

A. F. Summerscales, Feb. 1928
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*From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat,
'Tis found beneath the mercy-seat.*

*There is a place where Jesus sheds
The oil of gladness on our heads,
A place than all besides more sweet,
The blood-besprinkled mercy-seat.*

*There is a scene, where spirits blend,
Where friend holds fellowship with friend
Though sundered far, by faith they meet
Around one common mercy-seat.*

*Ah! whither could we flee for aid,
When tempted, desolate, dismayed?
Or how the hosts of hell defeat,
Had suffering saints no mercy-seat?*

*O let my hand forget her skill,
My tongue be silent, cold, and still,
This bounding heart forget to beat,
If I forget Thy mercy-seat.*

—Hugh Stowell.

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EDITORIALS



AGAIN WE PART WITH BRO. OTO.

By H. M. Evans

It is with that sad and lonely feeling that we now report the departure of our noble brother, Otoshige Fujimori.

He has now been in America nearly, or about one year (and when we say America, we realize that Canada is as much America as is the U.S.A.) and he, no doubt, will also feel sad in departing with his friends and brethren on this side of the Great Pacific ocean.

That he has done much good in stirring up the missionary spirit in over two hundred churches which he has visited during his stay among us, cannot be denied and we sincerely hope that we have done something to encourage him in his self-sacrificing work of trying to save the souls of his native heathen countrymen and that encouragement may continue to gladden his heart in his work at home by those substantial gifts which are necessary to keep body and soul together. Brethren, let us rally to the support of our Bro. Fujimori who has done as much, if not more than any two missionaries who have gone to Japan during the last thirty years.

The rapid strides that Bro. Oto has made both in the study of the Bible and of the English language would have put many of us to shame, and he has remained uncontaminated with the heathenism with which he has been surrounded during his thirty years as a missionary.

The confidence shown in Bro. Oto by the churches in Detroit who sent him out as a missionary, and who so nobly joined in the invitation for him to return on furlough, speaks volumes for our Bro. Oto. Not only did they join in the invitation for his return visit, but they supplied him with the means for his journey in advance. And now may we all rally to the support of Bro. Oto and his family and especially to that good daughter who so nobly did her part to keep up the work during her father's absence.

It was on Monday, March 19th last, when we may have personally met Bro. Oto for the last time on earth. The meeting was a joyful one, although for so short a time. Having so short a

time before his ship sailed for the Orient, when visiting St. Catherines, Bro. O. E. Tallman drove him over in his car to visit us and also brought with him Sister W. F. Ellis and Sister Roy Watterworth. Sister Ellis also brought with her a sumptuous dinner made up by herself and Sister O. E. Tallman, also other gifts that always gladden the heart of a poor preacher, so necessary to procure the absolute necessities of life.

It was a joyful meeting of kindred spirits, but the sad parting time came at last, and the writer realizes that, as he is now on the shady side of sixty-five, his body may be moulding in the dust when Bro. Oto, if his life is spared, visits Canada again.

O, the sad parting time! While with hands clasped as we said goodbye, tears flowed from our eyes, and love from heart to heart. What a glorious time when we meet to part no more! Brethren, don't forget Oto with your substantial gifts. Remember, he does not waste time in learning the language and thus waste your money before he goes to work. Selkirk, Ont.

March 22, 1928.

"MY SOUL BE ON THY GUARD."

D. McDougall

In *The Christian Advocate* (England) on Jan. 8, 1928, appears an article from which we quote: "We have one clear instance of social organization under the direction of the Apostle Paul (2 Cor. 8, 9). Messengers were appointed by the churches and by the apostle for the collection of gifts, throughout the churches of Achaia and Macedonia to provide for the needs of the famine-stricken disciples in Judea."

This account of contributions sent by some churches in Greece to poor saints in Jerusalem, is the one Scripture which the Society organization perverts seize upon and wrest to justify their society organization follies. The above quoted statement contains *some* truth. The *part* truth statement is the most dangerous lie; Witness Eden, It is true that in the year 60, some churches in Macedonia and Achaia, provinces of Greece, made and sent by messengers some contributions to poor

saints at Jerusalem, as the disciples at Antioch had done in the time of the famine 17 years previously. On this first occasion, the disciples, every man according to his ability "determined to send relief unto the brethren which dwelt in Judea; which also they did, *and sent it to the elders* by the hands of Barnabas and Saul." Why was Luke so negligent as to omit any mention of their Organized Missionary Work? The scantiest mention of which would be the sweetest music in the itching ears of the Organized Workers! Notice, those disciples of Antioch were not paying their allocation to the manipulation of their Missionary Society Organization, but sending it direct to their intended destination. In doing so they used the most convenient means available for transportation; that is, by sending by messenger. We have in these days more economical and expeditious means of transportation, so that we do not need any middlemen between us and the recipients of our gifts. They sent their contributions direct *to the elders* of the brethren for whom it was intended. Brethren, this is primitive; this is Apostolic; this is authoritative; this is divine. Do you think you can better it?

Now to the case referred to at the head of this writing; the contributions of the brethren of several churches in Greece. While the quotation we are reviewing, as we have seen, contains some truth, its two principal statements are palpably untrue. It is absolutely untrue that "We have one clear instance of social organization under the direction of the Apostle Paul," other than churches of Christ. On the contrary, there is not in 2 Cor. 8 and 9, or anywhere else in the New Testament, the faintest hint of any such thing.

From the beginning at Pentecost, the principle of fellowship was steadfastly taught and practiced. When Paul, 17 years after his conversion, made his second visit to the brethren in Jerusalem, James, Cephas and John, perceiving the grace that was given to him, gave to him and Barnabas the right hand of fellowship....."Only they would that we should remember the poor; the same which I also was forward to do." Later, in his first letter to the Corinthians, he speaks of having instructed the churches of Galatia regarding the collection for the saints, and says, "Even so do ye." (1 Cor. 16:1). Then he enjoins upon the Corinthian brethren attention to the fellowship on the first day of the week, and particularly at this time for the relief of poor saints at Jerusalem, for whom other

churches were at that time making contributions. This fellowship which he had, by virtue of his apostolic authority enjoined upon the churches of Galatia, and in which duty he was now exhorting the Corinthians to activity was an important part of the "Apostle's Doctrine," in which the first Christians "continued steadfastly." This exhortation to the Corinthian brethren was in the year 59. A year later (1 Cor. 16: 1-3), in his second epistle, eighth chapter, we learn that these brethren had "begun", "not only to do", but also to be "forward," with a "ready" and "willing mind", "a year ago." In the meantime the churches of Macedonia manifested great zeal and activity—what in? In forming and boasting a Missionary Society Organization to usurp the function and work of the church? No hint of any such thing; but in the "Fellowship of the ministering to the saints." (1 Cor. 8:4).

