

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

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The Many-sidedness of Christ

Jesus challenges the attention of the world by his many-sidedness. He meets the needs of all classes and conditions of men. As deep answereth unto deep, so does He respond to the moving of each soul of man.

Call the roll of the world's workers and ask, "What think ye of Christ?" Their answers amaze us by their revelation of the universal appeal of Christ. Some one, whose name has been lost, has collected the following examples of this universality:—

To the artist He is the One Altogether Lovely.
To the architect He is the Chief Corner Stone.
To the astronomer He is the Sun of Righteousness.
To the baker He is the Living Bread.
To the banker He is the Hidden Treasure.
To the builder He is the Sure Foundation.
To the carpenter He is the Door.
To the doctor He is the Great Physician.
To the educator He is the Great Teacher.
To the farmer He is the Sower, and the Lord of the Harvest.
To the florist He is the Rose of Sharon and the Lily of the Valley.
To the geologist He is the Rock of Ages.
To the horticulturist He is the True Vine.
To the judge He is the Righteous Judge, the Judge of all men.
To the jeweler He is the Pearl of Great Price.
To the lawyer He is the Counselor, the Lawgiver, the Advocate.
To the newspaper man He is the Good Tidings of Great Joy.
To the philanthropist He is the Unspeakable Gift.
To the philosopher He is the Wisdom of God.
To the preacher He is the Word of God.
To the railroad man He is the New and Living way.
To the sculptor He is the Living Stone.
To the servant He is the Good Master.
To the statesman He is the Desire of All Nations.
To the student He is the Incarnate Truth.
To the theologian He is the Author and Finisher of our Faith.
To the toiler He is the Giver of Rest.
To the sinner He is the Lamb of God Who taketh away the sin of the world.

—Collected.

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EDITORIALS



"WHAT CAN ONE LONE GIRL DO?"

By E.G.C.

I receive quite a number of letters from brethren and sisters who are in places where they do not have the privilege of attending the worship with disciples. They all long for that privilege. Here before me is one from a good Christian girl who attends Normal in a town where we have no meeting. It is a fine letter. She is a girl of strong character or she could not stand up to her understanding of what a Christian should be amidst surroundings such as she describes. It seems these conditions prevail generally. She refers to members of a popular church who dance and play cards and who are "into everything like that." The excuse they give her is that "all the good church people go to these places." She asks, "Are the church people any better off?" No, their church relations under those conditions are a mere cloak, and such professors are the worst kind of enemies to the church. She speaks of those who back home wouldn't do such things but when they get away from home among more people they lose their heads and what religion they had and pitch right in and "do as Rome does" because good (?) people are doing those things. That's the common practice. The reason we read about Daniel and his three friends is because they did the uncommon thing, namely, dared to stand alone for God and what they believed to be right. Many can't stand to be called, "queer," "slow," "back-numbers," etc. So, "What can one lone girl do?" she asks. She says they try to get her to learn to dance. She says, "I would learn if I thought it would do me any good, but I certainly would not just because good church people do."

She speaks of her teachers being "quite convinced that we evolved from some lower organism." The principal is always talking his beliefs but is nice enough not to force them upon others. But that is a way he has of getting others to accept his views. She says he contends that it really does not matter what else one believes as long as we know that there is a God. But that won't be long because evolutionists do not and *can not* believe in God as the Creator of the universe; for, "Evolution turns the Creator out of doors." The only god

the evolutionist acknowledges is "something beyond the material world; something that is not physical; a force that one cannot explain by physical laws, and which the world has chosen to call—God." Intrinsic energies in the evolving matter" is the god of the evolutionist. He has no need for our God "Who art in Heaven." So it does matter what one believes.

Fathers and mothers, what are you doing to instill into your boys and girls principles of truth and right and soberness? When they go out from you will they "be able to stand against the wiles of the devil," and have character strong enough that they will be able to be the uncommon person?

I am very glad to be personally acquainted with the young lady referred to above, having baptized her with my own hands. She takes the Christian Monthly Review and says she enjoys reading it. The Normal she attends is here in Ontario. I wonder if all the Normals teach evolution? Whose money supports them? And is that what the patrons want taught to their children?

"What can one lone girl do?" She can have deep and abiding convictions for truth and right anywhere. She can have faith in God and pray to Him who is "able to save to the uttermost." She can take Jesus with her as her Saviour, "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." He said "I am with you always." She can testify for God by refusing the wrong and doing the right. She can "give heed to reading" her Bible, and then "abide thou in the things which thou hast learned." She can be "in the Spirit on the Lord's Day." She can "Be not deceived. Evil companionships corrupt good morals." She can take thought for things "honorable in the sight of all men," ever "looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God."

DOES THE GREAT COMMISSION EXPRESS GOD'S WILL FOR THE CHURCH NOW?

By EARL C. SMITH.

Now and then we meet brethren who tell us that

the great commission does not apply to us. Some seem to think that none of the scriptures before the second chapter of Acts apply to us. To us that seems a strange and impoverishing position. It robs us of such riches as the sermon on the mount, the book of John, the Psalms and the Old Testament prophecies. The Lord and His apostles, time and again, applied passages from these books to the people to whom they talked. Others insist that the great commission does not apply to us because it was obeyed by the first generation of the church. (Rom. x.18; Col. i.23.) This position is still more strange. Does the Lord's command to be baptised not apply to us because they obeyed it? Does the Saviour's request to keep the Lord's Supper not apply to us because they kept it? That would be strange indeed! If we are released from obligation to obey one precept of the Lord because others before us have obeyed it, would it not be reasonable for us to expect to be released from the obligation to obey any other command on the same ground?

