

CHRISTIAN MONTHLY REVIEW

Mrs. Wesley Comfort Aug/29
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No. 1

AS WE ENTER

So here we are, stepping into 1929—another corridor in the Halls of Time. The backward look into the departed year discerns some things of which we are not at all too proud. In the brighter light of increased knowledge and experience, work which we thought was exceedingly well done and faultless is now revealed as poor and unworthy of the talents and means we had at our disposal.

With the pigments of thought, word, and deed, we each were made to portray on the canvas of every-day life a character like that of the Great Example. How glad we are, when looking back on times gone by, we think we see the faintest traces of likeness in our conduct to what we now know would have been His, if he had been in our position. But oh, how faint have been the strongest of our best resemblances. From these attempts we turn away as did the ancient painter of Siena from long contemplation of his picture, breathing in deep contrition, "May God forgive me that I did not do it better."

Recognition of our failures need not be allowed to unduly depress us. It may be a cause for rejoicing; for it may be the strongest evidence of a spiritual progress that will not be satisfied with what once was thought good enough, or which has now a more intimate and correct comprehension of the true character of him whom it tries to emulate. By his grace, and with the experiences of the past to guide, the features of the future Imitation will be more like Jesus than those of the past.

The old year has been rich in causes for gratitude to God, and in reasons for encouragement. The three united meetings held during 1928 have left an inspiring influence on all who were privileged to attend them. That the spirit of fraternal love and a deeper enthusiasm for the things of God are developing is evident in many ways.

The spontaneous acceptance of the proposal to support Bro. Trindle in his evangelization of the Indians in Manitoba and the ready and generous response to the appeal for funds for that purpose show, in the most convincing manner, that the heart of the brotherhood beats true to the ideals of the Christian faith. Further

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EDITORIALS



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evidence of this is forthcoming in the desire to take over and establish as a Canadian mission the land and property of a large station in Africa. With the churches in the Dominion united in love, purpose, and programme, 1929 ought to see a wonderfully substantial progress in the cause of New Testament Christianity.

To the vision broader than our own communion, the vista along the corridor of 1928 takes in some features that engender confidence and raise bright hopes for the time before us. Some of the most prominent religious leaders of the year have publicly advocated "reversion to the original or primitive type" as the only way to progress in the Christian religion. This is just exactly what we plead for, and what our movement started out to attain. Certain Church "Unions" have had time to show some of the rich fruits that were expected as a result of their amalgamation; but nothing of an outstanding character has been presented to the waiting world. We fear that any union that is other than the unavoidable result of obedience to the teaching of Christ's apostles never can be the right answer to the Lord's prayer, "That they all may be one."

If we can apprehend aright the spirit of a great deal of recent literature, and can correctly interpret the significance of its ready acceptance and growing popularity, we cannot but conclude that two of Christianity's strongest enemies have received their death-blow. As a science, Godless "Evolution" is mortally wounded; and the "Assured Results" of a destructive higher criticism are impaled on the stakes of fearless investigation and logical reasoning, and are becoming more and more a matter of jest to serious untrammelled thinkers. Of course it would be too much to expect that a "recognized scholarship" can abandon its children all at once. Nor does "Modern Science" care to bury certain of its dead the moment they expire; so into the New Year, the fond relatives of these lifeless theories will carry their embalmed and mummified forms. No doubt we shall still hear the high sounding appellations and "reasoned" arguments of the advocates of these cults; but let it be said, with every confidence, and with gratitude to the fearless, untiring, and talented scholars who

have thoroughly investigated the claims and exposed the fallacies of these doctrines, that they are dead, *dead*, DEAD; and *THE WORD OF GOD LIVETH AND ABIDETH FOR EVER*.

Some who bravely entered the last year with us have been called to higher service. We thank the Lord for their faith and example. We know that no helpful work can be done in the right spirit for our Loving Leader and escape either his commendation or reward. And we are glad to notice that the armour of departed veterans has not been laid away to perish in rusty disuse, or to be retained as a memorial of departed days. It has been donned by others. Young strong hands have seized the sword of the Spirit, and stout hearts have put on the breastplate of the faith once for all delivered to the saints. Swift youthful feet are shod with the preparation of the Gospel of Peace, and well trained intellects are wearing the helmet of Salvation. We hail with joy the new crusaders in our ranks; and thus reinforced in numbers, inspired with fresh hopes derived from memories of past victories, and confident in the ultimate fulfilment of the precious promises of God, we turn from the Old, to enter the New Year.

As we timidly step into the long dark corridor before us with its hidden joys and sorrows, its unknown changes and developments, two gentle voices whisper sweet encouragement. From without, comes the murmur of the Spirit's message, "*He will never leave thee nor forsake thee*"; and from within, convincing past experience bids us, "*Never fear. You have always found it so. The Light of Men, in his divine wisdom may only show you just one step of the road at a time; but it will always be the right step to take, and always be in the right direction. Besides, what want you more? You cannot take but just one step at a time. And if, in the past, you have been bruised and your garments torn, has it not been because you stepped aside from the illumined path or went before the light divine?*" So thus encouraged, with the Master's "*Lo I am with you alway*" subduing every doubt and fear, and with all the riches of his grace to draw upon on the journey, we press forward through the portal of the year of our Lord 1929; and, in desire and intention, over the gate-

way we would inscribe a prophecy of the character we pray may be realized by the New Year on its every coming day:—"For Christ our King—CONQUEST AND CONSOLIDATION."

—H. MCKERLIE.

THE PROBLEM OF MISSIONS.

BY EARL C. SMITH.

No one can read the "great commission" as it is given in Mat. 28:19, 20; Mark 16:15, 16 and Acts 1:8 without being impressed with the fact that, in Jesus' heart and purpose, "the gospel is for all." Clearly Jesus wants every soul to hear the gospel and have a chance to be saved. As clearly He is depending upon His friends to take the gospel to every lost soul. Neither can one look upon the world with its hundreds of millions of precious souls for whom Jesus died but who have never once had a chance to hear of Him without being impressed with the Lord's desperate need of true, warm, zealous, steadfast friends, and also with the fact that the church is in great measure made up of half-hearted, lukewarm, fickle, unsteadfast and pretended friends of the Lord. There is little doubt that the reason a lot of us are not responding to the calls from the mission fields—may we mention especially the pleading of our dear, faithful brother Sherriff in Africa for a helper—is that we love our money and the comforts and pleasures of our civilization more than we love the souls of the heathen, more than we love God. Recently a young man preparing to go to the foreign mission field was told by a half dozen other young men, who were prominent workers in the church, "You can have yours in the heathen lands if you wish, but I'll take mine here." Just as if missions were a matter of preference. Why don't those young men "join the church of their choice"? God hasten the day when all of our work is a matter of conviction rather than a matter of choice.

The problem of missions is not a matter of organization, and it never has been. We are not speaking of missionary societies either, we are speaking of the simplest, legitimate organization. Organization is too slow starting and too slow working for Christian missions to wait for it. Neither is the problem of missions a question of the brethren knowing their duty. If that were so we might as well still be under law. No one does

his duty just because he knows it. The problem of missions is a question of our having the love of God abiding in us. It is a problem of our being filled with the Spirit of God. It is a problem of our consciences being quickened. It was no organization or the mere knowledge of duty that sent the church of the first thirty years every where preaching the gospel with a conviction and a zeal that could not be stopped by all the fires of the bitterest Jewish and Roman persecution. Let Paul tell us what it was that did that: "For the love of Christ constraineth us." The fact that Christ had reached down and picked up one "who am less than the least of all saints" and had given him grace to "preach unto the Gentiles the unsearchable riches of Christ" so gripped and moved his heart that he felt "woe is unto me if I preach not the gospel." That same fact will have the same effect on any one else that it had on Paul, if he will only give it a chance. The most of us have never seen how that we are less than the least of all saints, therefore we do not love much. (Cf. Luke 7:36-50) We have hardly realized that we "were bought with a price," and that therefore we are not our own.

