

CHRISTIAN MONTHLY REVIEW

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HIS GIFT AND MINE

Over against the treasury
He sits who gave Himself for me.
He sees the coppers that I give
Who gave His life that I might live.
He sees the silver I withhold
Who kept for me His throne of gold,
Who found a manger for His bed,
Who had nowhere to lay His head;
He sees the gold I clasp so tight,
And I am debtor in His sight.

—Edith B. Gurley.

WHAT MONEY IS WORTH

It is reported of the late Cyrus W. Field that, a few weeks before his final illness, he gave expression to his thoughts on money-getting and money-holding, as follows:

"Money is really worth only what it will bring in the things we want; and for that purpose, ten dollars a day are worth just about as much as one thousand dollars a day. In addition to this, there is only the gratified pride which arises from having made what men generally call a great success—the satisfaction that the boy has who swims the farthest or the girl who stands at the head of her class."

On his deathbed Mr. Field said:

"My life is a wreck; my fortune gone; my home dishonored. I was so unkind to Edward when I thought I was being kind. If I had only had firmness enough to compel my boys to earn their own living, then they would have known the meaning of money."

The late Charles Pratt, of Brooklyn, declared: "There is no greater humbug in the world than the idea that money can make a man happy. I had no satisfaction with mine until I began to do good with it."—Ex.

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EDITORIALS



THEY WILFULLY FORGET (II Pet. 3:5)

O. H. TALLMAN

Peters says "In the last days mockers shall come with mockery walking after their own lusts, and saying, where is the promise of his coming? For, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation." The Apostle here is speaking of infidels who deny the second coming of Christ, the destruction of the world and the judgment, and as a reason for their denial claim that all things have continued as they were from the beginning. But Peter says they *wilfully forget* that God destroyed the world once by a great flood and the earth will some day be destroyed by fire. Why wilful? Because they have the evidence in the Bible sufficient to convince any honest man. Hence if we reject the Bible today we stand condemned before God as wilful sinners. God knew how short sighted and narrow minded we are and gave at the great cost of the blood of his own dear Son the New Testament. This New Testament tells us plainly how to come to Christ for all spiritual blessings. Now then, if we reject this simple plan of salvation (Acts 2:38) or neglect the worship (Heb. 10:25) will he not say of us that we *wilfully* reject or neglect, and punish us as wilful sinners?

WHY CHRISTIANS DO NOT GET MORE IN ANSWER TO PRAYER.

BY EARL C. SMITH

It would seem that Christians' lives should be richer and fuller and more fruitful through answered prayer than we usually find them, since the Bible represents God as a prayer-answering God. Why don't we receive more from Him in answer to prayer? Well, for one thing, it cannot be that God is not able; for He "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" Eph. 3:20. No one ever thought about asking for as much as God is able to do. Neither is it because God is not willing; for He is just as willing as He is able. "He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely

give us all things?" Rom. viii.32. In illustrating this it has been said, "If a mother were to give her babe away, she would not mind giving his clothes too." No, nor his toys, nor his bed, nor any thing that pertains to him. Since God gave us His only begotten Son, we know that He is just as willing to give as He is able to give.

Why don't we get more from Him? The reason must lie with us. James iv.2, 3 suggests two reasons why we do not get more than we do. (1) Too many of our prayers are never offered. "Ye have not, because ye ask not." There are a number of reasons why any one does not ask God for things. Two reasons are: (a) he does not really believe in God, and (b) he cannot face God to ask Him for any thing because he knows he is not right with Him. (2) Then too many of our prayers are selfish. "Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures." Some people do not know how to ask for any thing except for themselves, for their "god is the belly." Phil. iii.19. Perhaps all of us at times find that our prayers are hindered because we have not so completely surrendered to do the will of God as Jesus did. cf. Phil. ii.5-8; I Jno. iii.22. Our lives would be richer if we would pray better. Our first prayer should be "Lord teach us to pray."

(We present below the first of a series of four or five articles on the Holy Spirit. Bro. Tallman says he has no quarrel to make with those who differ with him "for we believe many are now enjoying the blessings of the heavenly paradise who did not on earth fully understand the work of the Holy Spirit. We will be glad if we can stimulate investigation in this intensely interesting and uplifting subject. We are not looking for debate but if anyone wishes to ask me any question along the line of these articles, I will gladly answer if I can through the C.M.R.")

We are glad to continue this subject, and hope it will prove helpful.—Ed.)

* * * * *

THE HOLY SPIRIT—No. 1.

BY O. H. TALLMAN
PERSONALITY

The Holy Spirit is the third person of the God-head, whose name is often associated, and honored with the names of the Father and the Son. Jesus commands us to baptize into the name of the Father and of the Son and of the Holy Spirit Matt.

28:19; and Paul's last recorded words to the church at Corinth are that "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all." 2 Cor. 13:14.

As a person He *understands*. Paul teaches that the Holy Spirit *searches* out and *understands* the deep things of God. 1 Cor. 2:10, 11. Just as we study natural science and learn what we can of God's book of nature even so the Holy Spirit studies spiritual science and having obtained a knowledge of the same has revealed to us the perfect law of liberty.

The Holy Spirit has a *will*, hence is not simply an influence, or disposition but is free to act according to his will. John 3:8. Just as Jesus in Gethesemane says "Thy *will* not mine be done," even so the Holy Spirit is here to do His father's will, not His own will.

The Holy Spirit may be grieved and Paul exhorts us to live righteous lives so we will not grieve the Holy Spirit, Eph. 4:30. Just as parents are grieved when a wayward son turns his back upon father's counsel and mother's prayers even so the Spirit's heart is filled with sorrow when we do not appreciate his help and refuse to heed his counsel which is the word of God.

He is a *comforter*, John 14:16. A *teacher*, John 14:26. A *guide* that can *hear* and *speak*, John

16:13. He speaks in words that we can understand Acts 8:29. He has *strength*, and as a father picks up his child in his arms even so the Holy Spirit picked up Philip and carried him to another field of labor. Probably the most out-standing and interesting mark of a personality possessed by the Holy Spirit is the fact that he *loves* us, Rom. 15:30. We often hear sermons and read articles on the Love of God or on the Love of Jesus, but how many of us have heard a sermon on the "Love of the Holy Spirit." We love God because He first loved us. We love Jesus because He came to this world, lived several years, suffered and died for us; and thus opened Heaven's doors to those who have enough faith to follow Him. Why should we not love the third person of the Godhead, who came here not to live with us, but in us. I Cor. 6:19 and is ready at all times to help our infirmity. God knows we have many infirmities and Paul says we couldn't even pray as we ought without the help of the Holy Spirit, Rom. 8:26. Later we hope to give other reasons why we should love the Holy Spirit, who is not simply an influence or disposition but an intelligent being. Not even a ghost, for a ghost is the disembodied spirit of something dead. The Holy Spirit never died therefore could not have a ghost, not even an holy ghost.

Box 3618,

Clearwater, Florida.

