

Mrs. Wesley Comfort Aug/29
R. R. #1

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LOVE

BY AMOS R. WELLS.

If I speak with the tongues of the angels above, or the tongues of the seers, but am lacking in love, my words are all hollow, nor will they surpass the chatter of cymbals, the clanging of brass. If I see as a prophet and know as a sage, and read the occult as an obvious page, and the might of my faith can a mountain remove, with it all I am nothing if I have not love. If I give to the poor all the wealth I have earned, and if as a martyr my body is burned, and love does not move to the gift or the pain, they profit me nothing, my bounties are vain. Love suffereth long, and is endlessly kind; love envieth not, nor is haughty in mind; love never is harsh; love seeks not its own; and a grudge and revenge to love are unknown. Love praises no evil, is true as the day; love beareth, believeth, and hopeth for aye. Though knowledge may cease, and though prophecies pale, love never, no never, no never shall fail. Now ever abideth the faith of the free, and high hope, and love, these dominant three; but greatest and happiest, soaring above all glories, all joys, and all powers, is love.—S. S. Times.

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EDITORIALS



METHODS OF INSTRUCTION. No. 1.

By C. G. MCPHEE.

It is understood that the great purpose of instruction is to save souls. Everything else must be made secondary to the teaching of God's word, which is able to make men wise unto salvation, and prepare them for an eternity of joy and peace. Sometimes we lose sight of this great fact and attempt to glorify ourselves instead of God. Such teaching is dishonorable to God and unprofitable to ourselves.

Teaching the word of God is the duty and privilege of every saint. This may be done publicly and privately, by word of mouth or by the power of influence as it is revealed through a godly, consecrated life, day by day. It was meat and drink to the Son of God, to impart the knowledge of eternal life to the children of men. He had just one purpose in leaving heaven's glory and coming down to this footstool of sin and shame. There was just one thing for which he lived and one purpose for which he died: that *he might seek and save that which was lost*. Is that the masterpassion of your soul: the all-absorbing purpose of your life?

Breaking the bread of life to hungry souls is the most joyful work on earth, because it produces the most beneficent and glorious results. There is no work that will compare with the privilege we enjoy of bringing men and women to a saving knowledge of the truth. To feed the hungry, clothe the poor and instruct the ignorant is a grand work, but it is only temporal, and not worthy to be compared with the work of redeeming souls, by teaching them the way and will of the Lord.

Successful teachers may not all use the same *Method of Instruction*. One may teach Christ by singing; another may have wonderful power in prayer. Some man may be able to write in such a manner that he can stir the world, while another may be able to teach and preach from pulpit or class room. It is therefore the part of wisdom to use our talent in the field where we can do the greatest good.

One of the best *methods of instruction* is by

means of the *Personal Contact*. Too much of our teaching and preaching is general, and never reaches the individual. The success of a Bible School class depends largely on the individuality of the instructor, and the power of such a teacher to influence the members both while present and absent from the class. Hence one of the first requirements of a Bible School is sanctified, consecrated teachers. You must get right and *stay* right with God, before He can use you as a vessel of honor, devoted to his service. "Search me, O God, and know my heart; try me, and know my thoughts; and see if there is any wicked way in me, and lead me in the way everlasting." God will not honor your work unless he is assured of your personal purity. Neither can the children of this world be developed into the "Children of Light" if the instructor is giddy, worldly-minded and lacking the consecration and devotion that marks a true child of God. This is the work of a personal example. And the most convincing argument that we can use to combat the world and convert the Bible School class to Christ, is the overwhelming power of a Christian life.

But there are two sides to this question. The class should be taught that they have a grave responsibility. When the personal feeling has been developed between each member and the teacher, then the class will pulsate with the love of God, and the feeling of kindred spirits will be revealed in an unmistakable manner.

Probably the most successful teacher is the one, who by personal touch, can get the individuals to do the most studying, memorize the most scripture and take an important part in the Bible School work each week. A successful business does not depend entirely on the man at the head, but in a large measure on the personality and earnest efforts of the workmen and salesmen who represent and even constitute the firm. So it is amazing and even startling to see the success that will attend a Bible School, where each individual becomes a personal worker, a living torch in the hand of God to brighten the pathway for others who are making the journey of life.

OBSERVING DAYS.

BY CHAS. W. PETCH.

Bro. Collins:—The C.M.R. has been received and read with interest. For the many good articles it contains I am thankful to those writers. Am glad so many good sermons can be in so many homes. I am writing you for information on two subjects. First, when was **Christmas** first observed, I mean its first time, and by whom was it planned? Give person, place and date. Also, the **watch night** meeting that has gotten so common in the last few years, more especially with the body of people who call themselves church of Christ.

Looking for a reply, I remain,

Sincerely,

Mrs. S. P. White.

142 Dufferin St.,
St. Catharines, Ont.

The above queries were forwarded to me by Bro. Collins with a request for me to answer them; thus saving his time.

There is no certainty as to who "planned" Christmas; nor the "place" and exact "date" of its first observance. McClintock and Strong's Encyclopedia says: "The observance of Christmas is not of divine appointment, nor is it of New Testament origin. The day of Christ's birth cannot be ascertained from the New Testament, or, indeed, from any other source. The fathers of the first three centuries do not speak of any special observance of the nativity." Mosheim's Church History, century IV, says, "The Oriental churches kept the memorial of the Saviour's birth and of his baptism on . . . the sixth day of January . . . but the Western Christians seem always to have consecrated the 25th of December to the memory of the Saviour's birth."

Baillet very candidly says "There is no reasonable doubt that it had its rise after the council of Nice," (A.D. 325). As the pagan Romans had been observing a festival on the 25th of Dec. in honor of the sun's passing the Southern solstice and beginning to return Northward; the Roman Christians established a lengthy festival at that time of the year to supplant this and other pagan festivals. But the Western nations seem to have transferred to it many of the follies and censurable practices which prevailed in the pagan festivals of the same season. The Oriental churches at last accepted the Western practice and the 25th of December became the date observed by all the churches.

In reply to the question, "Should any true Christian recognize and reverence this day above any other?" Bro. David Lipscomb said, "There is

no authority for the observance, and its observance is no more binding than that of any other day; indeed it is a misfortune to have a day of this kind observed religiously that is not appointed by God. It has a tendency to destroy the distinction between things human and divine. There is no sin in observing it as a day of thanksgiving and for giving gifts as thanks for the blessings of the year; but it is a sin to observe it as consecrated to God."

The watch night meeting, referred to in the query, is a practise, of some churches, of the members gathering on New Year's eve and sitting and singing and praying while the old year passes and the New Year enters. I believe it is the privilege of any church to meet at any time in the year, the month, the day or the night, to sing and praise and pray. If God "giveth songs in the night" (Job 35:10) He certainly will be pleased to hear his people praise him at the close of the year, during which they had enjoyed his blessings. Paul and Silas sang praises at midnight in the jail at Philippi. Let us praise the Lord at all times. "Both young men and maiden; old men, and children; let them praise the name of the Lord."

With such questions in mind study Rom. 14th chapter.

HOW MUCH CAN A CHRISTIAN AFFORD TO GIVE? AND HOW MUCH CAN HE AFFORD TO KEEP?

BY EARL C. SMITH.