We have not the remotest hint that this activity was the result of a Missionary organization, or an organization of any kind under the direction of the Apostle Paul, other than the churches of Christ. God was glorified in and through the church, not in or through the inventions of men. Paul had preached the Gospel to these people, which inculcated the principle of Fellowship. And as they "first gave their own selves to the Lord," they "were willing of themselves," to the limit and even beyond their power, and abounded in the riches of their liberality. It does not appear that Paul took the lead in this work in the churches of Macedonia further than to preach the Gospel to them and exhort them to the duties which it enjoins. It appears rather that they themselves went ahead, "praying Paul and his companions with much entreaty, to take on them the fellowship of the ministering to the saints." The effect of this entreaty on Paul was, that he not only complied with their entreaty but, as he says, "Insomuch that we desired Titus, that as he had begun (a year ago) so he would also finish in you (the Corinthians) the same grace also."

Now let us look, very briefly at the second statement in the quotation at the head of this article. There it is: "Messengers were appointed by the churches and by the apostle for the collection of gifts throughout the churches of Achaia and Macedonia....." If messengers were appointed by the churches and by the Apostle Paul, they were not appointed by a "social organization". The New Testament contains no intimation that "messengers

were appointed by the churches and by the apostle for the collection of gifts throughout the churches of Achaia and Macedonia." A man who makes such statements does not "speak as the oracles of God."

The facts are simple and clear:

Paul and some of his companions, after much entreaty by churches in Macedonia, "to take upon them the fellowship of ministering to the saints," that is, to carry and administer their contributions to the poor saints of Jerusalem, consented and acted as messengers of these churches: not appointed or commissioned as agents of a "social organization" "to collect gifts throughout the churches of Achaia and Macedonia."

Nor did Paul himself, or any other of the apostles ever "appoint messengers for the collection of gifts throughout Achaia and Macedonia." When the Macedonian brethren were arranging for the forwarding of their contribution, Paul, and the brethren *desired* Titus to return to Corinth and finish the work he had begun a year previously by stimulating the brethren there that they might abound in this grace also, and have their contribution ready when the messengers from Macedonia, on their way to Jerusalem should arrive at Corinth and not be delayed on their journey. Paul and the Macedonian brethren also induced, *by exhortation*, two other brethren to go in advance to Corinth to assist Titus in preparing the Corinthian brethren to have their contribution in readiness. We nowhere read of messengers being "appointed by the churches and by the apostles for the collection of gifts throughout the churches of Achaia and Macedonia," or anywhere else. We do not read of messengers being appointed for this purpose, anywhere, at any time, by any one, under the direction of the apostle Paul, or of any one else, in the New Testament Scriptures. Let him that adds to the Word of God take warning. "Beloved, believe not every spirit, but try the spirits whether they are of God." The author of the quotation under review is again in Canada.

My soul be on thy guard!

THE HOLY SPIRIT IN NATURE. (2)

By O. H. Tallman

There are three divisions in the development and erection of any great building. First we see the plans in the office of the architect. Then the

material is prepared and brought together upon the ground. Then the building goes up in strength and beauty. This same course was followed in the creation of this natural universe. First in the council chambers of Heaven plans were all completed by the great Architect of the universe, God. Then the Word, who was afterwards called Jesus the Christ, prepared the material. "All things were made by him; and without him was not anything made that was made." John 1:3. This material was waste and void, without organic form. At this point the Holy Spirit, the moving power of God, made his advent, organized this material. He gave law and order, and through this law directs God's power to accomplish His will.

The same was true of the Spiritual world. God made the plans before the foundations of the world. Then Jesus came, gathered and prepared the living stones. And then the Holy Spirit made his advent again, moved upon and in this material (Acts 2), and up went the church in beauty and in power. The Spirit also gave us law and through that law directs God's power to accomplish His will.

In Job 26:13 we learn the heavens are garnished, decorated by His spirit. We see the fleeting clouds of various shades with the deep dark blue background and we say what a wonderful picture. Then when the sun is setting in the west, leaving behind its radiant, crimson glow we remark again, oh, what a wonderful picture. The sun has gone down. We now see thousands of sparkling, twinkling jewels looking down upon us. Has ever a human painter produced such a picture? A moving picture that is never twice the same. Job tells us that the master hand that produced this most wonderful picture is no less than the Holy Spirit of God. As a man sits at the wheel and guides his car through the busy city streets, so the Holy Spirit sits at the wheel of nature and guides not only this earth but all heavenly bodies, through the heavenly traffic without a clash or wreck of any kind.

In Ps. 104:30, David, in speaking of the springtime, informs us that God sends forth His Spirit and renews the face of the earth. Winter's frost kills the grass and plants. Even the trees lose their leaves and appears as dead. Then the Holy Spirit moves upon mother nature. The grass begins to grow, the grain shoots up and develops and the trees wake up with buds, bloom, leaves and finally fruit. In the autumn we appoint a Thanks-

giving day, and as a nation we give thanks to God for giving us this abundant harvest. When we sit down to tables loaded with the luxuries as well as the necessities of life again we thank God for giving us our daily food. I trust we are sincere and mean what we say, and appreciate the goodness of Him from whom all blessings come. David here tells us that it is the Holy Spirit who has charge of this department, and we are just as dependent upon him for food as the little babe on mother's breast is dependent upon his mother. In

Isa. 40:7 we learn more of the Holy Spirit's work in nature.

Since the Holy Spirit has charge of the department of nature we are not surprised to hear the inspired Paul say "All things work together for good to them that love him." Rom. 8:28. Well then, might Paul emphasize the fact that the Holy Spirit loves us (Rom. 15:30) since he, year after year guides the elements of nature and directs the laws of nature so we can enjoy all these blessings as we journey onward and heavenward.

MISSIONS

OUR INDIAN ROAD.

With real pleasure we again write paragraphs about Christ on our *Indian Road*. Our interest is at least fifteen years old; it is all that since our late Bro. Hudson urged Bro. Trindle to leave secular work, and go back to his brethren with the message he was rejoicing in.

