

CHRISTIAN MONTHLY REVIEW

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FAITH

I am the fountain of accomplishment, the mother of hope and the capstan to which is moored success in life.

I am the driving power behind the history-makers of the world.

I steel the weary traveler to another mile on the uphill road and make him forget his crushing burden and bleeding feet.

I have brought back the prodigal son from the toils of crime and shame.

I have rescued mother's wayward daughter from the primrose path ere her feet took hold of hell.

I have spread hope in the slough of despond and cheated the menacing hand of self-destruction.

I have raised the human wreck from degradations depths and turned his face toward hope and God.

I am a shaft of light from the great beyond without which all day in all lives would be of blackest night.

I am that for which martyrs of the ages have given their lives.

I AM FAITH!

—Selected.

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EDITORIALS



THREE CHEERS FROM JESUS. (Concluded). No. 2.

BY H. MCKERLIE.

It is easy to suppose that in an audience of this size, there are those who have been in contact with the world, who have been assailed by its temptations, who have had to fight hard for their liberty, and who, knowing their own weaknesses, fear the future. Wounded and weary with the struggles of yesterday, they dread the possibilities of being overcome tomorrow. For all such timid and toil-worn saints, is the second great, good cheer of Jesus.

There, in the upper room, he had attended to the Passover feast; had eaten of the unblemished lamb, the type and symbol of his own self-sacrifice: he had instituted the new memorial meal in which he had handed to his disciples the broken bread, saying, "Take eat. This is my body given for you. This do, in remembrance of me." Then, having blessed the cup of wine, he passed it to them with the most tremendously significant statement ever heard by sinners' ears:—"This is the New Covenant in my blood shed for many for the remission of sins. Drink ye all of it." Then, in a moment, from the high and worshipful altitude of Saviour, he stoops to perform for them the service of a slave. And having washed their feet, he again assumes his place as Lord, in tenderest solicitude preparing his disciples for his departure, telling them of the home in the Father's house, assuring them that he would come for them and take them there, and bequeathing to them the Peace that Passeth Understanding. And then, knowing the discouragements they would meet, lovingly he sought to hearten them for coming trials, "In the world, ye shall have tribulation: but be of good cheer; I have overcome the world." (John, XVI, 33.)

This, then, is the message for the world-worn spirit: Jesus says to you, "*Be of Good Cheer.*" And the reason why you should be happy and courageous is because he has overcome the world. He means that, since *he* has triumphed, *his disciples* can be confident of overcoming too. As Son of Man, he was tempted in all points like as

we are, yet without sin. How did he do it? What enabled him to turn down all the sweet seductive offers that the world held out to him? If we can learn his secret of success, we too may overcome the world.

To anyone with a little decency of mind and morals, the grosser evils in life have no attraction. But, when the world makes its appeals through the seemingly legitimate, when it offers something with the suggestion that we could do more or better service for God and man with what it can give, then comes the danger. And when these advances are made through persons for whom we have a high respect, or by those who love us and for whom we feel we could do almost anything, the danger is increased a hundred fold. To the harsh discordances of shameless, importuning vice, it is easy to turn a deaf ear. But what can save us from the influences of those kindly cadences in which so many of the world's sweetest voices blend in harmonious solicitation for our allegiance? Or what armour can avail against the acute arguments of the friendly enemies who would have us "hasten" our spiritual growth and the advancement of Christ's Kingdom by adopting the instruments and systems devised by the worldly wise and proving successful in the promotion of worldly projects? The position of the sorely tempted may be serious, but it is by no means hopeless. Jesus says, "Be of good cheer; I have overcome the world."

Let us look for a moment at his temptation, and listen to the logic behind it. "Turn these stones into bread." "Bread is an absolutely legitimate thing to take. Bread is an essential thing. You must have bread. Without it you will weaken and die. And then, where will your mission of mercy be? Your body requires it. Your work demands it. You have the power to supply it: if you are ever to be a Saviour to men, you certainly cannot do without it, turn these stones into bread."

Then he was offered dominion over all the nations of the earth. "You want to be a benefactor to the human race. Well there you are. Take the power and position in which you can make the laws that will eliminate injustice, oppression, wars. Assume the authority by which you may guide and

regulate the course of human affairs so that men may live in peace and harmony. Their lives, their circumstances will be just what you make them. The position, the power, the opportunity to establish heaven on earth is offered to you. Take it and reign."

He did not take it. He desired the voluntary subjection of men's wills. So another line of argument was adopted. "Cast thyself down from this high gable of the temple. Since it is promised you that the angels of God shall bear thee up, lest at any time thou dash thy foot against a stone, you cannot possibly come to any harm; and such a wonderful manifestation will bring all the populace to your feet. Any of these methods will accomplish your purpose. Either will hasten your achievement. Can your love allow more time to pass before these suffering sinners can have a chance to be saved? Don't you see you are betraying your trust to allow these means to go unused?" And so on the argument might be prolonged indefinitely. But Jesus never yielded. What power kept him in that evil hour?

There are two methods that men use to withstand temptation. These may be well illustrated by two tales from ancient Greek literature. Both stories are so well known that little detail need be given. And they both tell of the sweet singing sirens who sent their seducing melodies from a little isle on the West coast of Italy. Over the waters was carried the entrancing music that no mariner could resist. Fascinated and quite powerless to resist their fate, with a strange unwilling willingness those who heard it turned from their course and steered their doomed vessel to the lovely shore where their bleached bones soon mingled with the remains of many former victims.

One tale tells how bold Ulysses resolved to pass that coast; to hear the music, and not die. As his ship drew near the fateful region, he commanded his sailors to bind him securely to the mast after he had sealed their ears with wax. This done, on they sped. Soon the sweet song of the sirens reached the leader's listening ears. Deaf to both the music and their master's cries, the mariners rowed on; while frantically, but, in vain the captive Ulysses struggled to free himself to steer toward the alluring voice. And so he heard, and did not die. That is one way to overcome. But it is a painful way. The strong alone may conquer by it. Men note the temptations that appeal to them. They bind themselves by pledge or promise

to the main-mast of their own strong resolution. But alas, the cords do not always stand the strain. and frequently the mast itself gives way, and the once brave overcomer is in his turn overcome.

The other story tells how the wise mariners on another ship which had to pass the dreaded shore prepared to safeguard their lives against its mystic death. They took aboard famed Orpheus. In due time the danger zone was reached. Over the waters came the enrapturing song. The sailors sat listlessly at their oars. The boat began to drift toward the place of doom. Then Orpheus took up his lyre, and began to sing; and so enraptured were the ears of all on board, the song of the sirens was forgotten. And so they passed in safety.

Such is the second and better way to overcome. It was the Lord's way. He took with him in his heart that which drowned all the music of the world's siren shore. "I am in the Father, and the Father in me." There you have the Musician. And in the statement, "*— who, for the joy that was set before him*, endured the cross, despising the shame," you have an echo of the sublime music that ever thrilled his soul. Toil-worn voyager on the sea of life, you want to be true to your trust; but you find it hard. The cords of recognised obligation, and the shackles of self-denial with which you are bound to your Christian duty cut cruelly and painfully. Why not try the happier way of Jesus? 'Twas no painful thing for him to do the Father's bidding. "My meat is to do the will of Him that sent me, and to finish his work." Hear his happy voice, "Be of good cheer; I have overcome the world." Do as he did. Take aboard the Divine Orpheus. The Holy Spirit of God is the Sweet Singer who will thrill you with the harmonies of heaven so that all the seducing murmurs of earth's siren songs shall utterly fail to arouse a responding emotion. "Be of good Cheer." Jesus has overcome the world. So may we.