Now, dear reader, do not think we are harsh toward the brethren, for that is not the case; on the contrary we have the tenderest feeling for them. But isn't it time we were facing the truth about this matter? Hadn't we better give our souls a chance by looking into it honestly, having thrown all of our pride away? Really, now brother, is there any use to pretend that we are friends of Jesus when He is in such distressing need of help and we don't help Him? Aren't there thousands of professed friends of Jesus who apparently had rather have a diamond sparkle on their hands for a short while here than to have a hundred saved African souls as brilliant stars in their crown for all eternity? The orators among us can bring tears to our eyes as they describe Jesus weeping over Jerusalem, but have we ever heard the sobs of Jesus as He now must weep, "O my bride, my bride, how often would I have sent you to tell the millions and millions of souls, for whom I died, about Me and you would not, because you were an unworthy bride, afraid to trust Me; you were an adulterous bride, loving the world more than you loved me."

"Oh," you say, "that is too hard." Isn't it the hard truth, though? Think of the facts in the case: God calls on His friends to preach Christ to

those who have never heard of Him; and five hundred thousand of them in the United States answer the call with less than fifty men and women—less than one out of ten thousand—and with thirty five thousand dollars a year—"less than they spend for their shoe strings." The church in Canada has done but little better. *Hadn't we better repent than to resent?* The words of the prophet, "Present it now unto thy governor; will he be pleased with thee? or will he accept thy person? saith Jehovah of hosts" are perfectly applicable now to the church. We didn't try it during the war; the churches of Christ in the United States gave over a million dollars a year to the Red Cross, besides the bonds we bought. The churches in Canada did the same thing in proportion to their membership. And we have not tried it since. The income tax alone, of the brethren, each year must far exceed their missionary gifts.

Another proof that the church is an adulterous bride, loving herself and the world more than she loves her Lord, is in the fact that Christian parents are unwilling for their children to go to the mission fields. We often hear parents say, "I just can't stand for John to go to Africa." But we can quite comfortably stand to see our Lord in desperate need of a friend and not having a friend indeed. We can stand to see millions of souls go to hell without a chance to know Jesus.

Oh, God! forgive us of our adultery, and cleanse our hearts from it, and teach us to love you more than we love ourselves and the world. Teach us parents to give our children to Thee, and us with money to give our money to Thee, and all of us to give ourselves to Thee. Fill us all with Thy Spirit, and may Thy Love abide in us.

The problem of missions is a problem of personal consecration to the Lord; and that is a problem of our having the love of God in us; and that is a problem of our being full of the Spirit of God. Now, my dear brother, won't you pray continually that the church may be filled with the Holy Spirit? Won't you pray that we all may know the Love of Christ that constraineth? Won't you pray continually that the Lord send laborers into His harvest? Won't you keep praying for these things and expecting God to give them? Or, are you afraid God will fill you with His Spirit and send you to China? We had better be willing. (Matt. 7:21) Why not let us have a revival? Let it begin, as far as you know, with yourself.

METHODS OF INSTRUCTION. NO. 2.

By C. G. MCPHEE.

Before a preacher can preach, he must have a message to proclaim. Before a teacher can teach he must know his lesson. He should study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth. Our teaching should be positive. We should have a definite object in view. If we do not have a goal unto which we are striving, our efforts will generally result in failure. If the class is composed of Christians, we should strive to make them more efficient in Christian service. If some are not Christians, we should make it the object of our teaching, to lead them in the way everlasting: and then both the teacher, and the ones that are taught can rejoice in the wonderful love of God.

There are several methods by which the Bible may be taught, all of which are scriptural and profitable, when pursued in the light of reason and revelation. One of the most interesting and edifying ways, of planting the "Seed of the Kingdom" in the hearts of men and women, is by teaching the scriptures "Verse by Verse." For instance, starting with the first verse of Matthew, we read every passage, think of every word, weigh every statement, until we have completed the last verse of the last chapter. The result of such a careful, prayerful study cannot be estimated on earth. The teacher will be made stronger in the faith, and the class will be drawn closer to Christ, and the loving Father will look down with smiles of approval, as the gospel of his son is being taught, and the seed being planted in the fertile soil of the human heart.

While the Bible is being studied and taught, a few well known rules, should be followed implicitly. Space forbids that I should dwell long on this phase of the subject: but I herewith give a few rules and principles of interpretation and study, and the teacher will always be safe in following such.

1. When you commence the study of a Book or difficult passage of scripture, understand first the "Historical Circumstances." Several things are embraced in this rule: the author, the date, the place, and the reason why the book was written.

2. Always apply the same laws of interpretation to the language of the Bible, which are applied to the language of other books, unless the context

forbids. Bloomfield said, "Words and phrases must not be taken in some recondite sense which men of learning and ingenuity, in support of an hypothesis, may desire; but in the ordinary sense of the words, wherein the persons addressed, whether by preaching or writing, would be likely to understand them."

3. Be sure and observe, "Who it is that speaks, and to whom he is speaking. Is it saint or sinner? Patriarch? Jew? or Christian? The Bible is all good, but it was not all written at the same time, and it is not all intended for the same age of the world."

4. Study the Bible in the spirit of Love and Godliness, with the desire to learn the truth, that you may learn the truth: and not for the purpose of supporting some human theory.

Another method of instruction is, pursuing one subject or theme throughout the entire Bible. Consider the great theme of Faith. By reading one passage of scripture that deals with this question we might form some opinion that is very erroneous. But by reading every passage in the Bible that deals with Faith, we can correctly understand the question in the full light of God's truth. Since "Faith comes by hearing, and hearing by the word of God," when we have read every passage dealing with faith, we then have the sum and substance of divine revelation on faith. To only read and understand part of the Bible may lead some people into deadly error. For this reason it is sometimes very profitable to study one subject from the beginning to the end of the Bible.

Some Bible schools are content to follow the International Sunday School Lessons year by year. These lessons are splendid: especially when they are prepared by our gifted and Godly men. This method however is far from perfect, because it is unsystematic, and does not give the student a clear, definite and comprehensive view of the Bible. Sometimes there is little or no connection between the lessons. To my mind therefore the most profitable and edifying method of Bible teaching or study is the analytical system. First get a grasp of the Bible as a whole, then follow the injunction or command of Paul, by rightly dividing it into its divisions and subdivisions.

In some Bible classes there is a great deal of controversy. Sometimes this method produces great interest and results. But generally where there is much controversy, it goes to the extreme, and the desire to learn the truth is overcome, by

the desire to overcome the other fellow in an argument. Where the spirit of Christ can be developed and maintained in controversy, it is a wonderful medium, both to learn and to impart the truth of God.

For small children, blackboards, pictures and object lessons may be used to a great advantage. The undeveloped mind of the child may not grasp the great and wonderful truths, proclaimed from the pulpit or in the Bible class: but they will always remember the picture or object lesson explained to them by the kind and patient teacher. You might talk to them for an hour about baptism, but very little would be remembered; but what child will forget the picture of John the Baptist lowering Jesus into the watery grave in the River Jordan? It will leave an indelible impression that time cannot erase.

This is a work that not only pertains to time, but reaches to the boundless beyond. Eternity alone will reveal the results of the faithful, diligent, consecrated Bible teacher.