MISSIONS

"Were the whole realm of nature mine,
That were an offering far too small,
Love so amazing, so divine,
Demands my soul—and gets my pin money."
—Tokyo Christian.

"We desire to be classified according to our exceptional virtues; we are apt to classify our neighbor according to his exceptional faults."

—Henry B. Dimond.

TITHING

"Tipping the Lord"

The next morning, while we were bowling over the roads Henry said to his friend in a kind of casual way:

"How would you like to be a porter?"

Timothy, busy with driving, shook his head decidedly.

"Why not?" persisted his friend.

"Mostly tips. When I deal with a man I want him to pay me my due, eye to eye; not slip anything into my hand behind my back."

"I wonder if that is the way the Lord feels about it," quietly remarked Henry, and looked innocently toward the distant woods. The car stopped short. A man simply can't drive when the fragments of lifelong habits are battering his conscience raw.

"Just what do you mean now?" and Timothy looked a bit frightened as he asked the question.

"Only this. When we give to the Lord without any

Bro. John Sherriff's address now is, Huyuyu Mission, (Private Bag), Macheke, Mashonaland, S.R., S. Africa. On Dec. 29, he wrote saying it was "difficult these days of migrating to keep track, and in touch with all donors."

"Yes, Bro. Lawyer's death was simply awful. Africa, I think, is a country of extremes. One needs to be prepared for anything at anytime. It's a case of "Calm seas have their dangers, Mariners beware," all the time. Only those with a personal Saviour, a living Christ, and a spiritual backbone, will live and succeed as missionaries in Africa."

They were much better in health and sent Christian love and New Year greetings to all.

fixed rule, just when we please and just as we please, I wonder whether he doesn't feel a bit like a heavenly porter. And perhaps we come to feel like the passengers, and fall into the habit of giving him whatever spare bit of change we may have handy, 'the blemished and the torn' that Malachi tells about. I wonder if it wouldn't be better for the Lord and for us if we just looked Him in the eye and gave to Him according to some fixed rule."—From "Tipping the Lord," by W. S. Woodhull.—Tokyo Christian.

* * * *

The Christian who begins to tithe or to practice stewardship in regard to his income will have at least seven surprises.

1. At the amount of money he has for the Lord's work.
2. At the deepening of his spiritual life.
3. At the ease with which he meets his own obligations.
4. At the pleasure he finds in larger giving.
5. At his satisfaction in the practice of stewardship in his time, his talents and his possessions.
6. At himself for not adopting the plan sooner.
7. At his new appreciation of the goodness of God.—The Missionary Review of the World, Clipped from Tokyo Christian.

* * * *

What would be wrong with plain Christians tithing? What I mean by that is this, we read of members of the denominations tithing, and we see their work, and have evidence of their devotion; they build meeting houses, but they don't stop there; they evangelize the home field, but they don't stop there; they send numbers of missionaries to the foreign field, and support them well, and build for them hospitals and schools. They have a super-annuation plan for supporting aged ministers; they have homes for the aged, and infirm, and their children. They make drives to raise, by questionable methods, possibly, millions of dollars. But, not to carry the comparison further, we pause. And here we are, just plain Christians, members of the New Testament church, and ready to defend our position against all comers, claiming the denominations are wrong in their unscriptural names and some unscriptural practices; but I fear, sometimes, that we let the denominations outstrip us in the actual practice of some of those things which really count. For, mark you, Christianity consists of vastly more than being sure we have the truth, and worshipping God correctly once a week, taking the emblems, and giving, but not so as to rightly represent our prosperity. We need more preachers in Canada. Where are they coming from, and how are we going to support them? Why not take the situation seriously, begin tithing, and watch ourselves go forward. Read again the clipping above—is there

any vital connection between a deep spiritual life and the giving of our means? Don't dismiss it by saying, It's wrong to tithe, for your right hand mustn't know what your left hand does.

Study this question of tithing in connection with the needs of the mission fields and the need of putting and supporting an evangelist in the field in Canada. It is possible we might learn something new about it. If you have been tithing and have received blessings through that channel write us about it. Perhaps we shouldn't be content to give merely a tenth of our income. Suppose we open the question for further discussion? Either write us an article or ask some questions.—E.G.C.

Huyuyu Mission,
Private Bag, Macheke,
Mashonaland, S. R. S. Africa
Feb. 1, 1928.

REVENUE FOR MONTHS, SEPT., OCT., NOV., DEC., 1927.

September	
3. Bro. F. L. Rowe, Cinn., Ohio (by donors)	\$ 14 00
3. Bro. D. C. Janes, Louisville, Ky. (by donors)	154 35
3. Bro. R. S. King, per Sis. Burton, Nash., Tenn.	25 00
24. Bro. W. H. Douthat, for Fayetteville Sisters, Tenn.	29 99
\$ 223 34	
October	
7. Central Church of Christ, Nash., Tenn.	\$ 113 00
7. Bro. F. L. Rowe, Cinn., Ohio (by donors)	12 00
7. Bro. D. C. Janes, Louisville, Ky. (by donors)	137 81
7. Bro. E. G. Collins, Meaford, Ont. (by donors)	21 75
13. Sis. J. Pepper, Sweetwater, Texas	10 00
17. Bro. W. E. McCartney, Church at Omagh, Ont.	15 00
17. Bro. S. Willison, Woodsfield, Ohio (Church)	15 00
21. Bro. E. G. Collins, Meaford, Ont. (by donors)	10 00
23. Sis. McCrae, Santa Cruz	2 25
\$ 336 81	
November	
4. Bro. F. L. Rowe, Cinn., Ohio (by donors)	\$ 13 00
4. Bro. D. C. Janes, Louisville, Ky. (by donors)	104 80
4. Sis. A. M. Burton, Nash., Tenn.	75 00
25. Bro. W. H. Douthat, Fayetteville Sisters, Tenn.	29 99
25. Bro. E. G. Collins, Meaford, Ont. (by donors)	11 12
25. Bro. I. Wallace, Bisbee, Arizona	24 00
\$ 257 91	
December	
2. Bro. D. C. Janes, Louisville, Ky. (by donors)	\$ 91 40
2. Bro. F. L. Rowe, Cinn., Ohio (by donors)	27 00
2. Central Church of Christ, Nash., Tenn.	116 25
2. Bro. C. Roy Bixler, Kansas	5 00
9. Bro. W. H. Douthat, Fayetteville Sisters, Tenn.	29 99
9. Bro. W. E. McCartney, Church at Omagh, Ont.	15 00
9. "In Jesus Name"	5 00
24. Bro. J. A. Ward, Henderson, Tenn. (Church)	25 00
24. Bro. M. L. Moore, Bowling Green, Ky. (Church)	10 00
\$ 324 64	

Local Receipts, F. V. M. and Huyuyu, for Quarter.

Collections	\$39 00
Book Sales	4 18
Total	\$43 18
Total Receipts for Quarter—\$1185.88	
JOHN SHERRIFF.	

