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IT CAN'T BE DONE

*Somebody said it couldn't be done
But he, with a chuckle, replied
That maybe it couldn't, but he would be one
Who wouldn't say so till he tried.*

*So he buckled right in, with a trace of a grin
On his face; if he worried he hid it.
He started to sing, as he tackled the thing
That couldn't be done—and he did it.*

*Somebody scoffed, "Oh, you'll never do that—
At least no one ever has done it,"
But he took off his coat, and took off his hat,
And the first thing we knew he'd begun it;*

*With the lift of his chin and a bit of a grin,
Without any doubting or 'quiddit';
He started to sing as he tackled the thing
That couldn't be done—and he did it.*

*There are thousands to tell you it cannot be done;
There are thousands to prophesy failure;
There are thousands to point out to you, one by one,
The dangers that wait to assail you.*

*But just buckle in with a bit of a grin
Then take off your coat and go to it,
Just start in to sing as you tackle the thing,
"That cannot be done"—and you'll do it.*

—Anonymous.

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EDITORIALS



THE HOLY SPIRIT IN THE HEART. (4)

By O. H. Tallman

We have already learned that the Holy Spirit operates through nature. Also in and through the Word. That every word of the Bible excepting a few interpolations was given unto us by the Holy Spirit 1 Cor. 2:13. In this article let us look at the Spirit in another field of operation. The heart of the child of God. This is one of the special marks of the Christian dispensation. The Spirit in person did not dwell in the hearts of God's people until the church was established. He dwelt in them through the word. He dwelt in them in power, Micah 3:8. But not in person, and could not so dwell until the temple was made holy by the blood of Jesus 1 Cor. 3:17. In John 7:39 we are told that the Spirit was not yet given, because Jesus was not yet glorified. He was already *given* to be *with* them but not *in* them. John 14:17. This does not refer simply to the Apostles for he contrasts them with the unsaved world that knoweth him not. Therefore it includes all of God's people. Who receives the Holy Spirit? Peter says "Them that *obey him*" (God) Acts 5:32. Surely no one would limit the obedient to the apostles. Therefore Peter teaches that every man or woman that obeys God receives the Holy Spirit. But brother Peter, tell us what we must obey. Listen to Peter again, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." Acts 2:38. A gift of ten dollars is ten dollars, and the gift of the Holy Spirit is the Holy Spirit. Therefore every person that has enough faith to obey God, by repenting and being baptized for the remission of sins shall receive the Holy Spirit, and Paul speaking of this says it is in the heart. Including himself with the Galatian brethren, "And because ye are sons, God sent forth the Spirit of his son into *our* hearts, crying Abba, Father." Gal. 4:6. Our hearts are in our bodies therefore Paul says the Spirit is in our bodies. "Your body is the temple of the Holy Spirit which is in you; which ye have from God." 1 Cor. 6:19. This does not refer to body of Christ the church, but to fleshly bodies as the preceding verses clearly show. Peter and Paul were not speaking of the

Spirit in the word for that must enter our hearts before we obey or we never would obey. Also before we become sons or we could never become sons. But this personal indwelling comes after we obey and after we become sons.

In Eph. 1:13 Paul teaches that we are *sealed* by the third person of the Godhead. Not the Gentile world, but he says only the ones who *hear* and believe the Gospel. Hence the Holy Spirit is the sealing power of God. We might illustrate this by the act of grafting a branch in an apple tree. We set the branch in the tree using grafting wax. This is man's part. Then God sends the sap into the branch causing the wood cells to grow together, sealed. It becomes a part of the main tree and is ready to bear fruit. Even so we graft people into Christ, the true vine, by baptizing them into Him. This is man's part. Then God sends the divine sap, the Holy Spirit into their hearts and seals them. Now they are ready to bear fruit. In this manner a penitent believer is born of water and the Spirit. John 3:5.

But says one; does not God and Jesus both dwell in us in the same manner? No, not in person, but in their representative the Spirit. Eph. 2:22. No wonder then the apostle Paul speaks of the love of the Spirit when he is willing to come unto us and dwell in us in spite of all our weaknesses and assist us to overcome these infirmities, Rom. 8:26, as we march onward and heavenward. Surely we in return should love the Spirit and so live as not to grieve the Holy Spirit of God. Eph. 4:30.

SELKIRK NOTES.

By H. M. Evans

The June meeting of 1928, has now passed into history, and like all previous ones was, of course, pronounced the best ever. Bro. and Sister Adamson, and the writer enjoyed a pleasant trip with Bro. Calvin Kindy and his sister Alice. Bro. Adamson was the chief speaker, in the same faithful, and spiritual manner that always characterizes the teachings of this noble man of God.

Leaving Toronto after the evening service we arrived home on Sunday night at 12.30 o'clock. Bro.

Adamson began a two week's meeting in Selkirk on Monday evening 4th.

On account of wet weather the fore part of the week the audiences were not large, but continued to improve with the weather until Lord's day, which was beautiful and bright, the crowds were larger and we were encouraged. At the conclusion of the morning meeting one boy confessed his faith in the Lord and was baptized in Lake Erie in the afternoon. A splendid audience greeted the speaker at the evening service. The meetings will continue each evening through the present week, when Bro. and Sister Adamson will return to Ohio and continue in meetings already booked for the coming summer. These meetings will positively result in much good for the church in Selkirk, especially to those who are humble enough to accept the teaching of the Lord and put in practice the things taught in the Book of God.

During the meeting we had a number of visiting brethren from Toronto, Meaford, St. Catharines, Beamsville, Smithville and Hamilton. The church here should grow in brotherly love, spirituality, grace and knowledge as never before.

* * * *

We call the attention of the churches to our Bro. L. J. Keffer, who desires to enter the evangelistic field. He is strictly loyal to the Old Book, a splendid teacher and we commend him to the entire brotherhood. We have known him from a little boy, forty years ago. He is a son of our old Bro. S. Keffer, who departed this life over thirty years ago. Call him out brethren. Selkirk, Ont.

June 11th., 1928.

MAY CHRISTIANS ATTEND PICTURE SHOWS AND DANCES?

By Earl C. Smith

Is it right to attend picture shows? Not if it is wrong to put yourself in the way of temptation to evil. Not if it is wrong to support an institution the active participants in which have never succeeded in being clean. That the show exerts an evil influence, no informed and unprejudiced person denies. The only defense that we have ever heard made is that it is educative. We would by no means deny that; but we rather lament it. Education is not all good. It is more nearly all evil. A man who is sold to the picture show idea warns

the young men that they will have to compete with the picture show actor, and he encourages them to do it. He says, "The young lady goes to the picture show and sees the young man in the show act toward the lady that he keeps company with in a way that men do not ordinarily act toward ladies. She thinks that is the way all young men, except the one who calls upon her, do. She wonders why he does not treat her as the picture show man does his lady friend. She keeps seeing that sort of thing in the show until she demands that her friend do as the man in the show. Thus the young man is forced to compete with the show actor." We guess the ladies are likewise. You see, the actor acts a false idea of society and educates society to adopt that false idea, which then becomes the normal way of living, thus corrupting society. It is not good.