Should you have placed in your hands a diamond of immense value, you would be very careful about its treatment. You would keep it from being scratched or stolen. Now the infinite Father has placed before you the immortal souls of men, women and children: more imperishable than diamonds. Upon their minds you may inscribe the instructions day by day that will preserve their spirits for all eternity, or you may mar them by your example and ungodly teaching. Great indeed are your privileges and responsibilities.

"INTER-CONGREGATIONAL ORGANISATIONS" UNSCRIPTURAL.

O. H. TALLMAN.

In the August number of our C.M.R. under "Suggestions for the Advancement of Foreign Missions," we find many valuable lessons impressed. But when the writer comes to 2 Cor. 8:19, where Paul speaks of a "brother who was *chosen of the churches*," he assumes that "It was an *inter-congregational organization*." Why this unscriptural, absolutely unnecessary and hence sinful assumption?

I have just closed the tenth revival meeting for the summer. These churches chose me, appointed me with a show of hands, or ordained me (if you

use the word ordain in the sense of appoint) to assist them in these meetings. But there was *no* inter-congregational organization even dreamed of. Such an organization would have been unnecessary and sinful.

Paul says "there is one body." Eph. 4:4. An unauthorized body within an authorized body is rebellion. Let us be careful.

Paul teaches that we should glorify Him "*In the church* by Christ Jesus throughout all ages." Eph. 3:21. To transgress this scripture is sin. Let us be careful and do God's work as God directs "*In the Church*" not in an "Inter-congregational organization," a plant that our heavenly father never planted. I believe God's way is always best. "There is a way that seemeth right unto a man but the end thereof are the ways of death." Let us be careful.

The writer then names five "Functions" of this unscriptural organization, as follows—

"To educate the churches on the needs in foreign lands;

To solicit, receive, and forward contributions;

To correspond with the men and women in the field;

To look out for, and encourage new missionaries;

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

The readers will readily notice that these "Functions" are simply duties and privileges of the *church*, "the pillar and support of the truth." Why remove these duties from the shoulders of the church to the shoulders of a human organization? Can man improve upon God's plan?

Now brethren, the work must not cease. Let us all get behind it and push. But let God direct us through Jesus Christ who is head over all things to the Church. Cannot the brethren of the Province find a "Titus," or a "brother," as in 2 Cor. 8:19, and appoint him to the work. He may be a sec-treas. of one of the churches. The other churches if they so desired could send their offerings to this church officer who would thus be a servant of the churches and greatly assist them in this work. There would be no unauthorized organization. Simply the divine, blood-bought organization the churches working together as they did in the days of the apostles.

Believe not half you hear, and repeat not half you believe. My uncle used to say: "When you hear an ill report about any one, halve it and quarter it and then say nothing about the rest."—Spurgeon.

"INTER-CONGREGATIONAL ORGANISATION."

Dear Bro. Collins:

I regret to have to appeal to you for space in your valuable columns to engage in anything that may savour of controversy. I much prefer to follow a constructive policy and leave the field of debate to those who are better fitted for it. But, under the above heading, our good brother Don Carlos Janes, in the current issue of the C.M.R. makes reference to certain statements made by me at the last June Meeting and published in the August number of your magazine under the title—

"Suggestions for the Advancement of Foreign Missions"—as contending for something that is "utterly void and dangerous to the peace and unity of the churches."

I wish to assure your correspondent that peace and unity are as desirable to me as they possibly can be to him. But the peace and unity that I have always striven for will only be attained and maintained by the humble recognition and acceptance of New Testament truth. This, he thinks, I have misrepresented. But whether that which I have called "Inter-congregational Organization" is found in the Scriptures is not a matter of *fancy* but of *FACT*, and as such can be discriminated by anyone caring to give the matter a little time and attention.

Turning to the Dictionary at hand, (Chambers) I find *organ* defined as "an instrument or means by which anything is done"; *organize*, "to supply such instrument or means"; "to arrange"; *organization*, "the state of being thus supplied"; "arrangement."

Inter-congregational means "between congregations"; so that the term, Inter-congregational Organization stands for *a state or arrangement subsisting between churches of having an instrument or means whereby anything may be done.*

What is to be deplored and shunned is the development of any organization that is given or assumes the prerogatives of the only authorized *Super-congregational* organization, the Apostles of the Lord Jesus Christ. But it should be remembered that it was under their eyes, and apparently with their approval, the simple inter-congregational organization or arrangement to which we referred was made; and by the Apostles, it was used.

Our dear brother has 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."

That there is a *command* for inter-congregational organization in the Bible, I made no claim.

That there is an *example* of the same, depends entirely on our attitude to, and use of, the New Testament documents.

That there is a necessary *inference* for it; no one needs to contend; but—that there is a historical record of it in the passage cited is absolutely beyond the possibility of successful contradiction. Whether we may like it or not, no matter what name we may choose to put it under, there it stands—"And we have sent together with him the brother whose praise in the Gospel is spread throughout all the churches; and not only so, but *WHO WAS ALSO APPOINTED BY THE CHURCHES* to travel with us in the matter of this grace which is ministered by us to the glory of the Lord, and to show our readiness." 2 Cor. 8:18-19.

In the defined sense of the term it will be seen that Brother Janes not only recognizes the propriety of inter-congregational organization, but finds it in operation among churches of his acquaintance. He writes—"churches can and do co-

operate in the Lord's work by appointing persons to special responsibilities."

The italics are mine and used to draw attention to the fact that my critic apparently favours the very co-operation-through-organization that is all that I claim is taught in Scripture, and all that at any time I have advocated.

The only difference might be the fact that, he stands *alone* as the instrument or means by which certain churches co-operate in supporting foreign missions while I am of the opinion that *a few brethren* ought to be able to render more efficient service to the congregation than one. That is why, in the article criticized, I plead for an *efficient* co-operation.

I heartily appreciate our Brother's anxiety to preserve the New Testament practice; but in love, and with due deference to his ability and knowledge of Scripture, would humbly point out, that in setting for churches and members as he does, he

MISS

GIVING.

BY FRANK L. HAMMER.

Most of us have the wrong perspective on giving. We look at it from the wrong angle. We consider it a painful or disagreeable duty that must at times be done. We consider it a nuisance, and we do not want too many demands made upon us. The joy of doing without, so a needy soul may be clothed and fed, is a pleasure known to few.

Giving helps no one as much as the giver. The balance is by no means equal. Immediately we feel a sense of upliftment and the kind thoughts of the person helped, hover about us as a halo of protection and love.

We should consider giving a privilege and not a duty. We should be grateful to have the opportunity of rendering service, and not expect to be thanked when we have helped ourselves to a higher understanding of life and its duties. In the final analysis there is no sacrifice; nothing is ever lost.

into your own and other lives. If you are unhappy and would be happy, give something away. It need not be money; sometimes only a smile, a kind word will help some discouraged brother along the path and sustain him.

Giving is good for the soul. Our souls are developed and fed on service to our fellow-men. It enables and makes us fit to enter the Higher Life. Do not worry about yourself, fearing that you will not have enough. You will never come to want by sharing. But you certainly are inviting poverty by selfishly hoarding your possessions. *Earthly things do not belong to us; they are ours for only a short time. They are loaned to us for a brief earthly sojourn.* So let us use them wisely and well. Spiritual growth and character are ours for eternity. So give and give constantly that your spiritual returns will be great.

—From 33rd degree Bulletin.

OUR INDIAN ROAD.

As the result of Bro. Trindle's visit and the hearty manner in which his work has been approved the officers and representatives of the city churches decided to ask the congregations to join in supporting the missionary in his labours among the Indians in Manitoba.