EXPENDITURE FOR MONTHS SEPT., OCT., NOV., DEC., 1927

Native Teachers' Salaries, F. V. and Huyuyu Missions	\$ 106 25
Molly Sherriff, Salary	60 00
Travelling Expenses	278 68
Transportation Expenses (x)	119 58
Students' Food	87 43
Boys' Wages (x)	100 87
Payment on Ford Car	37 50
Mission Requisites	
Stamps, Stationery, Oil, Files, Exchange on U. S. cheq., Refund Student's Trust Money, (x) Forge, etc.	103 47
Present House Accommodation	
Timber, Beaver Boards, Rubberoid, etc. (x)	36 10
Tarpaulins, (Trans.), (x)	52 12
Corn Grinder, (for Boys' Food) (x)	49 79
John Sherriff, "Self Support"	690 37

Lease for Huyuyu Mission (x)	6 25
Loan to Sister Lawyer (x)	100 00
Total	\$1828 41
Total Expenditure for Quarter	\$1828 41
Total Receipts for Quarter	1185 88
Debit Balance	\$ 643 53
P.S.—One payment on Ford Car is included in Travelling Expenses by mistake.	
All items marked (x) are extra.	

JOHN SHERRIFF.

"PENSAMENTOS" FROM THE "NEGLECTED CONTINENT."

This is written on board the S.S. "Pancras," bound for Brazil where there are millions who have never seen a Bible. The ocean is calm to one who is used to seeing it and yet there is no peace or rest there. There is unceasing activity. The waves are rolling on and on to only God knows where. White caps can be seen everywhere caused by the waves slashing together. The noise of the great waves never cease. They beat against the steamer containing hundreds of tons of cargo, causing it to rock and swerve. I used to imagine how far and how long I would swim if I were wrecked on the ocean. Now I know how long I would last if left to wrestle alone with the powerful angry waves of the Atlantic. It is angry: it is restless: it is anxious.

Millions in this world are like this ocean. They have no peace: they are always anxious, never "content with such things as they have." Some on this steamer are that way. This is an English ship. One steward complains at the English government. It favors the capitalist. The capitalists are exploiting the working people. He longs to live in America (he imagines he would be free from anxiety there) but cannot because of immigration restriction and lack of money. This is a slow ship and only makes about ten miles per hour. One young man who has plenty of nice clothes and money, does not see how he can stand it until he reaches Pernambuco, his home. He realizes now how foolish he was to tell that Texas girl he would return for her next year instead of bringing her with him now. He wishes we could have a little dancing or a swimming pool. Two or three deserted the ship in New York. They have been longing to get to New York and have taken their only chance at a big risk. They are now earning about three times as much as they did on this steamer. They may yet have to learn that they must pay out three times as much to live. I am defending the sailor's life but I wonder if they are less anxious or more contented where they are.

Others on this ship are also anxious, dissatisfied, and without peace.

Many Christians are no different. This all in spite of the fact that Jesus said, "Come unto me all ye that labor and are heavy laden and I will give you rest," and "In nothing be anxious but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God, which passeth understanding, shall guard your hearts and your thoughts in Christ Jesus"; again, "Casting all your anxiety upon him for he careth for you."

Anxiety is unpleasant. It is a destroyer of life. No one likes it. These are all good reasons for casting our anxieties upon Jesus but there is one much greater. For a Christian to be anxious is a dishonor to our Lord and a false testimony. What Christian can make a sinner believe that Jesus is able and willing to give rest to all who come unto him when he himself is continually restless and anxious. Jesus hates anxiety in his disciples. He said, "be not anxious." Why then do so many of us endure it? Not because we have to. Jesus can say the word and this great Atlantic will become as calm as the water in the family water bucket. He is willing to calm our minds but we must be willing.

Jesus does not want people to be anxious, without peace or rest. It is his will that all have peace that passeth understanding and rest such as he alone can give. He wants to take the world's troubles, sorrows and anxieties. He has asked us all to bring them to him. It is unbelief that keeps us from doing it. Why does not the world come unto Jesus? Because they do not believe that he gives rest. Why do not Christians "Be anxious for nothing but by prayer and supplication with thanksgiving, let their requests be known unto God?" Because they do not believe that the peace of God which passeth understanding, shall guard their hearts and thoughts in Christ Jesus. Why do not Christians cast their anxieties on Jesus? Because they do not have confidence in him as an anxiety bearer and do not believe that he careth for them. Lord help our unbelief. "O what peace we often forfeit, O what needless pain we bear, all because we do not carry, every thing to God in prayer." And how we dishonor him by so doing!

A young lad who had spent his life in the slums of New York as a newsboy was one of a group who was sent into the country by the fresh air fund.

He was taken into a large comfortable farm house where a motherly woman received him cordially. When bedtime came she took him to a bedroom. As she turned down the covers, she told him this had been her own son's bedroom and she hoped he would enjoy a good sleep and be down early in the morning for a warm breakfast. Morning came and breakfast time but the boy did not come. She called up the stairs but no response. She went upstairs, found the room door open, and looked in. But there was no boy to be seen. Where was the boy?

Perplexed, she saw a ragged shoe just under the bed. Stooping down to examine, she found the boy sound asleep under the bed. She called to him, "Awake!, awake!, my boy, breakfast is ready." The boy came forth rubbing his eyes, "Yes'm, Yes'm."

"Why did you not sleep in the bed?"

"Bed?" he said, looking as he pointed, "Is that a bed?" He had never seen one before.

Thousands of Christians are taking far less than Christ has provided, sleeping under a bed. Prayer gets what Christ has provided. It is claiming his promises. It hurts him in his heart and in this world if we do not claim them in his appointed way. Prayer obtains peace, rest, and glory for our Lord. It frees from anxiety, sin, sorrow and discouragement. It obtains grace in time of need, trials and temptation. To have all this honors our Father and our Lord.

VIRGIL F. SMITH,
Garanhuns, Pernambuco,
Brazil, S. Am.

Huyuyu Mission,
Private Bag, Macheke,
Mashonaland, S. Rhodesia,
S. A. 25/12/27.

Dear Brethren:—

We are now all here at above Mission, and well we know it, for each day we want this or that or the other thing, only to realize it is seventy odd miles away from us. We are also right into our rainy season, with impassable rivers and roads. So that it will be some time before we get things in order, and food stuffs and other necessary things arranged for.

Sometimes when I sit down to our meals, it reminds me of 30 years ago in Bulawayo. Rice for potatoes, jam for butter, bully beef for fresh meat, etc.

I am writing Christmas day, and we haven't a bit of fresh meat on the place. I tried to buy \$5.00 worth of meat for the boys and ourselves and could not get it. The natives wouldn't kill a beast, and wouldn't sell me one, less than about \$12.00 to \$15.00 and I wouldn't pay it. Teacher Jack sent us a little chicken this morning for a Christmas present. I guess that chicken won't live to see the New Year, if it lives to see another day. You good people taught me how to eat fried chicken.