Some things said and done stayed our pen until the fullest and most complete investigations were carried through. Strong affirmations and strong denials compelled us to act cautiously and take all the time needful to dispel the last doubt.

Bro. Petch's recent visit to the field completed this very full enquiry, and we are back where we started. Bro. Trindle fully accredited as a reliable teacher and preacher of the "Old Paths".

We are anxious to answer any question any brother would like to ask regarding this work.

In future this Mission will be kept within the ken of the oversight of the churches at Carman and Winnipeg.

If there is one thing more than another that gives a thrill of real joy, it is the Macedonian cry, "Come over and help us." It is uncommon. We do not meet active opposition nowadays; we are ignored. We are given a cold shoulder, a stiffened back, a cold, defiant challenge, turn of faces Godward if you can. On the Indian Road we meet the outstretched hand, the upturned palm, the earnest clamant cry, "Teach us the way of the Lord more perfectly." Our own work will gain in intensity as we answer calls like these. As we help the other man so our work in our own locality will win.

The great commission remains to us the marching

orders of the church and this gives us the wider fellowship than the local church. Our Indian Road offers an opportunity to use a small amount regularly until such times a larger sum is available to you for a more costly enterprise. Indians do not travel the railway free, they are not kept in comfort in Reserves by a paternal government. Bread and travelling expenses must be met.

To help us answer these calls, to help us finance this work among our Canadian Indian brethren, send it, if it be ever so small to,

Walter Eatough,

529 Toronto St.,

Winnipeg, Man.

SECOND TRIP TO CANADA.

It was my intention to visit Niagara Peninsular before I left for Japan. I visited St. Catharines, spoke on Lord's Day, March 18th. In the morning I spoke at St. Catharines church, at 3 o'clock in the afternoon at Beamsville, where five churches of Niagara district were in attendance. These good brethren have promised to help one native worker in Japan. I received—Beamsville church \$50; Smithville church \$50; St. Catharines church \$70; Jordan church \$50; and Tintern church \$30.30—total \$250.30. Balance will be forwarded to Japan.

Monday, Bro. Ozro Tallman drove me to Selkirk, where I visited H. M. Evans. We came back to St. Catharines at 7.45 p.m. A surprise party was held at Bro. Ozro Tallman's home. The house was filled with brethren. Bro. Tallman, representing the church at St. Catharines, made a speech after which he handed me a beautiful wrist watch

as a token of Christian love. It will be a sweet memory of these brethren as long as I live.

Thursday evening, seven churches in Toronto came together at Bathurst church in a farewell meeting directed by Elder James Stuart. After the meeting refreshments were served in the basement. I took the midnight train back to Detroit. The visit will long be remembered. Bathurst church also promised to help our work in Japan.

Otoshige Fujimori.

Huyuyu Mission,
Private Bag,
Macheke, Mashonaland,
S.R., S. Africa,
Jan. 20/28.

Miss E. Ellis,
Meaford, Ontario, Canada.

My dear Sister Ellis:—

Just a wee note to thank you and the dear girls in your class for the nice things they sent Theodora, also for the nice package enclosed for me. I'm so pleased with mine, especially the black and white beads. Molly was making me a little dress and I just wanted something to take the bareness off the front, so I can wear the beads; thanks so much. And the towels were also something I needed. Theodora was so pleased with her box; she will write herself when she gets settled in her new home in Bulawayo. She has gone back to school and will be staying with some of our friends in Bulawayo; it will not be so lonely for her; she will probably not see us for six months, till mid-winter holidays, June and July. I do miss her already, it's the first time she has been away from us. Her school work will take up a lot of her time, and I'll write her every week; I don't want her to get homesick. You will see by above address we are at our new mission 400 miles from Bulawayo, 78 miles from our nearest town. We have to get in supplies for three or four months ahead. We are having our heavy rains now, and there are some very bad rivers to cross and the roads are so bad we can't travel on them. We are living in mud and grass huts till our new house is built and the rain just pours in. We have to rush and get umbrellas, coats, sacks to cover up our worldly goods. I have a hut at the back of the others and it was raining so hard and was so dark I could hardly find my way to the hut door. The rain comes down amongst these mountains in buckets full, I never saw it rain so heavy in Bulawayo.

It has rained every day and night for the past two weeks, everything looks so dismal, and when the sun comes out, it nearly burns a hole in you, but in the winter it is lovely, not too warm and not cold. We have been here just three months. We started school here after the New Year, we have splendid meetings Lord's Days, also the women's classes are better attended. I have my meetings under the trees if it's not too wet. Molly attends to the school and medical work and correspondence; Mr. Sherriff the scripture classes and preaching, and building. We had five confessions last Lord's day in the old year; a good beginning for the New Year.

There is a lot of hard toil to be done, if God spares us this year. First, I want a kitchen. The rain just pours on our stove and puts the fire out. We can then use it for a dining-room and kitchen till the other part of the house is built; it's not started yet. Mr. Sherriff is building a big shed to put our food in for the boys and the implements that would spoil in the rain and sun. He will also use one end for a work-shop, and perhaps I can use it for my classes too. Molly goes down to the mud and pole grass church, ten minutes walk, and has school there. Her school is growing fast.

The sick come day after day, with all kinds of diseases; some with filthy diseases. It makes you shudder to look at them, yet Molly goes ahead and fixes them all up. An old man came along to me and asked me for some medicine. I asked him where he was sick. He started to scratch his head, and said they bite his head. Well, I gave him a piece of soap and told him to wash his head and his body, and keep himself clean. A woman brought two little babies, with their little hands nearly rotted off with diseases, and they were only six months old. We buried one little baby a few Sundays back, and my, didn't they make a howling noise. They call it their grief, and then they go home and get drunk and make beasts of themselves. Last Lord's Day morning some of the old men started their beer drinks and dances at six a.m. in the morning, and kept it up till next morning six a.m., and then they came along to our huts and want to sell us mealies (corn) and other things. They can hardly stand. They do look like wild beasts. Oh! how the Gospel is needed in these dark places. It's very hard to get hold of these old men who have lived in sin and darkness all their lives. It's the growing generation we will have to

work amongst, but will try to help the others also. They have, some of them, four and five wives. That's all the old men live for—drink and lust. The old women, some of them, are just as bad. All they wear is an old, dirty rag around their loins. The younger girls and boys are learning to dress better. They try to copy the white people as near as possible, but what a work there is to do here for Jesus Christ. He died for these poor mortals as well as us, yet the world will say, leave them alone to themselves, don't waste your life and time out in the wilds for them.