The new covenant is radically different from the old covenant. Under the new covenant we do things because we want to and can. God says "I will put my laws into their mind, and on their heart also will I write them." Heb. viii.10. Again, "In Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love." Gal. v.6. In speaking of giving, He says, "Not grudgingly, or of necessity; for God loveth a cheerful giver." II Cor. ix.7. And to elders, "Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly,—of a ready mind." I Pet. v. 2. So it is with every service under the new covenant. All is done willingly, of a ready mind, cheerfully, out of a heart of love that has God's law written on it. Nothing is done grudgingly, of necessity, of constraint under the new covenant. So it is with the great commission; it can't practically apply until it has been written on our hearts, until "the love of Christ constraineth us." (II Cor. v. 14.) God pity the heathen when people do not want to attempt to obey the great commission! We have heard that "one should not go to a mission field if he can help it." We would like to add to that that he who wants to help it is certainly unfit to go. It was not the law of God that constrained Paul to go but the love of Christ. It was the love of Christ that had written the law of God upon his heart, then, he wanted to go and could and there-

fore must. If we yield our hearts to the love of Christ as Paul did, it will have the same effect on us that it had on him. If not, why not?

We advance two passages of scripture as proof that the great commission expresses God's will for the church today. The first is that very familiar verse: John iii.16. "God so loved the world, that he gave his only begotten Son, That whosoever believeth on him should not perish but have eternal life." Without a doubt the heathen today are included in that love. It is impossible for any one—except one who would swallow a camel and strain at a gnat—to believe that God loves men so and yet makes no provision to let them know of His love. His only provision is for His friends to go tell them. If we are true friends of His we will love those whom He loves. He wastes his breath who tells us that love spends her time, money, and strength in an effort to have soft carpets to live on, fine cars to ride in, and the like, while letting him whom she loves go without knowing the gospel. A man who would allow another man to stay in a place of great danger and suffering when he could get him out by showing him the way of escape has a criminal heart. There is such a thing as criminal neglect, you know. Of course the Lord is not more interested in the salvation of Africans than of Americans; but who dares say that He is less interested in Africans?

We can not escape the fact that the church has miserably failed to do the will of God. There is but one thing for us to do, namely, to get on our knees and acknowledge our guilt to God, ask His forgiveness, surrender ourselves to Him, and pray one for another. Then we ought to pick up our Bibles and read them with prayerful, surrendered hearts until the love of Christ gets such a grip on our hearts that we will live unto ourselves no longer but unto Him who for our sakes died and rose again. (II Cor. v. 15.) Daniel's prayer in Daniel nine is a good model for us. He knew how to pray. Brother, don't wait until all of us get on our knees. Your prayer will bring us down.

THE LORD'S SUPPER OR COMMUNION. No. 2.

BY CHAS. G. MCPHEE.

I shall group my sermon today under three heads, for the purpose of better understanding this great lesson. First: It is Simple or Easily Understood, when it is not mixed with human doctrines.

Second: It is a Monument. We do it in remembrance of Jesus. Third: It is a Sermon. We preach Christ to the world.

1. *It is Simple—Easily Understood.*

1. By this institution we are *drawn nearer* to Jesus. In the companionship of the Master we meet around one common table, and with brighter hopes and mutual joys we partake of the Bread of Life. When the struggles of the past week are gone, and we enter into a new week, which may be the last of our career on earth, it is far sweeter and more joyful to assemble around the table divine in sweet communion, than it is to meet at the close of the day, when we are tired and weary, and eat the bread that will give us physical strength.

But the thought may arise, "If only I could have been in the place of Peter or John or Mary, how different everything would be. But do not forget the scripture, "Blessed are those who have not seen and yet believe." It is not necessary to see Jesus in the flesh to draw near in the spirit. The intimacy between Christ and His chosen was increased rather than diminished by His departure.

2. The one loaf represents *one body*. It is a lesson in Christian Unity. "If a house be divided against itself, that house cannot stand." How many bodies did Jesus have? Just one. How many loaves should we have? If Jesus had only one body, we should have just one loaf. Before He blessed the "Bread," it was a "Whole"; then He brake it, and gave it to the disciples. Jesus had one body and He wanted His disciples to be one in faith and practise. Paul said, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." For, "There is one body, and one spirit, even as ye were called in one hope of your calling; One Lord one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." (Eph. 4:4-5) The greatest tool today, in the hands of the Devil, is a divided church. The greatest instrument today, in the hands of God, for the conversion and salvation of the world would be, a perfectly united church.

3. This is *not the literal body* of Christ, but it is a Communion. "The cup of blessing which we bless, is it not a communion of the blood of Christ?" (I Cor. 10:16) When Jesus said, "This is my body," and "This is my blood," He did not mean it was the literal body and blood. The

apostles understood what He meant. Paul said, "As often as ye eat the *Bread* ye proclaim the Lord's death." The bread that we eat, which was blessed, and the fruit of the vine which we drink, has not been changed a particle in their essential elements and properties.