How much can a Christian afford to give? a tenth? a fifth? a fourth? a half? all? I would not dare say; it is not the same for all; yet it seems that a tenth is as little as a Christian would think of. How much can a Christian afford to keep? nine tenths? four fifths; three fourths? a half? none? I can not say; the word of God doesn't say in this definite way; God deals with individuals. I presume, dear brethren, that you understand and accept the principle of stewardship; that is, that we are not handling our own but God's property; we are trustees. Every giver can say, as David said (I Chr. 14), "All things come of thee, and of thine own have we given thee." Then, without a doubt, any one can afford to give as much of God's own to God as God directs, and no one can afford to keep for himself any more of that which is God's own than God

directs. To keep what God wants you to give is foolish and dangerous.

Any one who is unwilling to live according to this principle of stewardship shows by that unwillingness that he does not have the mind of Christ, whose "meat is to do the will of him that sent me, and to accomplish his work." (Jno. iv. 34). Some would excuse themselves from attempting to live according to this principle on the ground that they do not know how to find out just what God wants them to give. My dear brethren that is not the thing to be concerned about; God has promised to let you know; the thing that you need to be concerned about is whether you have the mind of Christ. (Phil. ii.5-8). God has said, "If any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him." Now it appears to me that, if any of us has a little faith he will take God at his word about this. Then, Jesus said, "when he, the Spirit of truth is come, he shall guide you into all the truth." Can't we believe He will?

God's principles for our giving are found in the seventeenth chapter of first Kings. Read the whole chapter, but here are the principles, "Fear not; go and do as thou hast said; but make me thereof a little cake first, and bring it forth unto me, and afterward make for thee and for thy son. For thus saith Jehovah, the God of Israel, The jar of meal shall not waste, neither shall the cruse of oil fail, until the day that Jehovah sendeth rain upon the earth." The principles are three: (1) "Fear not." Don't be afraid to give any thing that God may wish you to give. (2) God first. Do not calculate on all the possible, but not certain "rainy days" to come and "bridges" to cross, and then give to God. Do not calculate at all; listen to God and then do His will. I am not meaning to say that you are to make no use of your good business sense, but you are to use it subject entirely to the will of God. (3) God will see to it that the sources out of which you give do not fail. No man who follows the leading of God can give himself into want, for God continually supplies the sources. The proof of this is in the following scriptures: "Jehovah is my shepherd; I shall not want." (Ps. xxiii.1) "The young lions do lack, and suffer hunger; But they that seek Jehovah shall not want any good thing." Ps. xxxiv.10) "And God is able to make all grace abound unto you; that ye, having always all

sufficiency in every thing, may abound unto every good work:—And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness." (II Cor. ix.8, 10).

You do not need to be afraid to put God first when you give, for He will see to it that you never give yourself into want. Do not trust yourself to keep yourself out of want, but trust God to keep you out.

What would you say if you were to see a woman give all that she had? Well, I saw a woman do that, and then I heard another woman say, "She gave all she had away; I don't see that we need to sacrifice to help her." And praise God for his faithfulness, she hasn't needed to help her either! Nor does any one else who can not give graciously need to help her. What would Jesus say if He should see a woman give all that she had. Why He would say just what He did say, "This poor widow cast in more than all they that are casting into the treasury." (Mrk. xii.41-44) Can you imagine for a minute that that poor widow lacked any good thing? Nothing but the corruptest mind could imagine such a thing. She could afford to give all, and so can any one else who follows the leading of God in doing so. It should be remarked just here that God measures the gift not by the amount given but by the amount kept.

Could the little boy with the five loaves and two fishes afford to give it all to Jesus? Yes he could easily afford to give it all, for "they—filled twelve baskets with broken pieces." (Jno. vi.13) He could not have been worse off after he gave than he was before. Can you think he could have afforded to keep it?

There is never an intimation that there was any reason for Barnabus and the brethren at Jerusalem to regret that they had sold all and given to the poor. (Acts iv.32-37.) They were under the leadership of the Holy Spirit and therefore what they did was according to the will of God.

But consider the rich young man of Matthew nineteen; could he afford to keep all his possessions when Jesus told him to give it? If he could not afford to keep what God wanted him to give, can any one else? Do you think he could have afforded to give all he had? Clearly he could not have afforded to give any less than all he had. The same reason that lead Jesus to ask him to give

all that he had might lead Him to ask any one of the rest of us to give all that we have. If He should want any one of us to give all we have, we can afford to do it, but we can not afford not to do it.

Do you, my dear brethren, think that the rich fool of the twelfth chapter of Luke could have afforded to give half that he had, or even all that he had? It did him no good. Even so there is many a man living today whose property shall do him no good. Can he afford to give half of it? Can we believe that it is the pleasure of the Lord for any one to hold vast possessions and die and leave them to the-Lord-knows-who, while all the time some of His most faithful servants work under difficulties for lack of funds?

Maybe a few personal experiences and observations will help you to see what a Christian can afford to give. They have been helpful to me. (I have always made an earnest effort to preach only that which is helpful to me.)

Once, when I was just a stripling, I was in Hutchinson, Kansas, three or four hundred miles from home, and on my way home. I had less than ten dollars in cash. If some one had approached me and appealed to me to give that amount or even half of it to relieve the need of some faithful child of God, I would, without a doubt, have told him that I was a long way from home and could not afford to give any of the amount that I had. But as a matter of fact I walked out of the city the next morning without my breakfast and without any of the money. I have got along fine without it. I could have given it without any hurt to me.

At another time I invested one hundred and ten dollars in a stock company from which I have never received one cent of income. I economized in order to have the money to invest. Perhaps ten or fifteen dollars is as much as I would have thought that I could possibly have afforded for missionary work if the call had been urgent. But as it is I have got along fine without that hundred and ten dollars. Except that the blood of Jesus has cleansed my conscience, I would have to suffer remorse for having been unfaithful in using God's money.

At still another time I spent three hundred dollars trying to raise a wheat crop which was a complete failure. I am sure that I would have thought that it was out of the question for me to give half that amount for missions even if the call was most

urgent, even though I thought that I knew how to trust God. But as far as I know I have not suffered for the lack of that three hundred dollars. Is it not very reasonable to think that I misused three hundred dollars of God's money? These things have made me believe that nearly any of us can give much more than we ordinarily think we can. They have made me consider much more carefully what God would have me do with his money which is in my trust.

I remember once that my father lost a house in a storm that was worth between three and four hundred dollars. As I remember there was no insurance on the house. While I know that he is and has been a man of faith, I suspect that he would have thought one hundred dollars was more than he could possibly afford to give to any work of the Lord. As far as I know he has done as well as if he had never lost the house. In the same storm the church house, worth a thousand dollars, was also lost. That church would not have dared to think of giving the half of a thousand dollars to get a missionary to the field. (The churches that will do such a thing are very scarce.) Yet they put another house back on the same ground.

A farmer, a good friend of mine and, I think, of the Lord, had a half dozen high grade jersey cows. I think I am not too hard on him when I say he thought they were his dependence for a living. (I wish we could all quit thinking any such thing as that. Deut. viii.2-4) If he had have been asked to give one or two of them to some orphanage, I am sure I am right in saying that he would have thought he could not afford to give even one of them. But they began to die and every one but one died. He and his family lived over it very well. He really could have afforded to give the whole five, couldn't he?