We have lions, leopards, baboons, monkeys, all around us. The children heard a leopard one night when Theodora was here. She made us laugh. We have no windows in our huts, only openings, and she got a box and stuck it in the opening. She said it would have to knock it down first and it would give her warning before it could get in. Well, a leopard will not attack you, unless he is hungry or cornered. They will always get out of your way. A lion will lie in wait for you, but they are not so plentiful as that. One big lioness and her cubs were seen a half mile from here. The baboons are in hundreds, and come within eighty yards of our huts and bark at us. I've gone out with the gun several times, but they run up the mountain as soon as they see a gun. They are so cunning too. They are very destructive to the crops. We have a garden and reaped our first beans and had some tomatoes for tea to-night. That's one of the things we miss out here, is good food. We can't get meat, vegetables, or potatoes. We had none for over five weeks. We were eating rice, and jam for butter. We had to send fourteen miles for butter and it was like eating bad fat. Milk, we get two gallons for five dollars. Eggs were very scarce, but the natives are bringing a few around now and again. Fowls are also hard to get. I'm trying to get a few and will set them, and we will be able to kill one now and again.

I did not intend to write all this but when I start I don't know when to leave off. It's like women isn't it, eh? Now, I must close. I'm really tired. I've been wet three times to-day and the children are wanting to go to bed. When I say children, I have two little colored girls I've had since they were five and six years old, and they are now sixteen and seventeen years old. We always have morning and evening worship in the home. We just sing two or three hymns, read God's word, and they say two or three verses from memory; prayer,

and then go to bed happy; and commence the day with God. We all take turns to choose the hymns. Our students do the same in their own huts. We used to have it all together at F. Vale mission, but we can't have them in our huts here. They are not large enough. Mr. Sherriff has a Scripture class every afternoon from two to three-thirty p.m. We have some fine students. We brought them from F. Vale mission here.

Now, good-night. God bless you and reward you for all your love, prayers, and thoughtfulness, towards me and mine.

Lovingly yours in Him,

MRS. J. SHERRIFF.

P.S. If any of the children write to Theodora, her address will be

Bulawayo, (Box 50),

S. Rhodesia, S. Africa.

American Church of Christ Mission

P.O. Box 433

Hong Kong S. China

Feb. 14, 1928

Dear Brother Collins:—

I scarcely know whom to thank for the copy of the Christian Monthly Review which came a short time ago. I have enjoyed reading it very much. So glad to see that you emphasize both home and foreign missions—in fact the field is the world and we are workers together for Him. Work at home is needed but when you think that Kwong Tung province alone has some twenty-eight million people and Kwong Sai six and a half million, a large part of whom are Cantonese speaking, then can you realize what our task is; and we are but seven workers in all and three of those young women with babies.

Since the disturbances in 1925 the interior has not settled enough for the American Consul to be willing to allow us to go into the country. However the outlook is more promising and we are trying to decide upon a field in which to labor. The Lord has given us Mr. and Mrs. Loh Fung Hang to help in the work. He has preached for the various denominations for some fifteen years but is now willing to be just a Christian and follow the Bible. His wife is helping with the work among the women. Our plan is to decide upon a field of labor and then let Mr. Loh go there to work; later on we may be able to join him. Please pray for us and our workers that we may know the field to which the Lord would have us go.

While detained here we have been trying to do what we could to extend the knowledge of Him. Last June we opened a street chapel in a part of Hongkong known as Hung Hom. Here is located one of the large drydocks which employ many people. We have found the population rather shifting but trust that enough of the residents may be brought to a knowledge of Him to carry on the work when we shall go to the interior. So far some 17 have been baptized. Most of the time we have had meetings each evening and only the cold weather has kept us from having good attendance. We can't blame the Chinese for staying home and going to bed early when we know that is their only means of getting warm and staying that way.

Many people wonder why we should send women workers to the mission field when they are not permitted to stand in the pulpit and preach? If you could see the Chinese women and children then could you know the reason. The women of China, for the most part, are not educated. Can you imagine a woman, grown with a family, whose mind in most things is not much more developed than our children? If you can, that is the material which we have to work on. They attend the services but even the language used to give out the truth is foreign to them. So they are apt to visit with the one sitting next to them, play with the children, etc. Many leave before the service is over. In the country many of them have said to me, "I hear what you say but do not know what you mean." They enjoy the singing. By visiting them in their homes and answering their questions and teaching them little by little they gradually begin to understand. If we fail to reach the women there can be no Christian homes and the next generation of children will be as the former ones have been.

Thanking you again for the "Christian Monthly Review," I am,

Yours for spreading the knowledge of Him in China,

Ethel Mattley.

"MY TRIP TO AMERICA."

The first of all, I must express my thanks to the brethren in the United States and Canada for paying my expenses to bring me over to this land of liberty, where the religion of our Lord Jesus is practiced so extensively. I have enjoyed very much the spirit of love, hospitality and mutual fel-

lowship in Christ Jesus that has been extended to me. Not only that, but they have shown me Christ's love, notwithstanding I was born in a heathen country and converted from the national Japanese religion. I have no doubt they are sometimes discouraged with me, seeing I have still perhaps some characteristics of my former religion, but they have patiently endured me. For these old characteristics I owe much apology, I know, and I am not equal to those who have been brought up in this country: alike unto a good tree planted in a good soil, and it ripens into plenteous harvest.

One thing that made me happy was that, in all the churches I visited there was always some one who had heard of me or knew me, and in my visits I never saw anything bad or the dark side, but good and bright, and I was blessed with good health. I thank God for all these blessings and mercies and loving kindness that He has shown unto me while I was in this country.

I presume I have visited two hundred churches and fifteen States. I can say I learned very much and gained much experience. I am very much encouraged over the work we plan to establish in Japan.

Here is another thing. I have to ask your apology for not being able to understand English well enough and my broken English I am sure has many times made me give different thoughts and ideas from what I intended. For this reason I made a few enemies, yet I enrolled thousands of friends into my heart.

The Purpose of my Visit to this Country.

Please keep in your mind that we want more native preachers and Bible women in the church of Christ in Japan as workers. Now my visit among the churches to stir up the interest of Christians in the missionary work in Japan is ended. I am about ready to leave this beautiful country for my homeland where my loved ones are waiting and longing, and many souls call for their rescue and salvation;—"the harvest truly is plenteous, but the laborers are few." (Matt. 9:37). Having seen the needy condition of missionary work in Japan for some time, but having no opportunity of coming over to this country, my prayer was offered every day, but the good Lord thought better to wait until this time. Now my long years of hope and desire have been attained. Oh, how happy I am now! I can't express how grateful I feel over it.

