

CHRISTIAN MONTHLY REVIEW

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No. 3

NOT UNDERSTOOD *

Not understood, we move along asunder,
Our paths grow wider as the seasons creep,
Along the years we marvel and we wonder
Why life is life? And then we fall asleep—
Not understood.

Not understood, we gather false impressions
And hug them closer as the years go by,
Till virtues often seem to us transgressions,
And thus men rise and fall and live and die—
Not understood.

Not understood—how trifles often change us,
The thoughtless sentence or the fancied slight
Destroy long years of friendship and estrange us,
And on our souls there falls a freezing blight—
Not understood.

How many cheerless, lonely hearts are aching
For lack of sympathy—ah, day by day
How many cheerless, lonely hearts are breaking,
How many noble spirits pass away—
Not understood.

Oh, God! That men could see a little clearer,
Or judge less harshly where they cannot see—
Oh, God! That men would draw a little nearer,
To one another; they'd be nearer Thee—
And understood.

—Unknown.

* With this read, "God Understands," under "Our Contributors."

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EDITORIALS



DECEIT.

By H. M. EVANS.

"I have a message from God unto thee."—Judges 3:20.

The above was Ehud's message to Eglon, the king of Moab, Israel's oppressor, in order to hide a dagger thrust. It gave him the opportunity to bury his dagger in Eglon's body, to approach him to that intent. Whatever may be said of Ehud's action, with reference to the deliverance of Israel from their enemies in the days of the Judges, it is opposed to the teaching of the New Testament. Christians are forbidden to use deceit to overcome their enemies, or to gain the advantage over a brother.

Even in church circles it is the "Anything-to-beat Grant" method that is often used to humble, or persecute some one supposed to deserve this kind of treatment. "I'll get even with him." "To get even with him" is the motto some adopt in their effort to crush a victim. Yes, some friendly act first; the real motive of the friendly act is next revealed. Yes, Ehud's "message from God" hides the murder in the heart.

THE LORD'S SUPPER OR COMMUNION.

By C. G. MCPHEE.

1. Sweet and sacred are the memories that cluster around the Master's farewell supper. According to the instruction given the disciples, they procured and prepared an upper room, where they could eat the passover feast. According to the law and custom, "When even was come, he was sitting at meat with the twelve disciples; and as they were eating, he said, Verily I say unto you that one of you shall betray me, and they were exceeding sorrowful, and began to say unto him everyone, Is it I, Lord?" But Jesus referred to Judas who afterwards betrayed Him.

"And as they were eating, Jesus took bread, and blessed, and brake it; and gave to the disciples, and said, Take eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto re-

mission of sins." Doubtless it was a loaf of unleavened bread that he blessed, for they were not permitted to use any other kind during the passover feast. We understand that the cup contained the fruit of the vine, which he blessed. It is never called wine in the New Testament.

2. While the Bible tells us about many friends and leaders yet the unnamed faithfuls are the overwhelming majority. We shall therefore never know in whose home the Lord's last passover and first Lord's supper were eaten. But we do know that he was a faithful friend; for in the face of danger he opened his door to the homeless Saviour; that He might eat in peace, with His chosen followers.

3. The "Upper Room" is a power house in the kingdom of God. That scene has stirred the world. Who can read the story of that last great supper without being moved? Shall we dwell upon it a few moments, that we may vividly hold the wondrous picture before our minds? At Eastern feasts the guests reclined upon the floor. Leaning upon their left elbow, their right hand was free to partake of the food placed before them. There sat Judas throughout the half-joyful, and half-mournful Paschal feast, with, no doubt, the false smile of hypocrisy upon his face: while rage, and shame, and greed, and anguish, and treachery burned within. The blackness of his iniquity and hideous desires were not hidden from the Master who proclaimed, "Verily, verily, I say unto you, that one of you shall betray me!" Even the nearest and dearest disciple had his own misgivings, and a deep sadness fell over the sacred meal, as they asked, "Lord, is it I?" Their fond hopes of a bright and glorious future were left crushed and lifeless beneath the withering blow. Like the sombre and threatening crimson that intermingles with the color of sunset, a dark omen seemed to be overshadowing them. Peter was unable to restrain his deep sorrow for the loss of his Master, and his impatience toward the traitor, hence he signified to John his desire to ask "Who it was." Jesus in response to this request took a piece of bread and dipped it in the dish, and handed the "Sop" to Judas, indicating the criminal. Then he pronounced that awful curse, among the most dreadful and crushing that ever passed his lips.

Words of endless ruin and of immeasurable woe; words capable of revealing to the lost soul of the traitor all the black gulf of horror that was yawning at his feet. "The Son of Man goeth indeed, as it is written of him; but woe unto that man by whom the Son of Man is betrayed." Before the rest of the disciples were ready to depart, Judas, stung, by a sense of shame and guilt, also following the Master's command, to do quickly what he had to do, retreated into the darkness of the night. But we cannot linger longer upon the rest of the scene, though it is one of beauty and of love.

4. It was a Thoughtful Hour when the Lord's Supper was given. They had just partaken of the feast that carried their minds back to the Egyptian bondage and deliverance. Many pictures of the past came before their minds as they thought of God's dealings with His people. I cannot help thinking that the blessed Saviour not only thought about the wonderful past, but of the dreadful future. No doubt the coming scenes of Calvary and Gethsemane were vividly before his mind. When we come around the table of the Lord, it is in a sense an inspection. We should think of the past, the present and the future. Here we surround the table, which proclaims the love that knows no limit. It is useless to come around the Lord's Table, unless it is in a spirit of reflection and meditation.

5. There are three words essentially linked with this institution, Love, Service and Sacrifice. If we would know the meaning of these words, we must shut the world out and ourselves in with Christ; and there at his feet learn as did the disciples of old. Love is the divine essence of the universe. It is the means by which the imprint of God is stamped upon our soul. But love is ever active and will lead us in his service; and real true service means sacrifice. A faithful and proper use of the Lord's Supper will prepare us for genuine devotion and service. He who approaches it in the spirit of love and companionship of Christ will refuse no cross along the pathway of life.

WHY DON'T WE PRAY? (No. 2)

BY EARL C. SMITH.

God is able to do far more than we ever thought of asking Him to do. (Eph. 3:20). And He has shown Himself far more willing to give than we are to ask. (Rom. 8:32). Why don't we pray?

We do; a little. Why don't we get what we ask for? We do; a little. Too little! Why don't we expect to get what we ask for? Do the words of Jesus, "O ye of little faith," apply to us? Why don't we hope for God to do great things through our prayers, and realise the hope, as the Apostolic church did? Or has God gone on a vacation, or semi-vacation, since the days of the Apostles?