Another brother had two thousand dollars in a bank. It was put away for a "rainy day." Of course he could not afford to break into that which was sanctified for the "rainy day" for any call for the Lord's work. Well, the bank failed before the "rainy day" came. I do not know whether the "rainy day" has come or not, but if it ever comes and this brother has to stand out and take in the rain it will be no more than just, since he did not put his trust in God, but in disobedience to the revealed will of God laid up his treasures on earth. Matt. vi.19, 20. But God is good and the "rainy day" may never come. He could have afforded to give the whole two thousand dollars,

even if he did have to suffer being called a fool by all the world and most Christians.

I knew a young man who was worth a half million dollars. He was unusually liberal; gave some large gifts to the Lord's work. But within a few months he was practically bankrupt. If some one had have asked him to give one hundred thousand dollars for the advancement of Christian education, he would have thought they were unusually bold and would have told them that he thought it was more than his part, and that it would not be wise in that it would tend to encourage those of less means to give less, or perhaps that it would cripple his business and thus make him less able to give in the future. But it would have been safe for him, and maybe much better for him to have given four hundred thousand dollars for the work of Christ, provided he could find a worthy place to give so much.

My dear brethren, will you not try to think of some of the times when you could have given much more than you thought you could give; and will you not let these failures, yea sins help you to see before it is too late that you can give more than you would naturally think; and will you not by the grace of God give more faithfully in the future than you have in the past?

Now in conclusion I must repeat, a man can afford to give any amount that God wants him to give, even if it is all that he has. And a man cannot afford to keep even one mill that God wants him to give.

I wish to caution you again, that how we are to know what God wants us to give is not important; but the thing that is important is whether we have the mind of Christ. (Phil. ii.5-8.) One thing you may be assured of, he who lays up treasures on earth for a "rainy day" or for any other reason, has sinned against the plainly revealed will of God. Matt. vi.19, 20. God's heart is merciful toward the poor, and He guarantees that "Whoso stoppeth his ears to the cry of the poor, He also shall cry, but shall not be heard." (Prov. xxi.13.) "But whoso hath the 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?" It doesn't. That is all there is to it. There is absolutely no reason, scriptural or any other kind, to lead any one to believe that it is pleasing to God for some of His most faithful children to suffer privations while thousands of others enjoy numerous luxuries, and while we have thousands,

hundreds of thousands of dollars of God's money deposited and invested in a way that accomplishes nothing for God. Dear brethren, the poor are crying, crying loud and long; do you hear their cry, or do you stop your ears to it? God will not forget the poor, nor will He fail to judge those who ignore their cry.

AMEN.

THE "SECOND" BAPTISM.

By E. G. COLLINS.

A sister makes the following statement and asks a question. We regret the delay in having the answer appear.

"There was a lady baptized in the Baptist Church here Sunday. She said in childhood she had been baptized but did not really understand what she was doing as she found out later in life when she was really converted. It worried her so she made up her mind she would be buried with Christ and rise to walk the new life. She **believed** Jesus was her Saviour from childhood but did not understand what baptism meant. Do you think she should have been baptized the second time or not? She thought believing Jesus was her Saviour, and taking him as her Saviour was different. When she was really converted she did both."

To be really converted is to believe in Jesus as Saviour; repent; confess; and be baptized for the remission of sins. (Proof—Matt. 28:19; Mk. 16:15-16; Lu. 24:46-47; Jno. 3:5,16; Acts 2:38, 41, 47; Acts 8:26-39; Acts 9:6, 18; Acts 22:16; and others.) This is what is meant by obeying the gospel, 2 The. 1:8; being born again or being buried with Him in baptism. When done sincerely, whole-heartedly, God receives you; gives the Spirit, (Gal. 4:6); pardons and adds to the church. One is then a child of God, a member of His body, heir of all His promises, and in a position to "work out his own salvation," as a fellow-worker with God.

To intelligently obey the gospel, one must hear, Ro. 10:17; be taught, (Jno. 6:44-45); understand, (Acts 8:30); face honestly the fact that he is a sinner, and surrender, saying, "What shall I do, Lord?"

Therefore, if one is so young as not to understand the meaning of these things, and all they involve, even though the body has been lowered into the water, that one has not been converted. One's supposed conversion would be merely an outward form without the inner change. New Testament baptism consists in more than being

"born of water." It would not, then be proper to refer to that as the *first* baptism. It was not baptism at all.

So, as one grows older, and realizes his or her duty, that one should then "obey the gospel."

Of course I cannot say anything about being baptized into the Baptist Church, for the new Testament says not one word about that Church. It is true that John the Baptist baptized, and until Pentecost his baptism was valid. After Pentecost, it was not. John said, "I must decrease, but he (Christ) must increase." John established no church. Finding some who had accepted John's

baptism, evidently after Pentecost, Paul corrected their mistake, baptizing them "into the name of the Lord Jesus." See Acts 19:1-7.

If I understand Baptist teaching, they say one may believe and be saved, then in order to work with a local congregation they must be baptized, which is apparently just the reverse of the teaching of the above scriptures.

According to the New Testament the "newness of life" (real conversion) comes after being buried in baptism. Ro. 6:4.

To save space I have given certain references. "Search the scriptures."

MISSIONS

On Sept. 24, Bro. Sherriff wrote that he was "feeling 'knocked out'" that day, so he tried writing instead of manual labor. On Sept. 13, and 14, they had a very pleasant visit by Bro. and Sister Short and children, who were on their way to sail to America for what Bro. Sherriff called a "Well earned Holiday." He further says, "If the brethren there don't appreciate and realize what they have done, we who are on the spot do to the utmost, and pray they may inspire others to come and do likewise." "Last Sat. 22nd, I left in car 7 p.m. with Bro. Shoniwa (recently baptized) and two native teachers for a Mission Hospital 40 odd miles away. Shoniwa was seriously ill with fever, etc. I arrived home at 1 a.m. Sun. Took meeting to Break Bread, and left again for hospital at 2 p.m. taking Shoniwa's aunt to help nurse him, but found him very much worse and delirious. Quite expect to hear he has fallen asleep in Jesus. Arrived home 11 p.m. which accounts for me feeling lazy today. We haven't your highways here to drive on. They trapped three leopards at the mission where we went, only last week You should just see the mission where I took Shoniwa. *'What do ye more than others?'* Compared, we are literally *'a feeble folk.'* Oh that we might open the eyes of our brethren (who are doing nothing) to the opportunities and responsibilities awaiting them, and which will have to be accounted for by-and-by." They were all well, but "held up" financially. On Sept. 9, Bro. Sherriff said *he was hopelessly behind* with his correspondence, and asks that we be patient with him. Some nights he is so tired he can't sleep.

After teaching them for some time he baptized 18 the Sun. before writing. His driver told him that on the Wed. before 3 lions had taken a woman and 7 head of cattle at a river only 7 or 8 miles away, then asks, "Wouldn't you like to be here?"

OUR INDIAN ROAD.

All friends of *Our Indian Road* will be glad to know that Bro. Trindle left for Eastern Canada Oct. 24th. Many churches will have the opportunity of hearing first hand about conditions and prospects of the work among our Canadian Indians. If the outcome is that Bro. Trindle shall be enabled to devote his whole time to the work of evangelising his people, it should be cause for thankfulness to all the churches.