Shall we have native workers or not? Please remember I am not discussing whether we need American missionaries in Japan or not, but the need of more native preachers and Bible women. Discussion on this is unnecessary.

Rice Christians and English Christians

A "rice Christian" means one who often becomes a Christian in order to get bread and meat, but who has no faith in Christ Jesus, as you read in John 6:26. You may find in every nation such as these. An "English Christian" means one who becomes a Christian hypocritically in order to obtain the English teacher's confidence and gain an education and not to recognize Jesus as his Saviour. No doubt you have experienced here those who become members of the church of Christ in order to benefit in business or some other material way. We have no use for such people as co-workers.

Is it Hard to Get Native Workers?

Yes, it is very difficult indeed. Is it impossible? No! Since we know the Bible is true, by our earnest prayers we ought to be able to engage several of them. To us it may seem impossible, but not with God.

Church Activities in Japan

Now I will give you a report of statistics in Japan. Presbyterian Church, 370 meeting houses and 367 native workers; Congregational church, 165 church houses and 170 Japanese workers; Methodist church, 352 meeting houses and 318 native workers; Episcopal church, 238 chapels and 209 native workers; Baptist Church, 72 meeting houses and 101 native workers; Holiness church 123 church houses, 276 native workers; Salvation Army 97 meeting houses, 300 native workers; Christian church, 39 meeting houses and 85 native workers; Church of Christ, 5 meeting houses and 4 native preachers and 2 or 3 Bible women. (I don't count Bible women who work as servants in missionaries' homes and teach Bible class on the Lord's Day.)

Miss Cypert has built a chapel connection to her home. It may be called a meeting house. We have fifteen more denominations that I omitted. We have altogether about 1950 native workers in Japan at present. Also 282 Christian schools, namely, Bible schools, high schools, girls' schools and kindergarten. If I am not mistaken, Miss Cypert will start a kindergarten this April. You now see how small we are in Japan. We have a good reason to ask for more native workers in the land of the rising sun. We do not believe in Rice or En-

glish Christians, but we believe in providing for good support. We have lost many good men on account of not giving enough for the support of them and their families. I conscientiously believe that we have lost many capable native workers because of lack of adequate support for them.

Co-operation Needed

Why we need co-operation? In Japan we are helping one another among our missionaries, but there is no co-operation. I understand what co-operation means. It is to unite into one purpose and power and practice, and not individually working out our own way. We help one another, but we never come together or lay our plans and work it out systematically. How about our support? One gets more and another less, except those whose support is guaranteed by some churches in America. For intelligent missionary work in Japan co-operation is the only way to make it successful. We need the co-operation of the churches in America. We know that one church can give so much and others help some, and a few churches can support one man or woman in the foreign field. Our desire is that you participate or join in this wonderful work of our Master and His dear Son, Jesus Christ. Either large or small contributions should knit into one love-feast offering and in supporting our work in Japan.

How We Manage Our Finances

According as the Lord prospers you, please give to this work, and it shall be much appreciated. You can send it to the treasurer for the Japan work, A. L. Whitelaw, 12366 Ohio Avenue, Detroit Michigan. Bro. Whitelaw is working under the direction of the eldership of the Plum Street church of Christ, who in turn call in the elders and leading members of the sister congregations to assist them in planning or supervising our work in Japan. These congregations have undertaken to guarantee my support in Japan and hope to enlarge the work by adding native workers and preachers and Bible women as additional funds from other sources become available. Twelve congregations in Detroit have a committee of twenty-two for Japan missionary work and meet periodically to discuss all questions, practical and financial. Does this not appear to be the most scriptural plan of conducting missionary work?

Farewell

I hate to leave because of my good brothers and sisters in America, yet I must go back, for my loved ones are waiting for me far across the sea, and

there are many, many souls that are still in the darkness with no hope, no salvation, no eternity. How can I sit in this flowery ease? I must go, for it is worth while living for the Master and my people. I may never see you again in this life, but in the life to come, where there are no more tears, no more pains, no more death, neither sorrow nor crying, but we shall meet again in the

sweet by and by. I say goodbye. God bless you till we meet again. And please do not forget to pray for our work in Japan.

Yours in hope of eternal life,

Otoshide Fujimori,

Detroit, Mich.

Mar. 10, 1928.

NEWS AND CORRESPONDENCE

Matter for this issue is being prepared at the home of Bro. O. E. Tallman, St. Catharines, Ont. I am enjoying this visit among the churches. We had fair attendance the two nights at St. Catharines. We go tonight (April 11) to Jordan. Then to Beamsville. Then Hamilton for the 15th. Will be at Selkirk over the 22nd.—Ed.

Bro. C. G. McPhee expects to arrive in Ontario before the 3rd Sunday in May, and begin a meeting at Jordan.

A. E. Firth, 659 Pape Ave., Toronto, Mar. 12:—"Fine meeting on Lord's Day. Bible school 105—25 more than the number a week ago. Lots of mumps."

DIED.

On April 4th., Fay Doris, the infant daughter of Bro. and Sis. Thos. Cornfield, who live near Griersonville, seven miles south of Meaford. Deceased was two months old. Private funeral at the home conducted by the writer, assisted by Bro. Philip White. Interment in Lakeview Cemetery, Meaford.—E.G.C.

A. M. Stewart, 607 Crawford St., Toronto, Mar. 23: "We had a visit from Bro. Fujimori Wednesday and Thursday evenings at Bathurst St., where he gave us an interesting account of his travels in U.S.A., and also outlined some of his plans for Japan. We did enjoy meeting our brother again. I spent last Lord's Day with the brethren in Selkirk, where, in spite of stormy weather and bad roads, we had two good meetings."

Help us double C. M. R. list.

DIED.

There passed away at Radville, the infant son of Bro. and Sis. Ed. Jacobson. Had one funeral service at the home in Radville and another at a rural point thirty-five miles south-east of town where the body was buried. The object of the rural service was to introduce the seed of the kingdom in that district where we hope to be able to preach the Word in the near future.

Work moves along with renewed interest at Radville and Brookings.

Greetings in Christ,

Wilfred Orr.

Radville, Sask.
Mar. 10, 1928

Bro. R. E. Chitwood is Editor of the **Tipton Orphan Home**, a monthly publication devoted to the interests of the Tipton Orphan's Home, at Tipton, Oklahoma. Their circulation is over 30,000.