We are told that there are good shows. That, we are not inclined to deny. But, if the institution that produces these good plays is such that the active participants are invariably corrupt, shall we support such an institution? A man, well acquainted with the theatre, in defense of the stage, said, "It is wrong to judge actresses by the same moral canons that we judge other women by; for what would be wrong in other women would be right in actresses, for it is a part of their art." Thus he confesses that it is a part of the art of the actress to do what is morally wrong for women to do. Shall we support an art a part of which is to do immoral things? It has been said by a leading dramatic critic in England, "It is practically impossible for a woman to remain on the stage and retain her womanly modesty." Shall we support such an art. It is not good.

Is it right for Christians to participate in or encourage dances? Just a question or two will be sufficient at this point. If you were to see your wife in the same attitude toward some other man than yourself, at any other place than at the dance, that she takes in the dance, what would you think, what would you do? Would it be any better for your daughter? Is an institution that forces its women and girls to take an attitude toward men that is intolerably suggestive of immorality good?

P.S. We would think that men and women's swimming together is equally as suggestive of evil as these things. A farmer near a little city in Oklahoma had to ask a preacher of the city and a select group of his church members not to come to his pond to swim. Shame! It was not because

he cared for the swimming; the boys often came to his pond for swimming. Is it good to do what decent men of the world think is intolerably suggestive of immorality? God says, "Take thought for things honorable in the sight of all men." Rom. xii. 17. Do you suppose a swimming-pool preacher could ever save that farmer, or many an other good solid character like him? It is not good.

"HOW TO ADVANCE THE EVANGELIZATION OF ONTARIO."

(An Extract)

By E. Gaston Collins

Introduction: We have the ability and the possibility to Evangelise.

The need for evangelism is great. Some churches are dwindling, some just holding their own, and some just going slowly. There are many opportunities for preaching to weak churches and in new places.

1. All evangelisation centres around the preaching of the Gospel. To preach the Gospel means to preach Jesus. When we talk about anything concerning the Lord Jesus Christ we are preaching the Gospel. We must know Christ before we can preach Christ.

What will advance the evangelisation anywhere will advance the evangelisation of Ontario. The Gospel is still the power of God unto salvation. Preaching the Gospel requires evangelists. For their qualifications see 1st and 2nd Timothy. An evangelist must be acceptable to the brethren as well as to God. While it is necessary and advisable to have money ready for the support of an evangelist, we feel it is best for an evangelist to be willing to go to any field no matter what difficulties are ahead of him—financial or otherwise. We do not want the man who only wants a job. The evangelist must have 'Faith', 'Love for Souls', and 'A Positive Message.'

2. The Gospel is a lever, the church is the base

on which it operates, so we must strengthen the churches already established.

We must have faith; conviction will follow, then we will be strong. We must not baptise and stop there, but we must continue to teach those who have been immersed. We must have a consciousness of our power and in order to have that every member should have a vision. Without a vision people perish. We must make a full surrender of our lives.

We have dwelt long and loud on baptism but is it not possible that we have neglected the birth of the Spirit, 'Ye must be born of water and of the Spirit'. 'If any man hath not the spirit of Christ, he is none of His.' We need not water-born members but water-born and spirit-born members.

Our membership should be built up of members who are *godly*, in pulpit and pew, office and classroom, factory and workshop, church and home, and until then we will have no revival.

We need Christian homes, from which our sons may become preachers and our daughters preacher's wives. This would answer the supply and demand question, and many others.

We must have a devoted membership. Our members must not only give of their means and their time but first give themselves to Christ.

With proper co-operation among the brethren we can have advancement.

3. As to method—we believe the scriptures are complete, and therefore furnish us with the method. Bro. Adamson says, If we get the churches to *operating* it will be an easy matter to get them to *co-operating*. Evidently the *church must* do it, for to God belongs the glory *in the church*. But space forbids details.

Let each church hold a mission meeting each year, and enter new fields. And stay at it long enough; see Acts 18:11. But there is a safe way for the churches to work together in this work, on a larger scale than our individual efforts.

MISSIONS

LATEHAR, INDIA.

News from Bro. R. Penry Pryce

Organization. I have already submitted a programme according to which all the Christians of this area receive definite Bible instruction

weekly and also a Breaking of Bread meeting arranged for them on Sunday. This programme has been put into operation in every case except in Dhotei where there is one Christian family. I have already reported how I hope to meet their needs. This will ensure that there will be no

completely isolated members. In a young and widely scattered community as ours is, too much attention cannot be paid to instructing and nursing the members. The Christians living in and around Pandepura now have their own Sunday meetings. It saves them travelling all the way to Latehar in the heat and Joseph Babu, who lives in Pandepura is well able to conduct the services. The Preachers' Bible class meets at the bungalow on Tuesdays. They give up the whole morning to study and go to preach in the Latehar bazar in the afternoon.

Touring. I have not been able to make any extended stays at any one place, but have visited the following places:—Itki (twice); Dhadhu, (once); Balbal—near Dhadhu, a Christian teacher works there (once); Dhoti (once); Rubed (once); Pandepura (three times); and Chandwa each alternate week. In addition I have visited near by local bazars and villages.

Results. During January, 3 people were baptised in Pandepura. One of the men had been in Mr Pittman's employ and it was through the prayers of Joseph Babu and Sukhan at a time of sickness that a man and his wife decided to come out. During February 9 people were baptized.

But I am sorry to have to report that 4 of the Itki converts were very quickly re-admitted back into their old religion. This happened through the intimidation of neighbours and the irate ravings of unsympathetic "in-laws". The mistake we made was in baptizing the men without their women-folk. This set back is unfortunate but it serves to remind us that the ideal unit is the family and not the individual. We hope to win these men back again. Manika, the leader is strong, unyielding, and industrious. He is putting a house up for one of the preachers stationed there and goes out into the neighboring villages with Paulus Babu. The work in this new area is on the whole encouraging but we must endeavor to win the family as a whole and baptise all the adult members at the same time. During March, 4 people have been baptised, all from Chandwa. Formerly we had only one local family there. They have had their trouble and annoyance from angry relatives, but are remaining firm and under instruction. Excluding the 4 who have defected our total roll number now stands at 65, an increase of 16 since our return.



**A MISSIONARY HOUSE AT SINDE,
NORTH RHODESIA.**

African mud-pole-grass huts are unfit for missionary occupancy, so our brethren have to make bricks (because the white ants eat up things made of wood), burn them, and build homes after this type. The roof which is of grass, should have been made of metal, but funds were lacking. Brother Sherriff is endeavoring to build a sanitary house during this present dry spell, and Bro. Dow Merritt is pushing for a house and a school-building during the dry season. Children in above picture reading from read-

er's left, Sybil Short, Jean Lawyer, Beth Short, Iris Cook Merritt, Foy Short, and Sterling Merritt in Bro. Merritt's arms.