I approached a brother, who once was an active worker in a certain congregation but who drew out from them and works with them no longer, and asked him if he would come back and worship with them. He said he could not in good conscience do so, for certain unworthy men were in the lead in that congregation and had always opposed what he wanted to accomplish. I was inclined to sympathize with the brother for I have seen just such a situation as that more than once. But I pushed him a little further with the question, "Do you pray for those men and the church?" After humming and having a little he admitted that he did not and began to make excuses for not doing so. Now the real reason he does not do so is either he does not believe God would answer his prayer or he doesn't care enough for the salvation of those men and that church to make the effort. I said, "You ought to pray for them and expect God to grant your petition. God has commanded you to pray for such people, and promised to grant the request." Then I called attention to I Jno. 5: 16, which says, "If any man see his brother sinning a sin not unto death, he shall ask, and God will give him life for them that sin not unto death." There may be some of you, my dear readers, who are in the same situation that this brother is in, not working in some congregation because there are—as you think—unworthy characters in the lead. Do you pray for them? Do you expect God to give you your request? Why don't you? Oh, the wounds that would be healed in the churches if we would obey this one command of His and receive by faith this one promise of His! Why don't we pray? Do we believe in Christian unity? Why don't we pray?

Once a brother who lived out where there was no church worshipping after the simple New Testament way wrote and told me how he did wish there was a preacher there. I wrote back and asked him to agree with me on the basis of Matt. 18:19 and let us ask God to send a laborer into that field. I urged him to preach to the extent of his ability while we were waiting for God, for I

knew there was no use to pray for laborers to be sent unless we were willing to be sent. I am still expecting laborers in that field. They may already be there. Maybe some of you, dear readers, are out where there is no church after the New Testament order. Why don't you pray the Lord of the harvest to send laborers? (Matt. 9:38). If you have prayed, why have you lost heart? Don't you think Jesus will send them, since He asked you to pray that He might? Are you laboring to the extent of your ability? When we think of the great untouched fields with their hundreds of millions of precious souls for whom Jesus died but who have never once heard of Him our hearts are crushed, those of us who have hearts. Why don't we pray? Why do the fields remain so long untouched? Do we expect them to continue to remain untouched? Seems I heard some say, "You can have yours in the foreign mission fields if you want to but I will take mine in this country." Oh, is that the reason we do not pray: we are not will-

ing to pay the price? No use to pray unless we are willing to receive the answer, however God wants to give it. Most of us don't want to go to the field, therefore we do not pray for God to send any one lest he send us. Is that it? Say, brother, let's talk heart to heart about this matter. Really, What is the use to pretend to be a Christian if we are not willing to do the will of God at any cost, even if the meat is picked from our bones by cannibal people or wild beasts of Africa? What reason do we have to think that any Christian can hold his possessions or life as dear unto himself and yet fulfill the ministry that the Lord has given him any more than Paul could? (Acts 20:24). Are we afraid it will take some of our money to support the missionary, and therefore do not ask God to send him?

Why don't we pray? Oh, why don't we pray? Pray, brother, pray! Pray! Pray! It seems I see revival coming! Praise Him!

MISSIONS

A DYING CHURCH.

An artist was asked to paint a dying church. Did he set upon the canvas a small and feeble congregation in a ruined building? Quite the reverse. He depicted a stately edifice, with rich pulpit, organ, and windows. But in the porch there was hung a small box, with the words above it: "Collection for Foreign Missions"; and just over where the contributions should have gone, the slit was blocked by a cobweb! That was the artist's conception of a dying church. And it was profoundly true. The missionary spirit is the very essence of the church's life. Take away its "Marching Orders," and its meaning and history are alike stultified. The words which Whittier whispered just before he died, enshrine the supreme duty of all true followers of Christ: "Give my love to the world."

—Norman McLeod Caie.

100 Missionaries by 1930.

Ontario has the opportunity to be the first state or province on this continent in which all our churches are giving to foreign missions. I believe nearly all the churches are doing this now. But it would be great to actually know that all our Ontario churches were doing it. Will you kindly co-operate in determining this matter? If your church is not giving to foreign missions, are you willing to begin work with that in view? Talk about it. Read our "Missions" department. And if your church is not now giving to foreign mis-

sions, but you are willing to begin it, will you write me to that effect, for my information? I will gladly give any aid about the most needy field.—Ed. C.M.R.

Here before me are three splendid letters from brother Fujimori, one each to sister J. O. Martin, Mrs. Collins, and myself. He asks us to pardon him for not writing; he has been so busy. On Dec. 7 they were all well. He said, "I just came home from Ushibori mission yesterday. I held 3 nights meeting there and baptized 3 girls. This makes 12 baptisms since I came home. Expect more soon. I go twice a month to Ushibori and twice to Omigawa, and every Lord's Day to Sawara mission. Next Mon. I go to Omigawa to preach 3 nights. Brother and Sister Etter are here in Japan.

But they went to Hokkaido, northern Japan. He became school teacher at present, while he is studying our language and customs. Must close and go to street meeting at Yamakura, 5 miles away. Very best regards to all churches." In addition to the above places he also preaches at Takahagi, and has Bible school at Oto. He says, "The audiences are small. Cannot get the attendance like in America and Canada. If any big

preacher got a big head, please come over, he soon get small head, seeing such small audiences." He has not been successful in securing a native worker, whom the Niagara churches intend supporting. He says he wants a good one or none at all. The money he has received for that purpose is in the bank. He plans moving to Sawara, but it is hard to sell his land. They also want to get a better location for Sawara meeting house. He later hopes to spread his work even to Tokyo. If you wish to write him a personal letter his address is,

OTOSHIGE FUJIMORI,
Sawara, Chibaken, Japan.

THE SAO FRANCISCO VALLEY.

Brother Smith, Brother John Nunnes (Brazilian) and I have just returned from a thirty day trip on horseback to the Sao Francisco valley. We took one mule load of Portuguese Bibles and Testaments to sell to the people. Such a trip puts us right in contact with the very people we hope to work with soon and gives us the opportunity of acquiring a better use of the Portuguese language. It also gives us the opportunity of placing God's Word right into the hands of many that need it.

It would take much space to describe the wonders of the Sao Francisco River, the birds, the plants and trees, and a hundred other things of interest. And much of our experience camping out and riding horse-back would make interesting reading for one who has never had such experience. But the most interesting of all are the people of the nine towns we visited and of the country we passed through.

No matter how poor the family they are always glad to receive us into their homes and always bring out the best they have, asking us, when we leave to excuse their lack of conveniences for our comfort. Never have I seen a people before that showed more hospitality and friendliness.

And never have I seen people more poverty-stricken. Many have no table or chairs in their houses and sleep and eat on the ground. The first night of this trip we slept in our hammocks beside a little hut hardly large enough to hold all the family. That cold night the family all sat on the ground around the fire with us until bed time to keep warm. The two youngest children had not even one thread of clothing and the next oldest had only a pair of knee pants.

Throughout all this month (May) there are

white flags flying in front of most every home. and in the cities at certain hours many rockets are sent up. This is all for the Virgin Mary, this month being set aside for special worship to her.

Scattered over this country are many crosses that have been put up wherever anyone has been killed. Many of these have many heads, hands feet, or arms of wood piled around them. When one has some sickness or pain in some part of the body he comes to the cross to be cured and when he is cured carves out of wood a corresponding part to lay at the foot of the cross. Some of these crosses are believed to have special miraculous power and are protected from the rain by tile roofs.

It is said that 85% of the Brasilians cannot read. It seemed fully that bad on this trip. The Bible was a curiosity to most and many took it from our hand and read (?) it up side down. We sold most of our Bibles and Testaments and returned without making more than half the trip we had planned. We wonder how many Bibles we could sell if all the people had money.