From their last number we clip the following:—

WORD FROM CANADA

Our recent campaign to extend the circulation of

the Home paper has brought us word and news from our Christian brethren in Canada. An encouraging letter and offering from Brother A. E. Firth, Toronto, Ontario, was received last month. Just recently we received a letter from Brother E. Gaston Collins, Meaford, Ontario, also a copy of the **Christian Monthly Review**, a loyal paper of the brotherhood, published there and of which Brother Collins is office editor. It is said that this is our only loyal paper published in Canada. We know that it is a good one and worth reading regularly by any Christian. Why not subscribe for it and learn what is being done for the Lord in Canada?

Brother Collins is well known by many brethren in the States. He says in part "Work here at Meaford goes along well, with many encouraging features. The attendance at all meetings is good and regular. Counting all meetings we have 7 each week, with an occasional meeting of the Sisters for sewing, etc. Interest is good."

This is fine work. Let's encourage them in it and pray for them.

From a letter we reproduce the following interesting item about their Orphan Home. I am sure we can reciprocate their encouragement and prayers, for their good work.

Tipton Orphans Home
R. E. Chitwood, Supt.
Tipton, Okla.
March 5, 1928

E. Gaston Collins,
Meaford, Ontario.

Dear Brother Collins:—

"We have now two hundred and forty children, five teachers in the Home, and send eighteen children to the Tipton High School. Our childrens ages range from a year and a half to seventeen. Our buildings and grounds are worth about \$175,000.00 and it costs about \$3,400.00 per month for running expenses.

We have the largest Orphanage in the State of Oklahoma, and one hundred per cent. of our children become Christians as soon as they come to the years of accountability.

The Home is under the direct supervision of the Elders of the Church of Christ at Tipton. We are always ready to accept any good suggestions that would assist us in the growth and the betterment of the Home, and the wonderful work that is being accomplished in the name of the Lord Jesus.

Brotherly Yours,

R. E. Chitwood, Supt.

Chas. W. Petch, 455 Victor St., Winnipeg Man., March 27: "The church at Sherbrooke St., is continuing the work and worship of the Lord in peace and harmony. The interest has continued steadily all winter, with very good attendance. One fine young man was baptized into Christ on March 11. The young men are showing a marked improvement

in their talks on the life and teachings of Christ at the Wednesday evening gatherings. The Sisters are keeping up their efforts at sewing and knitting for the mission fields. They are also doing some good work at visiting the sick and others.

We are endeavoring to abide by the requirements of the Word of God in work and worship. Believing that the Gospel of Christ is God's power unto salvation we preach it alone, in its fulness. Believing that God revealed His will in the New Testament, we worship according to its directions; and pray for His blessing."

O. H. Tallman Clearwater, Florida, Mar 30: "One confession and baptism at our regular prayer-meeting this week. Bro. H. C. Shoulders and I expect to unite our efforts and begin our spring drive next Wednesday. We hope to hold two or three tent meetings. We plan on leaving Fla., about the end of June. After which we have promised to hold six revival meetings in Ala., Tenn., and Ky."

O. H. Tallman, April 2:—"One more addition last night. This time from the Christian church."

O. E. Tallman, St. Catharines, Ont., reports 5

more baptisms, making the number up to 13 recently. He also gives a good report of the regular attendance, and the Young People's class. The church here are contemplating an enlargement and improvement of the house of worship.

Church of Christ
Vaughan Road and Maplewood Ave.
Toronto, 10, Ont.
March 30th, 1928

To the Churches of Christ, in Ontario,
Dear Brethren:—

On behalf of the above named church, I wish to inform you that we are making arrangements for the June meeting of Ontario churches, and have engaged the auditorium of Vaughan Road High School for Lord's Day meetings.

This building is located in a rapidly growing district and such a meeting will do much to spread a knowledge of the plea for the New Testament church.

We trust you will endeavour to support this meeting by your prayers; speak to the brethren about it and endeavour to come in good numbers.

We extend a very cordial invitation to all.

Sincerely Yours,
H. Bennetts, Sect'y.

OUR CONTRIBUTORS

"JESUS, I MY CROSS HAVE TAKEN"

In the twilight sat a maiden,
The trees with fruit o'erhead were laden;
West the crimson clouds were fading,

As she sang beneath the tree.

Birds were singing just above us,
While there came a tender chorus:

"Jesus, I my cross have taken,
All to leave and follow Thee."

O I could not help but linger
While I listened to the singer;
Every note it seemed more tender
As she sang beneath the tree.
Every note she sang o'ercame me;
A sense of guilt, how much it shamed me;
"I am poor, despaired, forsaken,
Thou from hence my all shall be."

Little birds their music ringing.
How it mingled with the singing.
Heaven's brightest joys were clinging
To that maiden 'neath the tree:
"Let the world despise and leave me,
Human hearts and looks deceive me,"
Thus the maiden kept on singing,
"I have stayed my heart on Thee."

As I walked up near and nearer,
Sweeter were the notes and clearer,
It would melt your heart to hear her
As she sang beneath the tree.
"Man may trouble and distress me,
Life with trouble hard may press me,
Heaven's joys at last will rest me,
All must work for good to me."

How I wish that I had known Him
And would never blush to own Him,
As I listened to that maiden
Underneath that apple tree;
"Oh 'tis not in grief to harm me,
With such love naught can alarm me,
O 'twere not in joy to charm me—
Were that joy unmixed with Thee."

Albert Burgess, Lexington, Mass.

THERE IS ONE BODY, ONE LORD AND ONE FAITH.

J. C. Bailey

I realize these three statements of Paul's to the church at Ephesus are not in harmony with the religious teaching of to-day, or rather the religious world of to-day is not in harmony with the statements.

Let us first define our proposition: One body is

one church, see Col. 1:18; Eph. 1:22. One Lord is one ruler, see Mat. 28:18. One faith is described by Webster as the belief of testimony or rather faith is so described. The Scriptures declare in Jude 3, that it had been delivered, or notice, if you please, the exact wording: the faith which was once for all delivered to the saints. Heb. 11:1. tells what it is and Rom. 10:17 tells us how it came.

Now I wish to show how the religious world is out of harmony granting them the positions which they hold which of course I would not.

By way of example, first, I shall take the Latter Day Saints. They believe in Jesus Christ as Lord. They say they do. They also have elected or rather have a man at their head whom they call president. So you see they believe in two rulers. If a president is not a ruler, what is he?

