

CHRISTIAN MONTHLY REVIEW

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A Worthy Life Purpose

I will place no value on anything I have or may possess, except in its relation to the Kingdom of Christ. If anything I have will advance the interest of that Kingdom it shall be given up or kept, as by keeping or giving it I shall most promote the glory of Him to whom I owe all my hopes, both of time and eternity. May grace be given me to adhere to this.—David Livingstone.

Going Down the Stream of Life

BY ALBERT BURGESS.

*How sweet to loiter by some streamlet,
And watch the waters onward flow.
It brings to mind God's love and mercy,
As down the stream of time we go.*

*We can make our lives a blessing,
With our help and love sublime;
Never think it any trouble
Going down the stream of time.*

*A man is often made a hero
By noble deeds that he has wrought.
When he helps to win life's battles,
By the lessons he's been taught.*

*Let us strive to do our duty
It's your work, as well as mine.
Let us help a needy brother,
Going down the stream of time.*

Lexington, Mass.

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EDITORIALS



SUGGESTIONS FOR THE ADVANCEMENT OF FOREIGN MISSIONS.

By H. McKerlie.

I. *Individual Recognition of Responsibility.*

The Command, "Go ye into all the world and preach the gospel to every creature," is gladly and repeatedly quoted as authority for engaging in the work of evangelisation. But, to whom was this command given? To whom does it apply now? Did Jesus discriminate? Did he ear-mark the Christians that are to go? Why should one man think and expect that his brother ought to go to the foreign field as a missionary while he stays at home enjoying the comforts of friends and family and making money? How are we to know whom God intended to go, and who are the privileged to stay at home, since the command was given to *all* the disciples?

The whole church is responsible for the evangelisation of the world. And that means that every individual member of the church carries a share in that responsibility. Moreover, being a member, there is no escaping one's share of responsibility. A due recognition of this will do much to prepare for the advancement of missions.

Of course, it is conceded that everyone cannot become a missionary. Only a few can leave home and country and go out into the far places. The great majority must stay at home. But that does not free them from responsibility. *It probably adds to it.* Those who go deserve the gratitude of us who don't. They are our benefactors. They help us to honourably discharge our responsibility to the heathen and to our Lord and His cause. They are doing *our* work, paying *our* debt; and so we are all involved in the great enterprise of foreign missions.

A proper recognition of this unavoidable relationship will induce a ready and willing endeavour to support the men and women who make the greater sacrifice in volunteering for the front lines in carrying the Kingdom into the enemy's territory.

II. *Appreciation of our Privilege.*

The writer has always thought of the missionaries as being the Aristocracy of Christ's Kingdom.

Theirs seems to be the most complete surrender. Body, soul and spirit, they place themselves at the disposal of their King.

They are engaged in the greatest of all services, storming the strongholds of age-old superstitions and uprooting giant vices of centuries of growth. Health and life are oft endangered; and multitudes have fallen martyrs to their passion for the souls of men.

It is a very real and great privilege to be associated with such noble characters. And this privilege is enhanced by our association making us fellow-workers, not only with the missionaries, but with God Himself. In the redemption of the race, the Creator has conferred the high honor of partnership with Himself and Jesus Christ on all who care to serve in any way. Ours is a more glorious service than ever was entrusted to the angels of God; we are privileged to be fellow-workers with the God-head in making a New Creation; of which there shall be no end.

III. *Efficient Co-operation.*

In his printed "Farewell to Churches of Christ in America," Bro. Fujimori writes, "Why we need co-operation? In Japan we are helping one another among the 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 to lay any plan and work it out systematically. How about your 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." And what is needed in Japan, he goes on to point out, is necessary at the home base.

A few years ago, I suppose the mention of the word co-operation would have been likely to have raised a storm. Then, it savoured of the rankest heresy. And while there is not now the same antipathy to the idea, there still remains throughout the Province places where there is a strong prejudice against what "co-operation" has stood for in times past.

We have a real deep sympathy for that pre-

judice for it is not without some grounds of justification that it is held. But, if those grounds be removed, we feel confident that the opposition to an efficient co-operation will at once be eliminated.

One cause of fearing any movement toward co-operation arises from what has taken place in certain quarters in the past. The position referred to might well be illustrated by a story of a dog-fancier's experience. Among the little dogs under his care was one that had rather more aptitude for philosophy than the others. This little fellow was filled with an energy that sought continual expression. He noticed how useful his nether appendage was in expressing the pleasure that thrilled him, and recognized it also as the most efficient outlet for the vigour generated by the abundant life he was gifted with. He therefore bent his energies to growing an "efficient" tail. All his strength was directed to that end. Perpetual wagging was his delight. Proudly he exercised, and sacrificingly he nourished, his much loved instrument of expression. The tail could not do otherwise; it simply had to grow, and keep on growing; until, at last, it became so strong that, instead of the dog wagging its tail, the tail wagged the dog. And as a certain ecclesiastical tail continues to wag the poor foolish dog that developed it, there is some reason to fear the development of a similar monstrosity. But no group of churches should refuse to form a co-operative movement because of what has become such an objectionable development with another group, any more than a sensible dog should deny itself the joy and protection of a really becoming and most useful tail because its brother was silly enough to lose control of its means of self-expression. *Every* liberty God has given us carries a danger with it. In civil life it is the same. Yet we do not take away all liberty. The attendant danger is God's instrument to develop those qualities that distinguish man as made in the image of his Creator.

Another reason for discrediting co-operation lies in the supposition that it would be unscriptural. It has been taught that there is no record or suggestion of any inter-congregational organisation in the New Testament. That is a regrettable error. So far as having authority is concerned, the only legislative body in New Testament times was the Apostles appointed personally by Jesus Christ. These ambassadors of our Lord are still the only *legislative* board in our church. But they were not an inter-congregational organisation. They constituted

and still retain that unique character, a Super-congregational and Divinely directed board of legislators for the kingdom of our Lord and Saviour Jesus Christ. We neither need, nor do we desire, any other.

But inter-congregational organisation is quite another thing. It is certainly not unscriptural. And, if properly understood and put into operation, it may be of incalculable service to the churches.

In II. Cor. VIII, 19, Paul speaks of the "brother, who was CHOSEN OF THE CHURCHES." The word here translated "chosen" means voted by a show of hands. It is used in the Acts XIV, 23, where the translation reads "*having ordained*" elders in every city.

These two passages make clear that an appointment is referred to; and, in the Corinthian letter, *the appointment is made by churches*; that is to say, it was an inter-congregational organisation. And the context shows that it was for the purpose of co-operation. The absolute control of such an organisation lies with the churches making it. They can appoint whom they like, for what they like, and for as long as they like.

The functions of brethren chosen to advance F. M. work should be limited to those for which they are appointed, some of which we suggest—

To educate the churches on the needs in foreign lands.

To solicit, receive, and forward contributions.

To correspond with the men and women in the field.