Our huts and the Mission to be, is about ten minutes' walk from the present Mission School and church house. Writer is the only person on the place. Family and students have all gone to meetings.

I don't know if our water here is mineralized or not, but since coming here we whites, have all had a turn of a kind of gastric flu. Writer has had several days of it, so thought it best to stay at home, and as I couldn't talk to the people here, thought I would talk some to you.

I have leased Forest Vale Farm for two years, and with the rent will pay interest on the \$4500.00 mortgage borrowed to pay off debts, and to come for that furlough, to advertise the South African work in Canada and the States. I also hope to be able to reduce the loan itself.

I haven't been able to dispose of the stone yard yet, but I am not bothering about it. When in town I was able to put through one or two small jobs, to help us out, when funds were scarce.

Transporting ourselves, students, household effects, etc., out here, has cost a lot of money, and we are in debt for same, and had to draw on the "house account" believing if the "Body is more than raiment" then we are of more value than the house, and having undertaken this business, we must carry on, and get there as best we can.

I have saved some expense by bringing my own wagon and donkeys. (I had to buy ten donkeys and harness, cost \$175.00). Oxen are not allowed to travel on the road from Bulawayo to Salisbury. I must try and sell them now and the waggon too, to pay off our debts.

We need oxen here, and wide tire wheels for this soft country, for transporting stores, building materials, etc., from the railway depot, here some forty odd miles. All materials and stores are bought in Salisbury, and railed to Macheke, the nearest depot. We must also go to Macheke, by car now, the rivers via M'rewa are impassable.

Coming home alone with a native on my last

trip, I ran foul of a stump, growing in some small green bushes, just about an hour's run from home. It was night and raining. I bent the front axle, twisted the spring, stopped the engine, and I was two days getting home, got oxen to pull me. I don't know yet how I'm going to get her running again. Theodora must go back to school somehow.

Of course we have not been able to start on the house. It is taking us all our time to make these native huts habitable. They are thatched with old grass, and insufficient of that, the rain comes through in many places. Then the boys have their huts to build. Donkey kraal (enclosure) all kinds of cattle are herded by day and kraaled by night (or shut up) to protect them from wild beasts, but it is more or less the custom throughout the country. Very few farms outside are fenced in. And don't forget a full sized farm in Rhodesia is 3,000 Morgen, more than 6,000 acres, a small country in itself. Well I was saying kraal and all usual out buildings have to be fixed up, water to be provided for, etc., etc., which all takes time.

We are not starting any school or classes till after the New Year, when we hope to settle down to that kind of work, along with the industrial work, building, gardening, etc. It is going to be slow up-hill work, we know from experience, but by catching and using the "minutes," and "stick-to-it-iveness," we shall make an impression of some kind on the work if God spares. Anyhow if we can blaze and clear the way, and make it possible, and easier for others to follow in our steps, we shall be satisfied, we realize that we are now working for others to build on.

My present responsibility consists of twenty-one souls to provide for daily. Wife, Self, Molly, Theodora, Ella and Rhoda, (coloured girls), Peter, (our teacher and boss boy), Jack M'zila, Penny and Jack Mgwazi, (native teachers here). Tabu, Pitches and Mbulaje, are students from Namiwawa, Nyasaland. Victor and Wilson are Barotseland boys, Ruben and Shame also scholars. (The latter was caught by a policeman unmercifully beating a donkey, and is doing two weeks in jail with hard labour as a result). Gen and White are waggon boys, Shoniwa and a picanin are full time boys (working). This is all at present.

Last Lord's Day week we conducted our first funeral service here. Shoniwa's little baby died. I tried to disabuse their minds of the prevalent belief, that burying babies in or near a water hole, benefited the mother or subsequent babies in child

birth. The old men present told me afterwards, it was only the young men believed that, they didn't.

The meetings here are well attended, but are nearly all members, we shall have to get to work outside as soon as we can.

I left dear Sister Lawyer and children in Bulawayo looking worn out and weary, and considering going to Cape Town for a change. I am afraid it will be hard for her to return to those scenes of such tragic suffering and bereavement in N. Rhodesia.

When in the Govt. Lands Office in Salisbury, I noticed our place on the Map was spelt "HUYUYU" so our address now will be,

Huyuyu Mission,

Private Bag, Macheke,

Mashonaland, S. Rhodesia, S. Africa.

We all join in Christian Greetings, and best wishes for 1928.

Yours in Christ,

JOHN SHERRIFF.

W. N. Short, Kabango Mission, Kalomo, N.R., S. Africa, Jan. 3, '28, "Dear Brethren: The work on the house is getting finished by degrees. It will take time and funds. However, now I am able to get out a little to do village work. Visited one village lately, and I believe good was done. We are having very good interest all along. A number of women and girls are coming to meeting which shows interest.

Sister Lawyer is not well just now. Pray for her that she may return to the work she wants to do."

Frank Shepherd, Weatherford, Texas, Feb. 15, "Sister Lawyer is in the Sanatorium just now but we think she will be alright within a few weeks. She has had such a terrible experience that it has proved almost too much for her. We have thought about bringing her home but it would not be wisdom to try it now. Shorts will likely come back this year or early next and she may come with them."

OUR CANADIAN EVANGELIST

Read again what we suggested about this in our February number. Bro. T. W. Bailey "would like to see more work done in Canada, as well as in other places Would like to do more myself. In hope of more and better work in the Lord's work."

I think our churches should be having more re-

vivals. We should also be preaching the word in new fields. Would you like to see more work being done? And what will your congregation do regularly in a financial way toward supporting an evangelist for this home work? If your congregation won't act, what will you do? Who will speak next? Those interested write the editor, for the time being.

Sinde Mission, Livingstone, N.R., S. Africa.

Dear Bro. Collins:—

"Sister Lawyer indeed thanks you for the gift. She is away for a change and real rest. Her incoming mail is heavy. Each letter calls for a mental rehearsal of her sorrows. It is too much for her to answer all letters, just now. May this card suffice to thank you so earnestly for your deep interest and prayers that have helped her so much to bear up bravely. Her gratitude is beyond measure and we too thank you.

In Heaven's great interest,"

MRS. GEO. M. SCOTT.

Dear Sister Collins:—

Thank you very much for the kind letter, and for the gifts which have been sent to me. The Lord's people in your community have done so much for us all. May you be richly blessed in all you do for Him. We are in Bulawayo now having a rest and change. Sorry to leave Bro. Scotts alone. They have so much to do. But hope to get back soon. Pray for us in our sorrows, labors and joys.

Christian love,

MRS. RAY LAWYER.

"Preach the Gospel to the whole creation."

I have before me an interesting clipping—

"New York, Feb. 7 (UP).—About 60,000 of the 200,000 Protestant churches in the U. S. failed to win a single convert last year." It continues by reporting a meeting that day of leaders from all over the country to discuss, "What is the matter with our churches?"