A number of people have said, "We ought to do something for the original Canadian." We now have an open door for effectual preaching. We do good to our local work by extending our sympathetic help to the wider sphere; we shall do good to the Foreign Mission by making Home Mission most successful. It is God's Law of Compensation for it to be so.

It is fine for men folk to be at Fall Meetings, June Meetings, or visiting other churches. What about the sister who stays home, and keeps the home fires burning? I have been asked by several members to be responsible for a useful and helpful box of groceries going out to Sister Trindle just before December 25th. A few have promised a dollar each towards expenses, and we would be

delighted to let in others on this. It will be a good change from the Gift Exchange usual at this time, only we will get back true thankfulness by the recipient. Sister Trindle is a true helper, and worthy of this thoughtfulness. She is 'holding the fort' during Bro. Trindle's visit East and that big Cottage Sunday School will be held each Lord's Day by her.

Our treasurer, Bro. A. Beamish, 1002 Banning St., Winnipeg, gratefully acknowledges gifts of money and used clothing, by brethren at Carman and Winnipeg.

WALTER EATOUGH.

* * * *

Send your gift for Sister Trindle to Bro. Eatough, 529 Toronto St., Winnipeg.

EXTRACTS FROM LETTERS OF V. F. SMITH.

The Lord is with us on this trip. He has abundantly blessed us and will yet.

The first morning out, we came to a sugar brick factory. The owner was very kind to us. He gave us all the hot sugar brick and mel (syrup) we could eat. He asked if we would like to drink some cane juice and when he learned that we would, he ordered the men to start the machine and give us some. We drank all we wanted without charge.

Just after I had spoken of being thirsty, he came by with a gourd full of nice clear water and offered me a drink which I gladly accepted. But as the second swallow was going down, the taste of the stuff registered on my mind and I became aware that I was not drinking water. It was "aguadente," the most common of Brazil's bad drinks. They had quite a laugh on me.

After all this I thanked the Lord for opening his heart and that of his friend to buy Testaments and a "Guia." He said he was not a Christian but had a desire to be.

The first night we passed with our hammocks swung to some posts by a little one-room hut in which a large family lives. There were three small boys; one had on a pair of trousers, one had a string tied around his waist, and one had on nothing. More than one has told me that many are hungry in this country. By the light of a camp fire we sang several hymns, and I read the fourth chapter of John and made a few remarks. They

seemed to enjoy it very much and remarked about how pretty the hymns were.

The greater part of Wednesday was spent in Bom Conselho where we had a desire to stay much longer and have thought of returning on our way back. We found the people very kind and courteous. I never knew there could be such a difference in the people of different cities until I began this work. We found some professing Christians, some who are seeking the way, and many who are interested. This looks like an open door for the gospel.

Yesterday at noon we were in a small town where there was a market. Afternoon while Joao went on with the mules Bro. Boyer and I canvassed the town. After we had visited nearly all of the houses we sat on our horses in the middle of the street and sang some hymns. A crowd gathered around us. Some made fun but some were impressed. We sold a Testament, several gospels, and gave out a bunch of tracts.

Now we are in Aguas Bellas (beautiful waters) where the Caraja Indians live. We visited them this afternoon. They are poor and ignorant. I could see little chance of their ever being otherwise. There are five or six hundred of them living on a very few acres of land. Most of their houses are made of grass. A very few have mud houses. They look very much like the Brazilians except that their hair is straight. They speak both the Portuguese and their own language. They have it on the Brazilians because they can speak an unknown tongue, but yesterday when Bro. Boyer and I were there they got a dose of their own game. Poor Joao was left out everywhere for everybody could understand everything he said. It is strange that this handful of people speak a language which no others in this wide world can speak. I never before heard of a language so narrowly restricted.

We are planning to leave here this morning. I guess I'll have to walk for my horse has a sore back. We are only half way to the river.

Olho D'agua, Pernambuco,
April 22, 1928.

We are staying in the mud hut of a Presbyterian over Sunday. Seven of us slept in these two little rooms last night with every window and door shut. I came near having a night mare as I usually do when shut up in a Brazilian hut, but Bro. Boyer woke me before the climax.

There will be a market here today. We shall try to have services tonight. Perhaps all of us will

make short talks. Mr. Glass and Antonio Guerros (the Presbyterian preacher in Garanhuns) have both preached here.

This man seems very much interested and likes to read. He has bought a "guia" and a big-lettered Testament, although he already had half dozen or more Testaments and a big "guia" like the first ones we had. He asked about song books but we sold all we had in Aguas Bellas.

I am not learning a great many words perhaps, but I am learning much about using what little I know.

Piranhas, Alagoas,
April 26, 1928.

This is the first time we have seen a post office and the mail does not leave here until next Wednesday. I have received no letters and cannot until we arrive in Petrolina. The mail comes and leaves here only once a week.

This is such a city as I never saw before. This river is in a deep wide canyon: that is to say, on both sides close, is a range of hills high and steep. This town is crowded in between the river and the range of hills. The river looks about the size of the Ohio but it is very low now. We had a nice bath in the river this morning.

The falls are fourteen leagues from here. We shall leave here tomorrow and spend the day hunting pasture for the animals and canvassing some. Sunday we shall take the train for Pedro and then by auto or some other way go the four leagues to the falls. Tuesday we shall catch a train for Jatoba where we shall embark for Petrolina provided we find a boat. All this if the Lord wills. We are yet three or four hundred miles from Petrolina.

We found it a long and hard trip here. From Aguas Bellas we had hardly any road except a path through the forest, which was sometimes exceedingly difficult to follow. We found few houses, often going from ten to thirty miles without seeing one. Many times we found forks in the road without a clue as to which one we should follow. Sometimes we guessed wrong but the Lord was with us and we made it through in due time. We sometimes feared we should have no water and food for ourselves and the animals but God always provided. Bro. Boyer spent four hours lost in the forest and all of us were lost one time, having no road and not knowing which direction we were going. But God knew and He directed.

We have found the people exceedingly kind to us

in every place. There has been no bitter opposition, but we find the people without money.

We are preparing to leave here this morning. We had a good day selling books yesterday.

Jatoba, May 3, 1928.

Perhaps I shall see you before this reaches you for we are going to turn toward home very soon if it is the Lord's will. We have sold nearly all our books. The boats are very slow and we would have to wait until Saturday for a boat and no one knows how much longer. Bro. Boyer thinks it will be better to make the trip by train or by automobile. The cities between here and Petrolina are very small.

Last Saturday we saw the falls in the river. They are wonderful. They are much different from Niagara. There is not one but a series of falls. Perhaps all together the water falls as far as the Niagara but at any one time the fall is much smaller. There is not nearly so much water. However the falls are very beautiful. The river is very low now, that is, it has very little water compared to what it has in August and September. The falls are sixteen leagues from a city and there was no one there except the workers when we were there.

We had a meeting here last night. We found a man who suggested having a meeting. I do not know whether he professes to be a Christian but he is interested in hearing the gospel. Joao and I talked. The city chiefs were out to hear. I made many errors in Portuguese but Joao said he understood all that I said. Pronunciation was easier than ever before. I feel that the Lord was with us. The crowd was good but the greater part of them would not come into the house. Even though it rained they put up their umbrellas and stood on the outside. Some left during the shower and came back when it was over. All the seats in the houses were occupied but the standers preferred to stand outside. The attention was good.