The third cheer is for the sin-burdened heart. In actual experience, it comes first. It is the necessary forerunner to the other two. Without it the others have no real value. It is the sweetest, greatest, best of all; therefore we have kept it, like the good wine, to the last. The record of Matthew has preserved this cheer. And there also we get a picture of the scene in which the gracious message was born.

Faithful friends had brought the poor paralytic and laid him at the Master's feet. Their unspoken confidence in the Lord's benevolence, and their

mute appeal to his power were rendered eloquent by the way in which they had overcome every obstacle in getting their friend into his presence. Nor was their confidence misplaced, nor their appeal in vain. Jesus never disappoints those who trust him. He would grant their request. He would heal the helpless man. Yes, he would do more than they expected, he would mend the broken heart as well as give health to the diseased body. Looking past the physical need that all could see, his eyes alone could behold the wrecked soul within. His penetrating love could measure the torturing agony that no friend's eye could perceive, and no physical healing relieve. To this greater need he first prescribed; "Son, *be of good cheer: thy sins are forgiven thee.*" Matt. 9:2.

This is the message Jesus would have every saddened sinner hear. He wants to say to all, "Be of good cheer; thy sins are forgiven thee." It can apply to all, for he has died for all. It is the glad outcome of his finished work on Calvary." The blood of Jesus Christ, God's Son, cleanseth from all sin." Down the years, and out over the seas, to the uttermost bounds of the earth, wherever mankind dwells rings this glad cry, "Be of good cheer," Jesus is the Lamb of God that taketh away the sin of the world. Its sound is everywhere; yet, for some, the message has no meaning. It awakens no response, touches no finer cord, stirs no happy echo, in the hearts of many. Why? Because they remain beyond its redeeming power.

There was a time when the one step that carried a man across the border from America into Canada meant for certain individuals a passing from slavery into liberty. On the one side flew the flag under which all men were free; on the other side of the line there waved the ensign under which some were slaves. Once over the border, the runaway slave was free. The flag of freedom flapped out its greeting, bidding him be of good cheer, telling him his terrors were at an end.

We have had read to us, the apostle Paul's account of his own deliverance. Three days after his conversion, Ananias was sent to instruct him. Jesus wanted to dispel the gloom that had settled over his conscience-stricken soul. He wanted him to hear that happy "Be of good cheer; thy sins are forgiven thee." But Paul was still in the land of slavery. The good cheer was not for him. So Ananias told him how to shift his ground and get under the flag of freedom. "Arise, and

be baptized, and wash away thy sins, calling on the name of the Lord."

Salvation is in the Name of the Lord, the Name of Jesus; for there is no other name under heaven given among men, wherein we should be saved. Will you take that name? Will you come under its protecting power? Then you will hear the joyful music of this great good message from the Lord, "*Be of good cheer, thy sins are forgiven thee.*"

"SCRAPPY CHURCHES."

BY E. GASTON COLLINS.

Mr. William H. Ridgway writes regularly in *The Sunday School Times* under the heading "The Busy Men's Corner." He says some fine things. From a recent *Times* I clipped the following item:

Scrappy Churches.—*I beseech you, brethren, . . . that there be no divisions among you; but that ye be perfected together in the same mind* (v. 10). The Corinthian Christians were apparently what we nowadays would call "scrappers." Perhaps there was some excuse (better say reason) for them, as they had but recently come out of heathenism. But there is no excuse or reason for "church people" in this day to "bark and bite." The world laughs its head off when a lot of the followers of the Gentle Man of Galilee get to making faces at each other and say and hint mean and cutting things, "heaving the religious brick," as Uncle Billy says. I lived in a town once where the principal church in the town "split" upon the selection of a minister. Those were my ribald days, and I wrote a "pome" on the situation. Don't be alarmed—I am not going to print it here. In the "pome" I pictured the glee of "Cute old Nick" as he watched these "loving" ones scrap and turn their pious (?) trick. As Franklin said as he signed the Declaration of Independence some 153 years ago, "We must all hang together or we shall all hang separately." Christians, when they fail to hang together, simply hang their religion high up on the community's billboards and dead walls of gossip, for all the world's ridicule. I had almost said they really hang their Master up once again, crucifying him anew. Paul would think so anyway (Heb. 6:6). Note in what fine phrase Paul puts the ideal church condition, "Perfected together in the same mind." What a text for a preachment!

That needs no comment. We only need to digest it and see how very ridiculous we appear at times and places. Mr. Ridgway's heading, "The Busy Men's Corner," is suggestive. If we were doing more for the Lord in the way of visiting "the fatherless and widows in their affliction," and keeping ourselves "unspotted from the world" we would have less time to "scrap" over matters of opinion, sometimes mere mole hills in comparison to the weightier things of the Kingdom. Sometimes these eruptions come from pure ignorance, the disputants not knowing the true value of the

question involved, or else they have closed their minds to further light on the subject lest they be compelled to honestly abandon some pet tradition.

It seems that splitting the church has come to be a habit with us, or shall I call it a disease? That's the way we settle our differences. Instead of studying the matter through, in the light of the Scriptures, and upon our knees "take it to the Lord in prayer," we just indignantly walk out or in some other way split the church. If it's a habit I'd call it a bad habit. If it's a disease let's avoid it. There is a close relationship between *disease* and *decease*. Webster gives the meaning of *disease* as follows: "An alteration in the state of the body or of some of its organs, interrupting or disturbing the performance of the vital functions, and causing or threatening pain and weakness; malady; affection; illness; sickness; disorder." The meaning of *decease* "Departure; death."

Our souls become *diseased* by the desires of the flesh; we grieve the spirit; he departs; with him goes the fruit of the Spirit—"love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." In that condition division is easy. "For whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men."

Hear John's plain words, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also. Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever loveth him that begat loveth him also that is begotten of him."

Just on the reverse side of the above clipping is a cartoon setting forth the idea we are trying to express, with emphasis on the results. Try to imagine it—here are two boats, one called "sectarian rivalry," with two men in each boat. The boats are some distance apart; they are trying to fish with a net. The net is called "The Gospel Net," which is badly torn by "strife" and contention." Through the big hole the fish are passing, smiling as they go. Because of the poor luck the men are frowning and shaking their fists at each other, of course each one is blaming the other for the poor luck. At the top are the words "Few fish *they'll* catch till they mend the net." Inset at the bottom is this explanation: The Greek word rendered "*perfectly joined together*" (I Cor. 1:10)

is translated "*mending*" (their nets) Mark 1:19.

Isn't that a great lesson? And isn't that the sorry spectacle presented in some places? How do we expect ever to become "fishers of men"?

Just in this mail I received from a good friend, a letter a part of which is as follows—"What a great mess we all are when we analyze our complexities? I think I could make up a list of about 20 different branches among us, and yet we have made the great plea for unity of God's people. I often-times wish we had venerable men, like T. B. Larimore, to go from church to church reviewing their condition, appealing to their judgment and getting them to exercise the virtues of charity and forgiveness, and in this way confirming the churches and bringing them to their senses. I don't know what is going to become of us as a people unless we can stay the stampede that seems to be on."

In all probability the Lord will say "That church was *diseased*, but now it is *deceased*." Which means the candlestick has been removed, and He will look elsewhere for a people to testify for Him.