Statistics show "that 3,268 of the 9,299 Presbyterian churches in the U. S. failed to add any converts to their faith in 1927. The Baptist record was slightly worse; in 3,474 out of 8,765 churches there were no converts. Of the 16,581 Methodist churches, 4,652 had none. Some churchmen attributed the decline to 'spiritual laziness,' others to wealth, luxury and ease, and a few to the failure of leaders to 'keep their eyes on Jesus'."

Either "spiritual laziness," or a failure to keep our "eyes on Jesus," will do the work. But *unconsecrated* "wealth," coupled with "luxury" and "ease," means decline and sure death. "Woe to them that are at ease in Zion—ye that put far away the evil day—that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that sing idle songs to the sound of the vial—that drink wine in bowls, and anoint themselves with the chief oils; *but they are not grieved for the affliction of Joseph.*"

Furthermore

Ten years ago 110 Moravian churches had 42 foreign missionaries; 200 churches of Christ in Gt. Britain had 13 foreign missionaries; 262 Australian churches had 17; about 1,000 Mormon churches had 1,183, while—shall I shout it or whisper it?—the "loyal" churches numbering nearly 6,000 congregations in the U. S. and Canada had 17.

At that time that allowed something like 300 loyal churches to support one missionary, while the British brethren had one missionary for each 15 churches; the Australians had one to about each 17; Moravians had one missionary abroad to each 90 members at home.

What are we going to do about it? Let's not let that record stand. Let's pray for wisdom. Then read the Bible for more knowledge and vision, and respond with zeal and sacrifice.

There is great need for 4 more workers for Africa this year. The workers there are working hard, and cannot even touch much that should be done.

I believe a large part of the trouble lies with our leaders. I am frank to say that I believe that our average member today is more willing to respond to missions than our leaders are to talk missions, and permit the churches to enter into an active campaign for a *marked forward movement*.—Ed. C.M.R.

Kabanga Mission,

Kalomo, N.R., S. Africa.

January 2, 1928.

Dear Brother Collins,

The box from the church there arrived safely. The one of medicine came duty free of course. On the other the duty was 25% of the value just the same as from the States. We divided the clothing

and other articles as nearly equal between us as we could. We are very thankful for the things. They are what we like, and come all told at considerable less than we can buy them here, and it frees the money that we would otherwise have to spend for them, so that we might put it to other work.

The work here is encouraging, but we are not free from discouragement. Last Sunday two confessed Jesus, and another confessed wrongs. Please continue prayer for this people. And for us that we may be useful to Him as reapers.

There were some "Brethren in Christ" people to visit Shorts Sunday. They came to our home for supper. They are very nice people and doing a lot of hard work trying to better the natives. Their place is several miles, about 115 by road, from here. The man, Mr. Steckley, knew some of the people and read your paper with interest. His old home is very near Meaford I believe.

I have two boarder patients now; one woman has a tropical ulcer on her shin, and a boy who had the large muscle in the calf of the leg pulled free and out by a hook on the chain of ox gear to a plough. They are both doing nicely.

We have fresh pumpkin for dinner, and Saturday we had hard roasting-ears both raised by the natives. Our garden won't amount to much this year, but we have corn knee high and beans blooming.

Write us when you have time. If you hear of anyone getting ready to come here, please push, and if the woman is a nurse, push harder. Push for a man for Sherriff, too. Brother Shorts are here only until they get off to the States for a visit, (perhaps in April or May) and we would like to have someone to be here by that time.

In Jesus name,

J. D. MERRITT.

LATEHAR, India; Bro. R. Penry Pryce, the missionary now in charge of the work which is being supported by some Ontario churches, at Latehar, writes as follows—

"Work here at Latehar is very interesting and certainly more encouraging than either of the other stations. But it is not without its difficulties. In our optimistic moments we are apt to get things out of proportion. There is a good deal of quiet opposition to our activities on the part of Hindus. The aborigines, who are fairly open to our message, and friendly, are terribly ignorant and many

of them indifferent. Apart from a few who have reformed their ways a little, they are heavy beer drinkers and seem to have little thought of their own welfare. Education around here is even more backward than in Dudhi, and even among our Christians we have the greatest task to get the children to school. Of course it must be remembered that we are in the pioneer stage still and cannot expect quick changes in the thoughts or habits of the people.

When the Philpotts leave in March the Boys' Boarding, known formerly as the Orphanage, will come out here. I am very glad of this and hope that it will help to create a desire for education. It is a very scattered area as you know. So far I have only a vague knowledge of prevailing conditions though I have taken a preliminary survey of the whole. I see no sign of a mass movement, though we shall certainly have spasmodic conversions. I know of about a dozen definite enquirers, but some, who know in their hearts, hold back for various reasons."

We are quite as much puzzled as the writer of the following query. "How can a man who claims to 'Contend earnestly for the faith,' hide behind professed ignorance of the situation, or, ostrich like, stick his head into the sands of indecision when the Bible and Christ and the church are attacked by vandals who seek to destroy them? Is that what is meant by soldiering for the Lord? Soldiers don't straddle; they face the foe bravely. Only cowards do the other thing."

There are still forty-five million people in Japan who are unevangelized. There were fewer people than that in Japan when modern missions began.

—Tokio Christian.

Each subscriber send at least 1 new one.

Help us put the Christian Monthly Review, our only loyal Canadian paper, into all the homes of the church.

In addition to the week's visiting and preaching, beginning Apr. 9th, I shall, the Lord willing, begin on the 16th a short meeting at Selkirk, Ont., to continue over the 22nd of April.—E.G.C.

OUR CONTRIBUTORS

"IT IS I; BE NOT AFRAID."

BY ALBERT BURGESS

Tho storms arise and billows roll,
And darkness gather round me;
There is a voice that can control,
That voice oft 'speaks to cheer me.

How oft' in tender strains it said
When all around was sadness;
"Is it not I? be not afraid."
And then 'twas peace and gladness.

In every changing scene of life,
In calm or tempest driven,
Amidst the world's tempestuous strife,
Faith points us up to heaven.

Dear Saviour on this fainting heart—
Impress the truth more clearly,
Amidst my proneness to depart
From Thee—that Thou art near me.

And when the waves and billows roll
My sinking heart would fear Thee,
Speak peace into my troubled soul,
Say, "It is I," to cheer me.

IN SASKATCHEWAN.

ROY WHITFIELD

Since the fore part of December I have had the privilege of being with Bro. H. A. Rogers in his evangelistic work in this province. During the month of December our work was with established congregations, trying to encourage them and build them up in the most holy faith. In Radville we had three good meetings, with the result that the brethren were strengthened and some Pentecostal accusers were put to silence. From there we journeyed seven miles west to Brooking where we remained for five days. The congregation there is just about a year old now, and under the very efficient leadership of Brother Wilfred Orr, who makes his home in Radville, we found them in a flourishing condition.

Our next visit was at Harptree, Sask., and lasted about ten days. Although the weather was cold and stormy our meetings which were conducted in the homes of the different members were well attended, and, besides encouraging the church there, I believe the good seed was sown in hearts where it will not soon be forgotten, and I trust that it will sprout and grow bringing eternal life to those who will be led by it. From Harptree we went sixteen miles south to Hart and enjoyed a five-day visit in the very hospitable home of Bro. W. Kirby, where we also had meeting each day. Again we

saw how Pentecostal doctrine was forced to give way under the pressure of the truth.