It was thought that the Toronto churches should find \$150, leaving \$100 to be subscribed by the other congregations in Ontario. Thus the \$250 required to supplement the sum raised by the Winnipeg and Carman brethren would be forthcoming without placing any undue burden upon any district, and Bro. Trindle could then settle down to full-time work among his people.

Our visitor has been delighted by the reception given him by the members of the city churches. At the joint meeting of officers held on Monday, 5th it was decided that after meeting the expenses of the Fall Meeting the remainder of the collection taken at that gathering should be devoted to the the Indian work. In harmony with this decision it was unanimously agreed to defray the cost of a much needed pair of glasses for the missionary and to give him a little of the "needful" to keep his pocket in this expensive center; and after paying the return rail fare as far as to Armstrong, to use whatever remained to form the nucleus of the fund from which it is hoped to give \$150 annually to "Our Indian Road."

We understand that the brethren in Strathmore Blvd. made Bro. Trindle a present of a beautiful Bible for himself and one for Mrs. Trindle; and in addition to these public gifts several of the members have privately done what they could to show their interest and appreciation, so that our brother says he is "very happy and full of joy" because of all the kindness shown him and on account of what is being done for his work. He has been specially pleased at the liberal response of the ladies to his appeal for clothing for his scantily clad kinsfolk.

It is good to know that some encouragement and happiness has been given this faithful self-sacrificing servant of God. But, while he may have received blessing by coming amongst us, the most real spiritual benefit has come to us. We are his debtors for having drawn us closer together and shown us something of the power of Christ in a life that has suffered much for His sake.

When he has visited Tintern, Hamilton, Selkirk,

Jordan, St. Catharines, Stouffville and Pine Orchard, Bro. Trindle will return to Toronto, and from here set out for home. Our best wishes will go with him, but our prayers and practical support must follow in the years to come.

—H. MCKERLIE, in Bathurst St., Bulletin.
Nov. 18, 1928.

OUR INDIAN ROAD.

Brother Trindle arrived back last night, Nov. 29th, from Ontario. He is full of comfort and good hope for the future. He remembers unnumbered kindnesses by all, and most gratefully said to me, "All this is for my work far more than for my person."

We have called this column *Our Indian Road*; we feel that the pronoun *our* has gained in numbers and significance. The ancient orders were—begin at Jerusalem, then Judea and Samaria, then the uttermost parts of the earth. Judea and Samaria for us in Canada surely is the Indian Reserve. Our vision is an Indian Missionary at least in each of the Provinces. Gladly we are well away on our Indian Road. Bro. Trindle says, "They told me, 'rely on us, we are with you'." The thankfulness of the brethren here blends with our brother's, to Christ and His brethren. Work well done gives lasting joy.

Our treasurer, Bro. A. Beamish, 1002 Banning St., Winnipeg, gratefully acknowledges, "A Sister," Mass., U.S.A., \$20. "A friend," B.C., \$2.50. 3 bundles used clothes, Sherbrooke St.

WALTER EATOUGH,
529 Toronto St., Winnipeg.

We, here at Meaford and vicinity, feel that it was a great blessing to us for Bro. Trindle to visit us. Every one seemed to fall in love with him. He received several personal gifts here. Also our Bible School gave him a watch and chain—his first one. He is very appreciative. The church here has also sent 2 barrels and one box of clothing to him to be distributed where he sees the need. The Meaford church also decided to send \$10 per month to "Our Indian Road." That, with Toronto's \$150 per year, more than makes up the \$250, additional to what Carman and Winnipeg have undertaken to raise. Now Toronto and Meaford don't wish to be selfish in the matter, I'm sure. If others wish to contribute to this good work, it could be applied to the purchase of a

buggy and pony to be used by Bro. Trindle. Bro. Cox learned that he needed some conveyance, and suggests we get it for him. He offers to collect the money and forward it. Send your contribution for this purpose to Bro. W. F. Cox, Beamsville, Ont. He will acknowledge and forward it. Don't slack off in your giving because the required amount has been raised. Let's go on and do something else.—Ed. C.M.R.

Writing to Bro. V. Lightheart, Sister Mattley writes interestingly, as follows—

Sept. 10, 1928, Box 433, Hong Kong, China,
Dear Brother Lightheart,

This is the first time I ever heard that name but I am sure it is a good one and hope you live up to its meaning. These days there are so many things to trouble one—if we could only cast all our cares upon Him knowing that He really does care for us.

I want to thank you for the two dollars which came a month ago in the remittance from Brother Janes. It is so nice to know that so many of you are praying and giving for the extension of His kingdom here in China. I know that you can scarcely realize the great need. China has more than 400,000,000 people, only 10,000,000 of whom have as yet been evangelized, so they say. 17,000,000 of them go yearly to Christless graves. I often wonder how much the Lord is holding me responsible for that vast company knowing the plan of salvation?

In July Mr. Broaddus and I had the opportunity to go with Miss Tauber some six hundred miles into the interior of China. We saw many needs and opportunities for work and as soon as they can, we plan on going back to open up work in that district. I presume you will see some of the church papers and thus read the account of our trip.

August saw me on Cheung Chau resting from so strenuous a journey. Travelling in China in hot weather is no easy task. Cheung Chau is an island a little more than an hour's ride on a launch from here—the houses are built on the peaks and thus get all the breeze and are cooler than on the Hongkong side. However, I was glad to get back to work.

At Hung Hom our preacher, Mr. Lee, is leaving us. He wants to get back into the United States if he can. For a time we scarcely knew what was best to be done. When Mr. Broaddus and I go

to the country we shall need workers and when we learned that Mr. Cheung was willing to do that kind of work we invited him to help us here for awhile. He has just come and we trust that he will prove to be the very worker that we shall need for opening new work in the interior. Saam Koo is doing very nicely with the women's end of the work. I wish you could see those Christian women when they meet each Wednesday afternoon.

Mr. and Mrs. Benson are still in the Philippines. He has baptized 52 at one place—they then built their own meeting house and when it was finished he moved on with the tent. It would seem a shame to leave that work undone and still we need Mr. Benson and his knowledge of the Chinese language for the work here in China. We need to pray that the Lord will send more workers into the field. How I long to have another unmarried woman to help me! Some folks wonder what women can do but when I tell you that men and women do not mix as freely out here as they do in our own land then you will see. Women do not go to school therefore they do not understand near as readily as do the men—without special teaching very few of them can be reached with the Gospel. If there are no women workers who shall teach them and if they are not brought to Christ how can there be any Christian homes?

Thanking you for your fellowship in the work and praying God's richest blessing to rest upon you, I am

Yours for the extension of His Kingdom in China,

ETHEL MATTLEY.

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

Oct. 12th, 1928.

REVENUE FOR AUGUST AND SEPTEMBER, 1928

Aug.		\$	c
5	Bro. J. L. Capp, Birm. Ala. two Amts.	5.00	
	\$3.00, \$2.00		
7	Bro. D. C. Janes, Louisville, Ky. (by donors)	209.35	
	Sis. A. M. Burton, Nash., Tenn.	100.00	
	Bro. S. Willison, Woodsfield, Ohio (by donors)	15.00	
11	Bro. W. H. Douthat, Fayetteville, Tenn.	32.99	
	" " " " " "	24.50	
17	Church at Omagh, Ont.	30.00	
	" " " " " "	10.00	
22	Bro. W. H. Douthat, Fayetteville, Tenn.	29.99	
	" Sister MacRae, Santa Crus	2.00	
		Total	\$458.83

LOCAL RECEIPTS

Collections	\$ 5.93
Jack Mzila paid for cement	10.50

Total \$16.43

Sept.		
1	Sister Silvester Butler, New Zealand	5.00
11	Bro. D. C. Janes, Louisville, Ky. (by donors)	239.15
	Bro. N. N. Davidson, Nash., Tenn.	20.00

Total \$264.15

LOCAL RECEIPTS

Collections	\$10.68
Cash Sales	1.62

Total \$12.30

Total Revenue	\$751.71
Total Expenditure	\$363.75
John Sherriff's Self Support 4 Months	
in arrears to help House A/c.	