To look out for, and encourage new missionaries.

To consider and lay before the churches, plans to improve the work.

Any committee undertaking this work should be appointed only for a stated period; with, of course, the possibility of re-election for another term.

IV. *The greatest incentive.*

When Jesus fed the multitudes with the few loaves, He brake the bread and gave it to His disciples. What would we have thought of them, if they had kept it to themselves?

The Master has given us the bread of life. We are hands to Him. With us, as with His disciples of yore, he would feed the world's hungry hordes. What can He think of us? Since He has filled our hands, let us see that a sufficient supply be given to the famishing. (Extract from speech at last June meeting.)

WHAT CAN CHRISTIANS DO FOR PLEASURE?

By Earl C. Smith.

Often we are asked "What can Christians do for pleasure?" And the question comes as often from the older people as from the younger. When we answer, as it is now our custom to do, "Nothing," some stop their ears so as not to hear another word, and others look at us like they thought we were crazy or going in that direction; a few are willing to know why. Dear reader will you be of that few and listen as we tell you why? The reason is simply this: God's estimate of pleasure-seekers is low, and of course His estimate of any thing is the right one. In I Tim. v 6 the Lord says, "She that giveth herself to pleasure is dead while she liveth." And in II Tim iii 4 He contrasts "lovers of pleasure" and "lovers of God"; thus indicating that they cannot be both lovers of pleasure and lovers of God at once. "Lovers of pleasure" are parties in a very bad company here in this third chapter of second Timothy. The Christian's motive for every thing is the glory of God I Cor. v. 31. We are living in an age that is crazy on pleasure; it behooves us therefore to be careful lest we be drawn into this worldly craze. God has not encouraged us to seek after pleasure, but He has condemned pleasure-lovers and pleasure-seekers. To get pleasure is a low, selfish, sensual motive that it not worthy of a child of God. We would not be understood as saying that it is wrong to have pleasure in the sense of having joy, gladness, peace and contentment, for the closer a person walks with God the more he has these. The Christian has "joy unspeakable and full of glory" and, no body else does. But even to seek after joy or peace as an end, just to enjoy them is sensual and low. They are a useful fruit that follows from your seeking God with all your heart. ~~No, my brother, my sister, don't do anything for pleasure; have a purer, higher, holier motive than that for every thing that you do. Have a single eye. Devote your whole being to one end, namely to honor and obey God.~~

THE HOLY SPIRIT IN MIRACLES. (5)

By O. H. Tallman.

When we see the Holy Spirit multiplying the grain in the field and the fish in the sea to feed

the hungry multitudes of earth, we call it natural or in nature. But when the same Holy Spirit, with the same power multiplies the loaves and fishes on the green banks of Galilee to feed the hungry multitude, we call it supernatural, or a miracle. The same is true of turning water into wine which the Spirit does in nature every year using the rain and the vineyard, yet when he manifests his power differently in Cana we call it supernatural or a miracle. But in each case it was the same Spirit and the same power but different manifestations.

The supernatural existed before the natural, and some day nature will come to an end. The heavens will pass away with a great noise, the elements will melt with fervent heat, the earth and the works thereof will be burned up and nature, as we see it now, will pass away, but the supernatural will continue forever. Nature, like time, is a speck between two great eternities. It began by a miracle and will end by a miracle. The first oak tree came by miracle, not from the acorn, but to-day they come from acorns only. The first bird came by miracle, but now from eggs only. There is no reason why God should create oak trees and birds to-day, hence He perpetuates them naturally. The church came into existence with miracles, but now is perpetuated by law.

The Holy Spirit always has a reason for doing things. The purpose of the Old Testament miracles was to prove that *Jehovah is God*. Look at Elijah on Mount Carmel. He prays "that this people may know that thou, Jehovah, art God." Then came the great miracle, the fire came down and the people fell on their faces saying, "Jehovah he is God." I Kings 18:39. The purpose of the New Testament miracles directly or indirectly was to prove that *Jesus was the son of God*. We see Him walking on the sea, yes, he lifts his hand towards heaven and says, "Peace be still." Then comes the heart-felt conviction, "Of a truth thou art the son of God." Again the same truth is plainly stated in John 20:30-31. I have heard religious teachers state that a man was not sure he was saved until he could perform such a miracle. Is it not strange that such unscriptural ideas are abroad? When not one such case is found in the Bible, therefore that doctrine does not come from God.

In the childhood days of the church the Holy Spirit manifested himself in nine spiritual gifts, wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, tongues and interpre-

tation of tongues I Cor. 12: 8-11. These supernatural gifts were given to establish the fact or confirm the truth that Jesus is the son of God. But when the truth was confirmed and the evidence recorded in the Bible, the perfect law of liberty, then these spiritual gifts were discontinued. I Cor. 13: 8-9. And we are now enjoying the more excellent way.

The devil is a great imitator. In the first place he tried to establish a kingdom like that of the Most High. And even now, within the limit of his power he is giving many of his followers spiritual gifts.

Discerning of spirits. The evil spirit from the tombs says to Jesus, "I know thee, who thou art, the Holy One of God." *Miracles.* The magicians

of Egypt had this gift. *Prophecy.* The witch of Endor had a familiar spirit of prophecy and told King Saul of future events. In I Kings 22:22 "I will be a lying spirit in the mouth of all his prophets." *Knowledge.* Acts 16:16, "These men are servants of the most high God, who show unto us the way of salvation," says the one possessed with an evil spirit. Spiritualism is another example. *Tongues.* In Eden the spirit of the devil entered into the serpent, and gave him power to speak. And any gift of tongues that violates God's word is not of God.

No wonder the inspired apostle exhorts us to try the spirits. Let us measure them by the divine measure, the Bible and we can soon tell if they are of God or of the devil.

MISSIONS

A missionary said that the pamphlet "*Where Christ has not gone*," is "the finest missionary literature I ever read." The Sunday School Times calls it "a searchlight on the terrible conditions existing among the Christless peoples all around the globe." Help missions by distributing this pamphlet. It is being reprinted and revised. Now has 32 pp., and leatherette cover. Sells for 25c. postpaid; 5 for \$1; 10, \$1.50; 20, \$2.75; 100, \$12.50.

Order from the author, Don Carlos Janes, 2229 Dearing Court, Louisville, Kentucky.

Considering its author I'm sure the following clipped from the last Christian Leader, will be of interest to our readers:

"If Christian missions fail the rest of us had better close up shop. The missionary program represents the most successful enterprise for the reclamation of mankind that the modern world has ever seen. We cannot dispense with that program. . . ."

—David Lloyd George.

Bro. Herman Fox and family who have been in Japan as missionaries for 8 years are to be brought home this year, for the usual and needed rest. The church at Sellersburg, Indiana, their chief supporters are taking the lead in this matter. They invite the fellowship of others. At last report, if my memory serves correctly, they lacked about \$150 having the required amount. Send a contribution for this purpose to Bro. Wallace H. Cauble, Sellersburg, Indiana. Bro. Cauble is

known to some of our Canadian brethren, he having preached for a while in Toronto.—E.G.C.