We were back at Brooking again for Sunday, January the first, and that evening we began a series of meetings in Mayville school house, about half way between Brooking and Radville, in which we are proceeding into the second week. The crowds are not so large as usual chiefly because many within reach have heard before at Radville or Brooking. However, I am confident that it would be much more difficult to get an audience of fifty in a school house in Ontario where the district is much more thickly settled, so we thank God and take courage. The interest too is very good and several are searching the scriptures to see if these things be so. Just as soon as we are through here there will be another district waiting for us. This province is particularly suitable for work in the Master's vineyard, because there are many districts where no religious services of any kind are conducted, the people as a rule are not prejudiced by former beliefs, and are very free from class distinctions. So you see the harvest indeed is plentiful but the laborers are few. Brethren pray for us that the work of the Lord may prosper here.

"ASLEEP IN JESUS."

"In memory of our late Bro. Wm. Slater of the church at Wychwood, Toronto. (Passed away Jan. 22/28, age 20)."

The passing of our loved one from this world was somewhat sudden and sad; to think he was just budding out into manhood and just coming into the best years of his life makes us feel that it is all a mystery. We wonder why he should be taken from us, why he should go so young, but we realize that God's will is best.

It is nearly two years since he came out from Scotland to Canada and about one year and eight months since he came into Christ. His fellowship with the brethren in Christ at Wychwood was sweet; he was loved and respected by all.

Although quiet by nature he was always willing to help with the work of the church in any way in which he was required. His voice has been heard

many times in the reading of the scriptures at the church services.

It was the great privilege of the writer to hear our brother once giving a short address on a portion of one of the great Bible doctrines; his material was good and his thoughts were brought out so clearly that I was surprised and pleased.

He was marked from that time to become a great help in the proclamation of the Gospel; and I have no doubt that he would have been, had he been allowed to remain with us here on earth, but God has called him to higher service.

Another incident comes to my mind as I write; our brother was one of the four young men, who were privileged to form the first Saturday Evening Open Air Meeting last Fall. These Open Air Meetings will go on in the years to come and as the years pass by we will remember him as one of the original four.

His life in Canada, although it has not been without its difficulties, has been a happy one.

His church life was both happy and inspiring, although it seemed all too short; but his life now will be spent with Jesus and it will be eternal—without end.

We will miss him from his usual place in church but time will sooth our sad hearts. May his beautiful life be kept fresh in our memories as the years go by.

He will now be able to say with Paul:

"I have fought a good fight,
I have finished my course,
I have kept the faith,

Henceforth there is laid up for me a crown of righteousness,

Which the Lord, the righteous judge, shall give me at that day:

And not to me only, but unto all them also that love his appearing."

A. MALCOLM SIMPSON,
Asst. church Secretary,
(Wychwood, Toronto).

NEWS AND CORRESPONDENCE

The June Meeting

A late report brings word that the church at Wychwood (on Vaughn Rd.,) Toronto, has decided to have the June Meeting, on June 10th, 1928, in the Vaughn Rd., High School building. Particulars will be given soon. These brethren welcome suggestions as to subjects of interest, etc.

Write to, H. BENNETTS, Sec'y.,
420 Arlington Ave.,
Toronto, 10, Ont.

We regret that the articles, "Asleep in Jesus," "In Saskatchewan," and "They Wilfully Forget," also brethren Rogers' and Orr's "Financial Reports," though being in type, could not appear in our March number.—Ed. C.M.R.

W. F. Cox, Beamsville, Ont., Feb. 14: "We spent a very pleasant day with the brethren at Tintern in honor of our 28th wedding anniversary."

Congratulations Bro. Cox; may you have many more happy returns of the day.—Ed.

Ernest Smelser, Selkirk, Ont., Feb. 19: "We are having an old-fashioned blustering, stormy day

here. We had a very nice meeting this morning, Bro. Vincent Hoover, from Hamilton, giving us a good talk when he waited on the table. He told about their meeting Apr. 15th, and invited the church over."

Mrs. J. O. Martin, R. 1, Vineland, Ont., Feb. 20: "We were to have Bro. W. F. Ellis, of Smithville, with us last Lord's day, 12th. He gave us a splendid talk. Bro. W. F. Cox is with us every two weeks. Aside from that we meet together as a family and try to do the Master's will. We have three zealous members who have reached the age of over 70 years, namely brother and sister Jacob Comfort, and brother Alfred Moote, who has upheld the cause and been a consistent member for over 50 years.

Some have been laid up through illness, but most are being restored.

On Feb. 14th we met at the home of brother and sister J. Comfort in honor of brother and sister W. F. Cox's 28th wedding anniversary.

We are looking for a visit from brother Fujimori soon."

COMFORT.

On Dec. 7th, 1927, at the home of his brother, Jacob Comfort, brother Calvin Comfort passed away at the age of sixty-two years. He was of a quiet and unassuming disposition and attended worship at the Lord's house as long as he was able. Even when in poor health he was there when able to attend. He had been ailing for several months prior to his departure. The services were held Dec. 9th, from home to the church house. Bro. W. F. Cox conducted the services. Interment in Lane's cemetery.

A. M. MARTIN,
Vineland, Ont., R. 1.

Radville, Sask.,
Jan. 7, 1928.

FINANCIAL REPORT

For 4 years and 4 months.

The following is a statement of what contributions I have received from Oct. 8, 1923 to Jan. 4, 1928, and what work has been done:

College Hill Church, \$250; Omagh Church, \$225; Omagh, "In Jesus Name," \$30; Harptree Church, \$220.95; Blundell, B.C., \$150; Estevan Church, \$119.33; Long Creek, N. Dakota, \$126.34; Sis. Geo. Buckingham, \$40; a Sis., Estevan, \$1; Estevan friends, \$10; T. Orr, \$10; Carl Peterson, \$5; Brooking Meeting, \$74.60; Carl Markegard, \$2; A. Rait, \$5; Celia Buckingham, \$10; Schuette's Mission, \$31.75; Radville Church, \$18.40; Orley White, \$2; Sis. White, \$1; Meaford Church, \$32; Hebron Yarmouth, N.B., \$5; P. Mitchell, B.C., \$45; Clachan Church, \$10; E. C. Crone, \$14; Christian L., \$5; Calgary Church, \$65; Calgary Friends, \$5; Bro. and Sis. Brown, Weyburn, \$10; J. C. Young, \$10; Forward Meeting, \$13.60; Weyburn Church, \$2.70; J. E. Crone, \$2.75; Harter Church, \$27; A. W. Lawrence, \$33; F. Breeze, \$5; J. Carter, \$5; Macrorie Church, \$85; F. Hurlburt, \$20; Wm. Johnson (deceased), \$20; Gerald Bradish, \$10; Regina Church, \$10; Mrs. A. McMillan, \$2; Sis. C. Anderson, \$6; O. A. Hainstock, \$6; Sis. Ed. Stevenson, \$10; Conrad Hanson, \$4; Wilfred Orr, \$11; J. S. Lewis Mission, Mont., \$5; Sis. J. C. Hurley, \$2; Elmdale, Mont., \$16; V. Lighthouse, \$1; T. B. Golphene, \$10; J. S. Lewis, \$5; T. Lewis, \$1; T. B. Dooley, \$2; Bro. Mathes, \$1; Bro. Rang, \$2; Bro. Salisbury, \$1; Sis. Wm. Taylor, \$5; W. Lang, \$2; Leonardville, N.B., \$5; Vera Church, \$5; Bro. Ring's Mission, \$18.75; Ed. Miller's Mission, \$1.05; Edwin Fisher, \$15; W. H. Kirby, \$15; Eatonla Church, \$60; Sis. E. Knutson, \$1.50; Sis. Gray, \$10.65; Mrs. Hanson, \$1; Fairview, Mont., \$14; Sis. Randle, \$2; Sis. C. G. Nichol, \$3. Total, \$2,041.37.