Our animals are not in good shape. Lampeao has an awfully sore back. My horse is unable to carry anything. I expect it will be necessary for one of us to walk when we leave here. It is not bad to walk one hour out of every three.

Brother O. S. Boyer writes to say they have changed their location to Paulo Afonso, Alagoas, Brazil, S.A. He says, "We are now located in a great field full of lost souls, and that has no other Christian workers, except the Smiths and brother

John Nunnes. We are well supplied with places to preach and teach and with most everything except co-laborers, fullness of the spirit and plenty of time."

SOME EXPERIENCES IN PAULO AFFONSO.

In the little town of Paulo Affonso where we spent two weeks on our recent trip to the Sertao the Lord wonderfully opened doors for us to proclaim the message of salvation. When we arrived in this town it seemed almost impossible to secure a vacant house but our Heavenly Father who is always faithful gave us a better house than we had hoped for. It had been vacated just the day before.

It doesn't take long for the news of the arrival of two foreigners to spread over the whole town. In a short time a crowd of twenty or more children gathered around me. From day to day some of these children continued to come to our house until at times I found it hard to do my work. I had the privilege of teaching them some, although not as much as I should have liked to, about the Lord Jesus and His Holy Word.

There was one little cross-eyed girl about twelve years old who came every day, in fact, many times every day. She seemed to think we could not eat a meal unless she was there to watch us. She liked to hear us sing hymns. At first she thought it very strange that we do not worship the images of the saints and the virgin Mary, but when I showed her from the Bible that God does not want His children to worship graven images she understood. One day when I was teaching her the way of salvation she said, "Dona Mona, come over to my house so my mother can hear too." She led me into a humble little mud hut where for more than an hour I pointed out to them passages from the Bible showing the work of Jesus Christ which makes salvation possible.

I made a number of visits to talk to this woman about her soul. She had no faith in Catholicism, did not know whether her sins had been forgiven, felt very keenly that she was a condemned sinner, had no assurance of salvation, but wanted to be saved. I read to her Jno. 3:36, "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." She claimed to believe on Jesus

but did not know that she had eternal life, therefore denying this plain statement of Jesus and showing her unbelief. She wanted to get rid of the condemnation of sin but was not willing to rest in the fact that God had laid them on Jesus (Isa. 53:6) and that He had borne them in His body on the tree (I Pet. 2:24). She wanted to throw them off herself rather than trust Jesus for it. Although she admitted that Jesus had the right to direct her life she was not willing to let Him do it. She was afraid He would not do it well. She wanted to do the will of Jesus just as long as it conformed to her own desires. She asked, "Will I have to quit smoking to follow Jesus?" She said that she could not do that, thereby revealing her doubt that Jesus' will is always good, and that He is able to keep her from stumbling (Jude 25) and make her free from sin (Jno. 8:34-36). Thus I worked to show her what it is to have confidence in Jesus as a Saviour from the guilt of sin, as a Deliverer from the power of sin, and as the Lord of her life that she might really believe and have the assurance of eternal life according to the promise of God. Such is the condition of thousands in Brazil as well as America.

When I left Paulo Affonso I gave this woman a New Testament which she promised to read with her husband and a neighbor woman. I talked to them also and they both manifested some interest in the gospel. That God will bless the reading of His word and open the hearts of these people to receive it is my prayer. We have a great desire to return to this field where others are seeking the way of life but know not how to find it.

MRS. VIRGIL F. SMITH,
Paulo Affonso,
Alagoas, Brazil.

Huyuyu Mission, Private Bag,
Macheke, S. Rhodesia, S.A.
August 13, 1928.

Dear Brethren:—

Two months have passed away since my last circular letter, and I think they have been two of the busiest months in my life. I thank God for the health, strength and energy He has blessed me with, and also for the willingness and desire to use it all in His service and for His glory.

June and July were our mid-winter school holidays, which enabled us to work full time, and our five students, from 6 A.M. to 6 P.M. with meal hours between. The Nyasaland students worked so well, I gave them a present of \$5.00 each to pay their yearly Hut Tax.

Theodora returned home for her holidays from Bulawayo, and Molly went to Bulawayo for hers, both by train, from and to Salisbury.

While in Salisbury I had an interview with the

Director of Native Education, re our Mission and our schools, which has resulted in some correspondence since. The Government are getting more strict in regard to Mission schools, and also in regard to the qualification of the native teachers employed in them. Which in the end will be better for all concerned, but for the present will hit us hard, as we haven't qualified teachers available.

I see by the progressive or digressive brethren's S. African Church paper, they purpose establishing a college or some such Institution for training their native teachers and preachers. What shall we do for them? One thing certain we won't do much without native teachers.

I have also had an interview with our Native Commissioner, and I have written and told them both by this mail, I don't think we ought to have touched schools here, until we got properly housed and settled down, and that until we do, native teachers will have to carry on, while we concentrate on our resident scholars here and get through with the buildings. We can't do everything at once, lone handed, **WE NEED HELP.**

With regard to building operations, the office building previously mentioned, and towards which I appropriated the \$100 from Central Church, Nash., has been completed. But brethren when Sister Sherriff got it all nicely fixed up, (as only a woman can fix up a room) I hadn't the heart to use it for myself. So I said, "Come on Mum, we will turn it into a dining and sitting room so that all can enjoy it." And you good brethren can't believe what a Heaven it is to us, after those huts.

I had built a brick-room for a wash house 11'—10' and I am fixing that up between times, for my office, have also joined on to it a kitchen for the coloured girls, about 13'—10'. The present mud and grass kitchen will have to be shifted.

Our six-roomed brick house with granite foundations, a concrete ant course on top, 3" thick under all walls and fireplaces, with concrete window and door sills and lintels, with all steel windows, is now up, wall plate high on outside walls, and within three feet of the inside walls, while the double chimney is towering skywards.

I was short of bricks, so while I carried on building, Sister Sherriff and five or six boys made another 10,000 bricks, which I have used, sun-dried, for inside walls, and backing up which just saved the position. I have some 33 bags of cement on hand and paid for, for the Granolithic floors of house. The transport on the cement and steel window frames from depot, cost \$45. Since then my donkeys and waggon have done all the transportation. Eighty miles each trip, there and back. The grass is finished, and they are very poor, but like myself, it's them or nothing, we can't pay \$22.50 per load.

I have put a bush timber roof on the stone building intended for garage and workshop, but I am going to put an iron roof on. I am not going to take more risks than I can possibly help with grass roofs, on account of veldt fires. Waggon has just come with the cor-iron for it. We are using the biggest half of the building since ist inst. for our students' school, and Wed. night meetings, with no roof on. It's just lovely to look up and see the stars shining. Two native teachers will carry on the other school under our supervision till we can get more time and more help.

Lord's Day meetings are held in the present school house, and are well attended. We have thirteen or fourteen now just about ready for baptism. Thirty years ago, I would have had these baptized weeks ago, and some, months ago but not now! I feel sorry sometimes when I read of Missionaries holding meetings and baptizing native converts almost immediately afterwards. But there are some lessons we can only learn by experience. I have thought sometimes if one could start, where the other fellow leaves off, it would be a lot of time and trouble saved.