Next you must believe the teachings of Joseph Smith. True it is faith but not the faith which *was* once for all delivered to the saints. So according to them there are two faiths. For they profess to believe the Bible.

There are at least two bodies among them, both established hundreds of years too late to be the "one body," which should stand forever.

So you see Latter Day Saints are out of harmony with Paul on all three counts.

Let us put Seventh Day Adventism to the same test. You must accept the doctrines of Ellen G. White side by side with those of Jesus Christ if you are an Advent.

You must bow to her authority and woe was on the man who did not as is shown in that noble work of Canright's, *Seventh Day Adventism Renounced*.

I understand now they are ruled by a conference. Take Adventism past or present, you have according to their views two rulers.

Next the church of our Blessed Lord was set up in Jerusalem (Isa. 2:2, 3, Acts 2) on the day of Pentecost. Adventism, less than one hundred years ago. Two bodies you see. Now was Paul right, or are they?

The "one faith" *was* once for all delivered to the saints over eighteen hundred years ago but the faith of Adventism was delivered less than one hundred years ago.

So you see Adventism is entirely out of harmony with Paul's oneness, which he preached.

Now the next one we wish to notice is the

Church of the Four Square Gospel, established by Aimee Semple McPherson.

Many have been deluded into following her. We shall show despite her claims to believe the Bible that she and her doctrine comes under the same condemnation as Mormonism or Seventh Day Adventism.

In order to belong to the Church of the Four Square Gospel you must accept the right of Mrs. McPherson to rule. She is it's head, it's founder. They believe the Bible, so they say. So they have two rulers.

According to the Four Square teaching their church was established in Los Angeles in the present time but the "one body" was set up nearly nineteen hundred years ago by Jesus Christ in the city of Jerusalem.

Notice by way of comparison (tho' mind you, Four Squarers' are supposed to believe both) the two churches.

Ruler Aimee Semple McPherson.

Ruler Jesus Christ.

Law for former issued from Los Angeles.

Law for latter issued from Jerusalem.

Law for former issued in twentieth century.

Law for latter issued in first century.

Yes, they believe in two rulers and two bodies all right.

How about the two faiths. In the light of what we have already said you would see how impossible it would be for their faith to be that which *was* once for all delivered to the saints.

Let us notice some of their differences. Paul says, one baptism.

Mrs. McPherson, three, water, Holy Spirit and Fire.

Paul says, Let the women keep silence in the churches: for it is not permitted unto them to speak. (1 Cor. 14:34.)

Mrs. McPherson says, I am sent of God. She speaks as all know, not only in the church, but with authority.

We might go farther but you can all see that they have two faiths. They too have gone down on all their counts.

Perhaps you do not belong to any of these churches named above, but do you belong to the "one body" named in the New Testament? Have you a faith beside the one which was delivered once for all? Do you submit to Jesus Christ and Him alone?

THE CHURCH OF CHRIST; AND SOME FUNDAMENTAL PRINCIPLES.

By C. G. McPhee

1. The Scriptures teach that disciples should be united in Christ: that they should, "Be of the same mind, and live in peace." We therefore, plead for the unity of all Christians upon the basis of the New Testament.

2. We do not need a new church for the twentieth century, but we do need to give the church of Christ, the church of the first century a chance in the twentieth century.

3. It is our aim to exalt Christ above party, and His word above party names.

4. Christians, must insist upon the identical conditions of salvation as taught by Christ and the Holy Spirit through the apostles. What it took to save men then, will save them now: and nothing else.

5. The Scriptures teach that everything essential to the salvation of man is to be found in the gospel: "For it is the power of God unto salvation, to everyone that believeth." (Rom. 1:16).

Fundamental Principles.

1. Faith. "Without faith it is impossible to be well pleasing unto God." (Heb. 11:6) "Whatsoever is not of faith is sin". (Rom. 14:23) "Believe on the Lord Jesus, and thou shalt be saved." (Acts 16:31) "He that believeth and is baptized shall be saved, but he that disbelieveth shall be condemned." (Mark 16:16).

2. Repentance. "Except ye repent ye shall all likewise perish." (Luke 13:5) "Now he commandeth men that they should all everywhere repent: inasmuch as he hath appointed a day in which he will judge the world in righteousness." (Acts 17:30-31). Repentance is simply a change of mind or heart, which causes us to forsake evil and turn unto the Lord.

3. Baptism. The Lord was baptised, and He teaches others to be baptised. "And He came into all the region round about the Jordan, preaching the baptism of repentance unto remission of sins," (Luke 3:3) "Repent and be baptised, every one of you, in the name of Jesus Christ, unto the remission of your sins." (Acts 2:38).

4. The Bible is the Christian's rule of faith and practice.

5. Obedience to the Word of God is our only test of fellowship. ((John 14:15; Heb. 5:9).

6. Where the Bible speaks we speak; where the

Bible is silent we are silent.

7. We ask you to follow the Word of God—no more, no less. The Word of God will make Christians—no more, no less.

8. The Bible does not teach that opinion will save men from their sins. Opinion is what we think; faith is what the word of God teaches. "Faith comes by hearing, and hearing by the word of God." (Rom. 10:17)

9. The Bible teaches that God's children are all in His family—the church. Children are born into a family: so we are born anew into the family of God, and there are none on the outside. God's children all wear the same name: they are called Christians, and it gives glory to the head of the church, even Christ. "The disciples were called Christians first in Antioch." (Acts 11:26) "But if a man suffer as a Christian, let him not be ashamed: but let him glorify God in this name." (1 Pet. 4:16)

10. The Bible teaches there will be a future reward or future punishment, based upon the way we live and serve in this present world.

11. Every person shall give an individual account to God. (Rom. 14:12).

THE JUNE MEETING, 1928. A FORECAST.

We do not, as a rule, find at the present day prophets who foretell great events, which will happen in the future; nevertheless things planned weeks or months ahead are liable to bring thoughts and hopes to our minds.

The weather prophets foretell the weather conditions some twenty-four hours ahead because of their knowledge of the atmosphere. In like manner I feel that it is possible to give a slight idea of our annual meeting because of the atmosphere surrounding the special preparations in connection with it. One cannot but be impressed when they see the interest, and share the thoughts of those who are doing their utmost to make this meeting justify its existence.