This matter is easily understood, when we consider that Jesus frequently used a figure to represent the real thing. When he said, "I am the bread of Life," many of the people made a serious blunder. They said, "How can this man give us his flesh to eat?" They did not grasp the meaning of His words. Of Sarah and Hager, we read, "These women are two covenants." (Gal. 4:24) Do you believe that? Was Sarah literally the New Covenant and Hager the Old? But Paul is more definite, "This Hager is Mount Sinai." Was she literally a mountain? You understand this is figurative language. When Jesus said, "I am the vine: ye are the branches," (John 15:5), He did not teach that He was a literal vine, or his disciples literal branches. When He said, "I am the way," He did not mean that He was a literal road, over which men walk. When he said, "I am the bread of life," was he a literal loaf of bread? To ask these questions is but to answer them. Yet they are just as positive and forceful as the statement, "This is my body." Now we understand that the Lord's supper, is the communion of the body and the blood of Christ, and about such there need be no confusion.

4. How *often* should the Lord's supper be observed? Every institution has a set time for its observance. The citizens of this country observe the birth of independence every First of July. This is a special time set apart for a special purpose. The Passover was observed by the Israelites at a specified time. What time has Christ specified for this memorial feast? If we can determine the day they met, we can also determine how often they observed the supper.

Listen to these words, "Not forsaking our assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh." (Heb. 10:25) The church had a custom of, "Assembling together," on a specified day, but some had been neglecting this meeting. Referring to the assembly again, and the factions that existed among them, and the perversions of the Lord's supper he said, "When therefore ye assemble yourselves together, it is not possible to eat the Lord's supper: for in your eating

each one taketh before other his own supper; and one is hungry and one is drunken." (I Cor. 11:20-21) This reveals the fact, that they met upon a certain day as specified, but were unable to eat the Lord's supper in a worthy manner, because of their ungodliness. Reading the history of the church (Acts 20:7) we find, "And upon the first day of the week, when they were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow." This indicates that the First Day of the Week was their regular time for meeting. The purpose of this meeting was to break bread.

Now since they met upon the First Day of the week to break bread, is it unreasonable to conclude that they had the Lord's supper every week? God said, "Remember the Sabbath day and keep it holy." This means every Sabbath day throughout that dispensation. Likewise if we imitate the apostles and early church, and meet upon the first day of the week to "Break Bread," we will do it every week.

While I do not believe that any man or body of men, can add anything to the beauty, power and authority of the scriptures, yet I want to relate what a few men have said about the Lord's Supper.

Dr. Scott (Presbyterian) says: "This ordinance seems to have been constantly administered every Lord's Day, and probably no professed Christians absented themselves from it after they had been admitted into the church."

Alexander Carson (Baptist) says: "There is an admirable wisdom in the appointment of Jesus in the observance of the Lord's Supper every first day of the week. Would it be any loss to them if all the churches of Christ were to return to this primitive practise?"

Adam Clark (Noted Commentator) says: "That they were accustomed to receive the Holy Sacrament on each Lord's Day."

R. A. Torrey (Eminent Baptist, in a private letter) said: "It is true that I personally believe that the Lord's Supper ought to be partaken of every Lord's Day."

John Wesley says: "I also advise the elders to administer the supper of the Lord every Lord's Day."

Against such a practise there is not a dissenting voice among Church Historians and Bible scholars.

5. *Who should Commune?* It is for the citizens of God's kingdom. "And I appoint unto you a kingdom, even as my Father appointed unto

me that ye may eat and drink at my table in my kingdom." (Luke 22:20-30) Those who have been born again, or born into God's family, may sit at his table; or as Justin Martyr says: "It is not lawful for any to partake . . . but such as believe and have been baptized. Among all the absurdities that ever were held, none ever maintained that any should partake of the communion before they were baptized."

The question of "Open" and "Close" communion is unknown to the Bible. Nowhere do we read in the scriptures about "Open" or "Close" communion. Unscriptural words usually convey unscriptural ideas. "Open" and "Close" communion involve the examination of another, but I am instructed to examine myself, and so "Eat of the bread, and drink of the cup." We dare not set ourselves up and assume the responsibility to judge and exclude someone whom *WE* consider unworthy. We have all been sinners, and we are not beyond sin today, and if it were not for the grace of God we would be lost. I cannot therefore invite anyone, or debar anyone whom God has accepted into His kingdom. This is the Master's table. I am only an invited guest. When you participate in this feast of love, you are to be thinking of Jesus and not the sins of your fellow man. It is true, we are in close communion with Christ, while those out of his Kingdom do not enjoy His fellowship and communion. When we cease to think of the Lord, we partake in an unworthy manner.

6. The *manner* of communing is very significant and important. "Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord." (I Cor. 11:27) The church at Corinth had corrupted the Lord's supper, and they were eating and drinking in an unworthy manner. They turned this sacred institution into a worldly feast. While we may not imitate their excesses, yet it is possible to commit the same sin, by eating in an unworthy manner. When we eat of the bread and drink of the cup, in a light frivolous manner, not discerning the "Body," we are eating and drinking judgment unto ourselves. Sometimes boys and girls laugh and talk during the supper—Beware. Are you thinking about the time, or what you are going to do, when the service is over? Are you thinking about that friend you are going to meet? You had better think about the great Friend and Benefactor who has promised

to meet you here. Shut the world out, by shutting Christ in. Be perfectly silent for a few moments, thinking of Jesus. Oh what power there is in silence. Drop the thing which worries you, which excites and thwarts you; let it fall like a sediment to the bottom, until the soul is no longer turbid, and you find that nearness to God is gained and cultivated in being alone with God.

Sometimes you may feel unworthy, and think you are not good enough to engage in such a sacred and holy service. For such a reason some people absent themselves from the house of the Lord. The imperfections of the past and the feelings of the present cause them to shrink from the presence of God's people and the feast of love. But remember the apostle is not talking about our feelings, our worthiness or unworthiness; but the manner in which we observe this supper. Our own sinfulness is one reason why we need this supper, and the very cause why we should approach it in a silent and reverent manner.