I suppose we may as well be resigned to the situation as being one of the signs of "the last days," when "grievous times shall come," and when "the love of many shall wax cold," and go on working, doing the best we can. When brethren "bite and devour one another" they need not be surprised if they are "consumed one of another." We need "brotherly kindness and love." A divided church cannot do its best work.

The following old couplet, the story of two cats, presents a good lesson.

"There were once two cats in Kilkenny,
Who each thought there was one cat too many;
So they howled and they fit,
And they scratched and they bit,
Until instead of two cats there wasn't any."

Be the first to hold out the hand of peace.

He who denies his guilt doubles his guilt.

It is a sin to deceive thy fellow-man, be he Jew or Gentile.

This is the penalty of the liar: he is not believed when he does tell the truth.

—Selected.

Each subscriber send at least 1 new 1.

MISSIONS

A CREED FOR GOD'S STEWARDS

I BELIEVE:

1. My money is mine only in trust. It belongs to God, just as I do.
2. This money is not filthy lucre. It is not the devil's coin. It is stored-up human energy. It is so much of myself which I can set at work in China, or India, or New York or Colorado.
3. God is counting on this money for His work. It is to build churches and preach His Gospel, to train His workers and send them out, to teach and heal and save His children.

Isn't he a hypocrite who prays for a thing he is unwilling to do himself? Try that on your prayer for missions.

God has many packages of prayers,
Unopened on his shelves.
We ask too many things of Him
We ought to do ourselves.

The church decided to keep all funds at home "till we are out of debt." To the doctor those folks would be ashamed to say, "We'll pay nothing on your bill till that automobile or new home is entirely paid for." To the Lord God Almighty they are not ashamed to say, "Stand over there in the corner and keep quiet till I get ready to interview you." It does seem that even, Infinite Patience would curse and blast and utterly destroy a church with such a wickedly selfish program. Put God first, not last.

Bishop Fowler once said: "I believe that on the Judgment Day, more people will be condemned for the way they used their money than for any other one thing."—From Tokyo Christian.

ALL HELD IN TRUST.

Believers should seek more and more to enter into the grace and love of God, in giving His only begotten Son, and into the grace and love of the Lord Jesus, in giving Himself in our room, in order that constrained by love and gratitude, they may be increasingly led, to surrender their bodily and mental strength, their time, gifts, talents, property, position in life, rank, and all they have and are to the Lord. By this I do not mean, that they should give up their business, trade, or profession, and become preachers; nor do I mean that they should take all their money and give it to the first beggar who asks for it; but that they should hold all they have and are, for the Lord, not as owners, but as stewards, and be willing, at His bidding, to use for Him part or all they have. However short, the believer may fall, nothing less than this should be his aim.—George Muller.—Selected.

Sister Mattley, in sending article about their trip to the interior, writes also as follows:—

"Mr. and Mrs. Benson are still in the Philippines and as far as I have been able to learn no one is as yet preparing to come out and take over the work. They hoped to be able to return to China by October. In Mr. Benson's last letter he said 52 had been baptized and they were nearing the completion of their new meeting house. When

that is finished the tent will be moved to a new location.

This month I am taking a little rest at Cheung Chau Island which is a little better than an hour's ride on the launch from Hong Kong but much cooler. I had not planned to take a vacation but the Lord in such an unexpected manner opened the way for my coming. The trip to the interior made me more tired than I realized. Last week the conference attended by many of the missionaries of South China was held here. We heard many good things and also the problems of the work discussed.

The work at Hung Hom continues, and I wish you could be present at the woman's meeting on Wednesday afternoons. The man who has been preaching for us is returning to America. Just what we shall do now is not yet definitely decided.

Yours for the extension of His Kingdom in China."

ETHEL MATTLEY.

Hong Kong, S. China, Aug. 14, 1928.

Dear Friends and Co-workers:—

Last month it was our privilege to make a trip of six hundred miles into the interior of China. We left Hong Kong on the Taa Ming, July fourth. The next morning at Saam Shui as the boat was to remain there all day we took the launch to Shiu Hing and spent the afternoon with the missionaries at that place; in the evening when the boat came along we again boarded her and went on to Wuchow. This city is considered the gateway to the province of Kwong Sai. Here we spent two days looking around. We found the place changing rapidly for since the fire about a year ago they are widening the streets and building three and four story buildings. On the hill across the river from the city they are to have a University. I guess you do not know that here the Foo and West Rivers join and the city is built in the forks of the rivers. A road on which will either be a bus or a street car line is being built from the city to the school and this will mean a bridge over the Foo River which we learned they are planning on having.

Sunday evening, dressed in our Chinese clothes, we went down the hill from the Alliance Home to

the boat. While sitting in the small boat on our way to the larger one we were overtaken by a thunder shower—we had little protection from the rain but as fast as possible we were brought along side other boats and transferred into one of them until the storm should be over. Thanks to the kindness of these heathen Chinese we were able to keep dry. After the storm calmed down we climbed on to the Shing Ping and succeeded in getting canvas chairs for the night. Now a passage boat has been likened to Noah's ark by some. It is a big lumbersome affair on which can be found everything—pigs, chickens, ducks, wood, furniture, passengers and their various kinds of luggage. A tug pulls it along. As soon as we were comfortably seated a man appeared with a pot of tea and some melon seeds and with these we amused ourselves for a time. Then appeared blind beggars playing and singing their weird songs after which a collection was taken; peddlars selling their wares. Old and young, scholar and coolie were on this boat. We gave out tracts and talked the Gospel to as many as cared to listen. The next day on reaching Kong Hau we had to wait for the arrival of the Ning Poh on which we were to continue our journey.

At last she came puffing down the river and we quickly gathered up our belongings and went aboard. We had been told that this boat had no accommodations for women but as we were in a hurry to make the journey and this was the fastest boat we decided to try it. In the main room were four shelves and we each took one. It was well that we were not too large for these were narrow and none too long. On these we placed our grips and slept. Later on when the room filled with men and they were packed on the floor as thick as sardines we were thankful for our shelf above them. As we had had no supper we hunted up the cook and told him we were hungry; to this he answered that he had no "sung" (that is vegetables and meat) but if we would go and buy he would cook it for us. Two of us went into the market and bought twenty cents worth of things which the cook prepared for us with a big pot of rice. How good it tasted! The engine was under repair so it was almost midnight when we left Hong Hau. When the motor began to go we were startled. Everyone was as though he had been taken with a fit of St. Vitus dance. All were bobbing up and down and as we looked around the passengers broke out into a peal of laughter. At Kwai

Ping some of the passengers left the boat and among those who took their places were some prisoners who were locked to an iron bar in the centre of the room. One time the boat tipped and we feared we were about to be plunged into the water. Looking around for a way of escape we found the small windows barred and there was nothing to do but commit ourselves to a loving Father's care. By dark the next evening we were in Kwai Hsien and you scarcely know how good it is to again be in a foreign house where we could stretch our arms, breathe the fresh air as it came from across the lake, sit in an easy chair, eat a well cooked chicken, and sleep on springs.

Plague was raging in the city and surrounding villages and great fear reigned in the hearts of the people. The Christians and children in the school for the blind had organized a prayer band and two were on their knees in the prayer room both night and day. Out in the streets of the city the huge, ugly dragon head was being joggled to the beat of the drum and the clanging of the cymbals, and the noise of firecrackers. This could be heard night and day as a means of chasing off the evil spirits whom they think are the cause of this disease.