Grown-ups sitting from left, bro. Ray Lawyer (deceased), sister Molly Sheriff, brother W. N. Short, sister Sherriff, sister Merritt, Theodora Sherriff.

Standing from left, sister Lawyer, sister Short, brother J. D. Merritt.

Picture taken while brother Sherriff and family were on a visit to Sinda Mission. Brother Sherriff at camera. We print this picture through the kindness of brother Janes in loaning me the cut.

—E. G. C.

1492 Bathurst St.,
April 3rd, 1928

Dear Bro. Collins:

I received your letter of 30th March yesterday, and am delighted with its information, for I feel that there is at the present time no work just quite so deserving of immediate support as that in Nyasaland, Africa. Those native converts stand out as an example to all who are connected with the Restoration Movement. Their faith, love and loyalty to N. T. truth place them on a level with any of whom history has spoken.

The African work is supported by voluntary contributions received by the F. M. comm. of the British churches, and *ear-marked* for Africa; or, as is almost wholly the case, contributions sent to Sis. M. Bannister.

Sis. Bannister, from the time she went to Nyassaland, has received a salary through the F. M. comm. And, since her enforced absence from that field, she has shouldered the burden of getting the means to support the native preachers and teachers, and of supplying them with school and medical equipment. In order to do this, our sister has been continually at work among the churches of England, Scotland and Wales. Wherever there has been given her an opportunity to tell the needs of Central Africa, she has thankfully taken advantage of it. I know, personally, that the work she has done cannot possibly be understood by any but a few who have been most intimately acquainted with her labour and methods.

She has gathered the salaries of the native staff, sent the money to Frederick with instructions as to its disbursement, and has received from him a careful and satisfactory account of his stewardship. Frederick looks to her as his "Mother" in Christ, as do all the staff under him who were converted during Miss Bannister's years of service in the field. No appeal has come to her in vain, so far as she has been concerned and able to meet it. A recent incident in this connection will illustrate the spirit in which this devoted woman has laboured. Frederick wrote to her telling of their immediate need for a quantity of school material. He pleaded also for teachers to be sent to their assistance. Miss Bannister had no funds. She felt that it was too bad that they should be without both teachers and the material to help them even a little way toward mastering the Scriptures. She as usual, took it to the Lord in prayer. Rose from her knees and went out and ordered the necessary

school outfit, and then came back home and prayed for the money to pay for it. The cost of the articles was £20. Before the acct. was presented, she found herself in possession of £40—just double the amount required at the moment. And so it has often been in the support of this African work. The absolute reliance on God of this consecrated soul has brought responses at the seemingly most impossible time, and from what looked like the most unlikely sources.

Miss Bannister expects to sail for Africa toward the end of the present month. Her burden of raising support for the mission will be heavier, because she will no longer be visiting the churches in person, and we all know that memory is often short and defective. So, we who are interested in the conversion of the heathen, will have to try and do some of the advocating that is so necessary to maintain the interest and gain the support of the brethren.

I shall be pleased to send Miss B. the contribution you mention. And it will give her great delight to learn of a new interest in her great work. I shall also be glad to forward to the contributors her thanks and acknowledgement and anything of special importance in her communications to me. Sis. MacMillan, of Bathurst has just phoned to tell me she has received about \$70 for a new bicycle for Frederick. It will likely go in M. B.'s baggage, and will delight that earnest man of God.

H. McKerlie.

Livingstone, N. R.
South Africa.
March 9th, 1928

My dear Friends:

Please accept my sincere thanks for your kindness to me in my recent great sorrow. God has indeed been good to me in giving me so many friends. The gifts that have been sent, and the loving words of comfort that have been written to me, have all been a wonderful blessing. Many comforting passages of Scripture have been impressed more deeply on my mind through these letters.

Dozens and scores of kind letters have recently come to me, and I appreciate them every one. I wish I could see each one of you face to face and thank you for your goodness to me. But, since I cannot do this, I can pray God to bless you, and to keep us all in His care and service so that

we may all meet face to face in that happy home where none of these sad separations ever come. In heaven our dear ones will not get sick, and we shall have bodies that will not perish as the "flower of the grass."

At present my two little girls and I are having a pleasant change and rest at Cape Town. The sea air is so refreshing, and the climate much cooler than at Livingstone, which is 1600 miles inland. We believe this change has been a great help to us, and we thank those of you who have made it possible.

While here we do not have to take quinine, and that has helped us physically. There is little fever here, and quinine is not necessary. Baby Kathryn is now eleven months old and is in excellent health. Jean is six years old. She is sturdy and rosy-cheeked. She is just now beginning school. Will you please pray that these two little ones may be spared, and that they may grow up to be workers for Jesus, wherever we may be, in the homeland or across the sea.

Many of the friends at home expected that I would return to U.S.A. immediately following the passing of my beloved companion. Of course it would be a great comfort to me to be among my own dear ones in the home land. But if the Lord gives me strength, I hope to remain a while yet. It will please me greatly if I can just continue in the work a few more years. The money which has been sent for our transportation shall be held and used for that purpose.

Six or seven years in Africa is considered by most people to be the limit for safety to health. We have been here three years, and should like to finish out the term. At the end of that time, the Lord willing, we hope to return to America, where the children can have an opportunity to attend a Bible school. It was their father's last request concerning them, that they be educated in a Bible school, and that had always been our hopes for them.

If the Lord gives us health we hope to return to Sinde Mission about May first. Bro. Scotts' are alone there and have much work to do. They need help badly. Brothers Short and Merritt and their good wives are carrying on the work at Kabanga Mission where we were at the time of our sad and sudden accident. Since that time I have made my home at Sinde. Truly we do not know what changes may come upon us from one sun-rising to the next.

There is more work on a new mission than you would ever dream of, and plenty of it on an old one. There is school teaching, doctoring the sick, planting and cultivating gardens, building new houses, teaching among the villages, and attending to the many little calls of the students. Another big item of the foreign missionary is to look after his correspondence. We are praying that more workers will be sent into the vineyard. Will you pray with us, and work to that end?

With Christian love and thanks to you,

Sincerely yours,

Mrs. R. Lawyer.

NUMEROUS NEEDS.

For long those disciples seeking to be scriptural in a deeper sense than their religious neighbours, did no foreign missionary work at all. Upwards of 40 years ago, a small start was made. The work continued, but made little headway. Several persons went, but sickness and death kept the roll down. Even as late as the beginning of 1926 all the "loyal" churches of Christ with all their loyalty to the King had only 18 persons on foreign fields where most of our mankind live, where the needs are the greatest and the workers are the fewest, but before 1927 had run her course the list had been extended to over 40 and there are prospects for a considerable increase this year.

In this connection it is desirable to say two things: First, we still have a disgracefully small representation. When we consider what God has done for us, what denominations with fewer members are doing, the plain teaching of the Bible, and the vast need of the heathen, we who average about 7 cents a year to foreign missions while Adventists average over \$23 a piece, have nothing to boast about. In the second place, a work which involves the support of over forty adults and twenty-six children in five different parts of the earth; which includes the paying out of six residences now up and occupied, the building of three or four houses and twenty four miles of road this summer; the purchase of greatly needed medicines; the homecoming of two families and the sending out of several workers, etc., can not be done on an average gift of seven cents for each of our estimated 500,000 loyal members; nor should there be any wonder at numerous calls for missionary money, because we are not giving anything like enough.