7. For the people of God this should be a time of *great joy*. When a child is born into a home, it is an occasion of great rejoicing. Every child looks forward to their birthday as a great event. Frequently it is an occasion of joy and celebration.

Lord's Day is a memorial day, the birthday of our Saviour when he was born from the tomb. Every saint joins in this celebration, giving praise unto the "Lion of the Tribe of Judah," who gained such a victory over hell and the grave.

8. The *value* we place on this institution, depends on our *Point of View*. While our appreciation of this institution does not lessen or increase its value, yet it means everything to us. Years ago there lived in one of the glens of Scotland a poor widow. It was a poor home, with only a thatched roof, and on the old cupboard, was an old cracked cup, covered with a glass globe. Most of us would have thrown that cup away, but to that poor soul it was exceedingly precious. It had a history. Years before, a lady stopped at the lonely cottage and asked for a little water, and it was brought to her in that cup. To this widow's surprise, she afterwards learned, that the traveller whom she befriended, was no less than Queen Victoria the Great. The fact that her lips had touched that old cup consecrated it, and made it of great value to the old widow. Should not the cup of the Lord be precious to us since his lips touched and hallowed it?

(To be continued).

MISSIONS

A SOLUTION OF THE PROBLEM.

Let every church, and every member of the church, become a regular contributor to foreign missions.

Let the churches get acquainted with each other and their work and let enough of them co-operate with one man till he is supported.

Having begun a good work, let them keep it up.

Let more workers continue to enter the field till the demand is supplied.

Let the missionaries train up as many native workers as possible to evangelize their own people.

Let them also make frequent reports to the churches of the progress of the work and thus quicken interest.—*Sel.*

On Feb. 12, Bro. Short wrote from Austin, Texas, saying that due to the flu some meetings had to be cancelled, but that the meetings held were good. He thanks everyone helping him in his

work, the latest being a motor car provided for his convenience in travel among the churches. He says good word comes from Africa, with a number baptized. It will be a happy day, he says, for the few workers in Africa, when Bro. W. L. Brown and family arrive, for more workers are much needed.

Address, W. N. SHORT,
Harper, Kansas.

OUR INDIAN ROAD

When Bro. Albert Prince visited Winnipeg a few days ago, we had an opportunity of learning what is being done at the South End of the Peguis Reserve, and also the prospects for the future.

With the departure of the Pentecostals from this district, a wide open door of opportunity has presented itself. We are thoroughly satisfied that Bro. Prince can maintain the work done there, and he has a very intelligent understanding of the New

Testament Scriptures. Several adults are intensely interested in their teaching concerning the church of Christ.

Bro. Trindle will be able to help them build a congregation which will be an influence through a large circle, and he is devoting much time to this end, altho' he was left stranded Feb. 17th. A friend promised to ride him over to the South End and failed him at the last minute; he had not time to walk over, and a good crowd which gathered was disappointed.

Bro. Petch could help very much, if sent North again. His influence with the Indians is becoming a factor and we hope before long to report much good done by him in these quarters.

Bro. Trindle gratefully acknowledges gifts sent him. A set of harness from Beamsville, Ont.; bundles of used clothes from Toronto, Beamsville, and St. Catharines, Ont. He writes, "This kindness humbles me, and makes me feel more determined to work hard, and to be worthy of this great confidence reposed in me."

Respectfully submitted,

WALTER EATOUGH,

529 Toronto St.,

Winnipeg, Man.

P.S. "A letter just received says Bro. Trindle lost a grand-daughter, aged 17 years, who passed away 10 A.M., Feb. 28th. Our sympathy is with them. We remember their sorrow not long ago, losing Rachel, another girl about the same age. May God comfort their hearts. Parcels from Brethren Tallman, McPhee, and A. E. Firth cheer them very much. We are trying to get the horse and buggy working before this appears in print."

—W.E.

* * * *

Fund for Bro. Trindle's Pony and Buggy — Forwarded to me by Bro. Collins, Meaford, Ont., since last report,

"A Friend," 50 cents; Church, Ice Lake, Ont., per Thos. Robertson, \$10; Church, Selkirk, Ont., per Omar Kindy, \$5. Received from Sister Wm. Merritt, Beamsville, \$2, making, up-to-date, \$58.50. There is a balance of \$41.50 to make up the amount for which we asked (\$100).

Now, brethren, let us put forth an effort to raise, in a few days, what is needed to make the desired amount.

W. F. Cox,

Beamsville, Ont., Mar. 7, 1929.

P.S.—I have sent \$51.50 to Bro. Eatough who

has kindly offered to look after the business concerning pony and buggy for Bro. Trindle. Will send the balance soon.

—W.F.C.

* * * *

Since receiving the above report I received \$5 from "A Friend," Meaford, and \$2 from Sister Leonard Latimer, Eugenia, Ont., for Bro. Trindle's pony and buggy. A few more offerings and we shall have the total amount.—E.G.C.

Huyuyu Mission,

Macheke, (Private Bag),

S. Rhodesia, S. Africa,

January 13th, 1929.

Dear Brethren in Christ:

I thank God for permitting us all here to enter upon another year of service, in the enjoyment of health and strength, strong in faith, and with a great desire for increased usefulness and service.