Of the nine towns we visited only one had a denominational church (no building), and in all the other eight there were altogether only six families of Protestants. Four of these towns have no priest nor preacher of any kind. In one town of from 5,000 to 10,000 (without priest or preacher) one woman boldly before her Catholic neighbors, lifted her hands and eyes toward heaven and asked God to send her and her city a preacher. She bade John and me farewell almost as she would have done had we been sons in her family. She had heard a part of the Gospel before moving to that town and I suppose Christ has never been publicly proclaimed in her city one time.

It is impossible for me to give a definite idea of the conditions farther on up this great river. But we hear that conditions are the same there and throughout all that territory that is so vast that it seems to have no limit. It is hard for us to grasp the Brazilian's idea of distance. This was illustrated many times on our trip, but especially so as we were nearing a city we hoped to reach before dark. There were no houses for miles and miles. Upon meeting some men and women walking from the city with loads on their heads we enquired if we were near the city. They quickly responded that we were. But, talking to them more, we soon learned that it was yet four leagues (sixteen miles).

It is the one desire of my life, that I live now, that God's children be informed of these things. "For so hath the Lord commanded us, saying, I have set thee for a light of the Gentiles, that thou shouldest be for salvation unto the uttermost part of the earth." (Acts 13:47).

O. S. BOYER,
Paulo Affonso, Alagoas, Brazil.

NOTES FROM SINDE.

The New Year starts off with small-pox over. Three cases finished.

Two of our student teachers have gone to Mt. Salinda to school for higher work. One is our main interpreter and we surely miss him. We may have to call in one from an out school. Mt. Salinda is in South Rhodesia. It is a large school conducted by the American Board of Missions. I don't know what it will mean to our boys.

Our teacher who began with us last year became a Christian, his wife also. They are among the cleanest and best in every way.

All of our grain and peanut fields are planted except one large one. The rains coming along steady for over a week now, make them all grow so well. The two weeks of dryness just before began to scare us up.

A number of visitors were here Sunday talking over the work for the new year and praising God for the love and care of the past. We served dinner to about 100.

All eight churches are planning to pay their own expenses this year and help some in sounding out the gospel.

The baptisms Bro. Scott has had in Africa since he came are one hundred twelve.

The natives have baptized twenty-three, and I think Bro. Short baptized thirty-five or more in villages out from here this year. Bros. Merritt and Short have had several to accept Christ at Kabanga. We have had considerable medical work at each place.

The report of treatments just sent in for the year number 3,537 at Sinda. I know Bro. Merritt has had his hands full. Some of their cases have been very difficult. Also some at Bro. Sherriff's have been trying. They have all worked hard at Huyuyu Mission and have seen many tasks completed this 1928. All are glad we are here.

Three new churches have been started this year.

MRS. GEO. M. SCOTT.

OUR INDIAN ROAD.

Once upon a time, a man looking out saw a blind owl in the tree. Thinking how could such a bird get its living, decided to stay and watch. Soon, however, a raven came and fed the owl a good meal. "That's a lesson for me," he said; "God will feed and care for me as he has done for that blind owl." He quit work, both sowing and reaping, and soon he and his were in abject poverty. A wise hermit passing, saw him, and called to him, "Brother, how is it you are so ill and poor?" So he told him the story of the blind owl and said, "It's a test of faith; all things will work together for good." "No! No! brother, you saw the wrong bird. God was showing you the raven, for it is 'More blessed to give than to receive'."

A long interview with Bro. Trindle convinces us that the opportunity for good work is not to seek but to seize. The Half-Way work is proving all we expected. Bro. Stevenson has opened his home for the church of Christ to do its best work there, and Bro. Trindle proposes to visit there every other week. Whenever they are provided with horse and buggy, the visiting workers will be doubled in numbers. Mrs. Trindle is highly esteemed on the Reserve for her work and worth, and if she could accompany Bro. Trindle, her influence and work will be worth much in establishing the truth in the South End of the Reserve.

Our Treasurer, Bro. A. M. Beamish, 1002 Banning St., gratefully acknowledges from C.M.R. moneys mentioned in Feb. issue.

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

* * * *

On Dec. 19, 1928, Brother Trindle wrote to Sister J. O. Martin thanking her very much for the bales of clothing he received from her congregation, Tintern. He says, "You make the poor Indians happy when they receive these clothes. They are very much happy because they feel and know that you love them, and they are very much interested, and are willing to hear the gospel and attend the meetings." Since getting back home he finds much to do. One meeting in his home, and another 14 miles away means a walk of 28 miles. And he says he is tired when he gets home at 2 A.M. in the morning. He is not grumbling but is glad of the privilege to work for his Master who

suffered so much for him. The Pentecostals are leaving their work at Half Way, thus leaving the way open for Brother Trindle. That will mean 3 places for him to visit. He has interesting meetings with as many as 45 in his Bible classes. He is very thankful for the help received. He says it helps him to lift up Jesus to the glory of God.

On Jan. 7th he wrote the church here at Meaford, to say that he was "still in the firing line combating with the enemy. But, thank God, we are in the victory side through Jesus Christ our Lord." He was very thankful to receive over 2 barrels of clothing from the brethren here. He says it is a great help to the Indians "these cold days now at present time 40 to 50 below." Clothing sent any time will be a help to them. In this letter he also refers to the 3 meeting places, which he must visit on foot, and he is bothered with rheumatism. He said they had a fine time during Christmas, when he gathered together the old, poor, blind, and crippled, and served about 300 meals.

While on his trip through Ontario some brethren discovered he would like to have a pony and buggy, or cutter for the winter. In these two letters he refers to that promise and says they would be very useful. We know they would be, and would greatly increase his usefulness.

Brother W. F. Cox, of Beamsville, Ont., is raising funds for this purpose. Let us give Brother Trindle his extra equipment. Send your offering to Brother Cox, or to the C.M.R. and it will be forwarded. Below is a statement from Brother Cox.

Let me appeal to you once more concerning Bro. Trindle's means of conveyance in aiding him to carry on more efficiently the wonderful work in which he is engaged among his own people.

At present I have on hand for this purpose only \$41, with the promise of \$10 from Bro. Collins, Meaford, making in all \$51.

Bros. Chas. Petch and W. Eatough, both of Winnipeg, have kindly assisted getting prices on horse, etc.

A few of the brethren at Beamsville have shipped to Bro. Trindle a set of single harness. This has been done free of charge. I am informed that Bro. Trindle could purchase a horse from his neighbor for less than \$50. A new buggy, purchased from T. Eaton Co., Winnipeg, would cost \$95; a jumper complete would cost \$42.25. This jumper is for winter driving. As the winter will be quite well over before we could make these

purchases I expect Bro. Trindle could manage without jumper this season. By next winter we might be able to supply it.

I believe, brethren, a means of conveyance for Bro. Trindle is a necessity. How many of us would be willing to walk 20 or 28 miles in one day to preach the gospel? This is what Bro. Trindle is doing as often as he is able. It seems difficult for some of us to drive that far in a closed car to worship in a comfortable meeting house.

This work is worthy of our serious consideration. Let us co-operate in raising the desired amount at once.

W. F. Cox.

FROM BROTHER SHERRIFF.

For lack of space I have been unable to give you two good, newsy letters from Brother John Sherriff. But will now give you the substance of them.