To make a few specifications in clarification of the last previous statement: Two missionaries are yet in debt for sailing expenses of September 15, 1927, (a dishonor to their backers). one family has suffered bodily from lack of nourishing food due to lack of support; a brother is in need of \$50, for taxes due in June; Bro. Merritt expresses the need of \$100 for medicines to use in his practice among the sick and suffering Africans; he needs funds for two school houses (\$100 and \$400); and there is urgent need for the remainder of \$1,000 for his own dwelling during this present dry spell in Africa so he wont be delayed until 1929. Bro. Sherriff should have the means to put up a house with a real roof at once. He also needs money for oxen, (Merritt the same) and a wagon to move freight; about \$30 will give Kabanga mission a start in hog raising. Let the preachers who never promote the mission cause know that they are falling short of "the whole counsel of God" and let the indifferent churches which have no part in helping Jesus do his salvation work among the multiplied millions of heathen know that real loyalty to their Captain would rally them to his aid in this, the greatest work he has left for his church to do.

—A Brother.

OVER THERE.

Kabanga Mission, Africa,
Feb. 14, 1928

* * * We have from 15 to 25 letters each week to write, and only a few hours for it. * * * We still feel Brother Lawyer's loss. * * *

Alice Merritt.

Hong Kong, China
March 6, 1928

* * * Brother Janes, I guess maybe——has told you that we don't want appeals put in the papers for us. I just want the people to know of our work and if the Lord stirs their hearts to give we shall be very thankful, but if they don't want to give entirely voluntarily I for one don't want a cent from them. * * * Do pray that we may be given wisdom from above to confront our problems as they arise.

Garanhuns, Brazil,
March 5, 1928.

* * * We have 45 letters almost ready to mail in the morning. * * * We hear of great opportunities

in a little different section here. A missionary here has made a trip through the country bordering on the great Sao Francisco River. He tells us that there are a great number of cities and towns there that have no worker at all and that they are favorable to the Gospel. * * * O. S. Boyer.

Cape Town, S. Africa
March 1, 1928

* * * I do want a woman or girl badly. Do you have any idea that one will be found? I want her in the house with me, that is, if it is agreeable. But if not we could find her a quiet little corner to herself, likely. I want companionship; that's my worst trouble now. So very lonesome it almost unfits me for my work. * * *

Zelma Lawyer.

Iwaki, Tanagura, Japan.
March 10, 1928

* * * My trip to Tokyo did me good, though it was rather costly on account of the thorough examination they put me through at St. Luke's * * *

Harry Fox

* * * I've been more than busy. * * * My singing class is very well attended. Pauline Fox.

Garanhuns, Brazil,
March 1, 1928

* * * The great faithfulness of God in keeping his promises about food, raiment, etc., since we have been in Brazil has strengthened my faith. * *

I looked in two rooms of the house but saw only one piece of furniture which was a broken bench. For a stove they had a fire on the floor in one corner of the room. They had no table, no chairs, and only a few dishes of tin. * * *

A cross is erected in every place where a man has been murdered. Virgil F. Smith.

Shizuoka, Japan,
February 28, 1928

* * * I am praying and trying my best. * * * I keep well and never suffer from homesickness. Hettie Lee Ewing.

ADVENTURES IN A NEGLECTED CONTINENT.

A few weeks ago, I had the experience of taking my first trip in Brazil on horseback. I went with Virgil sixty miles into the country to get a mule he had to leave the previous week because of its sore feet. Bro. Boyer accompanied us as

he has a young mule he is anxious to train. We were gone three days and nights.

The first day we reached a long, steep hill just at sunset. As Garanhuns is on such a high level, no matter what direction one goes from here he is bound to come to this great decline. We stopped near the top of the hill, and enthralled by the wondrous beauty of the landscape, we watched until the sun disappeared beyond the horizon. We had a lovely view from the hillside—we could gaze upon the great tableland of North Brazil where there were but few signs of habitation, the numerous hills in the far distance, and the beautiful clouds still tinted by the reflection of the sun.

Virgil and Bro. Boyer found an excellent place for us to spend the night under two big trees which formed a roof over our heads. We ate our supper by the light of a camp fire. As we had no water, an orange apiece served for a drink. We crawled into our hammocks early and I slept quite well considering that it was my first night in a hammock.

The next morning we were up at five and were ready to leave by six. We began the long, tedious descent down the hill. There was no road except a very narrow path made by the feet of horses and mules. At times it seemed almost impossible to pass, but our faithful animals carried us safely through. In two hours we were in the little town of Santo Antonio where we found good water for the animals.

About eleven o'clock we reached the place where the "burro" was. We had expected to cook some dinner at the house, but when we saw it we changed our minds without much thought. Several men were congregated, doing nothing but telling yarns as far as we were able to see. The house was very dirty and there was spit all over the floor.

While Virgil and the old man went to the pasture to get the mule, I stayed in the house with the woman and children. I sat on an old bench between the woman and her daughter. They examined me from head to foot, and asked me numerous questions. They felt my dress, belt, gloves, shoe strings, took my handkerchief from my pocket and looked at it as if they wondered what on earth that could be. The woman thought my khaki dress was pretty and wanted to know if I had any goods to give her for a dress. They had never seen an American woman and naturally I was quite a curiosity to them.

That night, after travelling forty miles, we stayed in a little house in Santo Antonio. We had planned to sleep in the woods again, but it was lightning and we were afraid it would rain. One man to whom we had been talking had a little house in the town which was unoccupied, and he kindly offered it to us for the night. He put our animals in his pasture free of charge. I believe the Brazilians do not have an equal when it comes to hospitality. It was manifested to us in many ways.

The next-door neighbours brought their only lamp (a tin can with a wick) for our use. We spread our food on the little table and ate our supper while the whole town turned out to watch us. The people were just packed around the door and some of them even came inside. They had very little to say but were eager to see all. As soon as some left, others took their places. Had we been able to speak Portuguese, it would have been an easy matter to have held a gospel meeting that night. It is not difficult to get a crowd in this country. Our very appearance seems to attract them. In fact, we found it almost impossible to eat a meal without a group of curious visitors.

There are great opportunities in these little towns for preaching the Word. Some of them have been canvassed by colporteurs, who have placed Bibles in a great many homes. Some of the people have read the Bible, or parts of it, but they have never heard a sermon. We are anxiously awaiting the time when we shall be more able to testify for our Lord when out among these people.

Mrs. Virgil F. Smith

Garanhuns, Pernambuco, Brazil.

That is one of the fine works of the Bible societies—sending out thousands of Bibles. If we would only follow them up with missionaries to reap the fruit. Please note that Sis. Smith wore a "dress", on such a trip as she above describes. Wouldn't a pair of trousers have been more convenient on that trip? Yet she wore a dress. What is it that Bro. Adamson says? Oh yes, *Selah*.