Sister J. D. Merritt writes about starting school in their little grass hut, with only 3 students. Then they moved into their little 14 x 24 brick house with 34 students, with no room for more. They have a good native teacher. The women and girls though very shy are attending the meetings. They doctor many sick, some in a serious condition before they get them. They were plowing some tall grass under, preparing for a corn crop next year. They are praying for a helper.

On Mar. 5th., Sis Merritt wrote thanking the Meaford friends for sending them a nice box, Bro. Merritt especially glad to get the suspenders, called by some, braces. They are working hard, till late at night. To date they had had 27 confessions there.

NOTES FROM SINDE MISSION, SOUTH AFRICA.

Dear folks at home:

God has been very good to us during our sojourn in this "dark land". We have become accustomed to the people and their ways now so that we don't need to stand with open mouth and stare at them and their ways. Our modesty is not shocked as often as it used to be. Also the many things that were so interesting to us when we first came have lost more or less of their interest to us.

In our year's experience here we have found the two worst things to be feared, aside from Satan, are the mosquito and the white ants. When we first came I was afraid to be out in the night alone for fear of the lions and even in the day time I used to wonder if I were close enough to the house or a tree to make them for safety were I to meet a lion. But things have changed, or else I have. The mosquito, though small and seldom seen, is by far the most dangerous of the two. Now I am going to tell you something you will hardly believe. The sixth of this month, a year ago, we landed on this mission and were my life depending upon it, I could not say that I have seen a single mosquito. I have been in many places where they could nearly eat one up. No where that I have been have there been less than here. The difference then is that these kind get you into their mouth and you are gone. Snakes are not to be compared to the mosquito. Just last night while one of our boys was making a little talk in our school house, a snake was seen crawling up the wall in one corner of the room. The speaker had the serpent and the writer behind him and so the meeting went on while "Ye scribe" took the pointer off the table, squinted his eyes so that the viper couldn't spit in his eyes and blind him, and "finished him". But those ants, they are the most destructive things I think that I have ever seen. I could write pages on the doings of these white ants, had I the time and disposition.

We are sending out about six of our school boys to preach during this school vacation. We have meetings in our school house here every night, the year round. The writer has been having the boys to help with the talks lately. Several baptised since last writing.

May 17, 1928

In Christian love,

Geo. M. Scott.

On April 11, Bro. W. N. Short, Kabanga Mission, Kalomo, N.R., S. Africa, wrote that they were then entering upon their six months dry season, during which time there is scarcely a cloud in the sky. They must build and travel among the villages during this time. Good crowds at meetings, good interest. Nearly 40 baptised at all stations. Due to custom the women are slow to come and respond. As here so there the preaching of the gospel has varying results—thirty, sixty and a hundred-fold; and some fall away. He deplored the few missionaries, among so many people, and implores us to help by prayer and support.



MR. AND MRS. R. P. PRYCE AND ROSALIND,
Missionaries at Latehar, India.

Extract from letter received by H. McKerlie,
Toronto.

Christian Mission, Latehar
Palamau Dist., Bihar, May 8, 1928.

In the last six months our membership has increased by 30 percent, the total number of baptisms being 20. We have opened up work in three new villages and just now have candidates for baptism in two other new villages. Though we are not a big community from point of numbers, our full membership being 66, we cover a fair area. The furthest village is 38 miles away from Latehar, while others are distant 30, 15, 17 etc. The ideal plan would be to place a preacher in every village where we have Christians for in addition to instructing them work could be carried on in the locality. But there are many difficulties. We have not got houses in all the villages, nor even land. So the preachers are like Wesleyan Circuit ministers going from village to village instructing the new converts and having meetings with them.

The active preaching staff numbers ten men and

four women, who, however, work for only half the year. The converts are drawn chiefly from one aboriginal race and apart from a few bad habits which are in their very blood they are delightful people to work among and make good Christians. Drink is one of the evils we have to fight against incessantly. The church is fairly free of it as we set a high standard. Some new converts have a big struggle to give it up.

Our community is composed of 36 households. Apart from the actual church members there are 40 younger members of these households and naturally a section of our work is among these. Most of the girls are in the Mission Girls' School at Daltonganj while most of the boys are here in the Mission Boys' Boarding school. To train these young people who in their turn will be our church leaders, we hope, is one of the big responsibilities.

Our aim is to get slowly a 100 percent literate community for we are not going to progress much until we arrive somewhere near that standard. But the obstacles are almost insuperable. The people are very poor, and have got along many centuries without being able to read or write. They are peasant farmers and very conservative. Our community is very scattered and there is no school near by where the children can study. So our hope lies in getting the girls and boys to the Mission institutions. This means residence in hostels and fees are fixed so reasonably that most of our people can send one or two to school without undue hardship.

What of the future?

I am aiming at the 100 mark this year—that means a 100 percent increase in 14 months. We propose to build one village meeting house this next cold weather in a central place for four villages and if we are successful we shall put up another for another group of villages a year later.

For our boys' school we have a trained teacher—one of the best of our earlier converts, and with the growth of our community this school will grow also and should become a very important factor in the growth of Christian character and the community feeling.

A word as to our financial needs. Our budget for the 12 months from October 1st., is just over £1,000. This provides for no new financial undertaking, being actually less than the amount budgeted for the same work for the current year. You will realize that we cannot go on for long like that when our community is growing so rapidly. We

shall need more preachers; we shall need to build them cottages. We shall need to put more money into our school.

Yours very sincerely,

R. P. Pryce.

OUR INDIAN ROAD.

In one of our Indian Parks there is a beautiful monument with this inscription—

In Memory of
Peguis.

Chief of the Saulteaux Indians.

And in grateful recognition of his good offices to the early settlers.

One of the first to embrace Christianity of his race. Who died in 1860 and his body rests in the old cemetery of St. Peter's Church near Selkirk where he was a devout worshipper.

"Peguis has been a steady friend of the settlement ever since its establishment and has never deserted its cause in its greatest reverses."—Lord Selkirk, 1869.

In one of our plain, uninviting Indian Reserves there is a living monument of the Grace of God—Bro. Albert Prince, great grandson of Chief Peguis, one of the first of his race to embrace Christianity in its primitive purity and simplicity. Turning from the formalism of Anglicanism he has been a steady, sturdy friend of the church of Christ and perseveres under all circumstances.

How appealing is the Indian Warrior, with eagle feathers, axe and bow, beads and string of scalps. How unattractive the Brave, with a class of thirty children, with Bible, picture card of lesson, reviewing the lesson for the day. Yet in the sight of High Heaven, Which?

A letter from Bro. Prince says—"I'm still holding the Sunday School work together, but I am now without supplies." They went out to him by the next post.