During the same period the writer's expenses were, \$1,181.36, leaving a balance of \$860.01.

In this period, I conducted 497 meetings, baptized 77, and 13 took membership. I wish to thank all those who have contributed.

H. A. Rogers.

Wilfred Orr, Radville, Sask., Jan. 11, 1928:
To the Brethren, Greeting:—

It has often been urged upon me to report to the Canadian Brethren the funds I have received for my work in the Saskatchewan field. I did not refuse because I failed to appreciate the fellowship, but for two reasons, first: because I shunned the publicity, and then: because the most of this help was from the western Churches and they knew what I was doing.

Have finally yielded and am enclosing report for 1927 as nearly correct as I can ascertain. If I have failed to keep a record of all donations I am sorry, but know that I appreciate it just as much. I want to sincerely thank all donors in Jesus Name, not forgetting those who helped me before 1927.

Some may want to know why I had to work with my hands for several months in the summer. In May I bought a good Ford which cost me \$600. and when the congregation was set in order at Gladmar, Sask., by the help of Bro. Bailey, finding it was sometimes

necessary to drive 250 miles on Lord's day to visit them, I bought another Ford for less than \$200, so that Bro. Whitfield could help me visit these congregations.

Bro. Whitfield ought to be kept busy preaching next summer.

We are entering upon a new year with renewed ambitions. And I wish for the Brotherhood a successful year of service.

Gratefully your brother."

REPORT FOR 1927

January:	Church Carman, Man.	\$10 00	
	Bro. H. A. Rogers	20 00	
	Church Radville, Sask.	20 00	
	Total for January		\$ 50 00
February:	Church Radville, Sask.	5 00	
	Bro. W. H. Kirby	5 00	
	Bro. J. E. Fisher	5 00	
	Church Carman, Man.	10 00	
	Church Radville, Sask.	5 00	
	Total for February		30 00
March:	Bro. H. A. Rogers	7 55	
	Church Radville, Sask.	10 00	
	Church Carman, Man.	10 00	
	Church Radville, Sask.	5 00	
	Church Brooking, Sask.	20 00	
	Bro. Everett Crone	5 00	
	Total for March		57 55
April:	Church Carman, Man.	10 00	
	Church Radville, Sask.	4 00	
	Total for April		14 00
May:	Church Brooking, Sask.	20 00	
	Church Carman, Man.	10 00	
	Church Harptree, Sask.	20 00	
	Church Radville, Sask.	4 55	
	Total for May		54 55
June:	Church Brooking, Sask.	20 00	
	Church Carman, Man.	10 00	
	Church Long Creek, N. D.	5 00	
	Total for June		35 00
July:	Church Brooking, Sask.	20 00	
	Church Carman, Man.	10 00	
	Church Radville, Sask.	18 00	
	Church Harptree, Sask.	20 00	
	Total for July		68 00
August:	Church Brooking, Sask.	20 00	
	Church Carman, Man.	10 00	
	Church West Gore, N.S.	20 00	
	Total for August		50 00
September:	Church Brooking, Sask.	20 00	
	Church Carman, Man.	10 00	
	Church West Gore, N.S.	10 00	
	Total for September		40 00
October:	Church Brooking, Sask.	20 00	
	Church Carman, Man.	10 00	
	Church Harptree, Sask.	20 00	
	Total for October		50 00
November:	Church Brooking, Sask.	20 00	
	Church Carman, Man.	10 00	
	Church Radville, Sask.	10 00	
	Church West Gore, N.S.	10 00	
	Brethren at Hoffer, Sask.	7 00	
	Total for November		57 00
December:	Church Brooking, Sask.	20 00	
	Church Carman, Man.	10 00	
	Bro. J. E. Fisher	15 00	
	Total for December		45 00

TOTAL FOR 1927

Or an average of almost \$46.00 per month.

WILFRED ORR.

A Malcolm Simpson, "The Haven," 222 Winnett Ave., Toronto, 10, Feb. 15: "The meetings for the month of January were very well attended; during the month there have been seven additions, 4 by transfer and 3 by baptism.

On Jan. 22 we lost one of our members by death, our Bro. W. Slater.

We had the pleasure of a visit from two brothers from Bathurst St. and enjoyed their addresses at the Gospel Services.

We are looking forward to good times during the month of February."

J. C. Bailey, Wardsville, Ont., Feb. 27: "I had the privilege of being with the brethren at Blackwell and Sarnia yesterday. Nothing unusual to report. Work at Woodgreen moves along about as usual."

The Hamilton brethren are advertising their "*Second Annual Service of Song*, to be rendered by members of the *church of Christ*, Sanford Ave., South of Main St., *Lord's Day, April 15th, 1928*, at 3 p.m. *The Creation, Fall of Man, and his Redemption, in story and song.*" I have before me one of their printed programs. It gives the reading

Bro. Chas. H. MacPhee, our old-time associate, of Prince George, B.C., on Feb. 14th, writes us a very interesting letter telling about the new country in which he has now been living for 11 years. It is a pioneer country but he prefers its hardships to more tempting places elsewhere. He enjoys having a part in bringing good farms from the virgin soil, and seeing graded roads being built. There are no brethren near him, from which he moralizes on *Home Missions*, referring to our articles on that subject, and the great need for work right here at home, to strengthen us for our foreign work.

He further says, "In reflecting on certain articles which have come from the press recently, I am convinced that the negro lady who had been very active in the distribution of gospel tracts, upon being asked by a negro parson what denomination she upheld, replied, 'I upholds no denomination. I ain't able to uphold nothin'. I'm jest aleanin' on Jesus,'

DO YOU THINK WE NEED THE
CHRISTIAN MONTHLY REVIEW
IN THE MASTER'S CAUSE IN CANADA? MANY THINK SO.
Help us to again double the subscription list, and the paper will then be self-supporting, and we can enlarge and otherwise improve it.
Renew, if you haven't already, and send us one or more new subscribers.

references, hymn numbers, and the names of the participants, with the announcement of their regular meetings, on the back.