—E. G. C.

OUR INDIAN ROAD.

Our Indian Road will be a difficult one for a long time to come. It is like breaking up the original prairie, it will need great patience before

the Gospel chariot rolls along without bumps. Till then we must persevere and refuse discouragements. Calls from the Northland, "When are you coming to preach to us"; "Help us set up the Lord's table in the Scriptural manner"; and Bro. Trindle cramped, cribbed and confined. Faithfulness in the affairs at hand, merits and receives promotion.

We gave him material for a tent, to pitch it conveniently and gather listeners to the Old Story, but the call for a boat to sail east on the Fisher River, enter the Winnipeg Lake, then North to the Indian Reserves, who are calling, must needs wait.

If I had \$50,000, I would gladly give the fifty dollars needed for material to make a boat. If I had 50,000 cents or 500 cents how much would I give? If they would print my picture and a picture of the boat in the daily papers would that stir me to give? If, as here, the givers will be almost unknown, and the boat never come within the ken of the crowd, but will sail the ruffled river, into the lonely lake, and none see it but a few folks with red skins, shall I give and be thus easily forgotten on earth? The records of Eternity will be accurate, gauging the gift and the motive.

A letter from a church and signed by a sister says: "We believe in our Indian brethren." Thank God for such faith and good works. The day is short, the task is great, the workmen few, the reward great, and the call of the Master urgent.

A letter from Los Angeles says, "We have decided to appoint you distributor, in charge of the work of spreading the Gospel of Christ by the means of our tracts in your vicinity." And straightway there arrived large bundles of a great variety of them. Almost every subject is provided for; Divine Healing; Holy Spirit Baptism; Russellism; Sabbath Day; and munition against all the popular false doctrines, written clearly and convincingly by Bro. E. C. Fuqua. From four pages to thirty six pages. Also three bundles from England containing "Following Christ," by Bro. Mander, London, Eng., eminently suitable for senior scholars and the high school age folks.

To all who would like some of these, please send one dollar, or fifty cents (or more) and if you cannot afford please ask for a free supply. If we all made up our minds to hand to some friend weekly a useful booklet I am sure we would arouse interest in our local work. *Let's Go!*

Walter Eatough, 529 Toronto St. Winnipeg, Man.

Bro. T. W. Bailey, Thessalon, Ont., May 28:

writes to say they had just sent \$10 to "Our Indian Road" and "we are setting apart the contribution of the third Lord's Day of the month for missions. I would like to see more mission work done in Canada. Talk it up."

I do *talk* up missions. Others are talking up missions. Let's all *take* up missions, not just *talk* about it. Let us *pray* up missions; *give* up missions, (not give up, but *give* up). Who will follow Thessalon's example?

Bro. Albert Prince has started a Sunday school in his house at the southern part of the Reserve. He is also preaching at a nearby neighbour's house on Lord's Day evenings.

Bro. Trindle was down to Winnipeg a short time ago and selected material for a tent for his own use while travelling among the Reserves. He visited the Fisher River Reserve several times this spring and preached to the people and partook of the Lord's Supper with those who had obeyed the Gospel.

The following has been contributed to this work during May:

Church at Carman, Man., per month \$10; church at Thessalon, Ont., \$10; Bro. F. Chittick, Toronto, \$1; Bro. H. M. Evans, Selkirk, Ont., \$1; Bro. C. W. Petch, Winnipeg \$4.25; Bro. J. E. Brownridge, Winnipeg \$1.

Contributions for this work may be sent to Bro. Arthur Beamish, 1002 Banning St., Winnipeg, and he will forward it to Bro. Trindle from time to time.

Chas. W. Petch,

June 4th, 1928

455 Victor St. Winnipeg.

PEGUIS INDIAN RESERVATION

Church of Christ Mission, Dallas, Man.

April 30, 1928

To the Bathurst St. Church, greetings in Christ's name:—

I have the pleasure of dropping you these few words to say that we as the Indian nation got the glimpse of light of God. His wonderful salvation and His redeeming power through the precious blood of Jesus; thank God. We have been kept in the dark long enough, but God in His mercy opened up the way that the ray of this gospel light to shine in our midst—this is wonderful to us. I say wonderful for us to know what it means to be born into the Kingdom of God. What a privilege—although we Indians have been taught at least

about one century, or may be over, still not one per cent of the Indians know what is the church of Christ or Kingdom of God.

Dear Brethren, don't you think that a big work is before me? There are about 10,000 Indians in Manitoba to hear this restoration of the last church of Christ coming to life again. They are many Indian reservations in Manitoba who must hear this message, dear people. I feel responsible for this great work that is laying before me and I must work in a great many places.

I can't reach my people by railroad, only by boat, and I have no mission boat yet and I want one this summer to go around with to spread the gospel. I need about forty or fifty dollars to buy a little boat that I can handle to travel with this summer. Brethren pray for me that our Heavenly Father supply me with a boat for His cause. It will not be a heavy burden to the churches to raise that amount for the Master's cause. I would like to hear about the 15th of May if anything could be done toward the boat as the Lake is beginning to break up at that time so kindly let me hear from you soon.

We are doing the best we can in preaching and in coming together every Lord's Day, as well as for S. S. Pray for us that it may be a big harvest of Indian souls when Jesus comes. May God bless you, the Household of God; I remain yours in the one faith,

H. C. Trindle,

Dallas P.O., Man.

P.S.—I have many to go to but for the lack of financial means I cannot respond yet so far. But I must go somehow, by all means. Brethren pray for me.—H.C.T.

We regret the delay in getting the above appeal to our readers. Let us help in this good work.—E. G. C.

BROTHER SHORTS' RETURN TO AMERICA.

Harper, Kansas
June 3, 1928

Below we give an itemized account of all contributions received up to June 3rd for Brother Shorts' return. If any one has sent and it is not included in this list, please write Brother Thompson at once.

We wish to thank you all for your gifts. The amount yet is far below what is needed. It is estimated that it will require about \$2000.00 to

get them to New York. If one-half of the congregations we appealed to would have given even a few dollars, the above amount could have been raised by now. (I understand part of the \$2000 is to be used to pay off some present indebtedness.—Ed. C. M. R.)

If brethren in general could only realize what sacrifices and hardships Brother Short and others have endured and are yet enduring for "the kingdom of God's sake" we feel confident they would gladly help.

Brother and Sister Short have given nearly seven of the best years of their lives to the African mission work. They have gone far away from civilization among the natives and established Sinde Mission. Great good has been, and is yet, being accomplished there, a work that will live on and on through ages. After Brother Lawyer's death, it was decided best for Sister Lawyer and Brother Scotts to continue the work at Sinde Mission, and Brother Short to go to Kabanga Mission, the new field which Brothers Lawyer and Merritt were establishing, and assist in the work there.

The April report states that "16 have been baptized here at Kabanga and 28 or more at Sinde this year." Also that interest continues well and many out to meetings.

