

CHRISTIAN MONTHLY REVIEW

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An Infidel's Complaint

Going to the grave with steady tread;
Going swift as day and night are sped;
Going out from toil and care;
Going, but can't tell where.

Leaving life, its mingled joy and woe;
Leaving earth and all I love and know;
Leaving wealth, that goes not there;
Leaving for—I can't tell where.

Sinking sun, for me to rise no more;
Sinking sand, and tread no farther shore;
Sinking hope, no Christ o'er there;
Sinking soul—I can't tell where.

Silent tomb! Dread thought in marble told!
Silent bust, with sealed lips and cold;
Silent guardian watching there—
Silent to the soul's "somewhere."

Sad! There's nothing better you can say.
Sad! There shines no light upon thy way.
Sad! When One thy load would share.
Sad! To go, not knowing where.

Now listen to the emotions of the Christian when he comes
to die:

The Christian's faith beholds a home on high;
The Christian's hope grows brighter as the years go by;
The Christian's love breathes trusting prayer;
The Christian's going home, and Christ tells where.

(From The Christian News.)

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EDITORIALS



THE HOLY SPIRIT AND CORNELIUS.

BY O. H. TALLMAN.

On the day of Pentecost the apostles received two operations of the Holy Spirit, the *upon*, or miraculous, and the *into*, or personal indwelling. This miraculous demonstration Peter said could be seen and heard, Acts 2:33, and was a fulfillment of Joel 2:28 and Acts 1:8. "I will pour forth of my Spirit *upon* all flesh." Ye shall receive power when the Holy Spirit is come *upon* you.

The *upon* or miraculous was no proof that the recipients were saved, for wicked Caiaphas was a prophet and wicked Balaam and the ass on which he rode were both endowed with miraculous power. On the day of Pentecost the Apostles were so overwhelmed with the power of the Spirit that this operation has been called a baptism.

"But Luke also says in Acts 2:4 that they were all *filled* with the Holy Spirit." Something that cannot be seen and heard. (We can't even see, hear or feel our own spirits). This great event had been spoken of in John 7:39 and in John 14:17. This operation of the Holy Spirit could not take place until God accepted the atoning blood, and Jesus was glorified; for it was not until then that the sins were washed away and the temple made holy, so the Spirit of God could dwell therein.

Now which of these operations—the *upon* or the *into*, did Cornelius receive before he was baptized in water? It could not have been the *filling* or personal indwelling for that was promised after water baptism, Acts 2:38, even to the "Afair off"—the Gentiles.

Also in Gal. 4:6 Paul teaches that the Holy Spirit cannot enter *into* the heart until we become children of God, and Cornelius is not yet a child. In Acts 5:32 we learn that God gave his Spirit to them that obey, and Cornelius has not yet obeyed. Jesus himself said, the world (unsaved) cannot receive the Holy Spirit, and Cornelius is still unsaved. Therefore, surely no Bible student will say that he received the *into* operation, filling, or personal indwelling before being baptized in water.

What then did he receive? "While Peter yet spake these words, the Holy Spirit fell *on* all them

that heard the word and they of the Circumcision that believed were amazed, as many as came with Peter, because that *on* (not into) the Gentiles also was poured out the gift of the Holy Spirit." Acts 10:44, 45. And again Peter says, "And as I began to speak the Holy Spirit fell *on* them, even as *on* us at the beginning." Acts 11:15. So the Bible clearly teaches that it was the *upon* or miraculous gift of the Spirit that Cornelius received before baptism in water and that he did not receive the filling, *into* or personal indwelling of the Spirit until he was baptized in the name of Jesus Christ unto the remission of sins. Acts 2:38.

AGAR'S CHILDREN.

BY D. McDougall.

The Mosaic covenant contained a statutory enactment enjoining the payment of tithes. A tenth of the increase of the land, the herd and the flock, "Is the Lord's" (Lev. 27:30-34). These tithes were to be applied to three specific purposes. 1. The sustenance of the Levites and the Tabernacle Service. 2. In charity to the poor. 3. For solemnly feasting, themselves, with the Levites and strangers before the Lord (Deut. 14:22-29; 26:1-15).

This, let it be noted, was one of the ordinances of that handwriting, which was against us, which was contrary to us, and which Christ blotted out, and took it out of the way, nailing it to his cross (Col. 2:14). The law gave a "shadow of good things to come," but could never make the comers perfect (Heb. 10:1): "God having provided some better thing for us."

"It is written that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was born after the bond-woman, was born after the flesh; but he of the free-woman was by promise . . . for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar . . . But Jerusalem which is above is free, which is the mother of us all. . . But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless, what saith the Scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with

the son of the freewoman," (Gal. 4:22-30). This bond-woman Agar, verses 24 and 25 tell us is the Sinaitic covenant, the Mosaic law. "*Cast out the bondwoman and her son!*" Some Judaizers got in among the churches which Paul had planted in Galatia, and were seducing disciples away from the liberty of the Gospel and back to the bondage of the law. Imagine we hear them saying, "O, it will never do to cast out the bond-woman, the Covenant made with our fathers at Sinai! Let us at least retain some of its chief and most excellent things, as the Sabbath, Tithes and Polygamy!" In casting out the bondwoman, God cast out all of these things—and "provided some better thing for us." Why should those who love and desire to serve and please God, turn from the better things which he has provided for them and lust after things which he has "cast out?"

In comparison with "that which is abolished," let us briefly contemplate some of these "Better things," which God in the New Covenant has provided for us.

1. A greater and more perfect Tabernacle (Heb. 9:11).
2. A greater, better Priesthood (Heb. 1:4; 5: 14-16; 7:11-28).
3. A better Testament or Covenant (Heb. 7:22).
4. A more excellent ministry (Heb. 8:6).
5. Better Sacrifices (Heb. 9:23).
6. Better Promises (Heb. 8:6).
7. A better Country, even a heavenly (Heb. 11: 16).
8. A better Hope, by which we draw nigh unto God (Heb. 7:19).
9. A better and an enduring substance (Heb. 10:34).
10. A better law (Rom. 8:1-4; James 1:25).
11. A higher, nobler and more excellent principle and rule of fellowship and good works: "Faith which worketh by love." "By love serve one another." "So God hath prospered him."
12. A more glorious administration (2 Cor. 3:7-11).

What the law could not do for us, in that it was *weak* through the flesh, God through the gospel of his son has done for us (Rom. 8:9). And now, after that ye have known God, and have tasted of the glorious liberty and blessedness of the children of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? "Tell me, ye that desire to be under

this law, are ye so foolish, having begun in the Spirit, are ye now made perfect in the flesh?" Where is the blessedness that ye spake of?" "Ye *did* run well. Who did hinder you?" "If righteousness come by the law, then Christ is dead in vain." "Christ is become of no effect unto you whosoever of you are justified by the law; ye *are fallen from grace.*"

"Now we, brethren, as Isaac was, are the children of promise . . . So then, brethren, we are not children of the bondwoman, but of the free."

WHAT CAN CHRISTIANS DO FOR PASTIME?