The year has commenced with a splendid rainfall, general throughout South and Northern Rhodesia, which will put heart and energy, into the farmers and new settlers. I hope we shall have a corresponding Spiritual rainfall, and "Showers of Blessings" throughout the year.

We had a great experience at worship today and "Breaking of Bread." It just rained in torrents. Soon the old grass roof got full of water which came through like a sieve. The people sitting on the floor, wriggled and squeezed to get out of the water. I stood up and put my rainproof overcoat on, then I noticed the mud plaster falling in lumps off the side wall, and presently the wall bulging out. Bro. Mirimi was exhorting the Church, and he just carried on talking, as if the sun was shining and nothing unusual happening. But I got uneasy for the people's sake, and stepped down and examined the wall inside and out, and satisfied myself that the roof would not collapse.

Meeting over, I went to get the car, which I had put for shelter under a shed with a grass roof, found the roof had settled on car, and boys had to raise it, and when car was clear it fell to the ground. So much for grass churches and sheds.

When I am through with the house and get it paid off, I want the brethren to help us build a church-house of brick and stone, while I have health and strength to help them.

On New Year's Day, the natives had a great feast and gathering amongst themselves. Killed and ate two cows and a heifer, and a pile of rice loaves.

I had a meeting afterwards with them, when the church-house was packed. One woman confessed Christ. We have a number now being instructed in the Word, previous to baptizing them. Theodora is home from school, and has grown into a fine young woman. Rivers permitting, she will return end of the month. All schools are closed for holidays.

Mr. and Mrs. Auld and family from Salisbury visited us over Christmas and New Year. Mr. Auld is a builder and contractor. While here, he fixed up gutterings and downpipes of new house. Made a water tank out of cor-iron to hold 250 gals.; repaired a bath; soldered bottom in a lamp; put a tap in a water barrel; cleaned the Gramophone; put the car and motor truck in order; brought his own tools, and brought their own food. (Fine! He is a visitor worth while.—E.G.C.)

Their home is always open to us in Salisbury, which is a great saving, as hotels are very expensive. Our friendship originated through meeting each other on the road, motoring up from Cape Town to Bulawayo on our return from the States.

Three of our best students are returning to Nyasaland. Bro. Mbulanje is already there; Bro. Pitches is working in Salisbury to return; Bro. Tabbu leaves the end of this month. I have given him two months' work to help him to get home. They are all married men, and have been with us about two and a half years. Three splendid characters, and (for natives) well grounded in the Truth. Now they want me to support them, to go preaching in Nyasaland. Mbulanje writes me that he has found many places already asking for teachers. \$8.00 per month would support one of these faithful brethren. If this appeals to any readers, I shall be glad to receive their support, and put them to work. Of course I should first have to obtain the consent of the authorities in Nyasaland, and probably be held responsible for them.

I am hoping to introduce my auto into Nyasaland before this year closes, if the Lord spares me.

A few autos, cars we call them, have already gone through from Salisbury. Where they can go, my Ford can follow.

I am still busy on the house, which is fast nearing completion. I hope the brethren will enable me to get out of debt as soon as possible. Your money is here, brethren; the assets are worth nearly as much in pounds sterling, as they have cost you in dollars, and would be, if they were

erected in Salisbury, instead of on a Mission Field.

Please let me do all I can for you, and the Cause we all love, while I am here.

With Christian love and greetings from us all.

Yours in Christ,

JOHN SHERRIFF.

Sister Clara E. Kennedy is coming home in June on furlough from Japan. She was sent out by the Portland, Maine, church. This church appointed Bro. Neal as her treasurer. Her friends and supporters will be interested. Send funds for her return by May 1st, to Chas. M. Neal, Winchester, Ky.

"A LONG TIME COMING"

There is to be found in "Quiet Talks on Service" a very touching story of olden days in a Southern city of the United States. In those days, when sanitary regulations were very poor, an awful uncontrollable scourge visited the city. The city's carts were ever busy carrying away those the plague had slain. In one home the loathsome disease had carried away one by one the father and each of the children until on the day of this story there remained but two—the mother already very ill with the disease and the baby boy of perhaps five years. The boy crept up into his mother's arms on the bed and said: "Mother, father's dead and brothers and sisters are dead; if you die, what'll I do?" With a choked voice the mother finally answered, "If I die Jesus will come for you." Having been taught much about Jesus this satisfied him and he went about his play. That night the dread disease removed the mother too and she was laid away by strange hands.

It is easy to see how, in the strain and stress of that time, the little boy was forgotten. That night he crept up into the empty bed, but could not sleep. Late in the night he went out to the cemetery and made his way to where he had seen the men put his mother and throwing himself down on the fresh mound sobbed himself to sleep.

Very early the next morning a gentleman passing to minister to the sick saw the little fellow on the grave asleep. Suspecting a sad story he awakened the boy asking him why he was there. "Father's dead, and brothers and sister are dead, and now, mother's dead too. And she said, if she did die, Jesus would come for me. And he hasn't come for me. And I'm so tired waiting." And the man swallowed something in his throat and in a voice not very clear, said "Well my boy, I've

come for you." And the little fellow waking up with his baby eyes so big, said "I think you've been a long time coming."