July 17th was a "red letter" day for this Mission, financially. Two drafts for \$200 each, came by same mail. One from Bro. Geo. Pepperdine, per Bro. D. C. Jones, the other from the estate of Bro. D. C. Fox, per attorney J. E. Bwinham, Pomona, Cal., per Bro. F. L. Rowe.

Now, I must close. Wife and writer are making a hurried trip into Salisbury by car, tomorrow, D.V. to order stores, and all the roofing and ceiling materials for the house. "A tall order," while my bricklayers (native) are levelling up the inside walls.

Already clouds have been hovering round suggestive of rain, which makes me keep one eye up and the other on the job. We have every hope of getting roofed in before it comes, which should not be before the end of September or October.

A statement in regard to cost of house and funds received will be forthcoming later. For the present suffice it to say, more funds are needed. I have refrained from drawing self-support in order to supplement the building fund, and keep as near straight as possible, and made myself responsible to the timber company for anything owing.

Glad to report we are well and happy in the work. We thank God for the way He has blessed us with blessings. We thank all our brethren and sisters for all the help and encouragement they have given us, and pray for a continuance of same. **PLEASE, SEND AN ABLE YOUNG BROTHER TO HELP ME IN THIS WORK AT YOUR VERY EARLIEST.**

Love and greetings to all,

Yours in Christ,

JOHN SHERRIFF.

OUR CONTRIBUTORS

CORRESPONDENCE ON ORGANIZATION.

Editor C.M.R.:

In recent articles in the C.M.R., statements are made that the scriptures teach churches to form an organization (called The Co-Operation) to do work God has commanded the churches to do: that churches of the N. T. did combine in an organi-

zation to do such work: that some work commanded by God cannot be done by a separate or single church: and the writers refer to the teaching in II Cor. VIII that messengers were chosen by the churches.

But where does it say that said churches combined or formed an organization to appoint its messengers to take their donations to the destination?

All churches did not appoint the same messenger and II Cor. VIII, XI shows that the church at Corinth was not in the supposed organization, (the messengers referred to were already appointed by the other churches) and I Cor. XVI states that the church at Corinth was to appoint (approve by letters) its own messengers without any reference being made to the appointments made by other churches.

These appointments were made for one specific occasion.

The Co-operation is another body than the church of Christ (the one body) therefore unscriptural. God ordained one body, the church, to do all His work. There is no body larger than a single congregation ordained by God to be formed by men.

Opposition to The Co-operation need not be through prejudice but a conviction that it is not taught in the scriptures and therefore not of faith.

One writer says we do not need or desire any other legislators than the Super-congregational and Divinely directed board of legislators, the Apostles, but that we need an inter-congregational organization which will be under absolute control of the churches making it (God made the Church); but that said organization is to educate the churches on needs in foreign lands; to solicit, receive, and forward contributions; to look out for and encourage new missionaries; to consider and lay before the churches plans to improve the work. Just like the tail wagging the dog.

There is no work commanded of God that one church cannot do—it can even appoint a messenger to carry its contribution: the church at Antioch did.

Mention is made of trouble caused in the past by the Co-operation: there always will be trouble so caused when institutions of men usurp the authority and work of the congregations through their conferences, conventions and committees. My soul be on thy guard.

Sincerely and fraternally,

Hamilton, Oct. 30/28.

H. MCARDLE.

THANKSGIVING.

If God has prospered you this year
And crowned you with success;
If He has giv'n you robust health,
Kind friends, and happiness:
Then don't forget Thanksgiving Day
In fervent gratitude to pray.

If things have all gone wrong this year,
Your crops been spoiled by rain;
If friends you love have passed away
Or lie on beds of pain:
Still, thank the Lord for that blest day
When tears shall all be wiped away.

Almighty Father, though at times
We cannot understand,
Help us to trust that all our lives
In mercy have been planned,
And make us thankful day by day
A God of Love is holding sway.
—Winnifred Davison.

It gives me pleasure to introduce to our readers the author of the above splendid poem. She is the accomplished daughter of Bro. and Sister John Davison, on the 4th line, at Griersville, five miles south of Meaford. It was her misfortune to have been born blind. She has lived her thirty-six years without beholding with her natural eyes the many beauties of this wonderful world. Yet she gets a great deal out of life. For several years she has been doing secretarial work, including stenography, in connection with the blind soldiers in Toronto. She has a very alert mind, and is in every way a fine and desirable character, making friends wherever she goes. I count it a blessing to know her.—E.G.C.

NEWS AND CORRESPONDENCE

Alex. M Stewart, 607 Crawford St., Toronto, Nov. 6, sends a good report of the Fall Meeting at Bathurst St. "We had a fine meeting at Bathurst St. Sat. evening short talks from Bros. Rusnell, Tallman, Smith, Trindle and Stewart. Sun. morning Bro. James Stewart presided at the Table, and Bro. H. McKerlie gave a very fitting address on "From Generation to Generation." Afternoon meeting Bro. Trindle excelled himself, followed by a splendid address from Bro. Brown on "Christian Unity." Bro. McPhee spoke well, Sun. night on, "Three Verbs of the Bible." He further said Bro. Trindle was having a busy week and was arousing considerable interest in the Indian mission. The Toronto brethren met on Mon. night and heartily endorsed Bro. Trindle, and promised to raise \$150 for the year for his support.

He said Trindle won their hearts. Our other Ontario churches should raise balance of his support.

C. G. McPhee, Beamsville, Ont., Nov. 13: "On November 10th and 11th, it was the privilege of the Beamsville church to enjoy the fellowship of many visiting brethren. It was indeed a season of spiritual refreshment. The very best spirit prevailed, which helped to bind the churches together.

Many wonderful addresses were given by visiting brethren. On Saturday afternoon and night the short speeches were inspirational, and the key-note sounded was loyalty to Jesus or following the Scriptures.

The Lord's day Services were held in the "Community Hall," which was well filled. At the morning service a most enjoyable hour was spent in communion with our Lord and fellowship one with an-

other. This was followed by a splendid address on "The Church and its Glory," by O. E. Tallman. At 3 o'clock the audience listened with delight to an address on "God's Love," by E. Gaston Collins, and this was followed by another address on "My work among the Indians" by our Indian Missionary, H. Trindle. The night sermon was on "Thanksgiving" by C. G. McPhee.

The church here is greatly encouraged, and desires to express their heart-felt gratitude to the brethren for their co-operation and fellowship.

People from the following places were in attendance, Meaford, Toronto, Detroit, Woodgreen, Selkirk, Smithville, Tintern, Jordan, St. Catharines and Hamilton, and possibly others."

HIS TEXT.

The minister was putting on a new collar, and was having the usual trouble with it.

"Bless the collar!" he said, impatiently, as he tugged and tugged. "Bless the blessed collar!"

"My dear," said his wife, "What is your text for this morning's sermon?"

"F-f-fourteenth verse of f-f-fifty-fifth Psalm," he replied in short gasps. "The words of his mouth were s-smoother (tug) than butter, but there was (tug) w-war in his heart'."—The Presbyterian.