On learning that the new bus road to Nanning was really safe for travel we decided to see the capital city of Kwong Sai Province. They were at first unwilling to sell us second class tickets but after being told that unless we could travel that way we would return home they gave them to us. We passed through fields of corn, sugar cane, peanuts, tobacco and rice; over mountains and into the valleys. The country is beautiful and here and there were villages and markets. The trip of 170 miles is generally made in six or seven hours with this International bus but because of the recent rains we were twelve. The Chinese have not yet learned that it takes more than a mud bottomed road for a heavy car to travel on; but we feel sure that experience will teach them many lessons.

Nanning has a very modern looking two story bus station. She is also tearing down the city wall, widening her streets and building higher and better buildings. We saw many autos as Fords, Nashes, Studebakers, Chevrolets, and motor cycles. These they run through the narrow streets while the pedestrians hug the walls until they are gone. As we were pressed for time we thought we would return the following day but on going to the bus

station we found that the soldiers had taken over all the cars so we went to the water front looking for boats.

Several were sailing but none until that night so we reserved passage on one and went back to spend the day with the missionaries who had been so kind as to lodge us while there. That evening on going aboard it was to be told that the boat would not leave until the next morning at eight o'clock. It seemed best that we remain right there as the time of sailing is so uncertain. The women's room was above the kitchen and you can imagine what a hot night we spent. Mr. Broadbuss, being a man, could sleep on the top of the boat with the crew. It was noon the next day before we were on our way down the river and from then until we reached Kwai Hsien that floor never got any cooler.

After a short nap in a real bed we arose to eat and wash our clothes in preparation for our journey on down the river. A boat was leaving that afternoon and we found ourselves in full possession of the women's room, which is just high enough to sit upright in. A square hole at each side served as both windows and doors and over one hung baskets of chickens and over the other baskets of little pigs. When it rained it leaked on us. Before we reached Wuchow I was tired of sitting and lying on the floor. Soldiers were in charge of the boat and we traveled as they saw fit and they did not seem in any hurry to reach their destination. However about noon on Sunday we saw the city and found that the Chung On was leaving that afternoon at one o'clock for Hong Kong for which we were truly glad. Traveling in China is a long tiresome job and is done under all kinds of inconveniences. We were not sorry for having gone but we were mighty glad to be back home again.

Our hearts were stirred within us as we saw the multitudes with no one to teach them about the One True God; and we returned with the set purpose of going back as soon as possible and opening work among them, which we trust will not be later than the latter part of this present year. It is said that only 10,000,000 of China's 400,000,000 people have yet been evangelized. Each year some 17,000,000 of them go to Christless graves. Some of the denominations feel that the Lord has given this great task to them but I cannot help feeling that it belongs to us church of Christ folks. Shall

we not pray and give more for the extension of His Kingdom in China?

Yours in His service,

ETHEL MATTLEY.

Sinde Mission, Livingstone,

North Rhodesia, South Africa,

Aug. 5th, 1928.

Dear brethren—

We are fairly well and as busy as usual. Though perhaps not quite as much as in the growing season.

Our school opened again after about six weeks of vacation. We have employed a native teacher to help the women with the teaching. He is not the best of teachers, but as a rule these fellows don't get to be the best. He has passed the third standard. He seems to be a nice fellow. He has been working for the government for the last ten years and has a good recommend. Before that he taught school for six years. But the sad part of it is that neither he nor his wife are Christians. He is a Presbyterian and she a Catholic. We pay him one pound and ten shilling per month and board them.

The food that we raised last summer (?) is high above the white-ants. The boys' food, corn and peanuts, are piled upon a platform built about three feet from the ground. The oxen food is fixed the same way. We go over these posts, which hold up the platform, every few days to scrape off all the ant-tunnels that may be built upon them. Our hay-stack is built first of about four feet of rotten hay or the poorest we have and then the good hay on top of that, and then about three feet more of fodder that we could not get on our fodder platform; then topped off with peanut vines. Of course the ants will get much of the bottom of the stack but we hope to have most of the top and better food for the cattle.

Now what shall we do? The Sinde River is nearly dry. Only a few ponds are left. The last baptizing was done in about fourteen inches of water. As I have three big fat men to baptize today and it is impossible to get them under in that little water, would it be alright to let them sit down on the bottom and lay them back in the water and any part that fails to go under, press it under gently with the hand? Or, would "a little water" be "as good as the ocean" in a case of this kind? As long as the "heart is right?"

Brother Short is still out among the villages.

His family is here. Sister Lawyer and children have gone to Kabanga to visit the Merritts for a while. The Sheriffs are far away from us and we don't know how they are, but think all are well.

GEO. M. SCOTT.

JOHN SHERRIFF
Missionary
Churches of Christ

Huyuyu Mission,
Private Bag,
Macheke,
S. Rhodesia, S.A.

August 13th, 1928.

FINANCIAL STATEMENT FOR JUNE AND JULY, 1928.

June. Revenue.

11	Bro. D. C. Janes, Louisville, Ky. (by donors)	\$135.24
"	" F. L. Rowe, Cincinnati, Ohio, " " " "	60.50
29	W. Moore, Bowling Green, Ky. " " " "	23.51
"	W. H. Free, for A.C.C. and Church at Spur. Abilene	30.00

Total \$249.25

Local Receipts.

Collections	\$5.31
Book Sales	\$2.25

Total \$7.56

July.

10	Bro. F. L. Rowe, Cincinnati, Ohio (by donors)	\$ 24.00
"	" D. C. Janes, Louisville, Ky. " " " "	174.31
24	" Pepperdine, Los Angeles, Per Bro. Janes	200.00
"	" D. C. Fox, Pamona, Cal. " " Rowe	200.00
"	" W. H. Free for A.C.C. and Church at Spur. Abilene	30.00
31	" Central Church of Christ, Nash., Tenn.	102.90
"	" Bro. N. N. Davidson, Nash., Tenn.	20.00

\$751.21

Local Receipts.

Collections \$7.12

Total Revenue for June and July, 1928.14.

EXPENDITURE, FINANCIAL STATEMENT FOR JUNE AND JULY.

Molly Sherriff, Salary	\$ 30.00
Native Teachers' Salaries	55.00
T/Exs. and Car Repairs	149.10
Boys' Food	65.62
Payment on Ford Car	75.00
Mission Requisites.	
Stamps, Stationery, Oil, etc., etc.	72.81
Water Barrel and Rallage	81.33
Duty on Parcel and Drugs	3.56
Waggon Repairs	13.75
John Sherriff, Self Support on A/c	150.00

Total \$696.17

Total Revenue for June and July\$1015.14

Total Expenditure for June and July 696.17

Balance used on house.

JOHN SHERRIFF.

"OUR INDIAN ROAD."

The following letter reveals the quality of work done by our Indian brother, H. C. Trindle.