EXPENDITURE FOR AUGUST AND SEPTEMBER, 1928

	\$	c
Molly Sherriff, Salary	30.00	
Native Teachers' Salaries	60.00	
T/Exs. and car repairs	28.04	
Boys' Food	75.24	
Payment on Ford Car	75.00	
Photography and Drugs	19.79	
MISSION REQUISITES		
Stamps, Stationery, Oil, etc.	42.07	
Paid Students for Work, Gift	16.25	
Loan to Student	10.00	
Duty on Parcels and Drugs	7.36	

Total \$363.75

JOHN SHERRIFF.

On Oct. 25, Bro. Sherriff wrote acknowledging receipt of letter and funds sent Aug. 25, and thanking all who contributed. He hopes some day to get time to write each one, but says it is hopeless now—he is trying to do what two men should be doing. He says he has faith in his brethren, and asks us to have faith in him and not spank him too hard for not writing. All were well. He was 4 months behind in his pay; also an overdraft in bank. Let us help him.

FLASHES FROM A NEGLECTED CONTINENT.

BY VIRGIL SMITH.

Perhaps you would enjoy some news about the four hundred mile trip Brother Boyer, Joao, and I have just completed with two horses and two mules. After a Sunday spent in prayer and Bible study and Monday spent doing the thousand and one things which are necessary on the eve of such a journey, we left Garanhuns April the seventeenth expecting to be away from home a month and a half and reach the western part of Pernambuco, a distance of four hundred miles from home, but owing to the rapid sale of our books, the bad condition of our animals, and the slowness and uncertainty of the boats on the San Francisco River we made only about half of the trip and were away from home a few days less than a month. We hope some time, by the grace of the Lord, to reach Petrolina, the furthestest point in our original plans.

It would no doubt be profitable to recount many interesting experiences such as, visiting sugar brick mills, getting lost in the woods without a sign of a road to follow or the knowledge of what direction we were travelling, spending a rainy night in hammocks swung one above the other trying to keep dry, bathing in the great San Francisco River, gazing with wonder as the water of this same river leaps two hundred feet or more into the great gorge which some way has been cut through the solid rock, spending two hours of the night trying to find the way out of a deep canyon into which a well travelled road led us, chasing mules which from fright or stubbornness had freed themselves of the cargo on their backs, travelling for twenty or thirty miles without seeing a house or finding water or food except wild fruit of the woods; these are some of the many experiences which help to make up the adventurous and healthy life of a colporteur in Brazil, but I believe you will find more joy in hearing of that which was accomplished for the Lord.

We visited nine cities of average size for the Brazilian sertao, besides a number of smaller villages. These towns had all been visited by colporteurs before us and in every one we found Bibles and Bible readers, though few. Two have struggling Presbyterian churches and in all except two or three we found professing Christians who were converted in cities nearer the coast. In none of these cities does a preacher enter more than three or four days out of the year and in six a sermon had never been preached. The furthest interior of these places is little more than half way between the coast and the western side of Pernambuco. Knowing that five larger states lie back of Pernambuco in the interior of this great country you have some idea of the vast unevangelized field found in Brazil: a field into which no religious teachers except Catholics have dared to enter and yet there is no reason except a lack of men and that it is in a neglected continent.

We left Garanhuns with as many Bibles and Testaments as we could get and nearly as many as we could carry without extra pack mules or leaving some of the gospels, tracts, and booklets. In spite of the fact that the majority of the people in Brazil have been taught by their religious teachers that the Bible is a bad book for them, the Lord opened the hearts of many and we came home with our stock of Bibles and Testaments practically exhausted.

Besides blessing us in selling Bibles the Lord opened doors for us to preach, yea, more doors were opened than we had faith to enter into. Men who have not believed on the Lord Jesus to the salvation of their souls voluntarily offered their houses for meetings without one suggestion from us. In other places professing believers inquired earnestly if we could not hold a service in their houses and proclaim the good news. Although Brother Boyer and I were timid about preaching because of our lack of knowledge and Joao because he is a babe in Christ, we had some meetings to the glory of the Father. Each time many more people came than could get in the houses. It was the first attempt of Brother Boyer and me to preach in the language of Brazil. Due to our errors the people did not understand all of our thoughts but by the grace of the Lord some seed was sown.

Our hearts were made to rejoice by the earnest and faithful work of our native helper, Broth Joao Nunes, who has lived with us six months of our seven in Brazil. Besides being a great help to us in many ways he demonstrated a love for the Lord Jesus Christ and for lost souls by his unceasing efforts to sell Bibles, by his bold testimonies for the Lord in street and house, and by his well-made talks and prayers in our meetings. We thank God for him and for the spiritual growth which he has manifested. However, there is a great field of growth yet open to him and we ask you to remember him in your supplications to the Father.

Many stories were circulated among the people about us and our mission. In one place they feared we were revolutionists; in another we were seeking to buy three drops of blood that we might judge their health conditions and also for some mysterious religious purpose. One man took me to be an Egyptian, a class of people who travel in Brazil to trade on the ignorance of the people; however, he learned we were not and gave us pasture for our animals, a place to sleep, and some nice Brazilian coffee without charge. We were even judged to be "men of money." Generally speaking our work was carried on without opposition and the people received us with kindness and hospitality such as only Brazilians can manifest. In towns and country houses of rank strangers, men who had no interest in our work and sometimes were opposed to it, were opened up to us without charge.

100 Missionaries by Pentecost 1930

On Nov. 11, Bro. W. H. Short writes from Harper, Kansas, that they are now home after a long journey beginning Sept. 9. En route they visited St. Helena, the lonely exile home of Napoleon, and after 24 days from Cape Town arrived in London. Twelve more days brought them to New York. They were delayed by a storm. Sister Lawyer, who came with them, stopped off with her brother in Philadelphia. After a good visit in Louisville, Ky., they went on home to Harper, Kan., exceedingly glad to be back again, with loved ones. He hopes to be used in extending the kingdom, and prays for more laborers.

On Dec. 7, Bro. Short writes again to say how well they are enjoying the visit with home folk. "It is a real feast and we are so thankful to our heavenly Father for such a privilege." They are very thankful to all who have helped in the African work, and in bringing them home. He is speaking at different places on missions and the work in Africa. He hopes to see us face to face before sailing back to Africa, and says the need for more workers is very urgent. For the present address him at Harper, Kansas.

100 Missionaries by Pentecost 1930

BROTHER SHORT'S RETURN FUND.

Below we give an itemized report of all contributions, for Brother Short's return from Africa, received since our first report of June 1st. This report shows a shortage of \$405.80, which was borrowed so that Brother Short and family might reach this country before extreme cold weather. It is possible that mistakes have been made in reporting these funds. If so, we will be glad to correct any such, if the donors will write us. We wish to thank all who had a part in this work.