I have just left Bro. Trindle going into the Bible House to get a supply of scriptures in Cree. Three dollars sets him up with sufficient for immediate use. He hopes to get the superintendent to arrange terms for a regular supply so that he can give or sell as the occasion may need.

"A boat is as needed by me as a horse to a farmer. I must go to Black Island; they are expecting me." And they sure need the Word of God. He is putting all he can spare of the scanty supply we send him towards that boat. Who will fellowship?

The church at Thessalon, Ont., has sent once and again to our necessities, we are encouraged and hopeful.

Walter Eatough,

529 Toronto St. Winnipeg, Man.

North Brazil Missions

Dear Brethren:

June 13, 1928

We wish to acknowledge receipt of the Christian Monthly Review. We appreciate very much the interest the papers are taking in missions. And we wish to thank you especially for this great gift.

We know that you haven't room for all that I am enclosing, but use what you think will be profitable.

Please remember us in your prayers that we be faithful in the work He has intrusted to us.

In His blessed service, O. S. Boyer,

Hitachi, Omiya, Japan. June 5, 1928.

Dear Brother Collins:—

Many thanks to you for sending us the Christian Monthly Review. We are glad to hear through it of the state of the work in various places. May the Lord bless your earnest efforts to arouse the brotherhood to work the work of the Lord in every place before the day of this generation closes. The harvest truly is great but the laborers few.

Brother Pepperdine of Los Angeles was here for several weeks and encouraged us much by his earnestness and desire to see the work of the Lord prosper. He has decided to contribute to certain phases of the work here indefinitely. This is appreciated.

The work here has not gone forward of late as we had hoped. We have had much sickness in the family since February. Wife is not well yet. We desire the prayers of the brethren in her behalf.

May God bless you in your good work.

Sincerely, E. A. Rhodes.

Huyuyu Mission (P.B.)

Macheke, S. Rhodesia, S.A.

Dear Brethren:—

Feb. 16, 1928

We have been so mixed up, and shifting about of late, that I have not been able to keep a complete record of correspondence, and do not know for certain where, when and what I wrote you last.

I also think that some of our church papers have gone astray through shifting. But mails are coming through alright now, and we are glad. We now send a boy some four miles, twice a week to take the mail bag, from the mail boy. They won't leave the direct route to Matoko, so our boy has to meet him. We pay to the Government \$15 for the two bags, with lock and keys, and \$7.50 for the service per year.

Since writing you I have taken Theodora back to school in Bulawayo. We are sorry to part with her, but it is one of those things the missionary can't help, and has to put up with. I also fixed up some business matters, and loaded with stores for the house and Mission. I took the motor truck, and brought nearly a ton home of one sort and another. But what a getting home, the middle of a very wet season. It wasn't too bad to Salisbury, and to Macheke Station, (Depot) where the roads are made and the crossings are fixed up. But after we left the motor

road, for the bush roads it was cruel. Time after time she would go down in mud up to the axles, and we would have to unload, carry things on to high ground, jack her up, and put branches of trees for her to run on. When we got about 2½ miles from home the ground seemed full of water. Down she went in liquid mud. At midnight I gave it up, after unloading everything, and trying for several hours with twelve oxen and boys to get out. I left two boys to sleep by the things on the wet ground, and tramped home through mud and water. All glad to see me and sat talking till 3 A.M.

Next day some twenty scholars carried everything home. I got the 12 oxen, lifted up truck onto trees and got out on low gear and oxen pulling, but burst a tube. Oxen had to pull me right home, with engine running on low gear. Wife, Molly and girls (Ella and Rhoda) were on very low rations, nearly out of everything. On a trip like above the nerves are on **High Gear** all the time, and for sometime afterwards. I don't want another till roads dry up, and rivers go down. We were too late in the season coming here. I hope the next "wet season" will find us in a different boat, and maybe younger workers sailing with us.

It is sure wonderful how God has helped us out of all our troubles and difficulties, and supplied our needs. The older we grow the more we realize how we "can do all things through Christ who strengthens us." To Him be the Glory.

God is blessing the work we have undertaken to do here. We started school the first week in January, with only our own students. We have now fifty three scholars enrolled, some of whom were under Jack Mzilas tuition before we arrived. Married men and women, young men and women, boys and girls and small children, new scholars coming all the time. We only have six students resident with us; (I wish we had more) the other scholars just come to day school and go home. At present we charge no fee, but they find their own books, etc., for school.

Our bell rings 6 A.M. to start work. Breakfast 8 till 9 A.M., work till 1 o'clock noon, dinner till 2 P.M., school till 6 P.M. All scholars are drilled in physical exercises before coming into school, which is opened with Native Hymn and Prayer. Then writer takes the whole school in Bible Study, after which I hand over to daughter Molly and two native teachers who carry on till 6 P.M. We are also teaching our native teachers at the same time. I think it will grow into a large and useful school. On all Missions the schools take the place of the "Loaves and the Fishes." I would like to get six more students, if only to save us employing full time boys to help us in building, and other work on the Mission.

Sis. Sherriff has a meeting for women and girls at our huts, Wednesday afternoons. Bro. Jack Mzila interprets for her. We are also helping many sick folk of all kinds, and although we are not like Jesus who "Healed them all" we heal all we can, which we could not do, but for the help of our good brethren in sending us drugs, and the wherewithal for us to do it with. Molly is head Doctor and Master of ceremonies, but wife's motherly experiences come in very useful. The girls, Ella and Rhoda, and one or two students also help in washing and bandaging sores, etc., and interpreting.

My principal job outside of above, corresponding, and the hundred and one other jobs common to all Mission Stations, is building a large stone shed for work-shop, garage, etc., after which I hope to tackle the house. At the present time everything is out in the weather.

I brought my large tent with us, which has been most useful in storing mealies, etc., in, and grinding the corn for boys. I have bought a plough, cost \$35 and ploughed a small garden with my donkeys, but mighty slow work. We want that team of oxen and

ox waggon. When shall I order them? Our vegetable garden is coming on fine, you should just see the tomatoes and beans we are picking. God surely helps them who help themselves.

Concerning the church itself, we have a lot of teaching and building up work to do. The meetings are well attended, and a good interest manifested which must bear fruit in time. Day before yesterday I was speaking on the parables, and told them my story of the "Grain of Mustard seed" and the history of churches of Christ in Rhodesia, North and South.

Jack Mzila is one of my oldest teachers, and when I had finished and sat down, he said "Now I just want to bear witness to what you have said." I said, "Alright Jack, Carry on!" And off he went in his and their own language, their eyes and teeth just glistened, it did my heart good to watch them. There's life in the "Mustard seed" yet, the tree is still growing, and more birds are finding lodging places in its branches. To God be the glory, for He provided the "seed," the "Man" "only took it and sowed it in his garden," the same as any other man can do.