W. F. Cox, Beamsville, Ont., Nov. 12: "On Oct. 21st the brethren at Tintern began a series of meetings which continued twelve days. There were three services on each Lord's Day and a basket dinner on the grounds. The first Sunday being a beautiful day the meetings were well attended and a goodly number stayed for dinner which was served on temporary tables in front of the meeting house. There were brethren from Beamsville, St. Catharines, Smithville and Fenwick who partook of the bounties of life served in the old fashioned camp style. Bro. C. G. McPhee, now of Beamsville, was the speaker of these meetings, and the preaching was well done, and I believe that the brethren have caught a new vision of the great work of the Lord that has been made possible for them to do. There were no additions, but that doesn't mean the meeting wasn't a success, for it was. May we endeavor to have more such meetings.

On Oct. 28th I had the pleasure of speaking to the brethren at Cape Rich. From there we (wife and three sons) motored to Collingwood where I spoke to the brethren at 3 P.M., returning home on Monday.

On Thursday Nov. 1st a number of brethren, relatives, and friends met at the home of Bro. Ozra Martin at Tintern in honor of his birthday. A relative of Bro. Martin's Murray Wilcox, having a birthday on the same date was present also, and enjoyed the surprise. After dinner a short program was arranged consisting of vocal and instrumental music, recitations and speeches."

ANNOUNCEMENT.

On Sunday evening, Dec. 30, 1928, at 7 p.m. "The Life of Christ" will be rendered in song and story by members of the Wychwood Church of Christ, Toronto. Bro. H. McKerlie of Bathurst St., will make a special appeal at close of service. Members of sister churches and friends will receive a hearty welcome.

A GIFT SUGGESTION.

Send your friend, or kinsman, the **Christian Monthly Review** as a Christmas present. It would make an ideal Christmas gift, and would be a lasting remembrance.

Reta Spearman, Sarnia, Ont., Nov. 6: "We had a

very good meeting on Nov. 4. Bro. McGary's sermon on the "Rewards of Faith" was enjoyed. We had a large crowd. Visiting brethren from Forest, Blackwell, Woodgreen, and Pt. Huron. Bro. McGary will be back on Dec. 2, the Lord willing. All invited to hear him. Best wishes to the C. M. R. in its good work."

TWO VIEWS.

Recently two men were discussing a certain preacher, and one of them said: "I sure do like him; he never stirs up any trouble; he never hurts anybody's feelings; the meanest man in the world can listen to him and think that he is somebody."

The other man replied: "That is just the reason I don't like him. He lets people go to hell unmolested and a dancer, card-player, Sunday-desecrater, can sing in his choir or teach in his Sunday school, and even hold official positions in his church. He sugarcoats when he ought to unmask the evil within his own ranks."—W. W. Hamilton.

—From The Gospel Minister.

Roy Whitfield, Ogema, Sask., Oct. 31, writes that he is so very busy it is difficult for him to write. They expected a freeze-up any time. After a visit to Ontario of about 3 weeks, in Dec. he expects to return to the work in Sask., when he and Bro. Bailey hope to hold some meetings near Ogema. He was enjoying the best of health.

Bro. H. M. Evans is up and improving but is unable to do anything requiring either mental or physical effort. He hopes that while he remains the Lord may find a use for him, but he leaves it all to Him. His wish is that he be spared to wait on his wife for some time yet. He says that no man ever found a better wife than his. While they are well provided for now his inability to work makes it necessary that we continue to help them. They desire an interest in our prayers, and thank all who have helped them.—E.G.C.

Mrs. Margaret Black, Appin, Ont., Oct. 23, in renewing says that a year ago she fell and broke her right hip. But is thankful she can be around now with crutches. She was sorry to hear of the death of Bro. W. D. Campbell, whom she knew. She wishes success to the C.M.R.

We were glad to see our old friend, Bro. Earl C. Smith of Louisville, Ky., at the Fall Meeting at Beamsville. He is spending a few weeks working with the brethren at Strathmore Blvd., Toronto, closing with "A Special Week," the last week in November.

J. S. Whitfield, Glencoe, Ont., Oct. 25: "The work goes on here as usual. I spoke here last Sun. morning and in Sarnia in the afternoon. There is no brother in the church there, and when Fred or I are not able to be with them it is hard for them to carry on. But they meet just the same and the women carry on the meeting. We took up a collection for Bro. Evans this last Sun. also and I am sending him a money order for \$20."

Winnifred Stewart, 583 Northcliffe Blvd., Toronto, Oct. 19, writes to say that the Wychwood brethren were looking forward to some protracted meetings soon, with preaching by Bro. McKerlie. She said that Bro. M. Simpson has been helping quite a bit at the East Danforth church, and is much appreciated.

Chas. W. Petch, 455 Victor St., Winnipeg, Man., Oct. 16: "Work here is moving along nicely, with a full house every Lord's Day morning, and several

strangers at night. I am feeling better again and hope to be at normal health soon. My wife is well this fall."

Mrs. Wm. Cramer, Dickinson, Pa., U.S.A., Oct. 14, renewing for C.M.R. says, "I don't want to lose any number of the paper." She enjoys our Canadian news. Bro. Madison Wright held a meeting there. She says the work goes slow in Pennsylvania. There is much worldliness. She says in view of what God has done for us, we should sacrifice for Him. She spoke highly of brethren Chester Ruth, O. W. Jones, and Paul Mackey. Bro. Ruth preached for them. They are few in number. She regrets the divisions in the church.

Here is a letter from a brother to whom I had written as being in arrears. He said, "I have never at anytime ordered the paper. The paper shows improvement so you can continue to send it." He sent money for renewal and arrears. We hope to improve the paper more yet. The way to help us is for all to stay with it. Very few are stopping the paper, and our list is growing fast.

Bro. W. S. Long, minister of the Vinewood church, Detroit, in renewing says, "You are sending out a wonderful paper. Twelve copies bound into a book would make a nice book of 192 pages which I consider worth three times the price because of the valuable information you give us in one year. May God prosper you and the C.M.R." We appreciate the many good things our friends are saying about the Christian Monthly Review.—E.G.C.

On Oct. 28, our old-time friend Bro. Chas. H. MacPhee, now of Prince George, B.C., wrote us a good letter in which he refers to the difficulties encountered in that large new country. Places of worship are few and many are totally indifferent to the news of salvation. During the past summer while on special patrol work with the Forestry Branch he had occasion to discuss with his comrades many subjects of religion.

He sends in and pays for a nice list of new subs for the C.M.R. saying, "I believe the C.M.R. may be the means of much good being done if it is placed in the hands of others." He hopes we may be long spared to "Continue to declare the whole counsel of God, reproving and rebuking, but not forgetting the heaven of longsuffering."—E.G.C.

"And do you know your Bible, my child?"

"Oh, yes; I know everything that's in it. Sister's young man's photo is in it, an' ma's recipe for face cream, an' a lock of my hair cut off when I was a baby, an' a ticket for pa's watch."

—The Reflector (Elgin, Ill.)

Mrs. L. LaCourse, 485 George St., Sarnia, Ont., Oct. 11, writes that on Oct. 7, the brethren at Pt. Huron, Mich., had an all-day meeting. The church at Sarnia accepted the invitation and attended the meeting, in Pt. Huron, at the corner of 11th and White Streets.

She further says, "I get my C.M.R. every month which I enjoy reading. With best wishes to all the readers."

BIBLE FIGURES.

More than ten million Bibles, or parts of the Bible, were issued during 1927 by the American Bible Society, according to the society's report, which has just been made public. The Bibles were published in one hundred and sixty-six languages and dialects.