Church, St. Catharines, Ont., \$25; Church, Central View, Ore., \$3; Church, Galveston, Tex., \$6; H. J. Belmeier, \$11; Lyla Stivers, \$10; Church, Winchester, Ky., \$25; Mrs. A. N. Edwards, \$10; Mr. and Mrs. T. M. Stewart, \$5; Dr. H. K. Smith, \$5; Mrs. Kent Smith, \$5; Mrs. L. D. Walker, \$2; Mrs. Lulu M. Light, \$1; Mrs. W. W. Major, \$1; Mr. and Mrs. T. D. McNutt, \$1; Maria Smith, \$1; Job Weisel, \$5; V. B. Christopher, \$10; Merkel, Tex., \$1; Mrs. Ella Main, \$1; J. F. Frazier, \$1; Alice Huffman, \$1; V. L. Northcut, \$1; Ray McCartney, \$2; No Name Given, \$3; Church, Thorp Springs, Tex., \$10.57; Lida Thornton and Sister, \$10.50; Mr. and Mrs. J. P. Thornton, \$2; Church, Arnett, Okla., \$6.15; W. Don Hockaday, \$5; Mrs. W. D. Hockaday, \$5; Mr. and Mrs. H. L. Richardson, \$5; Earl C. Smith, \$5; Mr. and Mrs. B. F. Rhodes, \$5; Mr. and Mrs. L. E. Williams, \$1; Mrs. Lulu M. Light, \$1; Indiana Hamilton, \$10; Ray Copeland, \$8; Church, Bazel, Kans., \$42.11; Mrs. James Sims, \$2.75; Anna Ogden, \$5; Fred E. Dennis, \$1; Mrs. J. M. Hedges, \$1; Church, Asher, Okla., \$20; Church, Belle Plaine, Kans., \$7; Mrs. Sparkman, \$1; Mrs. Carrie Ferguson, \$5; J. N. Tidrow, .50c; Perry Blue, .50c; Mrs. Joe Reese, .50c; Audrey O'Neal, .50c; A Brother, .55; Church, Greenfield, Cal., \$5; Church, Harper, Kans., \$288.99; E. E. Williams, \$1; Church, Bear Wallow, Cave City, Ky., \$10; Church, Leemore, Cal., \$22;

Mr. and Mrs. N. L. Houchens, \$5; Claud Neal, \$5; Through the "Christian Leader," \$5; K. M. Barbour, \$10; Church, S. Louisville, Ky., \$5; Church, Worthington, Ky., \$50; Mrs. S. Gann, \$1; Mr. and Mrs. C. C. Huntoon, \$10; Mrs. Myrtle Brackeen, \$5; Ben J. Elston, \$10; Mrs. A. C. Rutherford, \$10; Ethel and Anna Jane, \$5; Mrs. Chester Morse, \$5; Mrs. L. B. Hollaway, \$1; Church, Winchester, Ky., \$10; Church, Weatherford, Tex., \$12; Church, Forgan, Okla., \$13.05; Church, Dasher, Ga., \$8; John W. Hedge, \$1; Church, Belle Plaine, Kans., \$7; Highland Church, Louisville, Ky., \$10; A Brother, Louisville, \$1; Mr. Zimpleman, \$1; Etta Hackler, \$1; V. B. Christopher, \$5; D. J. White, \$10; Mr. and Mrs. T. D. McNutt, \$1; I. E. Cross, \$1; L. B. Adams, \$1; W. T. Barnes, \$1; A. A. Ward, \$5; Emily T. Standeford, \$5.

Total	\$ 899.07
Previously Reported	602.63
Total Receipts	\$1501.70
Total Expenditures	\$1907.50
Total Receipts	\$1501.70
Amount Borrowed	\$ 405.80

L. W. BABCOCK,
Z. C. THOMPSON
JOHN B. MATHES

} Elders

OUR CONTRIBUTORS

THE NEW YEARS COME AND THE OLD YEARS GO.

By Albert Burgess.

We work away and the days grow cold,
The years go by, and we're growing old;
The changes that come, oh well we know
As the new years come and the old years go.

We look on the fields, and a bush we see,
It matters not how small it may be;
For the time goes by and a tree will grow,
As the new years come and the old years go.

We work away till our task is done,
If we work for the right, the victory's won;
It matters not how our task may grow,
As the new years come and the old years go.

We look in the east at the rising sun,
The hours go by and the day is done;
The world gains knowledge and science will grow,
As the new years come and the old years go.

The years steal on, some fair and bright,
Some give us sorrow, as darkness the night;
Some hearts are glad, some sorrow know,
As the new years come and the old years go.

As time goes on, life's shores are shifting,
And on life's stream, afar we're drifting;
But it matters not if we reach that shore
Where years will come and go no more.

A SPIRIT OF HUMILITY MUST CHARACTERIZE TRUE WORSHIP.

By W. H. Book.

(John 13:5-17; Isa. 6:5.)

Christ did not mean, when He washed the feet of the disciples, to establish a church ordinance, but He did mean to teach His disciples a lesson in humility. They had been desirous, some of them, of exalted position. *UP* in God's dictionary means *DOWN* in Webster's, and *DOWN* in Webster's dictionary means *UP* in God's.

"He forgetteth not the cry of the humble" (Ps. 9:12). "Though the Lord be high, yet hath he respect unto the lowly" (Ps. 138:6). "With the Lowly is wisdom" (Prov. 11:2). "Before honor is humility" (Prov. 18:12). "By humility and the fear of the Lord are riches and honor and life"

(Prov. 22:4). "Let another praise thee, and not thine own mouth; a stranger, and not thine own lips" (Prov. 27:2). See Matt. 5:3; 11:28-30; 18:2-4; 20:26; 23:12; Luke 1:52; 14:10; 17:10; 18:13, 14; 22:24-27; John 13:14-16; Rom. 12:3, 10, 16; I Cor. 10:12; 13:4; 11:30; 2 Cor. 12:5-12; Gal. 5:26; 6:14; Eph. 4:2; Phil. 2:3-11; Col. 3:12; Jas. 1:9, 10; 4:6; 1 Pet. 5:3-6.

DROPSY OF THE HEAD is a disease almost as old as the human race. It never kills the patient, but it is hard and trying on the nurses. It very often destroys one's usefulness, and the one who is afflicted is shunned by all thinking people. Preachers are not immune. The symptoms are easily detected. It is recognized as a form of megalomania. The patient has a strong affinity for the ninth letter in the alphabet. He is so "high-top-loftical" in the appreciation of self as to imagine that the affairs of the whole universe hinge very largely on his own individuality. Example: The writer was on a train when a man stepped up to him, and, in a loud voice, said: "Is this the Rev. W. H. Book? I am a minister in the Christian church, and am an educated man, and have the English language down to a fine point."

Once when attending a convention I was eager to meet the author of a certain book, one of our preachers. I was told by one who knew him to just walk through the building and when I saw a man talking about himself and the great things he had done, that would be the man. I soon located him.

The patient who suffers from dropsy of the head is given to talking. He loves the sound of his own voice. It is soothing to him, but it never puts him to sleep. He engrosses all the conversation and dwells at length on his own deeds. He is ignorant of the ethics which place a man on public self-examination and hold that self-praise is half scandal.

Many a minister fails for the reason that he is

suffering from acute or chronic dropsy of the head, and does not know it. Elders are very susceptible to the disease. They need to learn the meaning of humility.—The Lookout.

NEWS AND CORRESPONDENCE

Kenneth C. Spaulding, Lynnville, Tennessee, Nov. 12, 1928: "To the Christian Monthly Review:—

Mrs. Spaulding and myself wish to take this opportunity of expressing our gratitude for all of the many kindnesses shown us during our sojourn in Canada. We shall not soon forget the many pleasant and profitable associations that were ours, and we cherish the hope that some of them may be formed anew before the advent of our Lord.