BY EARL C. SMITH

We find that many Christians get interested in what they can do for pastime when we suggest to them that it is not proper for them to spend their time playing cards, dominoes, checkers, and all such like games. We do not believe that it is good for children to play them either. And we have some times dared to say that it is not good to attend horse races, prize fights, and professional ball games. "Then what can a Christian do for pastime?" Ask those who are not too prejudiced to consider whether we may not be right about the matter. Nothing, is our answer. The whole idea of pastime is a failure to recognize our stewardship of the time that God gives us. No bank cashier would think of asking, "What can I waste some of this money that I handle upon?" Pastime means wasted time, time that is just whiled away, that accomplishes nothing good. A Christian hasn't the right to waste his time; it belongs to God.

The motive for this pastime idea is sensual pleasure. We are aware that it is claimed that certain good comes from these things, but if we grant that, that is not the reason why people engage in them. The real reason why people do these things is the sensual pleasure that they get out of them. Nobody plays dominoes to learn how to think. He may argue that as an excuse for playing. The fact that all table games and all professional athletics have a bad association connected with them is proof that the motive in them is sensual. You cannot disconnect them from this evil association.

Even if you can really do these things for other than a sensual motive, can you afford to engage in

a thing that many will testify has lead them into an evil life? Consider the following story of a Sunday school class:

Major Cole, the evangelist, was once holding meetings in an Arkansas city. At one of the meetings a very disreputable looking man came in and took a seat. When the meeting was open for testimonies, this moral derelict arose in his place, looked around the church, and said, 'All this looks very familiar to me. When I was a boy I attended this church. My father was an elder in this church. This is our old pew, where I am standing. There were seven of us boys who were in a Sunday school class. Our teacher was a very kind lady. She not only taught us the Bible on Sundays, but had us at her house on Saturday afternoons to teach us the Bible, and to play games with us. One day after we had been going there a while, she brought out a pack of cards and showed us tricks with the cards. Later we played games with the cards. We soon wanted more cards, and asked the teacher if she would not give us less Bible and more cards. But we did not get enough cards there, so we left Sunday school and spent our Sunday afternoons in a cotton press, playing cards.

There were seven members in the class. Two of those members have already been hanged; two are in state prisons at the present time; I have lost track of one; the sixth member of the class is at present a fugitive from justice, and if the authorities knew where he was he would be under arrest; I am the seventh member of that class, and if the authorities knew where I was I would be under arrest'."

How would you like to be that "kind lady" who taught those boys? A few more questions and we are through: Do you feel *more* or *less* like praying after you have spent an evening playing cards, or attending some athletic contest? Do you feel drawn closer to God by such an evening? Do the men and women of your acquaintance who walk closest to God play table games or support professional athletics? If these cases where it has been the starting point for a wicked life are as rare as one in ten thousand, isn't it good to let it alone for the sake of that one? It would be if you could think that you, or your boy might be that one. Well, if you disregard that one, though you may not think he is any of your acquaintances, you are already that one, for you are unmerciful, careless about souls, wicked out of harmony with

the pleasure of God, fit for hell. Thanks to God, He will accept repentance.

Choose ye this day whom you will serve. As for me and mine we will let this pleasure, pastime god alone and serve the Lord Jesus.

P.S. Perhaps we should say a word about the present day tendency which seems to be growing on people of having a vacation in which they must leave home for a month or two. I am sure that the presence and help of the ordinary Christian is worth far more to the Lord's work at his home than it can be any where else. When you have left your home church to go to another, you have usually left the place where you are the most needed and can do the most good to go where you can do the less good. But many do not go where there is a church to spend their vacation; without a doubt such a vacation is time worse than wasted; the motive is sensual pleasure. There is no suggestion of this pastime idea in God's word.

DEATH OF W. D. CAMPBELL.

We regretted to learn of the death of this good, useful man of God. I met him but once, at the June meeting in Beamsville, Ont., in 1925. Heard him preach once. Formed a very high regard for him. Can never forget the lesson, and the kind firmness of expression on the face. His subject was about *Able*, who, "being dead yet speaketh."

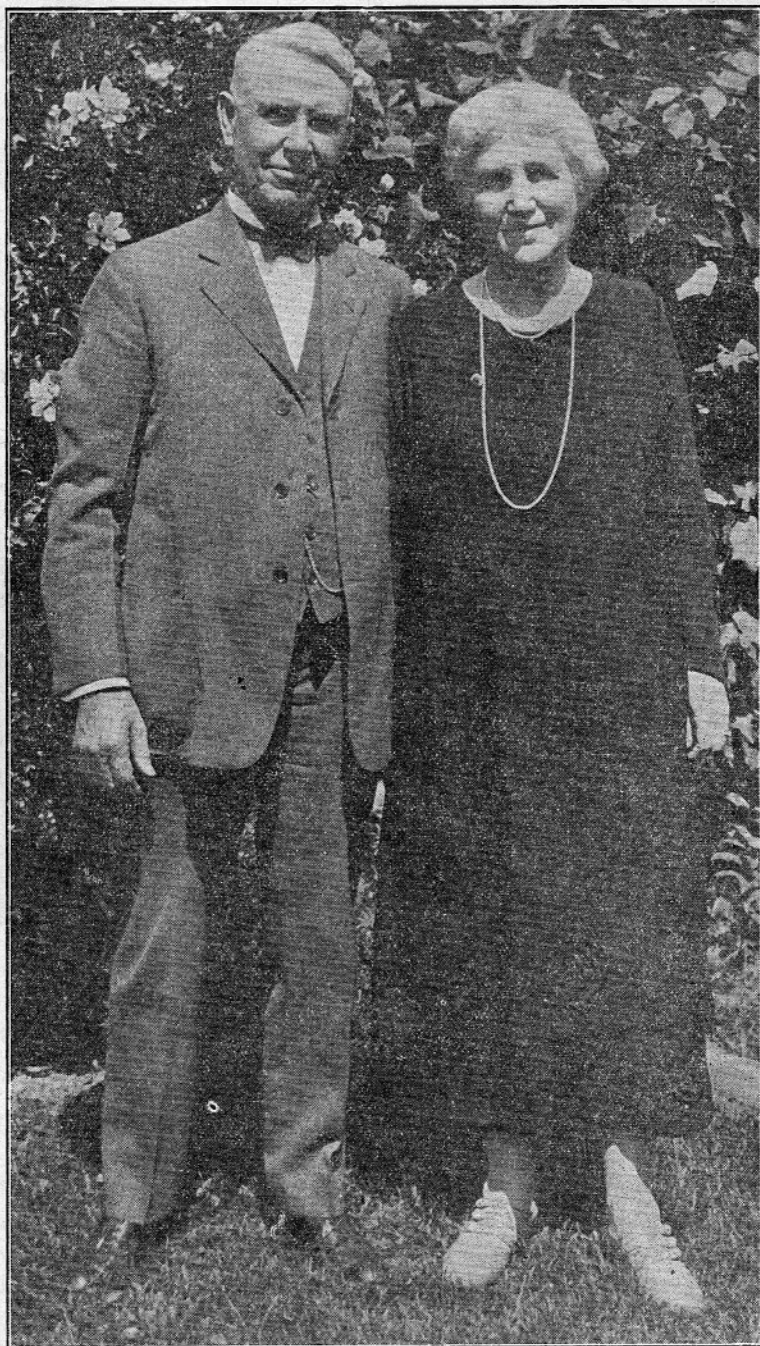
We are glad to have the following articles. The Christian News, Detroit, of Aug. 1, was a Memorial Number. A large picture on front. Wish I could give you the articles of all the brethren. Space forbids. But we present below articles by brethren Witty and Smith, and a poem, together with the articles by our own brethren.—Ed. C.M.R.