Dear brethren pray for us, and help us in establishing this work in Mashonaland. We need all the financial help we can get, there are so many things required, and we are in debt to the house account for some five hundred dollars for things and expenses absolutely necessary in coming here. We feel we are trying faithfully to do our share. Some of the people in Bulawayo, I think, thought we were getting soft-headed when we broke up home to tackle this work. But we "know in whom we have believed," and we also believe we know the brethren whom we have put our trust in to support us, and the work.

In closing we would like to thank all who have sent parcels, or in any other way helped us to do what has been done, this includes the Editors too.

I thank God too for sustaining us by His grace, and preserving us all in health and strength to carry on the work.

It's time too someone else was preparing themselves for this work to carry it on. Our names may be called any time, and "If my Father calls me, I must go to meet Him in the promised land."

Christian love and greetings to all,

Yours in Christ,

JOHN SHERRIFF.

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

FINANCIAL STATEMENT.

Revenue for April and May, 1928.

April	
7 Bro. D. C. Janes, Louisville, Ky. (by donors)	
(2 mos.)	\$ 319.43
24 Bro. E. G. Collins, Meaford, Ont. (by donors)	46.50
24 Bro. W. H. Free, A. C. C., Texas	25.00
Total	\$ 390.93

Local Receipts.

Collections	\$10.87
Book Sales	2.66
Total	\$13.53

May

4 Bro. N. N. Davidson, Nashville, Tenn.	\$ 40.00
11 Bro. D. C. Janes, Louisville, Ky. (by donors)	62.17
11 Sis. A. M. Burton, Nashville, Tenn.	100.00
11 Bro. F. L. Rowe, Cinn., Ohio (by donors)	3.00
22 Bro. W. E. McCartney, Church at Omagh	15.00
22 "In His Name"	5.00
23 Bro. W. H. Douthat, Fayetteville Sisters	25.40
23 Bro. J. L. Capp, Birmingham	12.03
28 Bro. John Potts, Worthing, England	10.00
28 Bro. W. H. Free, A.C.C. and Church at Spur, Texas	30.00
28 "Central Church," Nashville, Tenn.	103.00
Total	\$ 405.60

Local Receipts.

Collections	\$3.81
Book Sales	2.25
Ref'd on Car & Lorry License	5.00
Total	\$11.06

Expenditure for April and May, 1928.

Native Teachers' Salaries	\$ 55.00
Molly Sherriff, Salary	30.00
T/exs. and Car Repairs	50.93
Boys' Wages	47.00
Students' Food	24.37
Payment on Ford Car	37.50
Mission Requisites.	
Stamps, Stationery, Oil, 2C/s of Wine and Railage, Chemist, etc.	55.62
Duty on Parcels from U. S. A.	5.00
Photography	5.08
School Supplies (Books, Pencils, etc.)	13.02
Floor Matting for Office and Church House	19.81
Tools for Mission Purposes and Railage	8.41
Drawn Sis. Pepper's Personal Gift	100.00
Fares for one Carpenter and Builder from Nyasaland	26.25
Water Tanks	14.87
Materials for Office	74.25
John Sherriff, "Self Support"	300.00
Total	\$ 867.11

Total Revenue	\$ 821.12
Total Expenditure	\$ 867.11

JOHN SHERRIFF.

OUR CONTRIBUTORS

"ANXIETY FOR ALL THE CHURCHES"

By E. A. Elam.

Dear Brother Collins:—

I received in due time the copy of the Christian Monthly Review you were so kind to send me. I have examined it with interest, pleasure and encouragement. I rejoice that you and your co-workers are doing such valuable service for the Master in this way, as well as in other ways. I bid you God-speed.

I appreciate your cordial invitation to send you an article, which I gladly do, saying with Peter, "What I have, that give I thee." I am glad in this small way to show my deep interest in you and

your good work; also, in the good people I have had the pleasure of associating with in Ontario; and, too, my concern for all the churches in all parts of the world. I trust that I have some of the entirely unselfish and good spirit of which Paul had much, and by which he was altogether controlled.

Besides all the privations, perils and sufferings enumerated in 2 Cor. 11: 16-33, he carried in his heart and manifested in his life a deep interest in and "anxiety for all the churches." He loved all the churches—not only the ones he built up and worked with, but all others. Wherever the church existed, few members or many he could sing, as others in his spirit and afterwards have sung:—

"I love Thy kingdom, Lord
The house of Thine abode,
The church our Blessed Redeemer saved
With His own precious blood."

He was greatly concerned about all the churches everywhere, sought their greatest good, and worked and prayed for their peace and spiritual development.

The Authorized Version says, "the care of all the churches." This does not mean that, in denominational parlance, he had "charge of all the churches," or that he "had charge of the work," as some preachers in the church are disposed to say, in given places—not at all, because such an idea is not in the Bible. But, as the American Revised Version properly says, "anxiety for all the churches." Anxiety for all the churches pressed upon him daily. Their troubles were his troubles. He sympathized with every weak member everywhere; and if any stumbled, he suffered on account of it.

"Who is weak, and I am not weak? Who is caused to stumble, and I burn not?"

This is a test of the true preacher of the gospel and faithful servant of Christ. The true preacher seeks the growth and good of Christ's church everywhere and at all times. So does every Christian according to ability and opportunity.

Paul says to the Corinthians again: "I seek not yours, but you." (2 Cor. 12:14). Note the difference between these two things—(1) seeking places, preferment, personal comfort, possession of churches, and (2) in self sacrifice and anxiety seeking their great good in all respects. If all preachers, young and old, would manifest the same "anxiety for all churches"—churches in the country and in the cities, small churches and large ones, poor churches and rich ones, churches in "the foreign fields" and churches at home—and would as devoutly pray and as earnestly work for the spiritual growth and development of all, as Paul did, or as they can and should do, there would be done vastly more self-sacrificing and heroic work than is being done, and there would be offered up many more earnest prayers in almost all congregations than are now heard.

"Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ with a love incorruptible."

"MY SOUL BE ON THY GUARD."

Dear Editor:—

My attention was called during the June meeting at Wychwood to an article in your May issue under the above title. I am sorry I overlooked it when it first appeared as two important corrections are necessary which I ought to have made in the following number. Would you kindly grant me space to do so now?

The article is a criticism of one by me, published in *The Christian Advocate* of January 6th, last in which was a paragraph dealing with Paul's references to a co-operation of the churches of Macedonia and Achaia for the purpose of sending gifts to the famine-stricken Christians in Judaea.

The Christian Advocate called attention to what Paul says on this subject in 2 Corinthians VIII. and IX.—the two chapters, not the 8th chapter and 9th verse, as some might infer from the way it is printed in Bro. McDougall's criticism. If your readers will carefully read the two chapters, and take especial note of what the plain words mean in chapter 8, verses 16 to 24, I am content to leave it to their judgment as to whether we have not there the description of an organization larger than the individual church, to do a work which was too big for any one church to accomplish alone. The brethren in charge of this relief work were appointed *by the churches* (verses 19 and 23) not by a single, local church. Whatever the manner in which it was done, the churches combined in making the appointment. And these brethren were appointed to *collect* the gifts which the churches had set aside for the object in view. (See Chapter 9, verses 1 to 5).