In the fore part of this year Brother Short left Sister Short to help the Merritts with the work at Kabanga while he went on a four week tour among the native villages, preaching and teaching the word of God. He was home but one day when he was obliged to go to bed with fever which continued for two weeks. Then when they decided he must go to the hospital, he was obliged to ride lying on his back in a donkey cart all night over rough roads until they could reach the motor road, then ride all day and another night by motor car and train before reaching the hospital. The fever has left him lame, we hope, only temporarily. He is again back at Kabanga Mission and engaged in teaching and preaching the gospel at that place, and hopes to be able to walk again soon and preach among the villages. We will never be able to fully estimate the amount of good that has already been accomplished by the sacrifices and efforts they have made for the gospel's sake.

Brother Short deserves to be brought home for a rest, and a chance to regain his former strength. Will not each of you help us to raise this amount AT ONCE, so that they may start home in the early

fall? The money received will be used for no other purpose. Send all contributions to Z. C. Thompson, Harper, Kansas.

Your brethren in Christ,
Z. C. Thompson, L. W. Babcock, John B. Mathes.
Elders.

S. G. Mitchell, Leon, Iowa, \$5; Z. C. Thompson, Jr., Denton, Texas, \$10; Church, Scott City, Kansas, \$5; Mr. and Mrs. John M. Martin, Pond Creek, Okla., \$5; A. J. Smith, Haynesville, La., \$1; Church, Bethel, by F. W. Sanders, Furley, Ks., \$9.79; Mary A. Davis, Helena, Okla., \$10; A. M. Bowles, Ames, Okla., \$10; Antioch Church, Ames, Okla., \$15.43; Church, Logan, Okla., \$11.66; Church, Forgan, Okla., \$10; Mr. and Mrs. Lester Brown, Davenport, Neb., \$2; Church, Pleasanton, Iowa, \$2; Rosedale Church, Manchester, Okla., \$20; Church, Bazil, Kansas, \$15.40; Church, Helena, Okla., \$10; Church, Davis City, Iowa, \$12.60; Church, Rector, Arkansas, \$22.85; Church, Teriton, Okla., \$5; Church, Lost Springs, Kansas, \$6.58; C. F. Bower, Marr, Ohio, \$1; Church, Wilson, Oklahoma, \$41; Church, Norwalk, California, \$10.33; Church, Woodgreen, Ont., Canada, \$6.25; Mrs. M. J. Smith, Valdosta, Ga., \$2; Church, Harper, Kansas, \$159.45; J. H. Mathes, Eagleville, Mo., \$6.45; R. N. Spears, Johnstown, Mo., \$20; Mrs. Lulu M. Light, Lecoma, Mo., \$1; Church, Leon, Iowa, \$4; Church, Alva, Okla., \$25; Good Hope Church, Helena, Okla., \$15; Church, Belle Plaine, Kansas, \$20; Berea Church, Portland, Kansas, \$5; Church, 1st & Matherson, Wichita, Kans., \$20; Church, Guthrie, Okla., \$10; J. S. Whitfield, Glencoe, Ont., Canada, \$2; Arthur B. Tenney, Graton, Calif., \$5; Church, Carmen, Okla., \$5; A Sister, Kenton, Tenn., \$1; Church, Sentinel, Okla., \$15; Church, Woodsville, Ala., \$5; Mrs. Joe Allen, Canadian, Texas, \$1.75; A. C. Williams, Canadian, Texas, \$2; Edna Cantrell, Pendleton, Texas, \$1; S. W. Woodley, Creswell, N. C., \$1; Church, Summerville, Ind., \$15; Total, \$589.54.

On Feb. 21, 1928, Bro. W. N. Short wrote saying he was home again after an enjoyable trip of over 280 miles. At one station 9 were baptized, at another 3. The native teachers are doing good work. Bro. Short goes on to urge us to grasp the great opportunities we have, in comparison with the natives, so we can be free from the blood of all men. He said they had just received a nice box from Meaford. He thanks all who helped in sending it.

On Feb. 22, 1928, Sister Geo. M. Scott, of Sinda Mission, Livingstone, N.R., S. Africa, wrote expressing her heartfelt thanks for a very acceptable box they had just received from Meaford. She says nothing will go amiss. In 3 months since Sister Lawyer left them they had seen but 4 white people. She spoke of several probable recruits to their forces in Africa, among them their adopted son, Chas. R. Scott. There is a young Canadian, Bro. Ralph Wilburn, now in Harding College, Morrilton, Ark., whom she thinks we in Canada might be interested in helping to support in the mission field. Bro. Merritt had lately baptized 12 at Kabanga Mission, and Bro. Scott 4. She says Bros. Short and Merritt are doing good work, and doing it with "deep soul concern."

On April 16, 1928, Bro. E. L. Broadus, Box 433, Hong Kong, S. China, wrote thanking us for sending him the *Christian Monthly Review*. We send it to all our missionaries, free, as fast as we

can get their correct addresses. I wish our paper were larger so we could give you all the interesting items our missionaries send us, and that we were able to have cuts made to show you what they are doing. Maybe we can some day. He says they are very happy in the work there, which presents great opportunities. China has some of the poorest people of the world, also some very wealthy. He says the Chinese are a good people and want that which is good, but they have been so deceived they hardly know whom to trust. They looked to America for Christianity and got sectarianism; to Russia for political advice, and got Bolshevism. They are now trying to shake loose from both influences. He says those interested in spiritual things will accept Christ when He is properly presented. He says, "The Review is a good paper and has the mission spirit which is a mark of Christianity that really means something."

In our April number we had something about *tithing* and asked that anyone write us their experience along that line. Sister Lily Jackson, Simcoe, Ont., writes as follows:

"Dear Bro. Collins:—As you asked us to report our experience with tithing I may say that I have used this system for years with satisfaction and have had the following results—1. A good amount of money for the Lord's work. 2. A deeper spiritual life. 3. Ease in meeting obligations. 4. Pleasure in giving. 5. Satisfaction in the practice of stewardship. 6. A greater appreciation of the goodness of God."

On April 24, Sis. Molly Sherriff wrote to thank us for help just received from our Canadian brethren. Bro. and Sis. Sherriff had gone to Salisbury for supplies, and were going on to Bulawayo to prepare two monuments for Sister Lawyer.

W. N. Short, Kabanga Mission, Kalomo, N.R., S. Africa, April 18, wrote saying they had cool weather that day, and a lion passed through the village "last night." Salt is very hard to get there and the natives come to trade for it. "Interest continues good. Large crowds at meetings. Many women and girls coming." While all are responsible, yet to do real work in Africa the women must be Christianized. He asks that we pray for the work there.

TO THE CHURCHES OF CHRIST, IN ONTARIO.

We, the undernamed brethren were asked at the June meeting of 1928, to undertake to encourage the churches in a special way, to engage in

evangelistic work in their congregations in helping weaker companies of brethren, and in new places. In order to do this, we need the help and advice of the brethren who are so situated that they know the needs and opportunities of the various places and the availability of preachers and singers, and halls, etc. A letter will be later sent to every congregation, that will more fully set forth the desire of the brethren and the aims of this work. The need for doing this work is apparent, the opportunities great. No one congregation, we suppose, is able to do it single handed. But, we believe we can do it working together.