W. D. CAMPBELL.

BY H. M. EVANS.

We were truly surprised and shocked to learn of the death of our old time friend and brother, Bro. "Willie" Campbell. Many a day we spent together in the harvest field, kitchen, garden, and on the building scaffold. Many a time we visited the old swimming pool together and slept in the same bed at night. We were boy companions until Sister Laura Graham became his wife, then we had to part.

He was called the "boy preacher" for many



MR. AND MRS. W. D. CAMPBELL

years. We heard him preach his first sermon, and the last we heard him was at the Bathurst St., June meeting in Toronto.

He was fluent and forceful, and an excellent preacher in evangelistic work. He was loved by all who knew him, and there were very few who did not know "Willie" Campbell. How the writer does miss Bro. "Willie," but we are only parted for a little while. Soon we will all follow and wait the sound of the resurrection trumpet.

Bro. "Willie" was only three years my senior. Time will soon pass and we will soon join hands on the shores of eternity. God help us all to be faithful.

May God bless Sister Campbell in her loneliness and cheer her with the glorious hope of a resurrection and a reunion in that upper and better world, is our prayer.

Selkirk, Ont.

Aug. 7, 1928.

A WORD OF APPRECIATION.

BY H. MCKERLIE

As one who was privileged to do a little glean-
ing in some of the fields in England from which
Bro. W. D. Campbell had gathered a rich and
plenteous harvest, the writer takes the opportunity
to express a sincere regret and sense of loss ex-
perienced by the passing of this Prince of Israel.

In 1912 Bro. Campbell visited Great Britain.
For a year he ministered with the churches in
England and Scotland. His success was phenom-
inal. Hundreds were won for Christ, and his simple,
clear expositions of New Testament Scripture re-
main the treasured memory and inspiring force of
many workers throughout the British churches.
No greater pleasure has come to me through being
connected with the churches of Christ than that of
listening to the preaching of this able advocate of
Restoration. In the city of Birmingham, for the
space of two weeks, I had the nightly blessing and
education of his ministry. And in Glasgow, and
all over Lancashire, I afterwards came into contact
with great numbers whom he had led to the Lord.
There are thousands of people in the 'Old Country'
who will feel a real and deep regret at the news of
our brother's death; and there are hundreds who
shall continue to thank God as long as they live for
what his servant brought into their lives.

At a great crowded meeting arranged to bid

him farewell after his year of labour the highest
tributes were paid to the work he had done. Hav-
ing the honour of taking part in that memorable
service, it was a pleasure to express in public the
impression received through several months' inter-
course with those who had been in close touch with
Bro. Campbell and his work. What was said then
has remained an unchanged opinion respecting this
great preacher—*He was a specialist*. His many
discourses, each of which might well be considered
a classic, could be summed up in one word—he
preached—"Jesus." From whatever point or
direction he may have started, he made a way, and
led men, to, the Christ. And that he preached
"Jesus," as Philip did in the earliest days of the
church was clearly evidenced by the results.
"Under the same circumstances the same cause has
the same effect" is accepted as an axiom. And the
effect of W. D. Campbell's teaching was to create
the same desire and enquiry as that recorded in
the case of Philip's audience who said, "See, here
is water. What doth hinder me to be baptized?"

The world has lost a needed friend, the cause of
Christ an able champion, and many of us a dear
and trusted brother. We pray God to give us an-
other to fill the gap, and beseech His tender mercies
for the bereaved widow.

THE PASSING OF BRO. W. D. CAMPBELL.

BY CLAUD F. WITTY.

Word reached Detroit, Sunday morning, July
15, that Brother W. D. Campbell had passed to
his reward at Fort Worth, Texas, during the even-
ing before. The Central Church in Fort Worth,
where Brother Campbell preached, assisted Sister
Campbell in every possible way, and sent one of
the sisters with her on the long, sad journey.

They were met at the Union Depot by a com-
pany of brethren from the different churches in
the city.

The body lay in state in the Hamilton Boulevard
church from 10.00 a.m. till 2 p.m. Wednesday.

The attendance at the funeral was very large
and the floral offerings showed the very high
esteem in which he was held by the people of the
city where he gave thirty years of his life to the
ministry of the word.

Bro. J. T. Smith acted as chairman of the meet-
ing. Bro. Alfred Gourlay sang "Asleep in Jesus";
Bro. W. S. Long led the opening prayer; Bro.

Harry Thompson sang "Face to Face," and was followed by prayer led by Brother V. C. Fry. Addresses were then made by Bro. W. G. Malcomson, C. B. Clifton, Claud F. Witty and E. G. Rockliff, and the service was closed by a prayer offered by Dr. Wm. E. Hipp.

Brother Campbell's body was laid to rest in the beautiful Woodlawn cemetery, beside that of his beloved son Graham.

FROM HIS SUCCESSOR AT PLUM STREET.

JOHN T. SMITH.

It was my privilege and pleasure to meet Bro. W. D. Campbell but once. When he knew that I had been selected by the Plum Street church to assist in carrying forward the work to which he had given a large part of the very best of his life, and which work he loved comparable to the love one has for his own child, so anxious was he for

its welfare that, upon learning that I was passing through Fort Worth, Texas, he and Sister Campbell dropped everything connected with their work, and gave me a very happy surprise by meeting me at one of the railroad stations. Yet, as solicitous as they must have been for its future, they came not to advise me how to prosecute the work, but simply to meet me and talk with me. They now had a special interest in me because of my connection with this work (their work). It was a very happy meeting, which I have frequently recalled with unusual appreciation.

The impression made upon me then, added to the many excellent things I have learned about him since coming here, lead me to conclude that I am the poorer by not having known him earlier, and more intimately, in the years past. The church has suffered a distinct loss by the passing of Bro. Campbell, and surely the Detroit congregations have lost one of their best and staunchest earthly friends. May Heaven's richest benedictions be upon Sister Campbell all the remaining days of her life.—From "Christian News."

MISSIONS

THIS WORLD IS NOT OUR HOME.

"These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. For they that say such things make it manifest that they are seeking after a country of their own. And if indeed they had been mindful of that country from which they went out, they would have had opportunity to return. But now they desire a better country, that is, a heavenly: wherefore God is not ashamed of them, to be called their God; for he hath prepared for them a city." Heb. 11:13-16.

This World is Not Suitable.