"Greetings in Jesus. I left home on the 13th July. In six days' time I arrived at a Reserve called Blood Vein Reserve. Here I was greeted. The Chief told me to put up my tent near where there was an old school, built by Methodists some years ago. That same evening I had a meeting in that school. Most of these people are heathens, and some are Roman Catholics, but all alike need the second birth. I held meetings every night till the second Lord's Day. All came out and were very much interested in hearing the message. A priest comes to these people every quarter. These people want me to go again and winter with them. I told them I would pray to God about the matter. These people are very ignorant and very

poor, and they need the true and pure Gospel. Pray for them. I sailed away from them and third day I was at a settlement called Lanceuk. This is a white settlement, but no Christians work here. I had the privilege of speaking to them about Jesus and His saving power. They were very much interested, and want me to go to them again. A few days after, I left them and came to a place called Deer Island. There I found Indians camping, and berry-picking. When Lord's day came I held meetings and they too were interested. On Monday I left for a place called Black Island. This is where I was last summer. Here I came in contact with lots of Indians from various Reserves. First night we heard an old Indian beating his drum and singing, practising his way of doctoring people; an all heathen method. There were two of them and both real conjurers. The following night no sound of them. Sunday came; I held two services. At the close of evening service, one of these medicine men got up and said, 'I am glad to hear something about the true God, and to serve him. I will think the matter over.' The other man said, 'When you come back I will know what I will do. I feel like to be baptized.' I told him to make up his mind and confess Jesus. I left them and came to Black River. The place was vacant; nobody home except two families. However, I spoke to them about Jesus. Then I came to Pine Falls, Fort Alexander and Albert Beach. From there I came to Winnipeg to see you, and did not find you home. So brother Eatough I thought I would write you before starting back home. D.V. I will leave here for home on Labor Day. I will go back the road I came, as my people want me to come back to them. So you see the seed has been sown, all a preacher can do; God gives the increase. Now brother, while I was in Winnipeg I saw July number of C.M.R. I noticed there that some brethren would like me to visit some of the churches in Ontario. I would like to go brother. I know how to behave myself and how to meet them, it is up to you brother. I like to go this fall, before winter, and if you want me to go I would like to hear from you early. If there is a little money for me I would like to go also to Lake Manitoba and some other place during the winter. So pray for me dear brother; I am in the work of the Lord. Now do try to help me go to Ontario.

Yours in Jesus,"

H. C. TRINDLE.

Arrangements are being made, and maybe by the time of this issue brother Trindle will be in Ontario.

The treasurer, brother A. Beamish, 1002 Banning St., Winnipeg, gratefully acknowledges, from sister Huntley, Graysville, \$2.50; Livingstone church, \$6.50; Carman and Winnipeg churches' regular help also.

A brother says, "My big concern is, that the Gospel be preached." Whether here or there, that Christ is preached should be our pleasure. "Our Indian Road" has inviting by-paths at every turn of the highway. A little more financial help will keep brother Trindle busy all the time. I would very much like to appeal to the brethren and sisters scattered abroad, without the opportunity to gather with others around the Lord's Table regularly. Is not the injunction still yours,

"Lay by in store as God has prospered you?" Here is an outlet for giving. Brother Trindle is carrying the tidings around; he prays; we pray; and God is our Guide. Why not help financially here, and in God's good time, a prayed for, and paid for preacher may come your road. A big

outlook and generous giving, and the Gospel spread "O'er the prairies of the West."

WALTER EATOUGH,
529 Toronto St.,
Winnipeg, Man.

OUR CONTRIBUTORS

AUTUMN.

By Albert Burgess.

I love to ramble along some winding path
Where nature shows the beauty of each tree and flower.
I love to look upon the work of God,
And know His eye sees all each hour.
I love to look upon the autumn leaves;
Upon the fading flowers or grass,
And look upon the blue, so far above the trees,
Or on a distant lake, like glass.
How oft a fading leaf or flower,
Reminds me of the end of time
When days and years, and hours
No longer will be mine.
Though all the world may doubt
I will not doubt; by faith I know
Here in this autumn wood
My Father is, and sees the things that grow.
'Tis good to seek Thee in the autumn wood
To know Thy eye is on me everywhere.
O Thou almighty one, so great, so good,
Upon Thy child bestow Thy daily care.

When sending the above poem brother Burgess said, "I will be eighty-seven the fifth of October. This may be the last poem I shall write. Wishing you every success in your work, I remain your brother in Christ."—Albert Burgess.

I am glad to number brother Burgess among my good friends. This friendship dates back to my Nova Scotia school days, beginning in 1909. I congratulate him on reaching his eighty-seventh milestone in life, and hope he may be spared to us for years yet, and that his remaining years may be exceedingly pleasant, and that Polyhymnia may inspire him again and again. We have yet a few of his earlier poems which we may publish from time to time.—Ed.)

"INTER-CONGREGATIONAL ORGANIZATION."

A brother who wishes the advancement of the foreign mission work of the church writes:

"It has been taught that there is no record or suggestion of any inter-congregational organization in the New Testament. That is a regrettable error.

*** But inter-congregational organization 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 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 the churches*; that is to say, it was an inter-congregational organization. And the context shows it was for the purpose of co-operation."

In the same paper and same issue another brother, referring to the eighth and ninth chapters of second Corinthians is willing to leave it to careful readers "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. *** Whatever the manner in which it was done, the churches combined in making the appointment." The same writer winds up by asking readers when they have examined these two Corinthian chapters 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'."

After all that both of these men have written, it stands true that neither in the passages cited nor elsewhere in the New Testament is there a *command* for "inter-congregational organization," nor an *example* of the same, nor a necessary *inference* for it. Their claim is not made out, but is a case of pure assumption. If the churches *could not* appoint a man to a given work, to just such a work as mentioned in these Corinthian chapters without "combining" and without "inter-congregational organization," then, these brethren would have a clear case in favor of such, but since churches can

and do co-operate in the Lord's work by appointing persons to special responsibilities, without such the contention for an "inter-congregational organization" is utterly void and dangerous to the peace and unity of the churches.

The contention of these writers is like proving (?) infant baptism from the household baptisms of the New Testament on the assumption that there were infants in these households, etc. and that they were baptized. Co-operation, that is working together with each other and with God, is a wholesome principle, but the New Testament is silent about an "inter-congregational organization," or any organic association, institution or society "larger than the individual church" and smaller than the whole church of God. Those who "follow the Bible" and abide in the doctrine of Christ will give no countenance to these inventions of men.

DON CARLOS JAMES.

2229 Dearing Court, Louisville, Ky.

* * *

(We give the above for the thought it may call forth, upon this interesting subject. Can we not come to some understanding as to the co-operation of churches in a work that is too big for any one church to do? More later.—Ed.)

EVANGELIZING ONTARIO AND CANADA, BY CANADIANS.

BY L. J. KEFFER.

May I add my word to those already spoken, about evangelizing our fair Province and Dominion?

Brethren, we have lost many workers in the last few years. Some by death, some by removals, and, sadder still, we have lost three, who have left the old paths of truth, and plunged into the current of a swift flowing river that will cast those who launch out upon her, upon the rock of destruction, with Rome and all the "Daughters of the Harlot," unless they repent and return to Jesus the Shepherd and Bishop of our souls, which we earnestly pray they will do.

As we stand today, we lack workers, and cannot nearly cover the field. For instance, there is Western Ontario, with its groups of struggling disciples left now (since Bro. Bailey has been forced because of his wife's ill health to stay in the west), without anyone to turn to for help; and they are asking for some one to help, but there is at present no answering voice. Are these brethren going to call in vain? Other districts in

our Province and Dominion are in a similar condition; and in some cases the cause of Christ has become so weak that those who are left are so weak and discouraged that they cannot raise the cry for help or if they could do that much, they say, "What is the use! No one cares, even if we do call!" Well after all; *Before God*, is it not true?

We all know that our brotherhood represents an average amount of prosperity.

Some more, of course and some less.

Now, if as a brotherhood we represent a definite amount of money or its equivalent, (God knows just how much) and we profess to be walking in his footsteps; will we be doing *no more* than we are?