I will speak at their morning and evening meetings on the same day. I have a full week before, beginning on Apr. 9th, at St. Catharines, 2 days; Jordan 11th; Beamsville, 12th and 13th. I could visit one or two more places during the week following—16th to 20th. If interested write.—Ed. C.M.R.

EMARY—KENNEDY.

This was a quiet wedding at our home on the afternoon of Mar. 7th, when brother Noble Albert Emary and Miss Margaret Elizabeth Kennedy were united in marriage. These are popular young people of the 7th line north, the groom being a member of the church at Cape Rich. We extend congratulations.—Ed.

was nearer to being right than the learned members of the General Synod who recently met in Berlin, or the Pope who recently issued an article on church union." He refers to a recent writer who used the copy-book illustration—how that we should ever keep the perfect copy before us instead of copying our copy of the copy. The Catholic and Protestant churches are imitations, not the original.

"We trust the C.M.R. will continue to bring to the minds of its readers the need of ever looking to Jesus for an example to copy *Him* regardless of the doings of others around us, if we hope to attain that reward which awaits the faithful."

Don Carlos Janes, Louisville, Ky., Feb. 19: "Preached at Thornes and Camp Taylor last Sun. At Swamp College today. Bro. Friend was at M. St., this morning and Eastview tonight. Bro.

Chambers was at Beuchel. Emmet Blackshear arrived on his way from Morrilton to Germany."

NOTICE

We are preparing a list of places where scattered believers are living here in Western Canada.

We have found that some were living near to one another and unconscious of it; had they known they would have co-operated and set up the Lord's Table in the midst.

To overcome this and help in the Evangelism of the West Prairies we urge all who know of any such brethren, or any brethren isolated, we invite you to let us know their address, and we will publish from time to time the list, so that all interested can keep themselves informed concerning scattered believers in the West.

Write to, WALTER EATOUGH,

529 Toronto St.,

Winnipeg, Man.

OUR INDIAN ROAD

455 Victor St., Winnipeg, Man.

March 7th, 1928.

On Feb. 22nd I visited the Peguis Indian Reserve to see what our Indian brethren were doing. I reached Hodgson at 6.15 p.m., being met by Bro. H. C. Trindle and was driven to the home of Bro. Albert Prince, where we had supper. Continuing our journey, we reached the home of Bro. Trindle about 11 p.m. The houses on this Reserve are built 16'x24' of hewn poplar logs, with an up-stairs. The chinks are plastered up and the walls are white-washed inside and out, which gives them a clean looking appearance. They have shingled roofing, with good flooring and ceiling, and good doors and windows. This material was supplied by the Government when the people were removed to this Reserve from near Selkirk. Thus each family has a fairly comfortable home.

On Thursday Bro. Trindle invited the neighbors in, and we had twenty to preach to that night. Most of them understood English, especially the younger people. They listened attentively for an hour and remained another hour singing hymns and listening to some of the older men speak, mostly in the Cree language. I had personal interviews with the people, as I could meet with them during the day and spoke to them again on Friday night. I visited some sick folks on Saturday, and had a good talk in the evening, with Bro. Albert Prince, who had walked over ten miles to be at

the services on Lord's day. He is a very faithful and consecrated Christian and will have a good influence among his people, who all speak well of him. Bro. Trindle has taught him "the way of the Lord more perfectly," and he is standing for New Testament teaching. Bro. Prince is starting a Sunday School in his own house in the south end of the Reserve, and we hope for much good being done among the young folks.

On Lord's day at 11 a.m. we had about ten to break-bread. I spoke on the Lord's Supper and its place in the worship of the church. Some of the members were away on the Lake, so I did not see all of them.

About thirty came to the Sunday School at 3 p.m. Bro. Prince taught the lesson from John 14th Chapter, and I spoke a few words afterwards. There were over forty out at night when I preached on "The Church of the New Testament." On Monday we drove back to Bro. Prince's home and I preached that night at Bro. Stevenson's house nearby to about thirty-five, who gave interested attention for over an hour. I rode to the station four and one half miles on a wood sleigh, in the early hours before dawn, and reached home by noon on Tuesday.

I enjoyed this visit among these humble people, and I was glad to be able to teach them a little of the truth for which they are hungering. Bro. Trindle is to be commended for the way in which he has come up from paganism through the influences of the many and various teachings that he has come in contact with, to stand with us on the foundation of Christ alone, and the teaching of the New Testament "as it is written." The church at Sherbrooke St., through their oversight, and also the church at Carman, have endorsed him as a missionary of the church of Christ, to preach and teach among the Indians of this province. There are several Reserves within his reach, where there are many who have been baptised, but are not meeting for worship. Bro. Trindle desires to go among them and teach them their duty as he has learned it more fully since he baptised them. We hope to see him supported so he can give all his time to this work among his own people. He can do this on less than half what it would require to keep a white man at the same work. Brethren, let us see to it that his needs are supplied so that he can give all his time to this effort to save our Indian people. Reports of this work will be given from time to time.

CHAS. W. PETCH.

H. Bennetts, Sec'y., 420 Arlington Ave., Toronto, 10, Ont., Mar. 12th: "Since our last report we are pleased to state that two more have been added to our membership. These two brethren were formerly members of a sister church, and they promise to be a good help to us in our work. All our meetings are well attended and a good Christian feeling prevails.

Our Bible School is nearing the hundred mark and our Junior and Senior Bible Classes are progressing very favorably; the former is composed of twenty young people between the ages of 15 and 17; the latter is composed of ten members of various ages, both old and young. The Senior Bible Class is studying the subject of 'The Church as established by Christ through the Apostles' and it is proving to be very interesting and profitable.

A change has taken place in our Prayer Meeting which is pleasing and inspiring; Bro. H. McKerlie is now conducting special studies in 'The History of the Restoration Movement'."

CHURCH OF CHRIST,
Vaughn Rd., & Maplewood Ave.

Mrs. W. R. Brown, "I enjoy reading the paper, as it is full of good things. I hope it may prosper."

STUDIES IN THE GENEALOGIES

Some Interesting Lists of names in an Old Testament Cemetery that are in the Ancestry of Jesus Christ.

10c a copy

The Gospel Minister,
Westfield, Indiana.

Mrs. Lily Jackson

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For H. A. Rogers, A. M. Briggs, \$5.

Christian Monthly Review

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CALGARY, ALTA.—Church of Christ meets in private house on Lord's Day at 11 a.m., for Bible Study and worship. Gospel preaching at 7.30 p.m. Phone H 1176. A Campbell, Sec.-Treas., 3409 Centre St., N.

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, 735 Richmond St., East 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.

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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. K. C. Spaulding, Evangelist, 667 Rhodes Ave. 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, 420 Arlington Ave., (10), 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, 1492 Bathurst St., Toronto. Ont. 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.