Here we die. There is not a place upon this earth that man has gone but that death has followed him. Where ever we may go there we find the city of the dead. We may enter the realms of the great, the rich, the noble, and always we see the result of death. We may go to the poorest of earth, to the most primitive of all men; to the ignorant and innocent, yet here the toll of death

is still greater. Infantile mortality runs high, some have said as high as ninety per cent.

With death running so wild and free we are bound to have much sorrow. Sorrow of the deepest kind. Yet, what sorrow could be so great for weak mortals to bear as that sorrow which comes from a God-fearing, broken down mother, as she sees her son being led away to the gallows? Yes, our pleasures pass away. This is not our home. We are looking for something better. Some place where we can live amid pleasures, having no sorrow, and where death does not come.

But Heaven is Our Home.

Those whose names are written in the hall of fame (Heb. chap. 11) were also looking for a better land. They were not content to dwell here amid all this misery and woe. They had a better place promised them. There were many short-sighted ones, in fact all of Israel who doubted, turned their faces away from the promised land. But those who followed had their faces set toward the promised land. There were mansions prepared for them, with field and vineyard prepared and waiting. What a blessing. What a great thing to

reach out for. What treasures to grasp. And all this for all men, of faith. Yes, Christ Jesus our Lord has gone ahead to prepare for us those mansions in the sky. There we have a building prepared of God, a house not made with hands, eternal, in the heavens. 2 Cor. 5:1. "There failed not aught of any good thing which Jehovah had spoken unto the house of Israel; all came to pass." Josh. 21:45. Why? Because they realized and believed that they were not to dwell in Egypt, but in that promised land. We also, by God's grace, are not to dwell in Egypt but in that promised land, that city of God, the New Jerusalem. God's promises never fail. They are sure and steadfast. Even if heaven and earth pass away, not one jot, not one title shall pass away from the promises of God. All will come to pass. Isn't it something to call us on? Isn't it something to cause us to press on unto that high calling in Christ Jesus? To be with Jesus, to see him face to face; won't it be sweet to be saved?

Heaven Is Ideal.

"And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof. And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb . . . And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations." (Rev. 21:22-22:2). And again we read, "and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away." Rev. 21:4. No pain, no crying, no mourning; all tears wiped away; and no death. What a pleasant place in which to dwell, not for a few years, but for all eternity. Yes, "you need not look for me down in Egypt's sand, for I have pitched my tent way up in Beulah land."—the ideal, the perfect place. By God's grace, my future home.

W. N. SHORT.

CONCERNING JOHN SHERRIFF.

This successful brother is pioneering on the Huyuyu mission where he is building a house and

needs the help of a single man (preferably) in the manual labor and also in gospel work. Who will go?

Long ago, he called for money to get a wagon, oxen, yokes, chains, etc., which are urgently needed on the premises. One dollar will help; five will help more. Please do not put despair in the heart of a tried and successful worker by hindering him in moving his freight the long distance it has to be brought to this wild spot.

He has also asked that all funds for him be sent to me (2229 Dearing Court, Louisville, Ky.) for forwarding in one draft which saves his expense on cashing separate remittances. I send it free each month and shall gladly forward your letter to him the same way.

DON CARLOS JANES.

Canadian contributors to Bro. Sherriff may continue to send through me.—Ed. C.M.R.

"CASTING A NET."

"And walking by the Sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea."

Recife, the capitol of Pernambuco, has so many bridges built across parts of the sea that she is often called the "Venice of America." Recently while crossing one of these bridges the above scripture came into my mind. For there on a small raft were two fishermen—not using their net as I have seen so often, but "casting" it into the sea. After carefully arranging the net with its heavy sinkers the fisher swung it over his head and with a jerk of his hand just as he let go of it caused the net to fall like an umbrella in a circle perhaps twenty feet across. Then his helper pushed the raft over the place where the net had sunk and in a few minutes the net was drawn up with a nice fish.

I suppose that is the way Peter cast his net into the sea that day Jesus saw him. And as I looked on this fisher in Recife I said to myself, I suppose Peter had no shoes and the poorest kind of clothing too. And I suppose he worked just as hard to feed his family. How different Peter the first pope (?) from the Pope ("S. S. Pio XI," as the Brazilians call him) in Rome today.

And I wondered how many of us would see such possibilities in that poor barefooted laborer as Jesus saw that day in Simon Peter. Our Lord was

just as willing to talk to the fallen woman at the well as to the noble (?) Nicodemus. And today His heart would burn with just as much holy love for the barefooted father and the barefooted mother with the little babe that rode on the train back in our car as He would have for the souls of the well-dressed people up in the "Primeira Classe" car.

O. S. BOYER,
Garanhuns, Pernambuco, Brazil.

THE HOUSEHOLD OF STEPHANAS.

E. A. RHODES

Although the household of Stephanus is mentioned but three times in the Bible and they were very little known among us today, yet they did a very noble work and one that we can do well to imitate.

The praiseworthy word spoken of them was that "they set themselves to minister to the saints." In those days when the gospel was spreading and some were "turning the world upside down" among those that made this possible was the household of Stephanus. (I Cor. 16:17, 18).

He had for an example the church at Thessalonica: (1 Thess. 1:7) a church that believed the word of God to be God's own word and believed that it was worthy of being preached everywhere. So being a man of faith and having a great love for the Lord and His people, he naturally gave himself and what he possessed to the disposal of the Lord and His work.

It is a thing well-pleasing to the Lord for His servants to feel a responsibility toward His work and set themselves to minister to it and whatever the nature of the work may be, whether caring for the aged and poor or preaching the gospel to all nations, be fervent in love and strive to make the work a success. The work of God now, as always, calls for men, their hearts, their prayers, a faithful stewardship in things entrusted, a longing and desire for things eternal without which the mind will be set on things of the world. If the church of the Lord could realize now as the Christians of the first century did, the tremendous importance of the message of the gospel to all men no doubt there would be many households set themselves to minister to the saints and the gospel could run and be glorified now even as then.

It is gratifying to know that some, in these

busy days, are taking up this grand work. May this number be increased yearly and hearts be refreshed as we labor together in the Lord waiting for His return. Let us while praying for the Lord to send forth laborers into His harvest pray also for Him to awaken the church to that great work of love in encouraging and helping and cheering those that would preach the word of God to all men.

"OUR INDIAN ROAD."

To the superstitious, Friday, July 13th would not be a good day to launch a big enterprise; to those delivered from superstition on the Indian Reserve it was a good day for a big try to enlarge the borders of the Kingdom of God. The boat had been secured, tent and two months' provisions tucked away, Bro. and Sis. Trindle ready, another boat and four others, travelling the same way, go around the bend, then East down the river, a difficult course to steer through, then the open Lake, like a sea, inviting and threatening, and then away to the Black Island, where hundreds of Indians are gathered for berries and fish, and among them, one determined missionary ready to preach the Word of God.

Just before sailing he threw me a line, "Please send to Mr. Sinclair, the balance for the boat, he needs the money." Who could refuse so small a task, when these "toiling in rowing" a hundred miles to preach the glorious Gospel of the grace of God, and go willingly and gladly?