The first one written Oct. 7, 1928, begins by saying they were all as busy as bees. In spite of the most trying time, just before the rains, they were all well, though Brother Sherriff said night time found him awfully tired out. He said 18 had recently been baptized, and one made the confession the Sunday before. One of them, Brother Shoniwa, whom he took to the Methodist Mission, died. He says, "When will the churches of Christ Missions boast of a doctor, or even a nurse (trained)?" He says they did enjoy a fine visit from Brother and Sister Short and family on Sept. 11th and 12th. They were on their way to sail for America. I am sure Brother Sherriff appreciates the prospects of having Brother Lloyd L. Coleman, Sebastopol, to help him in the work. Two more of their donkeys had died. He had roof on the house, though much remained to do to finish the houses. He owed the Lumber Co., \$600, which he paid with funds intended for his support. He uses foresight in buying food for the natives before it gets into the hands of the traders. Water being scarce caused the wild animals to wander. Two weeks previous the mail car met two full grown leopards in the road. A week before, his teacher and brother each had an ox killed by lions in the day time, and a leopard took a calf. The natives burn the grass off to clear the gardens and for hunting purposes. That's one reason Brother Sherriff discarded grass roofs. The meetings were well attended, good interest. The

political conflict was over, things were looking better, with good wages, and houses scarce in Salisbury and Bulawayo. He hoped mission work would keep up with the-country, with an increase of funds and workers.

On Nov. 11, 1928, Brother Sherriff wrote again, opening with "Happy Christmas and prosperous New Year." One year before, on Nov. 9th, they left their happy home at Forest Vale, Bulawayo, to settle down in grass huts, at their present location, amidst trees, long grass, hills, baboons and monkeys. Their first year has been a busy one. The scene is changing. The gospel is being preached—saving some. He has built one stone house, half of which is used for school purposes, other half for garage and store-room; a brick room, used for dining and sitting room; a brick room for girls' kitchen; a brick wash-house, now used for office; also a six-room house, nearly completed. All protected from ants. He has native quarters for 140 resident scholars. When he takes it all into account he feels he has not asked us to do too much for them. He says the American M. E. Mission has several stations like the above. After 30 years of experience he feels like he could give good advice to any missionary going to Africa. He figures the house has cost \$1,750, for labor and materials, with about \$465 owing. He had ordered balance of stuff to finish. A leading contractor's lowest price for materials only was \$1,510. Considering transportation, freight, and labor, he has done exceedingly well. He was behind financially. Let us help him. Brother Sherriff felt very much complimented after a visit from the Native Schools Inspector. They are trying to improve the schools, and said that Brother Sherriff had done well. The Govt. offers to assist the mission schools with grants of money, equipment, and paying half cost of building, the property eventually belonging to the mission. The Govt. already grants \$7.50 a year for each resident scholar; also exempts each scholar while in school from the \$5 Hut Tax; and when they pass the 4th grade are exempted altogether; also a grant towards support of teacher. The proposition as offered by the Govt. looks good to me, and I hope by this time Brother Sherriff has accepted the offer. He thanks all who have helped in any way. They were all well and happy. He is so busy he can't write to all personally, but is none the less thankful. He says, "the doors will always be open for any of you to visit us."

Write him a letter of encouragement. Send him

an offering either direct, or through your editor. He would prefer it all go together. He saves on exchange that way.

His address is

JOHN SHERRIFF,
"Huyuyu Mission,"
Macheke, (Private Bag)
S. Rhodesia, S. Africa.

FROM SISTER MATTLEY.

For lack of space we must boil down an interesting annual report by Sister Mattley, Missionary in South China. It covers from Oct. 1927 to Oct. 1928. She opens by saying the work is *Ours*, and she rejoices in the success of the work everywhere. Their handicaps are many—the missionaries are foreigners; languages strange and hard to learn; people act so differently; climate so hard; constantly surrounded by dirt and disease; other foreigners acting indiscreetly. But a greater hindrance is the finding of suitable material out of which to make convictions for the Truth. It takes so long. The idol-worshipping background makes it hard for them to receive Christianity. Many look for temporal gains. They are branching out in their work, having started a work at Mui Luk and Ng Chuen with 6 baptized at each place, under native workers. Of the 14 baptized during the year at Hung Hom some moved away and some became indifferent. They hope to leave a working church there. Bro. Broadus baptized 3 students at Man Shang College where he taught. Bro. Oldham has not been well. When Mr. Lee left them for other employment they called Mr. and Mrs. Cheung to help them. Last July on a prospecting trip 600 miles interior up West River they were surprised at the many modern improvements, such as good motor roads, wider streets, larger buildings, and reforestation. They were beginning an effort in Naam Heung. "The Nationalist government is trying to restore order, discourage idol worship by destroying the temples, and promote the general welfare of the people." Still there is a spirit of unrest. The greatest need is more workers. A single woman with her could more than double her work. Seven missionaries—3 of them mothers with babies—are not nearly enough to evangelize more than 30,000,000 people. Of course they need money. As fast as they can get trained workers and native helpers they plan to enlarge their work. She thanks the Borden Ind.

church for supporting 2 native workers. They hope to publish more tracts, also books and papers. Ten dollars will print 5,000 tracts. She received an average of \$57.01 per month. She gave a tithe of that to the work. For native helpers she re-

ceived \$182.50. She thanks all who helped her in giving the Gospel to the Chinese. If any are moved to help send it to editor of C.M.R. Her address, Ethel Mattley, Box 433, Hongkong, S. China.

OUR CONTRIBUTORS

PAST AND PRESENT.

By ALBERT BURGESS.

'Twas years ago, when we were boys,
When wandering o'er the fields to see
Where birds had built their little nests,
Perchance on some lone maple tree.
And oft amid the clover bloom,
I've viewed afar the mountain range.
Cape Blomidon, and others far away,
Those sights to boys so new and strange.
Those mountains, like a mist of blue,
We looked some thirty miles away
Just where Cape Blomidon settles down
Far out into old Minas Bay.
Oh! how we wished the time would come
When we would leave this prosy place.
Our home we'd leave for other lands,
And meet those wonders face to face.
But years have passed, I've come home once more.
And find some gone whom I had known.
Once more I tread the same old paths,
But on those paths I walk alone.
The memory of departed friends,
Of blighted hopes, I bring with me.
Once more I seat myself to rest,
Beneath the same old maple tree.
Then let me sit beneath your shade,
And hear the song birds' sweet refrain.
To view those scenes once dear to me,
I fain would be a boy again.
How vain, how futile the desire!
Oh! may my heart to nobler things aspire,
And seek the path which angel feet have trod,
The path that leads us to the throne of God.

GOD UNDERSTANDS.

It is so sweet to know,
When we are tired, and when the hand of pain
Lies on our hearts, and when we look in vain
For human comfort that the Heart Divine
Still understands these cares, both yours and mine.
Not only understands, but day by day
Lives with us while we tread the earthly way;
Bears with us all our weariness, and feels
The shadows of the faintest cloud that steals
Across our sunshine; ever learns again
The depth and bitterness of human pain.
There is no sorrow that He will not share,
No cross, no burden, for our hearts to bear
Without His help; no care of ours too small
To cast on Jesus; let us tell Him all—
Lay at His feet the story of our woes,
And in His sympathy find sweet repose.