In my article to *The Christian Advocate* I did not use the word "*social organization*". What I said was "We have one clear instance of *SUCH* organization under the direction of the Apostle Paul." The word "*social*" was an unfortunate printer's error, and on that error most of Bro. McDougall's argument is based. The article which Mr. McDougall criticizes also appeared in the C. M. R. in March and the word "*such*" was there printed correctly as I wrote it.

Bro. McDougall uses the expression "*Missionary Society Organization*." I did not. The Apostle does not give a name to this simple organization which he describes. Neither did I. The nearest Paul comes to giving it a title in the chapters named

is when he calls it a *fellowship*. That is sufficient for me.

If Bro. McDougall must call me "*a perverter of truth*" for trying to state just what the Apostle Paul describes, then, though it hurts, I must suffer it.

May I ask your readers, when they have read the two chapters in Corinthians, to turn to Alexander Campbell's "Christian System" (Chapter 24) and read what he has to say about co-operation and what he calls "co-operative associations of churches."

Yours fraternally, Albert Brown

FAMILY BIBLE READING.

What do we most need in our family life today? Would not some honest answers to this question include "more time together," "more quiet," "more reverence"? Let us consider how far we may attain these things, and strengthen each other in them, by the good old practice of family Bible reading and family worship.

This practice may be of very great value to us. It will strengthen our better purposes. When we are tempted it will help deliver us. When we are in need it will bring us comfort. If we should be discouraged it will bring us cheer. And often it may lead us into true worship, into communion with God.

The Bible has an indispensable part in making us better men and women—happier, stronger for the right, purer in heart. Individual reading and meditation have a most important place, but it is very helpful also for the family group, even if only two, to observe the custom of reading together.

Where there are children the practice has special importance. Our children, to a degree that we parents scarcely realize, follow our lead. They copy our habits. They value what they observe us valuing. They judge of things from the importance which they see that we give them. We want them to learn to make use of all possible means for their own development. If they are to have the habit of using the immense spiritual and moral resources that are available from the right use of the Scriptures, they should find us in the habit of using these resources. "Like father, like son." For the children's sake, as well as for our own, the practice of daily family Bible reading is vitally important.

Two times in the day are frequently used to read

the Bible—at breakfast and immediately after the evening meal.

Where breakfast can be finished with a little time to spare before any of the family must rush off to business or school, a common custom is to read from the Bible while the family is still around the breakfast table. Often it is the cherished privilege of the youngest child to bring the book. Some families observe the good old-fashioned practice of having the household helpers share in the time of reading.

In some families it may be found preferable to have the morning reading before the breakfast is begun.

A great advantage in having the Bible reading in the morning is that it gives us its strengthening and uplifting influences at the start of the day. A single verse, learned by heart and taken with us, may help all through our working hours.

Often the morning is such a hurried time that it is not practicable for the family reading, and the evening is better. Some families read around the supper table, others go into another room and settle down for the few minutes that are necessary.

The chief thing is to find the time when the family group can be together with the least likelihood of interruption. If impossible to find a time when all can join in, we should do the best that we can for as many as possible.

The most common method for carrying on this practice is for the head of the household to do the reading. This should not be too long, and should be done with feeling and appreciation. As the children grow older it often increases the interest to read around, each person having a Bible and reading a verse in turn, or a paragraph each. Sometimes an older child may be allowed to choose and read the whole selection, or several may take turns in doing this on successive days. At times the children should have simple verses to recite. Another invaluable practice to interest children is for the whole group to recite together a Psalm or other passage that they have been learning at school. The aim is to make the Bible as interesting and impressive as possible.

An important element in these readings is that they should be times of dignity and reverence. It is well for newspapers, books, sewing and other distractions to be laid completely aside. A moment of prayerful silence is a needful preparation for the reading. Afterward should come a few more

quiet moments together. Comments may be made on the reading, especially where there are children, or questions may be asked. The whole occasion should be one of vital worship, with intense silent or vocal prayer and praise. Indeed, the possibilities of these few minutes together are limited only by the interest and devotion of those who take part in them.

Everyone should try to undertake this practice. Begin with simply the reading of a few verses from the Psalms or the Gospels. If that is all that you feel like doing at first. But try to keep in mind the help and strength that the practice can be to you, both individually and as a family; and cherish the memory of what it has done in the past to preserve the integrity and beauty of Christian home life. Especially if there are children in the family, it will mean much to them.—Contributed by Bro. V. Lightheart, clipped from "St. Mark's Messenger."

"WHAT THINK YE OF CHRIST? WHOSE SON IS HE?" (Matt. 22:42)

D. H. Rusnell

The Pharisees said he was the son of David; others said he was John the Baptist, some said he was Elias, and some Jeremias or one of the prophets. What are the people saying to-day?

I have heard some say, He was only a man, human, the son of Joseph and Mary, and others say He was only a spirit. How can people who read the Holy Bible have any reverence for God's Word? Peter said when asked by Jesus himself, "Thou art the Christ, the Son of the living God." (Matt. 16:16) and God said, "This is my beloved Son in whom I am well pleased. Hear ye Him." (Matt. 17:5). I pity from the bottom of my heart those who deny the Divinity of Jesus Christ and who refuse to accept the words of Peter and contradict the statement of God himself who said, "This is my beloved Son." These are surely some of the reasons there are so many divisions in the world to-day.

"In vain do they worship me, teaching for doctrine the commandments of men." (Matt. 15:9). Why do men preach fables to-day instead of the Gospel of Jesus Christ? "But though we or an angel from Heaven preach any other Gospel unto you than that which we have preached unto you let him be accursed." (Gal. 1:8). They surely cannot have faith in what they preach. Can we

serve God without faith? Without faith it is impossible to please him for "He that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him." (Heb. 11:6). Brethren let us stand fast in the Gospel of God's dear Son and as the Apostle has said, "Be no more children tossed to and fro and carried about with every wind of doctrine by the sleight of men and cunning craftiness whereby they lie in wait to deceive." (Eph. 4:14). If it does not correspond with God's Word do not accept it. "Beloved believe not every spirit, but try the spirits whether they are of God because many false prophets are gone out into the world." (1 John 4:1). Then let us come to God in faith confessing that Jesus Christ is His Son. "Whosoever shall confess that Jesus is the Son of God dwelleth in Him and he in God." (1 John 4:15). And His promise is He will give us what we ask if we keep His commandments. And whatsoever we ask we receive of Him because we keep His commandments and do those things that are pleasing in His sight.

ISAIAH ON PRESENT DAY CONDITIONS.