From my experience of previous years, Bro. Trindle will surely send a SOS. His brethren of the flesh, famishing and glamouring for the Word of God, will so appeal to his heart, the message will be "I would like to have some Bibles in Cree, for these people that can read." They listen with interest not less than 90 minutes for the sermon and then as long as that for talking over the matter and singing hymns.

I find no such interest in spiritual things in our enlightened cities and villages. When a people want the Truth, no effort, no sacrifice should be spared to give them these things.

The letter concludes "So pray for me, dear brethren, that the Lord will bless this trip for the building of the cause He died for."

The treasurer, Bro. Beamish, 1002 Banning St., Winnipeg, gratefully acknowledges the following

—Thessalon, Ont., \$7.50; Sister Effie Shield's Class, Meaford, \$15, Carman, \$10; Winnipeg, \$10.

WALTER EATOUGH,
529 Toronto St., Winnipeg.

On June 24, Bro. Sherriff wrote acknowledging two money orders, and thanking all who gave. He said they were well. Molly had gone for a mid-winter rest to Bulawayo, and Theodora was visiting at home. He further said, "Last Lord's Day a woman with her baby tied on her back came out and confessed Christ, also two young women."

MY RETURN TO JAPAN.

On March 29th, last, I left Detroit, sent off by over a hundred brethren at the Michigan Central station, after a farewell prayer meeting held at the old Plum Street Church. That evening, through the kindness of Brother and Sister Vernon C. Fry, they presented me with a fine motorcycle for use in my missionary work.

I arrived at Vancouver on April third, and many good brethren met me at the station and extended every hospitality to me while I was there. I spoke several times to the Canadian brethren and the Japanese, and left for Japan on April 7th on the Empress of Russia. It was a sad separation at the port. I had never seen the brethren previously, but they acted as though they were my own flesh, and tenderly and with tears in our eyes we sang together "God be with you till we meet again." The boat started slowly, which means we may never see each other again until in heaven. It was so sad. We waved our handkerchiefs until we could see no more. It may be the first and last time we will see each other until we meet at the feet of Jesus. Oh, "Blest be the tie that binds our hearts in Christian love; the fellowship of kindred minds is like to that above!"

I reached Yokahama on April 18th and my family and relatives and friends waited for me at the bridge of the port, and later at Sawara nearly a hundred and fifty of brethren and friends and neighbors waited for me at the station.

Since I came home I have baptized four persons into Christ and I still look for more. I am now visiting all my mission points and have invitations from all missionaries, but have not yet been able to accept them. I may do it soon.

It is our intention to sell out this place and move into Sawara and enlarge the work, and we may even reach to Tokyo in the future. Just now the times are so dull and hard that we cannot sell this land and I will have to wait until some one will buy it. However, I shall keep a few acres for a preaching station.

I have been looking for a good native worker ever since I came home. I can find a rice-Christian preacher, but not the genuine preacher. I must get a good one or none at all.

Brother Pepperdine and mother from Los Angeles visited Japan recently. He is much interested in missionary work and called for a missionary meeting for two days at Hitachi-Omiya. Everyone expressed their views and desires. He listened to them all and then decided to support or help these three things: A Christian paper, native workers and mission houses. Brother Pepperdine thought I would not need help from his fund since I get help from the Detroit churches and the churches I visited while I was in America. Brother McCaleb added the same remarks. Anyway, we thank him very much for his interest toward Japan. May God bless him abundantly. I understand he gives very liberally to missionary work.

Now, brethren, I need to move the Sawara meeting house to a better locality. It will cost about Three Hundred Dollars. Brethren, help us to build up the Lord's work. We need more native workers, also. We must do His work at once. Please send the contributions to Brother A. L. Whitelaw, 12366 Ohio Avenue, Detroit, Michigan.

Yours most lovingly,

OTOSHIGE FUJIMORI.

Sawara, Chibaken,
Japan, May 31, 1928.

If Canadian contributors prefer they may send to Bro. Fujimori through the C.M.R.—Ed. C.M.R.

FROM BROTHER SHORT, SINDE MISSION.

Also visited one of the big cattle ranches about twenty miles from us. It is not going strong now, but they have a few cattle there. Saw one or two old lepers. They are a pitiful sight. One practically helpless. Her hands and face gone and her voice getting weak. I gave her a small coin which

seemed to cheer her very much. It was from the farthest village from here that this burnt woman came from. The woman which Dow is treating. That made a good twenty-five miles or maybe

thirty, which they had to come with her. A long ride on an old sledge, but a good indication of their faith in Dow's ability.

W. N. SHORT.

OUR CONTRIBUTORS

MAN'S DUTY AND DESTINY.

BY V. LIGHTHEART.

In passing along life's highway there is work to do. In our daily life the greatest of all work is to revere the name of God, and seek to do his will. This is of great importance to the soul. To say we love God, when we are working in our own way, is to make ourselves liars in God's sight, and in the sight of men. If we look down into our own hearts we may see there a little of Christ and much of self. We seem to forget that time is passing and that this life will soon be done, our bodies mingled with the dust, and, as we all know, there is no repentance in the grave.

To love God and keep his commandments, this is the whole duty of men. But we are rebellious and will not follow in the footsteps of holy men and prophets, nor will the flesh be satisfied with the restraint of God's law. Unless we come in faith to Christ, who died for sinful men, and be in him transferred from the old Adam into the new, which is spiritual, we must remain in the old Adam with all the inheritance of the fleshy mind; and by continuing in that condition, we have no inheritance in Christ. After the penalty of sin, death follows in our tracks. Sin, when it is finished, brings forth the death of the soul.

To please God we must come in faith in Jesus as the Son of God and the Saviour of the world, confessing him before men in obedience to his will and express commands, go down into the waters of baptism and rise therefrom to walk with him in newness of life, being planted with him in the likeness of his death, we shall be also in the likeness of his resurrection. (Rom. 6:4-5). By these things we become children of God, brothers and heirs with Christ; for, says the apostle, "we are all the children of God by faith in Jesus Christ, . . . for as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, bond nor free, neither male nor female; for all are one in Christ Jesus. (Gal. 3:26-

28). In obeying these things we are begotten, new creatures in Christ and are accounted no longer of the old Adam, but of the new, which is Christ.

Let us therefore walk in him to do his commandments, loving him in obeying them, John 14:15, and showing to the world by our lives, that we have been with him, and learned of him; putting away all malice, and all guile and hypocrisies and envy, and all evil speakings, as new born babes desire the sincere milk of the world that we may grow thereby, I Peter 2:1-2.

We should not speak evil of any one, for lives have been made unhappy, hearts have been broken, homes made desolate, churches divided, communities broken up, by some one speaking evil of others. James in speaking of the tongue says it is a fire that setteth on fire the wheel of nature, or course of nature and is set on fire by hell. Jas. 3:6. Jesus said, "Judge not that ye be not judged." He also said, first pull out the beam in thine own eye, then shalt thou see clearly to cast the mote out of thy brother's eye, Matt. 7:1-5. As members of the body of Christ we should seek to do the things that tend to build up the church of Christ, which the Apostle tells us is his body. Alas we do not always do so. There is much contention and strife.