We have settled in a delightful little community in the south of Tennessee. We trust here to be used of the Lord in a manner truly profitable to His children.

May the "Review" continue to serve a useful end among the "Christians only" of the North.

In Jesus."

VINE—BAILEY.

At the home of Brother and Sister Robert Bailey their youngest daughter, Myrtle Francis, was united in marriage to Bethel Vine, on Oct. 17. Both are members of the church here. The happy young couple received a number of lovely presents. They are residing in Kirkwood. Writer officiated.

T. W. BAILEY,
Thessalon, Ont. (R. 2).

The best way to preach Christ is to preach what He preached.—Selected.

O. H. Tallman, Cleveland, Tenn., "One more confession and baptism Wednesday night at prayer-meeting."

LOST: A BOY.

Not kidnapped by bandits and hidden in a cave to weep and starve and raise a nation to frenzied searching. Were that the case, one hundred thousand women would rise to the rescue if need be. Unfortunately, the losing of this lad is without dramatic excitement, though very sad and very real.

The fact is, his father lost him. Being too busy to sit with him at the fireside and answer his trivial questions during the years when fathers are the only great heroes of the boys, he let go his hold.

Yes, his mother lost him. Being much engrossed in her teas, dinners, and club programs, she let the maid hear the boy say his prayers, and thus her grip slipped, and the boy was lost to his home.

Aye, the church lost him. Being so much occupied with sermons for the wise and elderly who pay the bills, and having good care for dignity, the minister and elders were unmindful of the human feelings of the boy in the pew and made no provision in sermon or song or manly sport for his boyishness. And so the church and many sad-hearted parents are now looking earnestly for the lost boy.—The School Index.

ALLEN—VINE.

Mr. Levi Allen, Richard's Landing, St. Joe's Island, and Sister Myrtle Vine, Kirkwood, were married at our home on Nov. 5. They are residing on St. Joe's Island. Writer officiated.

T. W. BAILEY,
Thessalon, Ont. (R. 2).

W. F. Cox, Beamsville, Ont., Nov. 15: "According to previous arrangement, Bro. H. C. Trindle, our

North American Indian Missionary, addressed a very attentive audience at Tintern, Tues., Nov. 13th. At the conclusion of the meeting a number of brethren responded to the Macedonian call to help the poor Indian at our door; and a sum of money was given to Bro. Trindle with the promise of making up a larger amount later.

Last night, Wed., Nov. 14th, we had the pleasure of taking Bro. Trindle to Hamilton where he spoke to a goodly number of brethren and friends. The brethren gave him a very warm welcome and confirmed the same by handing me, for his benefit, thirty-two dollars.

Tonight, Thurs., Nov. 15th, he will speak in St. Catharines, and on Friday evening at Jordan.

In a conversation with Bro. Trindle I learned that he needs a horse and buggy in order to get to and from his different mission points. He has been doing this work the best he could, by walking. Brethren, this is too hard for a man of his age. One hundred dollars would buy a conveyance. Will you not help him in such a worthy work?

I have received some money toward supplying a conveyance for our brother and if you would like to co-operate in this endeavor we would be glad to forward it to him with what I have on hand."

Lloyd G. Snure, 77 Dundurn St., N., Hamilton, Ont., Nov. 19: "The brethren in Hamilton were favored by a visit from Bro. Trindle, on Wednesday evening of this week.

A number were heard to use the expression that he impressed them as being a **real** Christian.

A voluntary collection of \$32 was raised and given to him. The sisters are also getting together some clothing to send him for distribution among the Indian brethren."

D. H. Rusnell, Stouffville, Ont., Nov. 20: "We are having very good meetings now. Greater interest, and peace and harmony prevailing. Last Lord's Day we had Bro. Trindle here, accompanied by Brothers Alex. Stewart and Wesley Lundy. The weather was very bad, but we had a very good hearing. A number of outsiders were present and expressed themselves as glad to be here."

NOTICE.

Bro. H. McKerlie, 1492 Bathurst St., Toronto, is preparing tracts for use among the churches. He says he will be "pleased to send to whoever will make use of them." The one I have before me is, "**The Age of the New Testament.**" The second is, "**The Integrity of the New Testament.**" The tracts are 4-page multigraph copies; the contents are instructive, and prepared in the author's usual painstaking style. Send for a number to distribute to your Bible class, or to the church, or to your neighbors and friends. It costs something to prepare the tracts. When ordering send something above the postage to be used in the work. In the absence of a printing and publishing house in Canada, this is a good move by Bro. McKerlie. While he prepares the bulletins and tracts in connection with the Bathurst St. work primarily, yet he wants to give them as wide a circulation as possible. Tracts used wisely do much good. I suggest that you avail yourselves of this opportunity.

And if you have more than ordinary interest in this work, write him about the probability of putting out other tracts. A good work could be done this way.—Ed. C.M.R.

It has been my privilege, since coming to Meaford, to preach, more or less regularly, once each month at Collingwood. Being few in number the brethren have only the one meeting on Lord's Day. But they get together occasionally for a social time. On Nov. 16 they had a social meeting at the home of Bro. and Sister Malcolm McArthur. This editor and his general manageress and our three daughters were invited to attend. We gladly accepted the invitation and enjoyed the supper with them, also the evening spent in games. They surprised us with the presentation of a nice sum of money, and a letter of thanks and appreciation for my help in the work. This was thankfully received. Credit is due also to the Meaford Church in generously sparing my services to help in Collingwood.—E.G.C.

W. F. Cox, Beamsville, Ont.: "We had a grand day yesterday, Nov. 18th, at the new Mission in Hamilton. This occasion was the second Lord's Day for this new congregation. Both services were well attended and all concerned seemed happy in their new church home.

The place of worship is situated in a roomy hall on Ottawa St., N.

It was my pleasure to be the speaker at both services.

They have at the head of this new work some noble brethren, one of whom is an old soldier of the cross, with forty-eight years experience, our beloved Bro. J. T. Cartwright.

There is a standing invitation to any loyal brethren who may chance to be in the city over Lord's Day to meet and worship with these brethren.

May God's blessings and oversight be upon this new endeavor for our Master."

D. McDougall, West Gore, N.S., Nov. 19: "I am glad that Bro. McPhee has returned to Canada. In addition to his evangelistic work, he will be a support and help to you in pushing the C.M.R. He has a good warm heart, and his head seems to be making a good normal growth (not the swelled kind) in the knowledge of Him who has called us unto glory and virtue. We share in Bro. Keffer's lament over the loss of certain ones, but rejoice in the coming of Bro. McPhee. Then we have genuine encouragement in the growing list of new and sterling young men, coming up to the help of the Lord against the mighty. Discouraged? Never. The promise to him that overcomes remains sure as ever, and his present responsibilities just the same."

John Clynick, 7 Trafalgar Terrace, Brighton, Sussex, England, Nov. 16, in renewing says he thought last year would be his last, but he is still here a pilgrim at 84. He says further, "My times are in his hand. In your last I see Montreal is trying to move. I pray God to help them. That is a hard place to get a meeting place, and much religious opposition. I was there 10 years. The C.M.R. gives us the old Jerusalem gospel. Hope you are well in health and able to carry on, till He comes."

We regret the oversight in reporting that on Oct. 22, Bro. Carlos Bailey wrote from Minot, N. D., (U.S.A.), where he was with his little son Norman, in the hospital again, that there were two baptisms at Fairview. Norman had made some improvement, but had to be taken back for another operation.