It was in the city of Pedra, 200 miles from Garanhuns, a few days ago that this story and its lesson came into my heart afresh. While selling Bibles and Testaments we had found a family of "crentes" (believers). That night we went to visit this family—a mother and two daughters. We learned that they had moved there ten years before to work in the thread factory and in all that time had not heard a sermon or a congregation sing the songs she loved. I could not keep the tears back as she lifted her hands, her eyes and her heart heavenward beseeching God to send them someone with the Gospel. Before me I could see the Lord Jesus with thorn-torn and thong-cut face looking down so yearningly upon the people of Pedra. And with that wounded hand outstretched toward the city, He was saying to His people, "Go ye . . ." And there in the inland city of Pedra with its 2700 employees of the thread factory, I could see them rubbing their eyes and saying, "You are a long time coming."

Pedra is only one of the several cities we have visited in the last month that have no priest and no preacher and that has never heard a sermon so far as I know. Seventh Day Adventists have begun to enter some places but most know only Spiritualism, Atheism and this awful grade of Catholicism, not even knowing a Bible when they see it.

More than one has shown a genuine interest in us by writing and asking us about the needs here. The first and foremost need is of men and women living so close to the Lord Jesus that the warm throbbing of His heart may be imparted to them until His purity of life and His love for lost souls becomes theirs too. And then there will go out of their hearts and lives this same service that we see in Christ's life on earth—Jesus working within us, reaching men through us.—Brethren let us all talk to God about it now—Matthew 9:38.

* * * *

THE BRASILIAN CONVERT.

John Nunes, a Catholic, of the interior, first heard of the real Christ from a missionary. Realizing he had to leave mother, brothers, sisters, friends, houses and lands if he replaced his burned Bible and accepted Christ he forsook all and walked 250 miles to Garanhuns where we later baptized

him December 14, 1927.

Since that date he has shown a great interest in studying his Bible in our homes. He has always conducted himself in such a way, both in private and in public, that we could have made no complaint if we had desired. He seems like a member of our family now and we would indeed miss him if we had to give him up.

He has accompanied us on our trips to sell Bibles and talk to the people. On these trips we have worked with him as a brother and not as a servant. Yet, he has always done his part faithfully and joyfully.

In our work of selling Bibles and talking to the people I have often come across him in a store or other place earnestly talking to a group of men about the necessity of knowing Christ. In one town we found the Catholics and the Spiritualists especially prominent. The Catholics had an image right in the "feira" (market place) and the great throng was bowing down to it one at a time. It seemed that everyone was either Catholic or Spiritualist—almost as religious as Athens of old. In this crowd of people a fine looking soldier, a Spiritualist, took John to task for teaching as he did. Before this large crowd the soldier got such a laugh on John that he wore a sad face for some hours after. He told me the thing that grieved him was the way the Spiritualist had ridiculed the Bible and also his own inability to answer him.

But his successes have been far more marked than his defeats. We have heard him preach at least three good sermons and his audiences always give good attention. In fact the people pay better attention to him than they do to either Bro. Smith or me, our Portugese being very poor. We always have our Sunday services now in Portugese and he takes his turn leading these meetings.

Pray that our John may really be a "Timothy" and that God may give us many more.

O. S. BOYER,

Paulo Affonso, Alagoas, Brazil.

I have just returned from the home of one of our sisters where we packed three boxes, consisting of clothing, bedding, curtains, tablecloths, towels, etc., for Bro. and Sister Sherriff, to help in furnishing their new house. This was contributed by the sisters of the Meaford church. One or two of the brethren helped. Value over \$60; all new material. Nearly enough cash contributed to mail the boxes.—E.G.C.

Huyuyu Mission,
Macheke, (Private Bag),
S. Rhodesia, S. Africa,
January 7th, 1929.

Moneys Received in Oct., Nov. and Dec., 1928.

Oct.		
14	Bro. F. L. Rowe, Cinn., Ohio (by Donors)	\$ 2.00
"	Bro. D. C. Janes, Louis., Ky., and E. G. Collins, Meaford (by Donors)	182.03
"	Bro. W. H. Douthat, Fayetteville Sisters	25.00
20	Bro. S. Willison, Woodsfield, Ohio	15.00
	Total	\$224.03
Nov.		
	Bro. W. E. McCartney, Church at Omagh, \$15.00; In His Name, \$5.00	\$ 20.00
3	Bro. John Potts, Worthing, Sussex, England (by Donors)	10.00
5	Bro. R. S. King, Central church of Christ, Nash., Tenn.	203.00
"	Bro. D. C. Janes, Louis., Ky., and E. G. Collins, Meaford (by Donors)	210.79
"	Sis. A. M. Burton, Nashville, Tenn.	300.00
6	Bro. N. N. Davidson, Nashville, Tenn.	20.00
	Total	\$763.79
Dec.		
13	Bro. D. C. Janes, Louis., Ky., and Bro. E. G. Collins, Meaford (by Donors)	\$188.02
18	Bro. W. H. Douthat, Fayetteville Sisters	80.00
24	Bro. N. N. Davidson, Nashville, Tenn.	20.00
	Total	\$288.02

Local Receipts

Collections	\$20.37
Book Sales	3.56

	\$23.93
Total Receipts	\$1290.77

Expenditure for Oct., Nov. and Dec., 1928

Molly Sherriff, salary	\$ 45.00
Native Teachers' Salary	93.75
T/exs, and Car repairs; New Rim, Tires and Tubes	200.10
Boys' Wages	66.87
Boys' Food	15.43
Payment on Ford Car	75.00
Photography and Drugs	24.85
Mission Req.	
Stamps, Stationery, Oil, Wine, etc.	87.00
Teachers' and Students' Xmas Gifts	11.87
Duty on Drug Parcel	2.50
Gift to Student to assist him on his return home to Nyasaland	5.87
Rent for Post Bags	7.50
John Sherriff, Self Support	401.58
Total	\$1037.32
Total Expenditure	\$1037.32
Total Revenue	1275.84
Balance used on House.	
P.S.—The debit balance to pay off House Account is \$724.25	
JOHN SHERRIFF.	