The enemy is united in an effort to pull down the work of Christ. Some deny the virgin birth. Others say the story of Jonah is a myth. Some seek familiar spirits; have laid the Bible aside, work their works of darkness, in darkened rooms. Be not misled by them. This is the last time for all of us to make our peace with God. There will be no second chance, for the Apostle tells us plainly that it is appointed unto men once to die and after this the judgment. On that great day we mortals will be divided into two great throngs. Some will receive the glad message, *Come ye blessed*, others the awful sentence of doom, *Depart ye cursed*. As little as some may think, we are choosing to-day what our sentence will be, whether to be forever with angels of God and friends gone before; to be

forever in a world of light and joy, where God and the Lamb will be the light of that city, whose gates are as pearls, and its streets are shining gold, there amid the bowers of love, and the waters of the river of life, and on its banks the tree of Life. Mortal tongue can never describe nor human mind conceive of the things God has in store for those that love him. Palms of victory, crowns of glory, all await the redeemed of God in Christ and no sickness, pain nor death can ever enter there. Oh, how happy the pilgrim, who leaving the earth behind crosses over to Immanuel's land to receive an entrance to the city of God. Who would not like to be there? You may be if you choose Jesus now and become children of God by faith in Christ and obedience to his will. Come who may!

On the other hand there are many who will not take Jesus as their Saviour and Friend. These will be banished forever from God, as John tells us in Revelation. It reads thus—"And I saw the dead, small and great, stand before God. And the books were opened and another book was opened which

is the book of life. And the dead were judged out of those things which were written in the books, according to their works. The sea gave up its dead, death and hell delivered up the dead which were in them and they were judged according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life were cast into the lake of fire." Rev. 20:12-15. Awful will be the calamity of those who reject Christ. Angels, prophets, apostles and martyrs, all with one voice proclaim that which if put into words, would mean, that after this life, there is a better resurrection for those who come to Jesus, obey his commands and take refuge under the Banner of His Cross, purified by His Blood and washed in the waters of regeneration. In this way choose life eternal in Christ Jesus our Lord and King. Beware of false doctrines, beware of false teachers. For if their teaching corresponds not with the Gospel get away from them. Leave them and flee to Jesus Christ and His Gospel.

NEWS AND CORRESPONDENCE

I have on hand a fine article by one of our editors, dealing with the subject of giving. "How much can a Christian afford to give?" he asks. "And how much can he afford to keep?" Have you given the matter any serious thought? Watch for the article at an early date.—Ed. C.M.R.

The Way of Truth, is a monthly magazine of forty-four pages, published at Brownwood, Texas, by a group of fine brethren who are producing a splendid paper, filled with good things—editorials, contributed articles, query department, outlines for sermons and prayer meeting talks, news, etc. It shows a good spirit. Is only \$2 per year. Bro. U. R. Forrestt, minister of the church at Brownwood, is the office editor. Write for samples to The Way of Truth Publishing Co., Brownwood, Texas.

Bro. O. E. Tallman left St. Catharines, Ont., for evangelistic work in Tennessee, July 18. Before leaving, members of the church there held a surprise party and presented him with a club bag filled with one hundred 1-dollar bills, and a large box of chocolates for Sister Tallman.

PATTERSON.

On June 27, after a lingering illness of cancer, the church at Smithville suffered the loss of sister Mary H. Waddell Patterson, widow of the late brother John W. Patterson. Two sons, William J., and Major Geo. G., survive, while the only daughter, "Mamie" went on before. Funeral was held on Sat., June 30, from the old homestead, L. J. Keffer officiating, while the writer also said a few words.—O. E. Tallman.

Alex. M. Stewart, 607 Crawford St., Toronto, Ont., July 24: "On July 22 I was with the brethren at

Hamilton morning and evening. Attended Bro. McPhee's meeting in afternoon at Beamsville. Four responded to the invitation. Good attendance, several churches represented. In spite of heavy rain at Hamilton the meetings were good and we rejoiced. A young man came forward and confessed Christ and was baptized the same hour of the night. Several of the brethren are supplying East Danforth with speakers. Bro. Jas. Bell who was badly burned is still in hospital, doing well, though it will be a long time before he will be himself again. Bro. McLeod of Bathurst St., has had to go to London, Ont., for treatment. Let us remember these and others in our prayers. I am expecting to have sweet fellowship with the church at Woodgreen, July 29. Pine Orchard meetings good. Special interest in Bible study classes."

A later report says that, though still in the hospital, Bro. Bell is doing well.—E.G.C.

A WARNING

Bro. Wm. Horrocks, Secretary, 313 Bridge Ave., Windsor, Ont., July 24, writes, "In the latter part of June a man came to our house and asked for financial aid. Not being home Mrs. Horrocks referred him to Bro. Bruce, the treasurer. His story was that he was up against it financially, out of employment, and wanted assistance to get back to Toronto. Said he belonged to Fern Ave. church. Bro. Bruce loaned him a few dollars which he promised to repay.

When we were at Woodgreen some of the brethren there told Bro. Wearing about the same man, telling the same story. We are of the firm opinion that the man is an imposter, pure and simple, and would suggest that brethren be cautious."

It was rather singular, but the day following re-

ceipt of above news, a man came to our house, telling the above story. I questioned him closely, but he denied it all. Didn't even know where Woodgreen is. And it had been over a year since he had been in Windsor nor did he receive any money there. He changed in his bearing very noticeably. His face became red, and covered with sweat, forming in a drop at bottom of his chin. He also became very nervous. Said he didn't actually belong to Fern Ave., but attended. Asked me if I knew Mr. Brown the minister. Gave me his name as Arthur Hall, 1349 Queen St., W., Toronto.

When I told him I couldn't help him, he arose to leave, saying "My! isn't it hot these days." It was amusing. I thought of the passage which says, "in the sweat of thy face shalt thou eat bread." But that means work, not imposition.

I telephoned the police, but we failed to find him.

Bro. Albert Brown, 275 Wright Ave., Toronto, replies to an inquiry as follows—"We have no one of the name of Arthur Hall connected with Fern Ave. church. Possibly he is the same man who called on me a week ago and wanted to borrow his rail fare to London, claiming that his people were members of the church there. Sometimes it is very difficult in these cases to know what to do. This time however my course was clear; I sent him on to someone belonging to that group, who I said would know all about his people. These imposters find church folk an easy prey and they ought to be handed over to the police."

I would judge him to be about 35 years of age, 5 ft., 9 in. high, of slight build, with a tinge of gray in his hair, and gray eyes, as I remember. Watch for him, and if he comes propose to take him to a man who can help him and let that man be the police, for it would be a help to him to shake him up and make him go to work.—Ed. C.M.R.

Wm. Horrocks, 313 Bridge Ave., Windsor: "Worship service well attended. Other meetings slightly reduced during summer, otherwise work going on fairly well. Protracted meeting being held here, also anniversary service beginning Sept. 29, continuing one week. All have a hearty invitation."