J. H. Bell.

In Isaiah 4:1, we have this statement, "And in that day seven women shall take hold of one man saying, We will eat our own bread and wear our own apparel; only let us be called by thy name." How true this is when we review the state of the "Christian" church to-day.

Now whether the prophet intended this for our day or not, it certainly fits in, more so when you have read the closing eleven verses of the 3rd Chapter of Isaiah. It looks very much to me as if we were in that day and condition of things. Fashions among women are fitly described and practices among churches openly exposed.

The church true and false is referred to in Scripture, as a woman and we find all of those "women" are to-day, taking the name of Christ and wearing it. While they themselves supply their own food (i. e. teaching). We have the Roman Catholic, Anglican, Presbyterian, Disciple, United and Dis-united into so many different denominations, that it is too large a list to quote. But all of them with some distinctive plea that makes an appeal to those in sympathy with them. But the reason is very plainly given in the 3rd. Chapter.

As these different churches are no doubt the re-

sult of the social and moral conditions in existence today, so as to take away the reproach of their sin in this respect, they have made the church a refuge of lies, which will be swept away in the brightness of His coming. There is at present a great opportunity for those who are pleading for a return to, or restoration of the New Testament church in Canada. It is the only "Tabernacle" for a shadow in the daytime from *heat*, and for a place of refuge, and for a covert from storm and from rain." Isaiah 4:6.

And may we daily eat of the hidden manna; and wear the white stone with the new name, Rev. 2:17, which is the only bread and clothing supplied by our Lord for his followers in this life.

Therefore let us be faithful unto death.

"THE CHALLENGE OF THE OPEN AIR."

In the heart of humanity.

During the months of winter we must find our pleasure indoors because of the chill in the atmosphere, the snow on the ground and the darkness around. But when winter is past and the rains of Spring are over, and summer begins to make itself felt, there is an intense longing to cast away the thoughts of winter and get out into the vast open spaces.

In the life of the Church.

In the winter the services go on as usual; the brethren meet to worship God. One thing very often strikes home to the heart of the earnest believer, that is, a lack of strangers at the services. Lord's Day follows Lord's Day and the same brethren come together; the same question is asked,

but silently, "Are there no strangers tonight." After observing the composition of the meeting the answer is sometimes "No," and sometimes "A few." We wonder, "where are the strangers" some are out visiting friends, some sitting at home listening to the radio, or reading. Are their thoughts centred on Christ or on His church?" "No, they have ceased to think on these things." The church ceased to have effect: "Why?" "Is the evangelist or the preacher at fault?" "No." The remedy for this state of affairs lies in the hands of the church. We who compose the church should be alive to our responsibilities and opportunities. We have been compelled to remain indoors during the cold spell but now winter is past and we are enjoying the warmth and cheer of summertime; let us get out and proclaim the gospel in the Open Air. *God's great out of doors.*

Let us take a passing glance at the work of our Lord while on earth. We read that Christ went to the synagogue on the Sabbath Day; he made a practice of that, but his ministry did not stop there. Many a time he preached to a vast audience in the great open spaces. "And seeing the multitudes, he went up into the mountain." Matt. 5:1. Did Jesus over-estimate the value of preaching in the Open Air? I don't think so. We see multitudes of people in the summer time rushing here, there and everywhere in search of the pleasures that are fleeting; we would do well to take the example of our Master and proclaim the gospel in the Open Air; someone may hear and understand; someone may trust in Jesus. Isn't it worth while?

"There are weary souls who perish,

As the days are going by."

A. M. Simpson.

NEWS AND CORRESPONDENCE

Note to our Readers—Let's not drop into a summer slump. If you are in arrears kindly renew so we can meet our bills promptly, which we have been able to do so far. And we want to keep on good terms with our printer. Or if you wish to let your liberality extend to the paper it will be greatly appreciated. We have not been bothering you with duns. And if you receive a statement, it is not a dun but a request for your continued help, and to give you a chance to keep taking the best loyal paper in Canada.

Will you not take this matter seriously and help us to again double our mailing list, so we can go on to something greater. We want some one in each community to help us push. Kindly call the attention of the brethren to the good derived from having this paper come regularly to their homes.—Ed. C.M.R.

J. C. Bailey, Gladmar, Sask., June 4: "We are still on the Battle front. Just closed a good meeting at Knoxville school-house with 5 baptisms and good attendance every night. Others were not far from the kingdom. We started a meeting last night at the London school-house, but shall probably shift to Glen Curran tomorrow night as most of the crowd is from that direction. From here we hope to break into new territory. The harvest is plenteous, but the laborers are few."

Earl C. Smith, 1027 Baxter Ave., Louisville, Ky., U.S.A., June 9: "We will have a daily vacation Bible school in the Highland church, 2 hours a day, 5 days in the week for 4 weeks this summer. It is open for all children of school ages. We are expecting it to be a pleasant and profitable service for us all."

God gave us a little boy on June the first, Don Carlos Smith."

(We congratulate Bro. and Sister Smith.—E.G.C.)

"The Gospel Herald," is published by the Sewell Press, 723 Navarro St., San Antonio, Texas. Editors Jesse P. Sewell and W. Claude Hall. Both are good, strong men. Bro. Sewell held a meeting for the church at Bridgeport, Alabama, while I was preaching there. He was the successful president of Abilene Christian College for a number of years. I have led the singing for Bro. Hall, and have gone to school to him. He is a fine teacher, having taught for a number of years at David Lipscomb College. He was president for about two years of Freed-Hardeman College, and about the same length of time president of Oklahoma Christian College.

Among the "Department Editors," I find the name of our own Bro. F. B. Shepherd, who should really be preaching in Canada. He worked for a while at manual labor here at Meaford, was baptized here by that godly preacher Bro. W. F. Neal, who labored about 10 years for the church here. In addition Bro. Shepherd married a Meaford girl.

I have seen a few copies of the paper and it promises to be a good one. Send for samples.

From the first number of volume 1, I clip the following—

Brother E. Gaston Collins, of Meaford, Ont., writes as follows: "By the literature sent, I see you have joined up with us publishers and editors at last. I am glad, for my part, to welcome you, and wish you every success. And, as I pray for our paper, so for yours, and that it may be so conducted as to be used of God in the extension of the Kingdom."

Brother Collins is editor of the "Christian Monthly Review," the only paper published in Canada, that stands for restoration of the New Testament Church. It is a real live paper, calculated to do much good.

—E.G.C.

HOOVER

The days, weeks, months, and years pass away, and the great tide of humanity is passing too.

One by one they cross the deep, dark river. The ties that bind us here are being snapped asunder and friends and loved ones depart.

After a short illness our beloved Brother Samuel Hoover, of Selkirk, Ont., in his 90th year died in his home on Friday, April 13th, 1928. At the time of his death his beloved wife was quite ill, but conscious of the departure of her husband. She followed him a few days later. On Tuesday, April 17th, 1928, she fell asleep never to awaken until the resurrection morn.

