6 C.M.R. fund; F. E. Lucas, renewal, 2 new; Wm. Horrocks, renewal; D. H. Rusnell, renewal, 2 renewals; T. H. Beccroft, \$1 C.M.R. fund; Wilfred Orr, renewal; W. W. Scott, 5 new; Mrs. Almedia Bessey, renewal; O. E. Tallman, renewal, and \$17.83 C.M.R. fund; Mrs. Frank Chittick, renewal.

Thank you.

For Missions—For Sherriff, Church at Griersville, \$5; Collingwood, \$2.25; Meaford, \$5; Sister Kathleen Chittick, \$5; Bro. and Sister Frank Chittick, \$10.

For Sister Lawyer, A Sister in Christ, \$10; Sister R. F. Trussler, \$5; W. A. Whitfield, \$1; Sister Enos Johnson, \$1.50.

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

Great Songs of The Church !!

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CHURCH DIRECTORY

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

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

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

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

VANCOUVER, B.C.—Church meets at 604, 12th Ave., E. Lord's Day, 10 a.m., School and Bible Class; 11 a.m., Worship and Breaking of Bread; 7 p.m., Song Service; 7.30 p.m., Gospel Meeting. Wed., 8 p.m., Prayer and Bible Study. 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. McKerlie, Evangelist, 1383 Bathurst St., Phone Hillcrest 3108W. 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. Thur., 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.