One of the outstanding accomplishments for the year was the publishing of the first complete Bible in the Lula-Lulua language, "which is spoken by some two million five hundred thousand natives of the

Bantu race in the Belgian Congo," the report says. This is the one hundred and sixty-ninth translation of the whole Bible which has been effected through the work of Bible societies.

Another important work was the second edition of ten thousand Zulu New Testaments printed for African missions. Progress in translation work was made in Central America, South, East and Central Africa, and in some of the American Indian dialects through the assistance of certain American missions. More than three million copies of the Scriptures were circulated in China by the society.

The society reports an increase in the distribution of Scriptures in the United States and says that its Brazil agency in Rio de Janeiro has completed fifty years of Bible work, the circulation of Scriptures having increased during this period twelve and a half times. Nearly fifty thousand more copies were circulated in 1927 than during the preceding year.

33° Bulletin.

McCARTNEY.

Sister Eliza Atkins, widow of the late Andrew McCartney, died Nov. 1, at the home of her daughter, Mrs. Robt. Patterson, Cape Rich. She had been in her usual good health, but the Sun. before her death she suffered a stroke, never recovering. She was of Irish descent, her parents coming to St. Vincent in early days. Her husband predeceased her 6 years ago. They had the privilege of celebrating their golden and diamond weddings. For over 30 years she had been a member of the church. Five daughters, Mrs. Robt. Patterson, Mrs. Hannah Ferguson, Mrs. J. P. Robinson, Mrs. John K. Dick, and Mrs. Albert Juniper, survive. One brother, Wm. McCartney, lives.

The writer conducted the funeral service, to Duxbury's cemetery.—E.G.C.

WICKENDEN.

Sister George Wickenden, nee Vera Whitfield, passed away at 2 a.m. Nov. 12, of a very bad attack of pneumonia, being sick only about 36 hours. While not well she was in town (Meaford) on the last Sat. morning previous to her death. Deceased was the daughter of Bro. and Sister Arch Whitfield, who survive and who reside on the gravel road, 2 miles west of Meaford. Two brothers, Emerson, (Detroit) and Elmo, (Meaford; St. Vincent) also survive, together with the husband, and his little son, George Jr., her step-son and nephew. They lived in Chicago, but about a month previous to her death she came home to her mother's, not being very well at that time. It was their intention to eventually reside on a farm near her parents. Vera was a Christian, having been baptized by Bro. Petch. She was 21 years of age.

The writer conducted the funeral service, to Duxbury's cemetery.—E.G.C.

Your editor had a pleasant visit at Beamsville over the week-end, at the Fall Meeting. He stopped en route in Hamilton on Fri. night with friends, and found Bro. Lloyd Snure going his usual gait in the interest of the work there. He had his singers over at Bro. Clifford Cartwright's, where I enjoyed hearing them sing for about an hour. Last Sun., the 11th, some brethren started a mission in the east end of the city, with a good beginning. Hope to have a report on it later.

INCREASE OF INSANITY.

The following article showing the alarming increase of insanity, was published by D. M. Panton, of England:

"The sharp declension of the age in mental balance, sapped by the breakdown in faith and consequent moral self-control, and accelerated by needless pressure and rush, has just been revealed in figures that

are amazing. In 1859, in the British Isles, the insane were one in 535; in 1897, one in 312; and in 1926, one in 150 . . . These figures are a profound revelation. Unutterably pathetic, they are a fresh proof, from a wholly new angle, that for this age to continue indefinitely is simply impossible. All things are creating a climax that must force the intervention of God."

No doubt the prevalence of demonism has something to do with the great amount of insanity today. When people in great numbers surrender their minds to the awful influence of demons, what can be expected but mental breakdown? Then, too, there is so much worry, and rush, and confusion, going on in these restless, turbulent times. What we all need in this day is the peace of God that passes all understanding to GUARD our hearts and MINDS through Christ Jesus.

O. H. Tallman, 807 Inman St., Cleveland, Tenn., U.S.A., Nov. 12: "Closed our first meeting with the east side church of Christ here tonight with sixteen baptisms and one restored. These are fine people and are waking up to their responsibilities, already helping the needy and a mission meeting.

During this summer we have assisted in ten meetings with 136 additions, 126 baptisms. We hope to make our home here for some time. This is a beautiful city of more than ten thousand people and a field that needs to be worked for the Lord."

Encouragement

Mrs. Alex. Preston, "We are anxious to receive every number."

Mrs. Wm. Gilchrist, "Wishing you every success."

Mrs. Margaret Thompson, "I very much enjoy the C.M.R."

Mrs. Diana Warren, "Mother enjoys reading it. So do we all."

C. E. Johnson, "We enjoy reading the paper very much, and wish you success."

FOR C.M.R.—O. E. Tallman, 1 new; J. C. Bailey, 1 new, 4 renewals; A. M. Stewart, 1 new; S. Wilson, renewal; C. E. Johnson, renewal; A. F. Summerscales, renewal; John W. Gladwell, 1 renewal, 2 new; A.

Mrs. Lily Jackson

REGISTERED CHIROPRACTOR
and
DRUGLESS THERAPIST
18 years experience.

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

Office and Residence at
9 Colborne St. — SIMCOE, ONT.

Friend, Fund, \$2; Windsor ad, renewal; Mrs. Wm. Cramer, renewal; Mrs. D. Warren, renewal, 1 renewal; C. J. Merritt, new; W. F. Ellis, Fund, \$2; H. M. Evans, Fund, \$5; Winnifred Stewart, 2 renewals; Mrs. Margaret Black, renewal; John McArthur, renewal; Mrs. Margaret Thompson, renewal; Chas. H. MacPhee, 5 new; Mrs. Geo. Buckingham, \$1; Mrs. Geo. Deegan, renewal; Malcolm McArthur, renewal; Mrs. Wm. Gilchrist, renewal; John Gladwell, 1 new; Mrs. F. Breeze, renewal; Walter Eatough, renewal, 1 new; Mrs. Alex. Preston, renewal.

Thank you.

* * * *

For Missions—For "Our Indian Road," Mrs. Henry Neff, \$1; Thos. Robertson, \$5; From treasury of former meeting at Thornbury, per W. A. Whitfield, \$10; From Fall Meeting at Beamsville, per A. D. Fleming, \$45.60; Church, Griersville, \$5.55; Church, Cape Rich, \$8.

For Sherrieff—Thos. Robertson, \$5; Church, Griersville, \$15; Church, Woodgreen, \$3.20; Church, Collingwood, \$4.51; Church, Meaford, \$10.

For W. L. Brown—Sis. Geo. Buckingham, \$10.

For H. M. Evans—From treasury of former meeting at Thornbury, per W. A. Whitfield, \$10; Corl Londry, \$1.

"For God so loved the world that he gave . . ."

FILLING THE CHURCH.

An exchange says, "How to get people to church, is a much discussed question in these days. When Mr. Spurgeon was asked how he succeeded so wonderfully in keeping his church full, he replied, 'I fill the pulpit and let the people fill the pews.' And an old divine spoke wisely when he said, 'A good example is one of the loudest bells to toll people to church.'"

Christian Monthly Review

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RATES OF ADVERTISING: On application.

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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.—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. C. G. McPhee, Evangelist.

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 Daus 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.

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.