The passing away of these noble characters so close together was sad to those loved ones from whom they had been taken, but on the other hand it was a blessing to the ones gone. They had lived together in holy wedlock sixty-seven years, and had raised a nice, intelligent and respectable family, consisting of five sons and two daughters, six of whom survive them. Both Mr. and Mrs. Hoover were charter members of the church of Christ at Selkirk, but for some years before their death it wasn't their pleasure to be able to go out much from home.

Their long, pleasant stay in this world was largely due to remarkable care which they received from the loving hands and tender heart of their youngest daughter, Zella, a widow, who lived with them and gave herself unreservedly to make their last years on earth pleasant. I believe Zella carried out Paul's injunction to "Honour thy father and mother; which is the first commandment with promise; that it may

be well with thee and thou mayest live long on the earth."—Eph. 6:2,3.

Another daughter, Mrs. Henry Neff, who lives nearby, was also kind and thoughtful in assisting Zella with the care of their parents.

In the passing away of Mr. and Mrs. Hoover the town, the church, and the home have lost two helpful, cheerful, and Christian people.

The writer conducted the funeral services in both cases.

May we all find comfort and consolation in the message of a noble character known by Bible students, Job: "But as for me I know that my Redeemer liveth, and at last he will stand up upon the earth: and after my skin, even this body, is destroyed, then without my flesh shall I see God."—W. F. Cox.

J. S. Whitfield, Glencoe, Ont., June 19: "Work goes on here (Woodgreen) as usual. We are expecting to have a protracted meeting soon."

(Before me lies a poster reading, "Big All-Day Meeting will be held at the Church of Christ, Woodgreen, Sun., July 8th." They were to have three services with basket dinner. Services continuing through the week with Bro. L. J. Keffer preaching.—E.G.C.)

O. H. Tallman, Clearwater, Fla., June 11: "Preached, and baptized one young man yesterday afternoon, at Tarpon Springs. Preached here morning and night. Will leave Florida June 19. My first meeting out of Florida begins June 24 in Montgomery, Ala."

June 17: "Two splendid services to-day. One baptism. A grand-daughter of our beloved Bro. F. B. Srygley. We close our labors with the church here today and will be in revival meetings all summer. To Montgomery next, then to the Blue Ridge Mountains for a month."

Chas. W. Petch, Carman, Man., June 22: "We motored out here on the 13th. Mrs. Petch, Eva, and I expect to motor to Russell Elford's in southern Sask., for a meeting to begin July 22. It is 485 miles from here. We will carry on here till July 3 then have special meetings every night till July 15. We will return here from Sask., for another month's work, before going back to Winnipeg. We are all as well as usual."

T. W. Bailey, Thessalon, Ont., R. 2, June 26: "Bro. McPhee was with us in a short meeting. He spoke eleven times. Visible results, three baptisms. He does not need any recommendation to the churches in Ontario. All enjoyed and liked him real well, and would be glad to have him with us again.

We have set aside the collection on each third Lord's Day for Missions. We have sent so far to **Our Indian Road** work. I would like to see that work well supported. How would it be to have our Indian Brother who preaches to visit some of the churches in Ontario?"

(It would be fine, Bro. Bailey. Write to Bro. Walter Eatough, 529 Toronto St., Winnipeg, Man., about the matter.—E.G.C.)

Earl C. Smith, on June 29, wrote about their "daily vacation school," as being "a success for a starter."

Through the courtesy of Bro. H. McKerlie there lies before me a copy of a bulletin put out by the Bathurst St. Church, Toronto. It is a multigraphed, 4-page sheet, carrying scripture phrases, hours for meeting, the evangelist's name, report of "the June Meeting," "Out-Door Services," "Personal," "The Sick List," a poem, financial reports and a brief about missions. It is well arranged, and I'm sure is a good piece of work for Bathurst.—E.G.C.

O. H. Tallman, Montgomery, Alabama, July 9: "The meeting with the Chosholm church of Christ here was wonderfully blessed of the Lord. We closed last night with twenty additions—18 baptisms and 2 restored. Our address for the next thirty days will be Copperhill, Tenn."

As these notes are being prepared, July 12, we are coming to the close, tonight, of Bro. C. G. McPhee's brief effort here. He began on Monday night. We have had good attendance. He closed last Sunday night a 15-days' meeting at Cape Rich. There was good attendance, and while there were no additions, we feel that much good was done. Bro. McPhee delivers his sermons well, in a forceful manner, calculated to help one spiritually. He is in fine health now, and we hope he lives many years to preach the gospel. Mrs. McPhee and the children are with him, and their many friends are enjoying their visit. He begins next Sun., July 15, a revival at Beamsville, with others to follow. Why not just keep him busy in Canada?

On June 24 at the evening service two fine young men made the confession here at Meaford, and we baptised them at the conclusion of the prayer meeting on Thursday evening following.—E.G.C.

On a former occasion we reported that Bro. J. C. Bailey, after three months work in the West, would return to the Woodgreen work. But on July 2, he writes from Mt. Green, Sask., saying they would not be able to return as planned, due to Sister Bailey contracting T.B. as an after effect of the flu. This is regrettable, and we ask the brethren to remember her in their prayers. He says she is much improved, and hopes by staying in the West, according to the doctor's orders, she may build up again.

He further says, "We had a good meeting at the Glen Curren schoolhouse. The work was much revived. One was baptised. Also had a second meeting at the Knoxville schoolhouse. Had a good hearing among the members. Hope to get started in another meeting as soon as the Ogema meeting is over. That is where they are having the union meeting this summer."

O. H. Tallman, Montgomery, Ala., July 11: "Four more were baptized last night, before leaving for Copperhill, Tenn., making 22 baptized and 2 restored. It was a grand meeting with full house from start to finish, except two rainy nights."

Mrs. Lily Jackson

REGISTERED CHIROPRACTOR
and
DRUGLESS THERAPIST
18 years experience.

Latest painless and drugless methods—spinal adjustment, diet, massage, baths, electric treatments.

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Encouragement

James Culley, "The last paper was exceptionally good. Best wishes for its continued success."

H. McKerlie, "Best wishes for the success of your magazine."

For C.M.R.—Mrs. Andrew Shirk, 1 new; N. Martin, Selkirk Ad; Walter T. Wardell, new; L. LaCourse, new; Earl C. Smith, 2 new; A Friend, 1 new, 1 renewal, C.M.R. Fund, \$2; Jas. Culley, renewal; Winnifred Stewart, 1 renewal; E. M. Abercrombie, renewal; David Rusnell, Fund, \$12; T. H. Beecroft, Fund, \$1. Thank you.

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For Roy Whitfield, Church, Selkirk, \$10.
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Christian Monthly Review

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CHURCH DIRECTORY

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

CALGARY, ALTA.—Church of Christ meets 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. 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.