—From The Globe.

THE PRODIGAL FATHER.

A TWENTIETH CENTURY PARABLE.

We have heard much about the parable of the prodigal son. In this day when we are hearing much about the criminality of boys, it is well to give heed to the parable of the prodigal father. Here it is:—

A certain man had two sons; and the younger of them said to his father, "Father, give me the portion of thy time, and thy attention, and thy companionship, and thy counsel which falleth to me."

And he divided unto him his living in that he paid the boy's bills, and sent him to a select preparatory school, and to dancing school, and to college, and tried to believe that he was doing his full duty by the boy.

And not many days after the father gathered all his interests and aspirations and ambitions, and took his journey into a far country, into a land of stocks and bonds and securities and other things which do not interest a boy; and there he wasted his precious opportunity of being a chum to his own son.

And when he had spent the very best of his life, but had failed to find satisfaction, there arose a mighty famine in his heart; and he began to be in want of sympathy and real companionship.

And he went and joined himself to one of the clubs of that country; and they elected him chairman of the house committee and president of the club and sent him to Congress. And he fain would have satisfied himself with the husks that other men did eat, and no man gave unto him any real friendship.

But when he came to himself he said, "How many men of my acquaintance have boys whom they understand, and who understand them, who talk about their boys and associate with their boys and seem perfectly happy in the comradeship of their sons, and I perish here with heart hunger! I will arise and go to my son, and will say to him,

"Son, I have sinned against heaven and in thy sight; I am no more worthy to be called thy father; make me as one of thy acquaintances'."

And he arose and came to his son. But while he was yet afar off his son saw him, and was moved with astonishment, and instead of running and falling on his neck, he drew back and was ill at ease. And the father said unto him, "Son, I have sinned against heaven, and in thy sight; I am no more worthy to be called thy father. Forgive me now and let me be your friend."

But the son said, "Not so. I wish it were possible, but it is too late. There was a time when I wanted to know things, when I wanted companionship and counsel, but you were too busy. I got the information and I got the companionship; but I got the wrong kind, and now, alas, I am wrecked, in soul and in body, and there is nothing you can do for me. It is too late, too late, too late."—*Northwestern Christian Advocate.*

—Clipped from *The Christian Advocate.*

THE TRAINING OF PARENTS.

Today we hear a good deal about the training of children; but what about the training of parents? It is too much the custom at the present day to place the blame for the young man or young woman who has gone wrong on the schools, the colleges, or the churches; but none of these institutions is originally charged with the upbringing of children. It is in the home that the child is raised, and it is in the home that it ought to be cared for. All other factors in the shaping of the character of the boy or girl, good or bad, are more or less external.

Why then should not more attention be devoted to the training of parents?

It has been asserted by one of the leaders in social welfare work in Chicago that there are in that city about 200,000 youths who are entirely beyond their parents' control. Almost every large city tells a similar story. One of the commonest things we hear today is that our young people are hurrying headlong to Hades. A leading criminologist of New York says that it is because the parents are showing them the way. He says that it is lack of religion, and that any religion is better than no religion at all. By religion is meant a system of ethics that have a divine sanction and that have directive and corrective influences.

When the home becomes a sleeping place and nothing more family life has decayed; when parents and children dine out (but not together), and the evenings are spent at entertainments where each member of the family goes his or her own way, it may be considered independence, and freedom, and various other things that are supposed to be characteristic of a free and enlightened age; but it is simply a wholesale smashing up of elements inestimably precious in our civilization.

—Selected.

DISOBEDIENCE TOWARDS GOD.

BY JOHN CUNNINGHAM.

God created man in his own image (Gen. 1:26-27); provided him with a beautiful home in Eden and gave him a companion to be his help-mate; gave them a law to touch not the tree of good and evil. But the tempter came and man's disobedience caused his fall. Disobedience ever brings disgrace, and sometimes death. Such was the state of man when he disobeyed God. He was driven from the garden, and in sorrow and shame he toiled for his bread. Sin separated the man from God and sorrow and death followed after. Cain slew his brother, because his own deeds were evil. God had warned him and told him that if he did well he would be accepted, sin lieth at the door, but Cain heeded not the warning and disaster followed. He fled from the face of his fellow-men and from the face of God. Sin has followed the race from that day on.

The flood was the result of sin and God had warned the people, and for a hundred and twenty years Noah was a preacher of righteousness, while the ark was preparing, but of no avail. The flood came and the people reaped the reward of their disobedience. Noah and his family were saved. How noble the reward of the righteous! How different the Hebrew children, when, at the behest of the king of Babylon to worship the golden image, they said, no we will not. The fiery furnace had no terror for them. God carried them through. No smell of fire was found on their garments. One other was there of whom the king said, The form of his countenance is like the Son of God. Now of all the race, we might pick out these young men, with Daniel, Noah and Job, as men who kept their integrity. They loved God; they were loyal to God; they served God. Saul,

the first king of Israel, disobeyed God and lost his kingdom and his life.

To obey is better than sacrifice and to hearken, than the fat of rams. The prophet of God was told not to eat bread nor drink water, but another prophet came to him with a lie and he ate and drank, and as a result a lion slew him. These are warnings to us, that obedience brings reward, but disobedience brings death. Therefore let us cleave unto God and obey his commands.

A MESSAGE TO WOMEN FROM A WOMAN.

We hear much said these days against the word "obey" being in the marriage ceremony and much in favor of women preaching and teaching in public, and of women's rights. Well, women do have their rights, there is no doubt of that. This condition not only exists in the world and in sectarian churches, but to some extent it exists in the churches of Christ. If we believe in the Bible as being God's Word and being the Truth, we must come to it to see what it has to say about the matter, and then let the Lord have His way in our hearts and I am sure we will have the right understanding of what God has said about it.

Let me first say a Christian woman's sphere and possibilities are as big or great as she can fill and her standing before God is as acceptable as man's, and if she does the part she has to fill she will have all she can do.

Man was created in the image of God. Adam was first formed, then his wife, Eve. Eve was tempted by the serpent and ate of the tree of which God had forbidden them to eat. Adam also yielded to the temptation after his wife had. What did God say her punishment should be? Read Gen. 3rd Chap. v. 16, "Thy desire shall be to thy husband and he shall rule over thee." This condition has not changed under God's dispensation of grace. Read with this, I Cor. 15:34; "Let women keep silence in the churches, for it is not permitted unto them to speak but let them be in subjection as also saith the law." Isn't that plain, simple English and if it needs interpreting (as some say) what would the interpretation of it be? I Tim. 2:11-13; "Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man." Why? "Adam was first formed, then Eve." The 15th verse says,

"She shall be saved through her child-bearing if she continue in faith and love with sanctification and with sobriety." This is what God has said regarding women's teaching and preaching to men or to the churches as a whole. It does not teach, however, that women cannot teach or pray in an assembly of women, as she is not having dominion over a man by doing this.

In regards to women being in subjection to their husbands we can refer to several passages of Scripture—Eph. 5:22; Col. 3:18; I Pet. 3:1. These passages speak of wives being in subjection to their husbands.

Now, as speaking to Christians, no husband can justly interfere in a woman's serving the Lord. This is of course free to everyone to do what is right, and if a man knows what God has taught him, how to act toward his wife she will not need to "chafe in her chains," as the saying goes, but will feel a desire to do as her husband would like her to do.