Brethren, I am afraid the early Christians put us to shame. For, if their Lord is ours, and if the spirit and influences they in devotion answered to, is ours, and it should be, may I ask, should there be the difference in our demonstration and theirs?

Jesus says, "If ye know these things happy are ye if ye do them." John 13:17.

The apostle John says, "But whoso hath this world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, *how doth the love of God abide in him?*" I John 3:17.

This applies to our brother in Christ and to our brother man. The need may be for material blessings, or it may be for spiritual blessings.

If the need for material blessings is great is not the need for the spiritual much greater?

Do we stop to consider how frequently the two are bound and wrapped together? So that it is impossible for us to possess spiritual blessings without someone being good and kind enough to unflinchingly and graciously share, and *sacrifice* that they may share their material blessings with their fellowmen.

This is Christ-like, and we cannot be Christ-like and be otherwise.

Brethren, necessity is laid upon us, as Christians, to "make disciples," "preach the gospel," and thus save souls.

Dying souls are crying for salvation. They cannot be saved unless the *salvation* and *atonement* of Jesus is preached.

Jesus sacrificed *his all* that this might be done.

But, shall we have a share in the glory of the Harvest Home?

God *knows* you have heard the call for your

share or part in this eternal matter. He *knows* best of all how you feel, and what your part has been.

What *ought* the churches do now?

What *ought you* do now?

What *will you* do now?

NEWS AND CORRESPONDENCE

Each subscriber send at least 1 new 1.

LUNDY.

Sister Phoebe Ann Lundy passed on to her rest Aug. 27, 1928. The funeral was held at the home of her daughter, Mrs. Howard McClure Aug. 29. There was a large attendance of friends, for she was known and loved for her service for others. She leaves two sons, brothers Wesley and Jess Lundy; and two daughters, sisters W. Hall, and Howard McClure. We shall miss her much but we sorrow not as those that have no hope, but in full confidence we shall meet in our Father's home. The service was conducted by the Writer.

A. M. Stewart.

A. M. Stewart, 607 Crawford St., Toronto, Ont., Sept. 10: "I spent Lord's Day, Sept. 2, at Jordan, where we enjoyed good fellowship. There is much activity. Bible School in morning at 10; worship at 11. Young People's Meeting 6.45 p.m. Preaching at 7.30. We pray that they may continue steadfast in the work of the Lord.

Meetings at Pine Orchard are good and well attended."

O. H. Tallman, Winchester, Tennessee, Sept. 14: "Closed at Old Salem last night with large crowds. No additions. Was glad to see your mother present the last week of meetings. It seemed like olden times. Bro. John Lucas died this morning. I baptized him last year. Will begin at Lois on Sunday.

(Old Salem is the name of one of the oldest congregations in Franklin, County, Tenn., your Editor's home county. It is the stamping ground of the Lipscombs, and many others who were instrumental in advancing the gospel, and the scene of many a happy occasion during revivals. I am told of one such occasion in the life-time of my paternal grandfather. It was at a night meeting during a revival; they were standing, as usual, and singing the invitation hymn. Some seven or eight responded to the invitation to come to Jesus, among them possibly one of his sons. This sight filled his soul with joy and he mounted one of the front seats which gave his tall figure a commanding view of the audience, and shouted right out in the meeting, "Let them all come." I am glad my mother was there. I wish I could have been there too. Many times I live over in memory the numerous happy associations there, and pray that there shall be a light burning at Old Salem "till he come" again.—E.G.C.)

ATHEISM IN GERMANY.

Atheism is on the increase in Germany. The 1925 census shows that persons professing no religion increased from 200,000 in 1910 to 1,551,000 in 1925. Of these 640,000 are women. There are 40,000,000 Protestants, 20,000,000 Roman Catholics. Protestants have increased by 1,900,000 or five per cent.; Roman Catholics by 1,300,000, or seven per cent., while the population, as a whole, shows an eight per cent. increase. Jews in Germany numbered 535,000 in 1910 and 564,000 in 1925, the increase being mainly in Prussia and Saxony. The number of Jews in Bavaria,

where anti-Semitism is strong, has decreased by 5,000.—Washington Post.

W. H. Willis, Little Current, Ont., Sept. 11: "My prayer is that God may abundantly bless you and all the good brethren who are helping with the C.M.R. It is a good clean paper, well worth reading. Bro. Wm. Morden is still preaching the gospel. He is between eighty and ninety years of age and quite smart yet. I help him all I can. The work is still going on here, and prospects a little brighter."

J. C. Bailey, Elmdale, Mont., Sept. 10: "All day meeting yesterday. Good crowds considering the weather. All the brethren spoke in the afternoon but one young brother."

On Sept. 24, Bro. Alex. Stewart visited brother James Bell at the hospital and reported that he was going home the next day. A later report says brother Bell has been to meeting.

SCHELL.

On Saturday afternoon brother Geo. Schell was laid away to rest. He died quite suddenly from a stroke. There was a service at home, then one at church at Concord. A large gathering of brethren and friends were there for our brother was loved and respected by all who knew him. Our sympathy goes out to sister Schell and family in their trial. Bro. Brown of Fern Ave., conducted the service.

Alex. M. Stewart,
Sept. 24, 1928.

A WORD TO OUR READERS.

Kindly look at your address label. It will inform you as to the state of your sub. If it reads "Dec. '27," you are in arrears. While you are supposed to pay in advance, if you are behind the paper has been continued with the expectation that you will pay up sooner or later. Subscriptions are thus kept going on this assumption, and we feel that the subscriber is under obligation to either pay for the paper, or refuse it, or notify the Editor. Your paper may be continued until ordered stopped, and of course arrears are expected to be paid on cancellation. We believe we are engaged in a good work—publishing the only paper in Canada devoted exclusively to the propagation of Bible truth and Christianity as it was in the days of the Apostles. We earnestly solicit your renewal and help. Very, very few have stopped the paper, and we are adding new ones continually.

—E.G.C.

"The essence of true nobility is neglect of self. Let the thought of self pass in, and the beauty of great action is gone, like the bloom from a soiled flower."—Froude.

O. H. Tallman, Fayetteville, Tenn., Sept. 28: "Just closed a good meeting at Lois, Tenn., with 22 added—21 baptisms. We begin Sunday at Tyree's Chapel, Ky., then to Cleveland, Tenn., where we will make our home."

Here's the way one energetic brother regards the C.M.R., "Would like to see the C.M.R. where it should be—in the home of each church member."

Not long ago some "renewal statements" were sent out; these are merely reminders that certain ones were due to renew their subscription to the C.M.R. One good sister, among others, caught the proper spirit. She promptly sent one dollar for renewal, and said, "Thanks for reminding me that my subscription was due."

J. S. Whitfield, Glencoe, Ont., Sept. 25: "The work goes on here as usual. A number of us expect to attend the anniversary services at Windsor on Sunday. Wishing you every success in your work."

P. R. Goatcher, 5921 St. Andre St., Montreal, Que.: "We keep house for the Lord here every Lord's Day morning. One day we had the pleasure of a visit from brother Richardson and sister Culp of Hamilton. Our meetings are composed of but three families so far."

(Kindly take note of brother Goatcher's address and if in the city over Lord's Day hunt them up for meeting. If you know of brethren living in Montreal send the address to brother Goatcher and he or brother Pratley will hunt them up. I am pleased to know this work is being kept up in the city of Montreal.—Ed.)