What kind of a meeting will this one be? Will it be up to the standard of previous meetings? Or will it excell? Judging from the intense interest and great hopes shown by the earnestness of all who are engaged in the work of preparation, I would make bold to say, that this meeting will very likely excell all previous meetings.

We must remember that there are many things

necessary to make a successful annual gathering. One of the important things is co-operation, and that can only be made possible by the brethren themselves. It is expected that every brother and sister who can, will be at this meeting.

For what purpose does our Annual Meeting take place? During the greater part of the year we are kept busy with the work of our own church and our own district, but for once during the year we have the privilege of leaving our usual work, and coming together in one large gathering for fellowship and worship.

There will be many things of vital importance discussed during this meeting, so let us one and all gather together to worship our Heavenly Father and strengthen each other in that great endeavour—The Evangelisation of Ontario.

We will be looking for you.

A. M. Simpson.

JUNE MEETING—SPECIAL NOTICE.

Please note change of date from June 10th to June 2nd, 3rd and 4th. Remember the place—Wychwood Church, Vaughn Road, and Maplewood Ave., Toronto. Sunday meetings in the auditorium of the Vaughn Rd. High School. Meeting at church house Saturday, 2:30 p.m., discussing Evangelisation. Bro. H. H. Adamson will speak morning and evening on Sunday. Bro. Adamson will conduct a revival, beginning on June 4th., at Selkirk.

Meet us at the June Meeting. Make your plans to be there.

A STATEMENT.

We have an article, going somewhat into detail, regarding Bro. L. J. Keffer's marriage, divorce and second marriage, which some call in question. According to the figures it was five years after his former wife had remarried before he married the second time. Those whose names are given below have looked into the matter, examining unmistakable evidence held by Bro. Keffer, and their judgment is, that he has kept within the civil and scriptural requirements. They hope that as a result of this investigation and statement, those disposed to criticize may be more "forbearing in love," and they recommend Bro. Keffer as a faithful preacher of the gospel. Those who signed the article are: Chas. W. Petch, Chas. S. Black, E. G. Rockliff, W. F. Cox, W. F. Ellis, O. H. Tallman, O. E. Tallman, (who, knowing the circumstances, performed the second marriage ceremony.) J. L. Hines, E. Gaston Collins, H. M. Evans, Colin Cameron, H. McKerlie, Wesley Lundy, E. J. Purcell, J. C. Bailey. L. J. Keffer, Evangelist.

FAITHFULNESS.

J. T. Cartwright

"Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing; now shall it spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The beasts of the field shall honor me, the jackals and the ostriches; because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen, the people which I have formed for myself, that they might set forth my praise." (Isaiah 43: 18-21).

I am taking it for granted that readers will agree that the above scripture bears witness to God's care over His people through whom the Redeemer of the world should come, and therefore is a part of the great plan of redemption, and that from the fall of man and onward down the ages the divine plan of redemption can and may be traced in every age and the characteristics of *faithfulness* and *tenderness* from the divine side of the scheme can be discovered and when found adds to the joy and satisfaction of every careful reader.

In looking backward through the past dispensations we find such examples of faithfulness and tenderness as the following:—

1. Paul in 2 Cor. 2:6-7. "This censure from the majority is severe enough for the individual in question, so that instead of censuring you should now forgive and comfort him, in case the man is overwhelmed by excessive remorse. So I beg you to re-instate him in your love." (Moffatt's translation.)

2. Jesus in John 13:33 "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you." (This was not very comforting for the disciples, but it was followed up by our Lord's kind words), "Let not your heart be troubled." (John 14:1). (Comment unnecessary on the foregoing scriptures).

So we will return to Isaiah 43: 18-21. I feel sure, dear editor, that none of your readers will have any difficulty in discovering kindness here. God's people are exhorted to forget the past. (Methinks this would be welcome news to those ungrateful people). They were promised "a new thing", "a way in the wilderness", and "rivers in the desert". But it may be that the first named characteristic in the plan of redemption will not be found so readily i.e. Faithfulness. We however just need to open our eyes and learn that Israel

in Isaiah's time was a disobedient, ungrateful and therefore a sinful people (see Chap. 42: 24, 25). The prophet told them so, hence his faithfulness. Centuries after something was said to Israel which pricked their hearts. (Acts 2:37). And their ancestors in Isaiah's time may have had a similar feeling and felt a pricking when the prophet told them that beasts, jackals and ostriches "shall honor me." Israel had not always done that. But now with the example before them and perhaps sorrowful hearts they honor God and "set forth praise."

Beloved readers think of the beasts of the field, jackals and ostriches and also penitent Israel and accept with a grateful heart all the God given blessings while journeying in the wilderness and we will then hear the Master's voice saying "Well done."

52 Robins Ave.,
Hamilton, East, Ont.

For Missions—For Sherriff, Church, Collingwood, \$4.80; Church, Woodgreen, \$3.32; The Chitticks \$10; Church Meaford, \$10; For H. A. Rogers, A. M. Briggs, \$5; For Roy Whitfield, A. M. Briggs, \$5; "Do good unto all men."

STUDIES IN THE GENEALOGIES

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

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adjustment, diet, massage, baths, electric
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Encouragement

Hiram McDonald, "Hope you continue to publish it."

A. Weston, "Christian greetings and best wishes for the greater success of the Review in its stand for the defense, confirmation and progress of the gospel."

Earl C. Smith, "Yes, let's double the C. M. R. list at once. Here's mine: send the paper to _____"

Anthony Seabrook, "We like the C. M. R. very much, and would not be without it."

Wm. A. McCartney, "Wishing you continued success."

For C.M.R.—Albert Burgess, new; Hiram McDonald, renewal; A. Weston, renewal, 2 new; T. H. Bee-croft, C.M.R. Fund, \$1; Earl C. Smith 1 new; A. E. Firth C.M.R. Fund \$7; G. C. Yake, Fund \$6; C. J. York, renewal; Anthony Seabrook, renewal; Clark McNally, renewal; Chas. W. Petch, Fund \$3, 2 renewals; Wm. A. McCartney, renewal; A Friend, Fund \$1; A. M. Stewart, Fund \$5; C. W. Petch, 1 renewal; A. D. Fleming, 1 renewal; Alex Johnston, renewal, 1 new; H. McKerlie, Fund \$1; Ada Culp, renewal. Mrs. M. E. Bradish renewal, 1 new; T. T. Moore, renewal; A Friend, Fund, \$1. (The last 3 omitted by error from the March issue.)

Thank you.

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

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.

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. 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.