Regarding the work of women, we will again consult the Bible and we find all a woman may do. First read the 31st Proverb; also I Tim. 5:10; "Let none be enrolled as a widow under three score years old, having been the wife of one man, *well reported of for good works*, if she has brought up children, shown hospitality, relieved the afflicted, if she has *diligently followed every good work*." In Tit. 2:4, "That aged women be reverent in demeanour—teachers of that which is good that they may train the younger women to love their husbands, love their children, to be chaste, workers at home, kind, being in subjection to their own husbands, that the Word of God be not blasphemed." Now, it seems to me that this is so clear that no one need err in the matter. God has given most women the honor and privilege of being, and wants them to be, mothers. What greater joy and blessing can come to a true Christian woman than motherhood. God gave woman the honor of being a mother to our Saviour and Redeemer.

A wife and mother has her home duties and ties. She has those little minds to train, has more care of the little lives than the father has. She must try, with God's help, to teach and mould them that they may grow to serve God. Great men have paid tribute to their worthy mothers. Dwight L. Moody, the great Evangelist, said, "All I have ever accomplished in life I owe to my mother." Abraham Lincoln said, "All that I am, or hope to be, I owe to my angel mother." Do we, as mothers of little ones, realize our great responsibility in

endeavouring to train the little minds aright? Then, women can surely talk to people and try to tell the unsaved the way of salvation, "teachers of that which is good"; also help and exhort one another in love and be a power and influence for good everywhere. I believe a woman's influence is greater than most of us realize.

She has a work that no man on earth can do, so why need she try filling his place? God never asked her to. Any woman trying to fill man's place is handicapping herself for doing her own part. She must be a worker, "diligently followed every good work, relieved the afflicted." I'm

afraid not many of us are doing that, are we? When we learn in sweet self-sacrifice to give ourselves to help and save others, do our duty in our home, teach our children, do the things God has said for us to do, we will not be able to do more or to fill man's place. Are we doing these things? Are we filling our place here? If we do as God has asked us to do we shall know the joy of serving Him.

God's love is as great for woman as for man, and what he says does not lower her position. She has her place to fill and it is, oh! so big. Let us in the light of His Word accept these things.

NEWS AND CORRESPONDENCE

"The Bible Advocate, published at Luton, Bedfordshire, England, and the Christian Monthly Review, of Canada, are the only papers in those sections of the world that are truly on the old paths. I wonder if their editors ever become discouraged, like I do, as I view the continual trend away from the truth to popular denominationalism and the world?"

—M. D. Baumer, in the Christian Leader.

* * * *

Yes, Brother Baumer, this editor often becomes discouraged, though with it all there are many compensations. It takes great courage and faith to live the Christian life today—also much wisdom and grace. I have wondered if an editor and a preacher and a Christian, all in one, did not need a double portion of those precious endowments. As for being "truly on the old paths"—that is our objective. The "Judge of all the earth" will know how nearly we reach our aim. As we see the situation now the Christian Monthly Review is the only paper in Canada contending for a return to the old paths of apostolic Christianity that can justify that claim.—Ed. C.M.R.

John Archibald, Ice Lake, Ont., Jan. 14, writes to say the flu was subsiding and all were well. He said the temperature had been as low as 40 below zero. He said, "I can assure you that the C.M.R. will always find a welcome here. It is improving steadily." He tells about the complete loss by fire of the home (with furnishings) of Mr. and Mrs. Wm. Deering, who lived about 100 feet from the Ice Lake meeting house. Mrs. Deering is a member of the church there. The neighbors and brethren are helping them financially and otherwise.

Chas. W. Petch, 455 Victor St., Winnipeg, Man., Jan. 14: "Bro. Trindle was at meeting last night. Meetings are keeping up fairly well. Sickness kept some away."

Prayer without devotion is like a body without a soul.

The remark has been made that a fair-sized pen-wiper might be made by sewing together two modern evening gowns. This might almost be said of the street attire of some of our girls. The Civil Service Commission of Los Angeles County this summer ordered all girls employed in county offices to put on their stockings and put sleeves in their dresses. The order was purely in the interests of better efficiency

in the offices where young men and women mingle. Some Christian institutions might well pursue a similar course in the interests of the progress of the Gospel.—Selected.

IN MEMORIAM.

ELFORD—In loving and affectionate memory of our dear son and brother, Stewart, who passed away January 25, 1928.

One year has passed away,
How quickly time has flown;
Love's sweetest memories never die—
His happy smile: his cheery ways.
With him we spent bright, happy days.
A thought of him still keeps him nigh,
His absence seems to bind the tie.
Though friends may think the wound is healed;
But, they little know the sorrow,
Lies within our hearts concealed.
As we loved him, so we miss him,
In our memory he is dear.
Loved, remembered, longed for, always,
Bringing many a silent tear.

Sadly missed by, Mother and Father,
Sisters and Brothers.

REPENTS 9 YEARS LATER.

Conscience stricken, Ralph Shank of Williamsville, N.Y., has written the Ontario Department of Game and Fisheries to confess that nine years ago, while a resident of the Markham district, he trapped furbearing animals out of season.

"I ask forgiveness for this crime," pens the penitent Mr. Shank, "and I want to pay for same."

The department will take Mr. Shank at his offer, but just how much to assess him is another problem.—The Globe.

If it is God's will that I continue preaching for our Meaford congregation until May 12th, 1929, I shall then complete four years of work here. But with that date I shall cease my work with this congregation. Of course this raises a question about the continuation of the Christian Monthly Review. But, be assured that some plan will be made whereby this paper can be continued. The paper is yours, it depends upon the brethren for its support. We want you to help work out a plan. Therefore, make any suggestions and we shall carefully consider them.

—E. Gaston Collins.

T. W. Bailey, Thessalon, Ont., R. 2, Jan. 16: "We got the January number of the C.M.R. and, I think it is fine.

I enjoyed brother McKerlie's 'As we enter.' Let us work and pray for more and better work in 1929; let us have full confidence in the 'Word of God'; it is still 'the seed of the kingdom' and 'God's power unto salvation' to all who believe it.

I also enjoyed the little tilt about 'Inter-Congregational Organizations.' I don't enjoy seeing brethren differ, but if they do, it is fine to see them do it in the spirit of love, but let us not neglect the lord's work even if we do have a little controversy sometimes. We surely enjoyed Brother Trindle. We had a fine meeting on Lord's day night, Nov. 25. Our house was literally packed. He and I visited the Indians here and some of them came to hear him. The brethren gave him \$25 and a few personal gifts. The sisters sent a parcel of clothes (mostly woollen) to be divided among his people.

Glad to see the churches are going to fellowship him in the work of breaking the 'bread of life' to his brethren in the flesh.

The work here is going along very good. We are trying to finish our meeting-house. Thermometer 42 below zero on the 14th."

"I believe that every Christian man should have a church paper on his library table, not only for inspiration, but for the influence on the children. We should have our children understand that we are just as much interested in religious news as we are in travel news, fashion news, financial news, and various other forms of news in which different magazines specialize."—Roger Babson.