Your servants in Christ—

A. M. Stewart, E. G. Collins, O. E. Tallman.

Huyuyu Mission (P. B.) Macheke, S. Rhodesia, S. A.
FINANCIAL STATEMENT.

Revenue for Quarter, January, February, March, 1928.

Jan.	11 Bro. D. G. Janes, Louisville, Ky. (by donors)	\$ 147.28
	17 Bro. E. G. Collins, Meaford, Ont. (by donors)	12.80
	17 Bro. F. L. Rowe, Cinn., Ohio (by donors)	12.00
	20 Bro. Robert Alexander, Chikasha, Okla.	25.00
	21 Bro. W. H. Douthat, Fayetteville, Tenn., Sisters	29.99

Total \$ 227.07

Feb.	6 Bro. F. L. Rowe, Cinn., Ohio (by donors)	\$ 12.00
	18 Bro. D. C. Janes, Louisville, Ky. (by donors)	166.86
	18 Sis. A. M. Burton, Nashville, Tenn.	75.00
	18 Bro. F. L. Rowe, Cinn., Ohio (by donors)	13.00
	18 Bro. W. H. Douthat, Fayetteville Sisters	29.99
	25 Bro. W. E. McCartney, for Church at Omagh, Ont.	15.00
	25 "In Jesus Name"	5.00
	28 Bro. W. H. Free, C. C. of Christ, Abilene, Texas	25.00
	28 Bro. W. H. Free, for Church at Spur	15.00
	28 Bro. E. H. Ijams, for "Central Church," Nash., Tenn.	113.00

	28 Bro. E. H. Ijams, for "Central Church" for Sister Lawyer	5.00
	28 Bro. S. Willison, Woodsfield, Ohio, Church	30.00
	Total	\$ 504.85

Local Receipts.	
Government Grant for Schools	\$ 98.00
Contributions	4.31
Book Sales	6.75

Total \$109.06

March.	6 Bro. D. C. Janes, Louisville, Ky. (by donors)	\$ 137.05
	6 Bro. F. L. Rowe, Cinn., Ohio (by donors)	12.00
	6 Bro. E. G. Collins, Meaford, Ont. (by donors)	12.25
	6 Bro. E. G. Collins, Meaford, Ont. (by donors)	15.00

10	Sis. J. D. Pepper, Lubbock, Tex. (personal Xmas Gift)	100.00
20	Bro. M. L. Moore, Bowling Green, Ky. (Church)	26.95
20	Bro. E. G. Collins, Meaford, Ont. (by donors)	36.71
24	Bro. W. H. Douthat, Fayetteville Sisters	60.00
27	E. H. Ijams, special gift from "Central Church," Nash. (using same to build office)	100.00
31	Bro. W. H. Free, C. C. of Christ, Abilene, Texas	25.00
31	W. H. Free, for Church at Spur	5.00
31	Bro. E. G. Collins, Meaford, Ont. (delayed amt.)	13.50
31	Bro. and Sis. Banting, Macrorie, Sask.	40.00
31	Bro. F. L. Rowe, Cinn., Ohio (by donors)	5.00

Total \$ 588.46

Local Receipts.	
Contributions	\$ 6.25
Book Sales	3.50
Total	\$ 9.75
Total Revenue for Quarter	\$1439.19
Total Expenditure for Quarter	1291.64
Credit Balance	\$ 147.55

P. S.—Had it not been for the special donation from "Central Church" and the personal gift of Sister Pepper, there would have been a debit balance of \$52.45. Of course the above still has to be drawn.

Expenditure for Quarter, January, February, March, 1928.

Native Teachers' Salaries	\$ 82.75
Molly Sherriff's Salary	65.00
Travelling Expenses	105.37
Transportation Expenses	114.12
Boys' Wages	84.50
Students' Food	9.93
Payment on Ford Car	112.06
Mission Requisites.	
Stamps, Stationery, Oil, Wine, etc.	80.93
To Sister Lawyer, Money for her from Central Church	5.00
Present House Accommodations.	
Timber, Windows, Rubberoid, Heshin, etc.	40.66
John Sherriff, "Self Support"	450.00
Duty on Parcels rec'd from U. S. A.	31.45
License on Car and Lorry, and Registration	25.00
Plough and Shears	36.25
School Books, and Supplies	49.12

Total Revenue for Quarter	\$1439.19
Total Expenditure for Quarter	\$1291.64

JOHN SHERRIFF.

ANNUAL REPORT OF INDIA MISSIONS FROM JULY 1, 1927, TO JUNE 1, 1928.

Receipts.	
July 1, 1927 Balance on Hand	\$ 10.61
Bathurst St. Church, Toronto	500.00
Fern Ave. Church, Toronto	300.00
Pine Orchard Church	50.00
Contributions from Individuals	4.00
Interest on Deposit	.30
	\$894.66

Disbursements	
N. F. Bambury, Treasurer Foreign	
Missions Committee, England	\$349.66
Expenses Annual Reports and Open	
Door Magazines	15.00
Exchange on cheque	.25
	\$864.91

G. J. GIBSON, Treasurer.

NEWS AND CORRESPONDENCE

H. McKerlie, 1492 Bathurst St., Toronto, Apr. 3: "We continue to have good meetings at Bathurst St. Two weeks ago we baptized a man who has attended the meetings for years, but who had hitherto seen no necessity for baptism."

Howard Whitfield, Thessalon, Ont., May 13: "Our meetings go on about as usual. We have a good Bible study, with three good classes. Attendance good."

On May 15, Bro. S. Fletcher, 202 Oakwood Ave., Toronto, a good worker in the Wychwood congregation writes about the 5 weeks meeting of R. H. Boll at Strathmore Blvd., and a farewell meeting at Bathurst St. The meeting resulted in several baptisms.

J. L. Hines, 515 W. Fifth Ave., Corsicana, Texas, U.S.A.: "You will rejoice to know that the work of the Lord is prospering in this city. Two came to us from the Christian church today."

W. H. Willis, Little Current, Ont., May 12: "I should have renewed long ago, but neglected it. Thanks for continuing the paper. I enjoy reading it very much. May God abundantly bless the good writers who contribute to the C. M. R., and all in their work and labor for the Master."

Bro. Willis not only renewed but sent two new ones. He says that the work at Little Current, which has been suspended temporarily, will begin again in a short time.

LEHMAN

On April 29th. sister Francis Lehman of Newmarket passed away as a result of a stroke, in her 70th year. She was one of God's faithful who will be missed, for she was very regular in her attendance at meeting, and interested in every good work. A service was held at the home in Newmarket on May 2nd, also a public service at Pine Orchard meeting house. A large company of brethren and friends were present from Stouffville, Pine Orchard, Newmarket, Toronto and Meaford. Services conducted by the writer.

Alex M. Stewart.