Sister Chas. W. Petch did some good work by giving some samples of our paper to brother D. H. Horwood of Edmonton, Alberta. He was delighted with it, sent in his subscription, and asked for samples, hoping to get more subscribers. If every subscriber would do as sister Petch did we would soon again double our list. It would then be self-supporting and we could give you a larger paper for the same money. Why not help us do it? What objections have you to helping the only "old path" paper in Canada? If you are not altogether satisfied with the paper kindly suggest wherein you think we could improve it. Feel free to write us for we are open to suggestions always, but not dictation.

Bro. Horwood further says he hopes soon to get the meetings started again in Edmonton. That would be a fine opportunity for a mission meeting. If someone (or more) who doesn't believe in foreign missions would open his (or their) heart and send help to brother Horwood, it would provide an outlet for their benevolence.

O. E. Tallman, Pt. Dalhousie, Ont., Oct. 2: "I left home July 18th. Visited brother and sister T. E. Wallace in Nashville, Tenn. Thence to Tracy City and out to Gruetli. Two weeks with two baptisms. Palmer two weeks—eight baptisms, three reclaimed. White Chapel one day, then home to father's funeral. Returned and preached one week, 19 sermons, with no additions. Then Northcut's Cove, one week; three baptisms. Altamont one week; no additions. Winchester (Park St.) ten days with two baptisms, one reclaimed. One day, two sermons, at Earlyville (Warren Co.). One day at Lois (Moore Co.). One day at Lexie (Franklin Co.). One day at Tracy City. Many former friendships were renewed and many new friends made.

Many friends of ye Editor sent kindest regards and best wishes to you. Arrived in Pt. Dalhousie Sept. 29, glad to be home again with my family."

We regret to inform our readers that on Sunday, Sept. 30, brother H. M. Evans, Selkirk, Ont., suffered a stroke, affecting his head and speech. Sister Evans writes that the Dr. says he must go to bed, and remain very quiet. His blood pressure was 220. She

said he was improving slowly, and that what she couldn't do the neighbors came in and helped and they were getting along nicely. She asks for an interest in our prayers. Let us send them an offering.

BAILEY—HOTCHKISS.

Mr. Nelson Bailey and Annie Hotchkiss were united in marriage on Sept. 26, the writer officiating. A number of their friends met at our house to witness the ceremony, who also presented the happy couple with many good and useful presents. Both are members of the church here. On the same evening brother and sister Whitehead made a shower for the newly married couple where they were again presented with quite a good number of nice things.

T. W. Bailey.

ELFORD—HARVEY.

Brother Peter James Elford, son of brother John Elford, Epping, Ont., and Miss Sarah Dorothy Harvey were married on Aug. 15. They are residing at Epping.

ROBINSON—JUNIPER.

Mr. Geo. Adelbert Robinson and Miss Ethel Muriel Juniper were married on Aug. 18. They are residing in Meaford.

DOLAN—LAWSON.

Mr. Clive Elwood Dolan and Miss Enid Olga Lawson were married on Sept. 4. They are residing in Detroit.

All of the three above weddings took place here at our home, in Meaford, the ceremony being performed in each case by the writer.

E. G. Collins.

C. G. McPhee, Beamsville, Ont., Oct. 8: "After nearly five years absence from Ontario, I have returned, and will labor for the Beamsville church. My stay in Texas has been very enjoyable, and it was with considerable reluctance that I gave up the work there. But realizing the need of preachers in this country I have returned to labor among my own people."

(We rejoice to have brother McPhee back in Canada, and hope that he is beginning a good work at Beamsville. He began there on Sept. 30, and says, "Everything starting off nicely." He motored through from Texas without any mishaps.—Ed.)

Roy Whitfield, Ogema, Sask., Oct. 4, writes that he had been very busy for two weeks threshing. He contemplates a trip home this winter, and says, "The church work here moves along about as usual."

J. C. Bailey, Fairview, Mont., U.S.A., Oct. 8, writes that he had been threshing. At date of writing he said, "I began a meeting at Fairview Sat. night and shall continue this week, with two services daily. I baptized a young man a week ago Sunday. He is a good singer and hopes to devote that talent to the Lord."

Please change my address from Elmdale, Mont., to Radville, Sask. My wife is enjoying a reasonable degree of health and I am ready for the battlefield again."

He further said that his little son, Norman, had been in the hospital twice, and would likely go again. On another occasion he said he was showing much improvement for which they were very thankful, and they are trusting in God for a complete recovery.

SNURE.

Bessie E. Merritt, aged 50 years, beloved wife of

E. C. Snure of the Jordan church, passed suddenly to her rest, Thur. Oct. 4, from heart failure. The church and community mourn the loss of a loved and valuable member. Three daughters, Ailene of New York City, Mrs. C. Hunter, of St. Catharines, and Miss Mura, of St. Catharines; one son, Howard D., at home; with her husband E. C. Snure, remain to mourn. Four sisters, Mrs. Pierce, of Pekin, N.Y., Mrs. Logee, of Los Angeles, Calif., Mrs. McConnell, of Aylmer, Ont., and Miss Edith Merritt, of Jordan; and three brothers, Paul, William and James, all of Beamsville, are still with us.

The funeral was on Sunday, Oct. 7. One of the largest the community ever saw. The writer officiated, assisted by C. G. McPhee, L. J. Keffer and Lloyd G. Snure.

O. E. Tallman.

Sister J. O. Martin, Vineland, Ont., Oct. 8, writes that on Oct. 21 brother McPhee, of Beamsville, will begin a revival at Tintern, Ont., with three meetings on Lord's Day, and a basket dinner. Meetings to continue indefinitely depending on interest and weather.

A minister, in addressing his flock, began, "As I gaze about I see before me a great many bright and shining faces." Just then eighty-seven powder puffs were brought into action.—Selected.

On Tues. evening, Sept. 4, a good number of brethren and sisters gathered in the basement of our meeting-house here in honor of brother Geo. W. Emptage, a member of the Meaford church, who was to leave soon for Harding College, Morrilton, Arkansas, U.S.A. A light lunch was served, and everyone took pleasure in wishing "George" much success in his studies. The greatest pleasure came when he was presented with a trunk and a club bag and a nice sum of money. He is a useful member of the church here, and it is his intention to prepare himself for the greatest possible service in the kingdom of Christ, and we may, before many years, hear of him as a preacher of the gospel. I have a personal interest in him, for I baptized him soon after coming to Meaford. He has also been in my boys' and young people's Bible classes, regularly. Brother George has the highest respect of everyone in Meaford, as far as I know, and we all rejoice in his ambition.

Let us encourage all our young people to better prepare themselves for the responsibilities of the Master's Kingdom.

Brother George had a splendid trip to Morrilton—train to Detroit; with a young man going also to Morrilton, by bus to Chicago; from Chicago to their destination by automobile. He is getting adjusted to his new surroundings and entering into his studies.—Ed.

ADAMS.

Brother Rix Adams, a well known member of the Meaford church passed away suddenly, from heart failure, on Sept. 17. It was in the early afternoon, and he was with others working in a sand pit. He was 62 years old, and had been a Christian for a number of years. He was a conscientious, good man, and had the respect of a large number of friends. He leaves his widow and two sons, to his first wife, one in Meaford and one in Toronto; also four brothers and three sisters. The funeral, largely attended, was conducted on 19th, by brother K. C. Spaulding of Toronto.