O. H. Tallman, Copperhill, Tenn., July 30: "Closed a wonderful meeting here last night. Nineteen baptized. Begin tomorrow night at Dial, Ga. My family is with me. We are enjoying life among the Blue Ridge Mountains. We expect to move to Cleveland, Tenn., next month."

TALLMAN.

On Sunday, August the 5th, as the shadows of the night gathered around **Evergreen Hill**, the angel of death descended, and bore away, from time to eternity, the loving, gentle spirit of sister Electa Tallman.

For several months she had been in failing health, but not until about the last two weeks was she confined to her bed.

The passing of this grand and noble character is a great shock to her friends, and a greater loss to the church in which she had loved and served for more than half a century. Early in life she learned to love her Saviour, and under the preaching of our lamented Brother W. D. Campbell she confessed her faith in Jesus, and was baptized in Lake Ontario by that godly pioneer preacher, Nathaniel Wardell. Throughout the fifty-five years that followed, her interest was centered in the church, and even in the closing days of her life, when suffering and weakness was hard to endure, she talked about the church, and its advancement. After more than seventy-six years spent here amid joys and sorrows, smiles and tears, she was called from her earthly home, to that house not made with hands, eternal in the heavens.

On December the 29th, 1868, she was married to Oliver Tallman, and had her life been spared a few months more, they would have been married sixty years.

She is now mourned by her beloved husband, three sons, and one daughter—A. S. Tallman, Meaford, Ont.; O. H. Tallman, who was preaching at Dial, Georgia, at the time of his mother's death; O. E. Tallman, who was also preaching at Palmer, Tennessee, when his mother died; Mrs. W. F. Ellis, at home; also one aged sister, Mrs. Sarah Jane Crow; and a great host of grandchildren and friends.

"Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours, and their works do follow them." While she is gone her works follow on, and throughout the coming years, the influence of her life will be felt for good. Her home was a haven of rest. She sanctified it, and left a rich inheritance while others rise up to call her blessed. Her life was filled with love, service and sacrifice, and that does more to help the church than a hundred eloquent sermons. Her life was filled with love, and love is the great healer, the supreme harmonizer, the true peacemaker. It is the balm for all that blights happiness, or breeds discontent, a sovereign panacea for malice, revenge, and all the evil propensities.

Most every great man owes his greatness to the mother's training. From her home has gone forth two gospel preachers. Thus she has molded the thoughts and shaped the destiny of many more, she has traced out paths in unknown fields because her influence to purify was paramount where her feet have never trod.

The funeral was conducted from the home by the writer, assisted by E. Gaston Collins, of Meaford, L. J. Keffer of Smithville, and Alex Stewart of Toronto. Her body was laid to rest in the Smithville Cemetery, to await the resurrection call.

With hearts that sorrow, but not without hope, we think of this saintly woman, her wrinkled brow, and well worn hands, as, "Folded they lie upon her tranquil breast, my mother's tired hands; their labour done, knotted and scarred in battles they have won, worn to the quick by love's unkind behest, pulseless they lie, while from the crimson west a flood of glory from the setting sun, shines on her face; I hear the deep, 'Well done' God's angels that call her to rest. Found is the Holy Grail of Knightly quest, here in her home where such brave deeds were done."

As Knight ne'er saw since chivalry begun, she suffered, toiled and died; God knows the rest, and if Christ's crown shines not above her cross, then all is loss, immeasurable loss."

C. G. McPhee.

L. J. Keffer, Smithville, July 25: On July the 8th our meeting at Woodgreen began, and it continued until Friday evening of the second week. We had a splendid meeting in which much interest was stimulated.

We employed written questions as a means of learning what was of interest. Many questions were asked, almost all of which were of major importance, giving us an opportunity to speak on a greater variety of thoughts that were vital in soul-saving.

One young man obeyed Jesus in baptism and was encouraged to be true to the very end of the journey.

Others were under the convicting influences of the preached word, but did not yield. May our heavenly Father spare them and may they make their calling and election sure before it is too late.

Since coming home we had the privilege of attending two of the three Lord's day meetings at Beamsville where brother C. G. McPhee is preaching the old Jerusalem gospel.

We had the pleasure of assisting five precious souls

to obey the Lord Jesus in baptism.

May God give brother McPhee long life and grace to preach for many, many years, without fear or favor to man the unsearchable riches of Christ.

To-night the writer baptized Sister Wright, who confessed to us her faith in Jesus as the Son of God, at Lord's day evening meeting at St. Catharines.

Brethren there is still POWER in Jesus' Gospel if we will only let it work and work it."

O. E. Tallman, Gruetli, Tenn., July 30: "Engaged in good meeting here. Will begin at Palmer, Tenn., Aug. 5."

Chas. W. Petch, Horse Creek, Sask., July 28: "We are here at Russell Elford's. Made the 500 miles safely. Began meeting at Lark Hill school last Lord's Day, and have had very good attendance all week. Interest is growing and I look for some results. We are all well, and I hope to be looking much better by the time we get back to Winnipeg.

We expect to go back by Eva Bell's and preach there for a week. Crops are good all through the West. Some hail and floods have damaged in places. Give my best regards to all the church there."

H. E. Forman, 1231 Pasqua St., Regina, Sask., Aug. 4: "I had the pleasure of attending union meeting at Ogema in July along with four more from Regina. Am pleased to report meeting was a perfect success. A spirit of amity prevailed under the capable leadership of Bro. H. A. Rogers. Wishing you continued success and God's blessings."

C. G. McPhee, 102 Wentworth St., N., Hamilton, Ont.: "Our meeting with the Beamsville church closed Sunday night, August 26th, with a full house. Throughout the two weeks the interest and attendance were splendid. Many strangers who never attend our meetings, come frequently. The very best spirit prevailed and the influence of the church was greatly extended.

The visible results from all sources were ten baptized. Most of these came from other places, and as a result of teaching, by faithful men and churches during the past years.

We predict for the Beamsville church a bright and prosperous future. They are now in need of a faithful and godly man who knows nothing but the old Jerusalem Gospel.

Throughout the month of August I will be with the Jordan Church.

J. S. Whitfield, Glencoe, Ont., July 24: "The church of Christ here began a meeting on July the eighth and closed on July the twentieth. We had splendid audiences at each meeting in spite of it being a busy season of the year and bad weather. One young man came forward and confessed his faith in Jesus and was baptized. Although we had no other visible results we know that God has said that His word "shall not return unto Him void." The preaching was well done by Bro. L. J. Keffer of Smithville. We were certainly benefitted by the many truths which he presented to us in a forceful and interesting manner. It indeed will be a stimulus to lead us on to greater activities in the service of the Master. Brother Keffer is a fine man, sound in the Gospel, and shuns not to declare the whole counsel of God. Brethren would it not be well for us to keep him in the field all the time? The need for more workers is too great, for a man of his abilities to be doing other than that of preaching the Gospel. Just think of the places right here in Ontario even, where the Gospel has never been preached in its fulness. We will never know till we try what we might accomplish in some of these places, and after all even if we do

not see any visible results we may rest assured that we have done our duty towards our fellowman, if he will not accept the terms of salvation laid down for him in the word of God it is he that shall have to suffer for it. Christ said that whosoever would deny Him before men, him will He also deny before his Father which is in Heaven. Paul tells us in his letter to the Romans, that "Whosoever shall call on the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" The harvest truly is plenteous but the labourers are few. Pray ye to the Lord of the harvest that he will send labourers into his vineyard. The time has come that every capable man shall be working in the vineyard of the master. The devil is busy all the time going about seeking whom he may destroy, hence we should be doing all that is in our power to combat this great adversary. There is much we can do if we work with a will, there is no time to be wasted away. Brethren, let us not grow weary in well doing for in due season we shall reap if we faint not."