A. M. Stewart, 607 Crawford St., Toronto, May 17: "Last Lord's Day we spent with the church at Beamsville. Glad to report Bro. Sands able to be out after a severe illness. Was at Tintern in afternoon where we had a song service. Bro. Cox and I made a few remarks, so spent a pleasant time with the brethren."

On May 21, though very busy, Bro. J. C. Bailey took time to write and say he was glad to be in the work there after a long trip. He wrote from Mt. Green, Sask. He says they were fortunate as to trouble even though they had to stay in a mud hole all one night in Dakota. He found the work in good shape in Montana. After a few nights meeting at Mt. Green he was going further west. Address him at Elmdale, Mont., U.S.A.

O. H. Tallman, Clearwater Florida, May 30: "Closed a tent meeting last night at Dunedin with good hearing and four baptisms. We are leaving Fla., about June 20. Our next meeting will be in Montgomery, Ala., beginning June 24. Will be busy in meetings until the middle of Oct., when we expect to locate somewhere in Tennessee."

For advertising I picked up two splendid sayings the other day—"Persistent Publicity Pays," and "The man who does not advertise may know what he is doing but no one else does." I have long thought it strange that good brethren, who are enterprising enough to advertise their business, will show so little interest in the work of the church, and, what is worse, will object and grumble at the expense when some one wants to do some advertising for the church.—E. G. C.

Help us double the C. M. R. mailing list. If it were doubled the paper would be practically self-sustaining and we could use the C. M. R. Fund to enlarge and otherwise improve it.—Ed.

Bro. A. E. Firth submits a good report of the work at Strathmore Blvd., as follows: Membership May 31, 1927, 83, added during year, by baptism 11; by letter 4; from Baptists 1; total 99. Moved away 5; died 1; leaving 93, May 31, 1928. Total collections for year ending May 31, 1927, \$4,285.71; For year ending May 31, 1928, \$5,017.89. Disbursed as follows—For Missionaries, \$1,184.87; relief, \$133.59; general expenses \$3,699.43 including a payment of \$400 on principal on building fund. Balance owing on building \$3,600.

Each subscriber send at least 1 new 1.

C. G. McPhee, 102 Wentworth St. N., Hamilton, Ont., June 7:—"The meeting at Jordan is now history, but it will long be remembered by many. From the very beginning the interest was good, and increased till the end. The attendance was all that could be expected especially toward the close, when the weather became very unpleasant. The last three

meetings were held in pouring rain, but the people came anyway.

Twenty were baptized and many more heard the truth. The last Sunday was a glorious day, with brethren from many places. Visitors from the following places were present. Meaford, Smithville, Tintern, Beamsville, St. Catharines, Niagara Falls and Hamilton.

The very best spirit prevailed throughout, and the church was greatly edified. The presence of visiting preachers was greatly appreciated.

My next meetings are at Thessalon and Cape Rich."

Chas. W. Petch, 455 Victor St., Winnipeg, Man., June 4: "One man was baptized last night. He is an Iclander, who has been in Canada only six months. I go to Carman on June 13, and spend a week on the Indian Reserve in July."

The copy for this issue is being prepared at Selkirk, Ont. I am here doing what I can this week assisting in the meeting, and enjoying the fellowship of the brethren here and brother and sister Adamson.

—E. G. C. (June 12th.)

Help us put the Christian Monthly Review, our only "old path" Canadian paper, into every home.

REPORT OF JUNE MEETING OF CHURCHES OF CHRIST IN ONTARIO

Wychwood, Toronto, 1928

On Saturday afternoon the meeting was held in the Wychwood meeting house.

Reports from thirteen churches were presented to the meeting and though in some cases they showed room for improvement, they were very encouraging. Two addresses were delivered, one by Bro. E. G. Collins, subject—"How to Advance the Evangelisation of Ontario," and one by Brother H. McKerlie, subject—"Suggestions for the better support of Foreign Missions." After the above meeting supper was served in the basement.

At 8 p.m., an inspirational meeting was held at which Brother H. H. Adamson of Woodfield, Ohio, was the speaker, His subject was: "Some Essentials of Progress in Christian Work."

The Lord's Day meeting was held in Vaughan Road High School. In the morning the speaker was Brother H. H. Adamson on the subject: "The Author and Finisher of our Faith." Brother Spaulding, of Strathmore church, Toronto presided at the Lord's Table. An afternoon meeting was held at 3 p.m., at which Brother H. McKerlie was the speaker. His subject was, "Three Cheers from Jesus." The Gospel meeting was held at 7 p.m., the speaker being Brother Adamson on the subject: "Some Characteristics of the New Testament Church."

Between the meetings lunch and supper were served at the Wychwood meeting house. Average attendance for the three Lord's Day meetings was 420.

On Monday at 10 a.m. brethren met at Wychwood meeting house to discuss plans for future work. The only decisions of importance were the appointing of committees for home and foreign mission work. The committees were as follows:

Home Missions.

Bro. A. M. Stewart, Toronto.
Bro. E. G. Collins, Meaford.
Bro. O. E. Tallman, Jordan.

Foreign Missions.

Bro. H. Bennetts, Toronto.
Bro. A. M. Stewart, Toronto.
Before I close this report may I thank all those who

have contributed to the success of this June meeting.

We are indebted to many who worked behind the scene, unseen, but yet not unknown.

We had the pleasure of a visit from Brother White-law of Detroit, on Saturday afternoon. He told us of the great plans being formed for the advancement of missionary work in Japan.

A. M. Simpson.

Note—I regret the impossibility of getting “Our Contributors” into our July number. I have a number of good contributed articles, among them one by Albert Brown, being a reply to and correction of “My Soul be on Thy Guard.” An extra amount of space will be given to these next time. I hope all will be patient. We simply need a larger paper. Due to the need of and interest in “Missions,” I have been giving a little extra space to that work. This may have to be reduced. Keep your articles coming, I’ll do the best I can.—Ed. C.M.R.

The biggest tightwad that I know goes to church by radio; thinks the hymns and sermon great, but tunes out when they pass the plate.—Ex.

She—This is my new evening dress I’m wearing to-night. Isn’t it a poem?

He—Judging from its shortness, I should say it’s an epigram.—Ex.

Never esteem any thing of advantage to thee that shall make thee break thy word or lose thy self-respect.—Marcus Aurelius.

—33 Bulletin.

BETTER THAN GOLD.

(Amended and Supplemented)

By D. McDougall.

Better than grandeur, better than gold,
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The glories of Empire passed away;
The wonders of recorded story;
Glimpses and guiding to future glory:
And Time’s great drama will thus unfold,
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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.

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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. W. H. Perkins, 845 Queen St. Sec'y; 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. Omar Kindy, 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.

CAMBRIDGE, MASS, U. S. A.—Church meets Lord's Day at 2.30 p.m., in Noble room, Phillip Brooks House, Harvard University yard. Jno. R. Hovious, Evangelist, 2028 Massachusetts Ave., Cambridge. Geo. Wallington, 42 Gordon St., West Somerville, Mass., Treasurer.