**NORTH BRAZIL MISSIONS IN A
NEGLECTED CONTINENT.**

O. S. BOYER (Missionary)

Jan. 9, 1929.

Dear Brethren:

Bro. Nunes and I are just back from Tacaratu, fifteen leagues away—one baptized and the door wide open for the Gospel when we can rent a house for our meetings. Brethren Smith and Joca (a Brazilian of much ability, baptized by Bro. Smith) leave today on horseback for work together in Piranhas, fifteen leagues away and on the Sao Francisco where we have already sold some Bibles and Testaments. It is another of the many cities without priest that have almost never heard a Gospel sermon. We continue to have meetings

here every night except Saturday, with full house. Bro. Smith baptized one more yesterday. One of the Brazilian brethren is daily teaching fifteen to read. Illiteracy is one of the great impediments in the development of these babes in Christ. But the healthy babe is ready to make every effort to get the real milk of the Word. Expecting a call any hour to meet the Johnsons and Sis. Edwards in Recife two days' journey from here. It is imperative that I return as soon as possible to the little bands we have left in Pedra, ten leagues away and in Jatoba, ten leagues still farther on. We are glad we can go, rain or shine and it shines almost the year around.

In HIS blessed service,

O. S. BOYER,

Paulo Affonso, Alagoas, Brazil.

READ THIS.

On page 4, of our March issue, under "Missions," in speaking about Ontario having the opportunity of being the first state or province on this continent in which all our churches are giving to foreign missions, and urging those churches not so giving to do so I said if "you are willing to begin it, will you write me to that effect, for my information?" Whether my mistake or the printer's, I intended saying "any," instead of "my." In either case I shall be glad to give you any information I possess regarding missions, to whom to send, etc. I have so far not heard from any not giving but willing to begin. Perhaps all our congregations are giving to the foreign work already. Brethren McKerlie and Cauble think they are.—Ed. C.M.R.

Two Men Talk About War.

Benito Mussolini: "In spite of talk of peace the whole world is arming as never before. Newspapers daily are recording the launching of submarines and other devices which certainly are not peaceful. The number of cannons and bayonets is increasing. We all favor peace and all of us signed for peace. The Kellogg pact is so sublime that we could characterize it as transcendental. But the fact remains the whole world is arming. When the storms are getting nearer, it is then that talk of quiet and peace is heard."

David Lloyd George: "What more is now needed but to sing the Hallelujah chorus and go on building our New Jerusalem in England, free and unfettered? That is how it is intended to be, but that is not how it is. Since we signed the Peace Treaty armaments are steadily increasing. All things show now that the world is heading for war."—Our Hope.

We recently heard of a Friend's preacher who gave five dollars toward the dedication of a city arsenal for peace. Another Friend made the remark that if a man bought some agricultural implements we would expect him to farm.—The Gospel Minister.

OUR CONTRIBUTORS

Isn't it strange that princes and kings,
And clowns who scamper in sawdust rings,
The common folk like you and me—
Are builders of eternity?

To each is given a bag of tools,
A shapeless mass and a book of rules:
And each must make, ere life has flown,
A stumbling block or a stepping stone.
—A Subscriber.

THE MASTER IS COMING

They said, "The Master is coming to honor the town to-day,
And none can tell to what house or home the Master will choose to stay."
And I thought, while my heart beat wildly, what if He should call to mine?
How would I strive to honor and entertain the Guest Divine?

And straightway I went to toiling, to make my home more neat,
I swept, and polished, and garnished and decked it with blossoms sweet.
I was troubled for fear the Master might come ere my task was done;
So I hastened and worked the faster, and watched the hurrying sun.

But right in the midst of my duties a woman came to my door;
She had come to tell me her sorrow, and my comfort and aid implore,
And I said: "I cannot listen or help you any today; I am looking for a greater and nobler guest," and the woman went away.

But soon there came another, a cripple, old and gray,
And said: "Oh, let me rest a while at your home, I pray,
I've travelled far since morning. I'm hungry, faint and weak."
And I said: "I cannot listen, or help you any today. I'm looking for a greater and nobler guest," and the pleader went away.

And the day wore onward swiftly, and my task was nearly done,
And a prayer was ever in my heart that the Master yet might come.
And I thought I should spring to meet Him, and treat Him with the utmost care.
When a little child stood by me with a face so sweet and fair,
Sweet, but with marks of tear-drops, and his clothes were tattered and old;
A finger was bruised and bleeding, and his little bare feet were cold,

And I said: "I'm sorry for you; you are sorely in need of care,
But I cannot stop to give it, you must hasten elsewhere."
And at the words a shadow swept o'er the blue-veined brow.
"Someone will clothe and feed you, dear, but I'm too busy now."

At last the day was ended, my toil was over and done;
My house was swept and garnished, and I watched in the dusk alone.

Watched, but no footfall sounded, no one paused at my gate;
No one entered my cottage-door—I could only pray and wait.

I waited till night had deepened, and the Master had not come;
"He has entered some other door," I cried, "and gladdened some other home.
My labor has been for nothing," and I bowed my head and wept;
My heart was sore with longing, yet spite of it all I slept.

Then the Master stood before me, and His face was grave and fair.
"Three times to-day I have come to your door, and craved your pity and care;
Three times to-day you have sent me onward, uncared for, unhelped,
And the blessing you might have received is lost, and your chance to serve is fled.