The meeting at Ice Lake, on Manitoulin Island, Ont., ran for two full weeks, three Sundays. Attendance was not what we wanted the first week, but it was larger and regular the second week. We closed on 23rd Sept., with two large crowds. While there were no additions we feel that some good was done.—E.G.C.

L. J. Keffer, Smithville, Ont., preached at Cape Rich (near Meaford) at the morning hour for worship, Oct. 14. He hurried away to preach at St. Catharines that night.

He reports an enjoyable occasion at the anniversary services of the Windsor church on Sept. 30. On Sat. night, speeches, by T. D. Bateman, chairman, and by visiting preachers—W. S. Long, on "What do We Stand For?"; C. B. Clifton, on, "Workers together with God"; E. G. Rockcliff, on, "Taking Christ at His Word"; and L. J. Keffer, on "Life." Sunday at 11 a.m. worship. Bro. Keffer spoke on "Holiness of the Real Christ." At 3 p.m. the Bible School held a flower service, after which the flowers were given to the sick. Bro. Keffer spoke again at 7.30, on, "The New Birth." Bro. Long continued the meetings throughout the week, with three baptisms.

O. H. Tallman, Nashville, Tenn., Oct. 12: "We closed another good meeting at the water's edge this morning at Tyree's Chapel, Ky., with 20 accepting the precious invitation. My next meeting begins at Cleveland, Tenn., Oct. 21.

FALL MEETINGS.

On Nov. 3 and 4, at Bathurst St., Toronto, (557 Bathurst St., near College St.)

Sat. at 7.30 p.m., speeches, by brother H. C. Trindle, our Indian missionary; and E. G. Collins and A. M. Stewart, on home missions. Lord's Day, Bible School at 9.45 a.m. Worship at 11. H. McKerlie will speak on, "From Generation to Generation."

Basket dinner in church hall.

At 3 p.m., Albert Brown will speak on, "Christian Unity." At 7 p.m., C. G. McPhee will speak on "Three Great Verbs of the Bible."

Special songs by Wychwood, Fern Ave., and Hamilton singers. An invitation is extended to all.

* * * *

The brethren at Beamsville, Ont., also, are to have a Fall Meeting, similar to the one at Bathurst St., and both similar to our June Meetings.

At Beamsville on Nov. 10 and 11. Three meetings on Lord's Day. The meetings are to be continued throughout the week with preaching each evening. The brethren there cordially invite all to these meetings; you will enjoy them, and encourage the brethren at both places, and have an opportunity to spend thanksgiving at Beamsville. Brother Trindle will be on the Beamsville program also.

* * * *

Bro. Trindle's program is being arranged, and by the time this is read will be partly carried out. If, in the meantime, your congregation has not had a visit from brother Trindle write to A. M. Stewart, 607 Crawford St., Toronto, Ont., for a date. It is brother Trindle's desire to visit Ontario and visit as many of our churches as possible. All will be glad to have this opportunity to get acquainted with him, and help him, and get first-hand information about the work and conditions among the Indians. The churches at Carman and Winnipeg are to be commended for their interest in the work with the Indians over a period of years. Now we all have the opportunity to help them. More details later.

Encouragement

Mrs. M. E. Bradish, "The C.M.R. is surely a clean Christian paper. No back-biting or wrangling in it. And it certainly contains some fine reading sent in from different fields by missionaries."

Mrs. J. R. Smith, "Hoping the Lord will bless you in your good work."

P. R. Goatcher, "I greatly appreciate the C.M.R. and consider it the most Scriptural paper I know. I enjoy all the articles by the various brethren and also the news of the churches."

Sister H. M. Evans, "We enjoy our paper very much. It is like a letter from home. I think it gets better all the time."

For C.M.R.—T. H. Beecroft, Fund, \$2; A. A. Robertson, 1 renewal, 1 new; Mrs. Fred McLachlin, 1 new; John Gladwell, renewal, 1 new; John Kerr, renewal; Wm. Willis, renewal; Mrs. C. A. Brandow, renewal; Mrs. Robert Nelson, renewal; Alex. Archibald, renewal; A. E. Firth, Fund, \$6; G. C. Yake, Fund, \$19; H. E. Forman, Fund, \$2; John Gladwell, 3 renewals, Fund \$5; Mrs. J. O. Martin, 1 new; Chas. W. Petch, 1 new, 1 renewal; Nellie Obourne, renewal, Fund, \$1; J. C. Bailey, renewal, 3 renewals; Mrs. Garnet H. Long, renewal; Mrs. John Sann, renewal, Fund \$1; Mrs. M. E. Bradish, Fund, \$2; Winslow Richardson, renewal, 1 new, 1 renewal; T. W. Bailey, 1 new; Mrs. Isabella Houston, renewal; J. C. Jay, renewal; D. H. Horwood, new; C. R. Londry, renewal; Mrs. John Fisher, renewal; Arthur Whitfield, renewal, Fund, \$5; Philip Petch, renewal; Mrs. Abram Watson, renewal, Fund, \$1; Mrs. Reg. Cramp, renewal.

Thank you.

For Missions—For Sherriff, Church, Collingwood, \$3.05; Church, Selkirk, \$10; Church, Woodgreen, \$3; Church, Meaford, \$10. For Foreign Missions, "A Friend," \$10. For H. A. Rogers, Winslow Richardson, \$3. For Roy Whitfield, Church, Selkirk, \$10. For "Our Indian Road," Mrs. Hodges, \$1; Mrs. Stewart, \$2. For H. M. Evans, Friends at Meaford \$24.50.

"Blessed be he who gives to the poor, albeit only a penny; doubly blest be he who adds kind words to his gift. Say not, because thou canst not do everything, 'I will do nothing'."

Mrs. Lily Jackson

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WHAT MUST I DO TO BE SAVED?

1. **Note**—this is a personal question.
2. Depends on: Who, Where and What you are.
3. If you are:
 - (a) An unbeliever, You must **believe** on the Lord Jesus Christ. Heb. 11:6; Acts 16:31.
 - (b) A believer, You must **repent**. Acts 2:38.
 - (c) A penitent believer, You must **confess** Christ. Mt. 10:32-23; Rom. 10:10; Acts 8:37.
 - (d) Then you must be **baptized**. John 3:5; Mk. 16:15-16; Acts 2:38; 22:16; Rom. 6:4.
4. If you are a Christian, you must:
 - (a) Continue **steadfastly** in the **apostles' doctrine**. Acts 2:42.
 - (b) **Fellowship**. I Cor. 16:2.
 - (c) **Breaking of Bread**. Acts 20:7; Heb. 10:25.
 - (d) **Prayers**. Ep. 6:18; I Ti. 2:1-3; Ep. 5:17-18.
 - (e) **Singing**—making melody in your heart. Ep. 5:19; Col. 3:15-16.
 - (f) Add the **Christian graces**. 2 Pet. 1:5-11.
5. If you are a "backslider," you must:
 - (a) **Confess** your sins. James 5:16; Prov. 28:13.
 - (b) **Repent and Pray**. Acts 8:22; Rev. 2:5.
 - (c) **Return to your first love**. Rev. 2:4-5. I Pet. 2:25.

—By John T. Smith, in Christian News.

Mrs. Isabella Houston, "I enjoy the paper very much."

Christian Monthly Review

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DISCONTINUANCE requests must be accompanied with **payment to date**. Till then, subscribers are still subscribers and their papers will be continued.

RATES OF ADVERTISING: On application.

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.—Corner Beecher and Raymond Sts. 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. M. G. Miller, Treas.

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 Dausies 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.