A. M. Simpson, 222 Winnett Ave., Toronto, 10,

Dec. 4: "The work at East Danforth is progressing slowly. The attendance at Sunday School is still very good in spite of the bad weather. This little church is going through a period of testing although I feel it is almost over now; the future seems so bright. I am in charge of the work here in the absence of Bro. Johnson.

I have looked over the district in which our little church is situated and I feel that, "The field is white unto harvest but the laborers are few." Pray ye that the Lord of the harvest may send forth reapers unto his harvest."

C. G. McPhee, Beamsville, Ont., Dec. 10: "The work at Beamsville, Ont. continues as usual. A gradual increase in attendance and interest is noted. At present we are making some needed improvement to the lighting system. Yesterday I spoke twice for the brethren at Pekin, New York. Once they had a large congregation there, but upon the death of Bro. Bell the work has gradually gone down, until only a few remain. At present there seems a splendid opportunity to do good, and we plan to be with them sometime in the near future for a few weeks meeting.

This part of the Lord's vineyard needs more young men to do mission work. Someone with vision would render great service by starting a school for the training of boys who want to dedicate their lives to the great work of saving souls."

SANDERSON—STEVENSON.

Mr. Richard George Sanderson, of Toronto, late of London, England, and Miss Lucille Olive May Stevenson, Meaford, Ont., were married on the 8th December, 1928, at the residence of Mr. H. McKerlie, Toronto, who officiated. They make their home in Toronto.

Bro. J. T. Cartwright sends me a card announcing the new meetings, in the city of Hamilton, in Edinburgh Hall, corner of Ottawa and Edinburgh. Meetings each Lord's Day—11 a.m., Breaking of Bread; 3 p.m., Bible School; 7 p.m., Gospel preaching. All are invited to attend.—Ed.

Mrs. J. O. Martin, Vineland, Ont., R. 1, Dec. 7, writes of how well they enjoyed Bro. Trindle's visit to Tintern, and Jordan. She said they sent 165 pounds of clothing including 2 quilts to Bro. Trindle. Her class sent some scrap-books and beads for the children. Tintern church also sent a box to Bro. Sherriff. All enjoyed the work in the interest of missions. Due to being so scattered their Sunday School has been suspended through the winter months. Sister Martin further says Jordan sent about 250 pounds of clothing; St. Catharines a large bale; Hamilton and Beamsville are to send later. Tintern intended helping to buy Bro. Trindle's pony. She tells of a surprise party and shower for Bro. and Sis. McPhee on Nov. 22, over 80 being present. They also attended Bro. and Sis. Chas. Watterworth's 25th wedding anniversary. A good number being present and they gave them a silver tea service.

O. H. Tallman, 807 Inman St., Cleveland, Tenn., Dec. 7, writes that they were in the midst of a flu epidemic. Numbers were down with it, very sick, but not many deaths. He and family were keeping up and in the work, though he was not extra well. He needed a rest which he was unable to get.

Alex. Fisher, 41 Belmont Ave., Hamilton, Ont., Dec. 10, writes that on Nov. 11 a few brethren began meeting in a new section of the city, at corner of Ottawa and Edinburgh Sts., where they are surrounded by thousands to whom they hope to preach the gospel. He says the effort is really home mission

work, and as their expenses are rather heavy, and being few in number, they would greatly appreciate the financial help of any interested enough to help them. They also invite visiting brethren to meet with them. They started with a small number, but the meetings are more encouraging now. He says this work has been talked of for years. They have lately had Bros. McKay, of Toronto, and W. F. Cox, of Beamsville, to speak for them. He urges us to pray that the Cause may prosper and souls be saved, not only in Hamilton, but everywhere. Write to Bro. Fisher, Secretary.

H. A. Rogers, Dec. 1, Elmdale, Mont., U.S.A.: "Am at Fairview, Mont., on my way to Elmdale, for a series of meetings."

Associate not with the wicked man, even if thou canst learn from him.—Wise sayings of Jewish Sages.

Each subscriber send at least one new one.

Encouragement

Albert Burgess, "The last number of your paper was fine. It will do a lot of good in this old world. The only fault I find, it doesn't come often enough. Wishing you every success."

Mrs. Harley F. Shaw, "It is a splendid paper and its articles are very helpful and instructive. I enjoy reading it very much."

C. A. Norred, "I have enjoyed the paper, and am truly thankful in knowing that in your country there is such a paper as you publish."

D. H. Rusnell, "I think the paper is improving all the time."

Edwin Fisher, "It is a nice Christian paper which we would not like to be without. Hope you keep the good work up."

Mrs. H. Smart, "May God abundantly bless your work of faith and labor of love. With best wishes for the C.M.R."

Sybil Short, "I enjoy your several pages of missionary news."

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Edwin Miller, "Wishing the paper every success."

For C.M.R.—Cecil Seed, renewal; Lloyd G. Snure, Fund, \$2; C. H. Claus, Fund, \$12; A. D. Fleming, renewal, Beamsville Ad.; Lemuel Tallman, renewal; W. F. Ellis, Fund, \$5; J. S. Whitfield, 2 renewals; Hugh Whitfield, Fund, \$3, renewal; Fred Whitfield, renewal; Ada Culp, renewal; Mrs. Chas. Poland, renewal; Mrs. C. V. Moote, renewal; Walter Culp, Fund, .50; Mrs. C. H. Boulton, renewal; H. L. Culp, renewal; Blanch Huntsman, renewal, 1 new; W. F. Cox, renewal; W. J. Robertson, renewal; C. G. McPhee, renewal; W. S. Long, renewal; "A Friend," Fund, \$2; W. W. Porter, renewal; Lois McDougal, renewal, 1 renewal; Edith Merritt, renewal; L. G. Snure, 1 renewal; D. H. Rusnell, renewal, 2 renewals; Mrs. Wm. S. Morrison, renewal, Fund, \$1; Mrs. Philip Rubel, renewal; Edwin Miller, renewal; John Gladwell, 1 new; John Clynick, renewal; T. H. Beecroft, Fund, \$2; Edwin Fisher, renewal; Mrs. Perry Smith, renewal; Mrs. N. J. Ellis, 1 new; Mrs. H. Smart, renewal; Fund, \$1; Mrs. J. O. Martin, 1 new; M. O. Hayes, renewal; Adam Haist, renewal; Mrs. Almedia Bessey, renewal; "A Friend," Fund, \$1; Mrs. Emma Waugh, renewal, 1 renewal.

For Missions—For "Our Indian Road," H. M. Evans, \$2; Cape Rich, \$2; Mrs. R. E. Hodges, \$2; Beamsville Church, per A. D. Fleming, \$7; Jordan Sunday School, per C. V. Moote, \$25; "A Friend," \$12; Meaford Church, per E. E. Ellis, \$10; A. E. Humphries, \$3.

For Evans, Mrs. W. J. Taylor, \$2.

For Sherriff, "A Bro.," \$1; Woodgreen Church, \$3.50; Collingwood Church, \$1.30; Meaford Church, \$10; Mrs. C. Hodges, \$5.

"Whatsoever thy hand findeth to do, do it with thy might."

Christian Monthly Review

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CHURCH DIRECTORY

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

CALGARY, ALTA.—Church of Christ meets in private house on Lord's Day at 11 a.m., for Bible Study and worship. Gospel preaching at 7.30 p.m. Phone H 1176. A Campbell, Sec.-Treas., 3409 Centre St., N.

Church of Christ, 517-15th Ave., W. Calgary. Lord's Day meetings: Bible Study, 10 a.m.; Breaking of Bread, 11 a.m.; Preaching the Gospel, 7.30 p.m. Wednesday evening, 8 p.m., Bible Study and Prayer. Secretary, A. 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 Dauses 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.