* * * *

That is the very least one could say about it, for when rightly considered every Christian should be most interested in the thing of greatest value. A good paper published by Christians should be part of the equipment of every Christian, and it should be well read. The children should be encouraged to read them along with other good, solid reading matter. When the children leave home for work elsewhere they should be encouraged to take the paper themselves, or it should be sent to them. The Christian Monthly Review is a dispenser of religious news and Biblical information that Canadian Christians at least, should not neglect.—E.G.C.

J. C. Bailey, Radville, Sask., Jan. 12: "The Lord willing I shall start a meeting at Harptree tomorrow. I baptized 3 during month of Dec. Norman much better of late. We are growing optimistic. We thank God and take courage."

In sending in a renewal, Mrs. M. E. Bradish, Willow Bunch, Sask., says, "We all like the Magazine. It is so helpful on religious lines, and indeed helps us over many rough places. Wishing you and yours a very happy and prosperous New Year, and success in your labor of love for the Master."

Chas. W. Petch, Jan. 21: "Bro. Trindle was with us awhile last Tuesday. There are four Indian women here in Winnipeg that he had baptized. Two were at meeting in the morning yesterday, and five in all at night."

Alex. M. Stewart, 607 Crawford St., Toronto, Ont., Jan. 21: "I had a very enjoyable day with brethren at Hamilton, Sanford Ave. The attendance was good. We also visited the Bible school at East end. I believe there are wonderful possibilities for a good work there. Brother Lloyd Snure is working on another

programme of song and story for spring. They are starting Bible school in afternoons, retaining the morning class. Evening meetings have closed for winter months at Pine Orchard."

PHILOSOPHY OR FOOLOSOPHY?

The Associated Press recently carried the following news item:

"A new listing of the great thinkers of all time, ranging chronologically from Confucius to Darwin, but omitting Christ, was presented today by Will Durant, author and philosopher.

"Plato, Aristotle, Spinoza, Copernicus, Francis Bacon, Newton, Kant and Voltaire were the other eight men on the list.

"Jesus Christ, Moses, Caesar and other such leaders were thinkers only secondarily," said Durant. They were primarily moral forces, reformers, or men of action. Christ moves the world by feelings rather than thought."

How shocking it is in this day of boasted "higher education" to find one of the world's greatest philosophers saying that Jesus Christ is but a "thinker only secondarily." His philosophy has failed to show him that Christ is God and as God He is able to think primarily. How true it is that the world by its "wisdom knew not God" (I Cor. 1:21). "The fool hath said in his heart, there is no God" and much of our philosophy is but foolosophy.—Presbyterian Herald. —Clipped from Moody Monthly.

Mrs. A. A. Robertson, Ice Lake, Ont., Jan. 22; says that during the cold weather their meetings are pretty small. The Bible classes being discontinued during the coldest weather.

Springfield, Missouri,
January 27th, 1929.

To Whom It May Concern:

This is to certify that Alva Boyd Reese has this day been ordained a Minister of the Gospel and is, henceforth, empowered to perform all duties and services authorized by the church and enjoined through Jesus Christ unto the work of an Evangelist or a Minister of the Gospel.

By order of the church of Christ, Madison and Broadway streets, Springfield, Missouri, in meeting at their regular appointment.

Signed:

R. P. Hardin,
R. E. Stephens, Elders.
J. E. Stoops,
W. W. Tedrick,
James F. Kinser, Deacons.

Lloyd O. Sanderson,
Minister.

* * * *

Brother Sanderson said that Brother Reese and family "will sail within the next few weeks to Africa to engage in missionary work." We wish them much success in preaching the Gospel.—Ed. C.M.R.

H. McKerlie, 528 St. Clair Ave., W., Toronto, Ont., Feb. 6: "We have been through a rather trying time of sickness lately. Mrs. McKerlie and Jean were down together for two weeks; then, after a few days on her feet Mrs. McK. had to take to bed again for a further two weeks. I had to spend about three weeks under the blanket, getting up to serve on Sundays only. But now we are about our usual again, and, having moved and got straightened out pretty

well, are grateful for a loving Providence and renewed activity."

O. H. Tallman, Cleveland, Tenn., U.S.A., Feb. 5: "We baptized two fine young men (twins) last night. They have considerable ability and we hope they will make useful workers in the vineyard."

W. F. Cox, Beamsville, Ont., Feb. 8: "Lord's day before Christmas I had the pleasure of speaking to the brethren at Strathmore Boulevard, Toronto, both morning and evening. At both services I spoke from a chart on the "Way of Holiness."

In the afternoon at the close of the Bible Classes, all the students, numbering above the hundred mark assembled in a large room in the basement of the Church house where I talked to them for ten minutes on the possibility of each student aspiring to great men and women in God's services. With such a goodly number of bright, cheerful, intelligent youths the brethren have a wonderful future before them."

A college professor from dear Alabam
Won't eat with a negro, they say,
Yet believes evolution and says: "It is grand,"
And teaches it every day.
You may think I'm crazy or think me a fool
Or think as the prof. says: I'm mad.
I would rather eat with a negro that's neat
Than to call an old monkey grandad.

J. C. Bailey, Ogema, Sask., Feb. 18: "Good crowds at Radville, Feb. 10. Good crowds here yesterday. Shall continue here this week."

D. H. Rusnell, Stouffville, Ont., Feb. 18; says that, due to sickness, age, etc., their attendance has been small during the winter. They hope for an improvement soon. Bro. Rusnell is pleased with the C.M.R.

Wm. Horrocks, 313 Bridge Ave., Windsor, Ont., Feb. 19: "Our work is going along well at present; attendance good. Feb. 3 we had a record attendance at Bible Classes—138. On Feb. 11 we had a spelling bee of names of persons and places in the Bible. Had a real good night. Such words as, Barabbas, Beelzebub, Aaron, Galilee, being the downfall of some of the spellers. The sisters finally won. On March 31, God willing, we shall have an all-day gathering."

REMEMBER HIS BIRTHDAY.

We have a short article from Brother Evans this month. In sending it he explains that he did the thinking for this article before his stroke, and that he cannot think on any subject now. While he says they are as well as usual, yet he is too nervous to write much, at times he can't write at all.

On March 7, 1929, Brother Evans reaches his 65th milestone in life. When you read this you will have time to sit down and write him a card of remembrance; and, slip your card into an envelope along with an offering to help them in supplying their needs. Address, H. M. Evans, Selkirk, Ont.—E.G.C.

Thos. Robertson, Ice Lake, Ont., Jan. 7, says that 15 brethren and neighbors gave them a surprise by going to his place and cutting up a nice lot of good wood as a token of their appreciation of his humble efforts among them. He says the C.M.R. is his favorite paper, and he likes to read about our noble, faithful brethren on the mission fields. He says they are still "keeping the light burning" at Ice Lake.

C. G. McPhee, Beamsville, Ont., Feb. 4: "Many of the brethren here have been sick this winter with the flu, but most of them are able to be back at the house of worship once more. The church starts in the new year with bright prospects. The very best spirit prevails, and everyone seems willing to do their part. Our prayer meeting is becoming very interesting and profitable. We are expecting to develop many of the young men upon whom the responsibility will fall in a few years.

The church has given me six weeks this summer for protracted meeting work, would be glad to hear from you if I can be of service to you."