A. M. Simpson, 222 Winnett Ave., Toronto, Ont., Aug. 6: "My report at this time covers the months of April, May, June and July.

The work of the church at Wychwood is still progressing favorably. There have been three additions since last report.

The Sunday School is still doing a good work; it will undergo a slight change in the near future. It has been arranged to divide the Sunday School into Junior and Senior Departments as soon as convenient; thus we feel the work will be made more effective.

It will be of interest to the brotherhood to know that Bro. Allan, of Newtongrange, Scotland, one of the leaders of the church in Britain, is on a two months' visit to Toronto."

Bro. J. C. Bailey expects to go to Montana soon. He reports that his wife is "improving rapidly," and his little son as "holding his own."

O. H. Tallman, Cleveland, Tenn., Aug. 11: "Closed Dial meeting Thur. night with one baptism. The people of Georgia are good to listen but slow to respond. We had a full house every night. We motored here yesterday and are busy getting settled. This place will be our home for the next year. I will preach for the East Side church when not in revival meetings.

Walter Eatough, 529 Toronto St., Winnipeg, Man.: "On July 8 we had the joy of baptizing Mrs. Gladys Welch. We are being encouraged by visiting brethren from England, U.S.A., and the Western Provinces, joining us around the Table."

Don Carlos Janes, Louisville, Ky., Aug. 8: "Bro. G. A. Klingman is in the city a few days before beginning at Borden, Ind. R. H. Boll recently closed a 29-day meeting in a tent at the rear of his home church with about 50 responses to the invitation. John T. Glenn is preaching some about Louisville. I was at Waterford and Camp Taylor Sunday."

Bro. H. McKerlie, on a few days leave from the work at Bathurst St., Toronto, is spending 3 or 4 days here in Meaford. He spoke both morning and night yesterday—Aug. 12. I was at Collingwood yesterday morning. Bro. McKerlie is also giving me some assistance in preparing the copy for this issue, which is greatly appreciated. Sister McKerlie is also with him.—E.G.C.

AN UNUSUAL OPPORTUNITY.

By Earl C. Smith

The Louisville Bible Classes, taught by that faithful, earnest, capable, godly man, R. H. Boll, furnish an unusual opportunity for men and women both young and old to fit themselves for more efficient service to Christ. And therefore they fit you for greater joy in your Christian life. Many, both at home and abroad, have been blessed by these classes. Those who have attended would not have missed them for any price. Young Christians, who can attend them, cannot afford to miss them. The Bible Classes last from November to March each winter.

We are arranging this year to offer some college courses in English, Greek, history, mathematics, and education. These courses will be fully accredited by standard colleges, and therefore as good as you can get anywhere. The college courses will run from September until June. During the time that brother Boll's Bible classes are not running, Bible classes will be taught by other competent teachers.

For further information write to Earl C. Smith, 2703 St., Xavier St., Louisville, Ky.

Bro. Keffer says that Bro. Eph. P. Smith of Martin, Tenn., recently spent a Lord's Day in St. Catharines and spoke for the brethren at the morning meeting. They report a good sermon. He had just closed a meeting at Ferndale, Mich., and was seeing a bit of Canada.

J. C. Bailey, Radville, Sask., Aug. 2: "During the past few weeks the workers on the field have been doing some changing.

Bro. Orr who usually spends his time at Radville and Brooking has spent the last two Lord's Days with the brethren who meet near Gladmar, Sask. (Glen Curran School House).

Bro. Roy Whitfield who has assisted the church at Ogema since its beginning spent July 22 with the Knoxville brethren. July 29 he spent at Radville with the church here. To those who know Roy it will be no surprise to hear how well he has been received by the brethren here in Saskatchewan.

The writer spent July 22 with the brethren at Radville and Brooking. July 29 with the brethren at Brooking and Ogema.

Bro. Orr has conducted a mission meeting at the Blooming school house, Bro. Whitfield and the writer assisting a number of evenings."

O. E. Tallman, Palmer, Tenn., Aug. 10: "Am in good meeting here, where Bro. O. L. Northcut lives. Closed the Gruetli meeting with 2 baptisms. Just received word of mother's passing over. How we shall miss her."

Mrs. Lily Jackson

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and
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We are greatly indebted to the Detroit brethren, who, through Bro. Claude F. Witty, loaned us the splendid cut of Bro. and Sister Campbell, appearing in this issue. The **Christian News**, published by the Detroit brethren, gave their last issue as a "W. D. Campbell Memorial Number," using this cut on the front page. Write to Christian News Pub., Association, 9171 Prairie Ave., Detroit, Mich., for samples.—Ed. C.M.R.

Encouragement

Sister Martha Jay, in renewing, said she likes the paper so well she doesn't want to miss any.

For C.M.R.—Chas. W. Petch, 3 renewals, 1 new; Roy Whitfield, new; Roland Peters, renewal; Alex Stalker, 2 new; "A Friend," Fund, \$3; Sarnia Ad, \$1; Alex. Stewart, Fund, \$5; J. Kennedy, renewal; Jack Franklin, renewal; Mrs. Agnes Cox, renewal; Arthur Whitfield, Fund, \$5; Jos. McNally, renewal; A. E. Firth, Fund, \$6; Mrs. R. Smith, renewal, Fund, \$1; Albert Brown, renewal; T. H. Beecroft, Fund, \$1.25; H. E. Forman, renewal; Mrs. J. O. Martin, renewal, 1 renewal, 1 new; "A Friend," Fund, 50 cents; Mrs. C. R. Huether, renewal; J. R. Cox, renewal; Mrs. S. P. White, renewal; Chas. Watterworth, Fund, \$10; Lloyd G. Snure, 1 new, Fund, \$1; Mrs. Martha Jay, renewal; Earl C. Smith, renewal.

Thank you.

For Missions—For Sherriff, Roland Peters, \$4; Mrs. Leonard Latimer, \$2; Bro. Tom Robertson, \$10; Church, Collingwood, Ont., \$1.75; Church, Selkirk, \$5; Church, Meaford, \$10.

For Roy Whitfield, Church, Selkirk, \$5.

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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. F. 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.

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.

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.

SARNIA, ONT.—Church meets in Dausess Hall, corner of Mitton and Wellington St. Bible study and worship at 2.30 p.m., every Lord's Day. Write to Reta Spearman, 255 N. Mitton St.

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.