* * * * *

This is an opportunity for us to use Brother McPhee in meetings this summer. Let us keep him in Canada, for we need more revivals. Perhaps some congregation (or more) could send him to a new place for mission meetings. There are any number of places where the gospel has never been preached. Just yesterday a good sister wrote me that she was living with her oldest daughter in a place where we have no church. They two have the meeting. She was longing for preaching.—E.G.C.

Chas. W. Petch, 455 Victor St., Winnipeg, Man., Feb. 6, writes he had recovered from a cold, and both were as well as usual. Further, "Church work is going on quietly. Sickness has hindered somewhat."

V. Lighthouse, West Hamilton, Ont., Feb. 4; in renewing congratulates the C.M.R. on its improvement, and in its "earnest expression of the truth." He further says that because of sickness he and his wife had been absent from the worship for three or more weeks. He was thankful to be better, and with God's help he hopes to do better. He feels the force of Paul's exhortation to not forsake the assembling together, "For I feel that there is a lack of spiritual life. God help us all to be faithful."

As a result of an effort to advertise our paper, among others, the following note was received:

"Just saw a note in the Christian Leader concerning your paper. Please send me a sample copy. I did not know that there was a paper in Canada published by members of the church of Christ."

A. M. Simpson, Secretary, 222 Winnett Ave., Toronto, 10, Ont., "We have to report progress at least at East Danforth during the month of January. The interest is increasing. Tracts have been distributed through a part of the district. There has been one addition by transfer."

RUSSIA AND THE BIBLE.

Little wonder that such spiritual and moral darkness prevails in Russia with deeds of violence and social movements frightful to contemplate, when we remember that the written Word of God has been virtually unknown in the land. During the Czarist regime, printing and circulating the Bible was prohibited except to the authorities of the Greek Catholic Church who chose rather to suppress it. Thus ignorance and darkness have abounded and the masses have followed blind leaders who have led them in an appalling morass of social and religious hopelessness.

On the top of all this comes a most extraordinary circumstance, a turn in affairs that is so striking as to be termed truly miraculous. The godless Soviet Government has actually granted the Evangelical Christian Union permission to print the Bible, and also donated a tract of land on which a Bible school may be erected if the conditions are met within a certain specified time. The All-Russian Evangelical

Christian Union makes an urgent appeal that this present opportunity may not be forfeited. Address Moody Bible Institute Monthly, 153 Institute Place, Chicago, Ill., for details.—The Gospel Minister.

In the mail today (Feb. 12) I received a copy of the "Christian News," of Detroit, which has been revived. It announces another combined protracted meeting with the churches of Christ in the Detroit district. The announcement reads as follows—"The churches in the Detroit area have planned and pledged themselves to combine forces in another great protracted meeting of two weeks duration, to be conducted in the Cathedral of the Masonic Temple, located at Second Boulevard and Temple Ave. The auditorium has a seating capacity of 1,600 and is one of the finest and most comfortable in the world. N. B. Hardeman has been secured again to do the preaching, and E. V. Wilson will direct the song service."

The time, March 31 to April 14, 1929. If you can go do so. This editor was there last year for four days, and it will be hard to keep him from going this time. Rally meetings are being held for song practice and preparation.—E.G.C.

Don Carlos Janes, 2229 Dearing Court, Louisville, Kentucky, Feb. 13: "I preached at Ormsby Ave. Sunday morning, and Marion Haines spoke at night, while Brother Frank Mullins was at Salem. Brother S. L. Yeager preached morning and evening at High View and Earl Smith was at Highlands. D. H. Friend at South Louisville. Much Valuable information was brought out in our recent missionary institute in the Highland church. Several living 25 or 30 miles away in Indiana attended a considerable portion of the program. Bros. Charles Neal of Winchester, and G. F. Gibbs of Borden, Indiana, were out of town speakers."

Encouragement

Mrs. Eric Johnson, "I enjoy the letters from mission fields, and keeping in touch with those I know."

Albert Burgess, "I was much pleased with the last copy of C.M.R. Also pleased to know of the increase of subscription list."

Mrs. C. Hodges, "I enjoy the paper and would not like to be without it."

Mrs. Lily Jackson, "The C.M.R. gets more interesting all the time."

Mrs. Minnie Forman, "I do enjoy reading the paper. It means so much to me as I am the only disciple of Christ here. I look for it long before it's time to be here."

Mr. and Mrs. Amos Whitehead, "We would hate to do without it."

Walter Eatough, "Feb. issue is delightful. You sure gathered the news, a feature I prize much."

For C.M.R.—James Emary, Fund, \$12; Mrs. J. A. Walker, renewal; Mrs. Frank Secord, renewal; A. W.

Stevenson, renewal, 1 new; Mrs. C. Hodges, renewal, 1 new; H. M. Evans, 1 renewal; John Archibald, renewal; Chas. W. Petch, renewal, Fund, \$3, 4 renewals; Mrs. Burton Wallace, new; Hiram McDonald, renewal; Mrs. Lily Jackson, renewal; Walter Cartwright, renewal; Mrs. M. E. Bradish, renewal; Fred Hamley, renewal; Chas. W. Petch, 3 renewals, Alex. M. Stewart, renewal, 2 renewal, Fund, \$2; Mrs. M. J. Stevenson, new; Mrs. L. D. Simm, renewal; Mrs. Minnie Forman, renewal; J. B. Raven, renewal; Alex. Briggs, renewal; John Paterson, new; Mrs. E. Stevens, renewal; Mrs. Purdie Weir, renewal; T. H. Beecroft, Fund, \$1; J. E. Hammond, renewal, Fund, \$3; V. Lighthouse, renewal; Mrs. R. F. Trusler, renewal; Mrs. Eric Johnson, renewal; Amos Whitehead, renewal; M. McGregor, renewal; Philip White, renewal, Fund, \$1; Mrs. N. B. Jay, renewal, 1 new; Miss Lou Bell, renewal; Mrs. Esther Vine, renewal. Thank you.

For Missions—For Sherriff, Mrs. C. Hodges, \$2; Church, Selkirk, Ont., per Omar Kindy, \$5; Church, Woodgreen, Ont., per John Whitfield, \$4; Church, Ice Lake, Ont., per Thos. Robertson, \$20; Church, Collingwood, Ont., per T. H. Beecroft, \$1; Church, Meaford, Ont., per E. E. Ellis, \$10.

For Evans, Mrs. Philip Rubel, \$5; Miss Lou Bell, \$1; "A Friend," \$1.

For Trindle, "A Friend," 50 cents; Church, Ice Lake, Ont., per Thos. Robertson, \$10; Church, Meaford, Ont., per E. E. Ellis, \$10.

Read Matt. 6:22, 23. Note word, single.

James Moffatt's translation of those verses reads, "The eye is the lamp of the body: so, if your eye is generous, the whole of your body will be illumined, but if your eye is selfish, the whole of your body will be darkened. And if your very light turns dark, then—what a darkness it is!"

Christian Monthly Review

A Magazine of Religious News and General Religious Intelligence, Published Monthly, for the Promotion of Christian Unity, Truth and Righteousness, at

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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 CORE, 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. Wallace H. Cauble, Evang., 480 Strathmore Blvd. 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, 528 St. Clair Ave. W., 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 Dausces 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.