"The poor you have always with you; they are ever in need of a friend,
And as often as ye give them food to eat, those gifts to your Master you lend.
Whenever you give them cold water, or whatever their needs may be,
You're aiding not only my little ones, but you're also helping me."

"O, Lord, dear Lord, forgive me, how could I know it was Thee?"
My very soul was shamed and bowed in the depth of humility.
And He said: "The sin is pardoned, but the blessing is lost to thee;
For failing to comfort the least of mine, you have failed to comfort me."

—Selected.

ONE CHURCH IS AS GOOD AS ANOTHER.

BY RALPH ELLER.

We were seated in the study of a well-known minster who has made his church "popular" among the superficial, for his "broadmindedness" and "culture." There were three of us; two were "little" preachers; he was a "big" preacher. We "little" preachers basked in the effulgence of his greatness.

"I preach doctrine, lots of its," he said, "love, forgiveness, tolerance, the brotherhood of man and the Fatherhood of God, but this narrowminded 'one Lord, one faith, one baptism' stuff that is becoming so popular with some preachers these days is ridiculous. You know and I know that the church of Christ is a denomination, like other denominations, and you know and I know that one church is as good as another. Our job is to leave behind

the theology of the Middle Ages, and come out into the light of mutual good will and co-operation with our sister churches." He looked around to us "little" preachers to receive our murmured admiration and approval.

By all means, let us leave behind the theology of the Middle Ages and all other ages that do not reflect the spirit of triumphant, victorious faith; by all means, let us have good will, and may God help us to co-operate with other organizations at least as far as their errors and sectarian barriers will allow us to co-operate, but let the church of Christ lapse into the pagan complacency and damning indifference of the sectarian world to-day, and our fate will be like theirs.

"One church is as good as another." How I hate that bromide! Yes, just as one drug is as good as another: one drug heals, the other kills; just as one woman is as good as another; one woman's heart is pure, another's is black with the perfidy of hell; just as one saviour is as good as another, though only One is "the way, the truth and the life," so is the church of Christ like any other organization on the face of God's earth!

And just one more thing, brethren, I have a hunch that the days are not far distant when our great brotherhood in disgust will rid itself of a lot of vacillating, truckling, apologizing preachers. I hope the house cleaning will be thorough. I hope it will extend to some seminaries and "Bible colleges" which at present are strongholds of modernism. Then perhaps we may stand some chance of catching up with (not "getting back to") our Lord Jesus Christ, who already is so far in advance of our times that we can barely discern the white plume on His shining helmet nodding in the distance.—Christian Standard.

* * * *

I keep noticing in the daily papers where some of the digressives are always trying to unite with somebody who has no respect for the teaching of the New Testament. They divided the church by the introduction of unauthorized things years ago and have drifted so far toward rank sectarianism that they think they ought to unite with the Presbyterians, Baptists or somebody—just anybody except loyal disciples who still stand where we all once stood—on the Book. Here is a sample:

"The general assembly of the United Presbyterian Church of America in session here, has under consideration a proposal to unite with the Christian or Disciples of Christ church."

They had as well go ahead and unite on any terms or no terms, it makes little difference. Each of these sectarian bodies has about the same amount of lack of respect for the word of God as the other. The digressives remind me of something which occurs in one of Swift's dialogues:

Lord M.—What religion is he of?

Lord Sp.—Why, he is an Anythingarian.

They are about ready to unite with about anybody that'll let them. Nearly any sort of a call for "union" will cause them to prick up their ears and act like they wanted "to join" something. A call back to the New Testament and unity, either bores them or nettles them. The Lord didn't pray for denominational federation or union: he prayed for unity among his disciples on the solid and enduring basis of New Testament teaching.—Firm Foundation.

GEORGE CANNOT DO YOUR WORK.

"Let George do it," is an old saying which, in effect, entails the shifting of our responsibility on to the shoulders of another.

But when you stand before the Judge in the great Judgment Day, God will not ask you what George did, but what part had you in the fray.

Thank God there are always a number of Georges in every congregation who are willing to assume responsibility and do more than their fair share of work. May their tribe increase.

There are also lots of church members who are quite willing to let them do it, and seem to have an idea that they will creep into heaven on the strength of what the willing folks did.

I want to be one of the George tribe when the summons to meet the Judge comes, because the shirker will not fare so well in His presence.

Everything in the judgment seems to hinge upon doing and if I am not a doer why there doesn't seem to be any chance of hearing any sentence, except, "Depart from Me. I never knew you."

In a certain city, a few years ago, there was a funeral. The casket contained a very beautiful maiden. It was being borne from the home. The family lived close by the cemetery and most of the mourners walked. Well, they all stood around the grave until the minister said, "Dust to dust, ashes to ashes," and at this stage of the proceedings her Sunday school teacher burst into hysterical cries. They led her away. Afterwards the minister said to her, "Why did you weep so bitterly?" She re-

plied: "I taught that girl for four years. I noticed that she was getting careless and going to public dances with young men whose character was not the best. I did not say anything to her, but I was sure that you, her minister, did."

The minister said: "I thought you, being her teacher, would attend to that. You are a woman and could." Well, they finally said: "Let us go to her mother and ask her about it." They went to the mother and she said that she knew her daughter was getting careless, but she thought that her

teacher or her minister would attend to that.

There was a girl who had gone to the judgment bar of God, a witness against her parents, her minister, her teacher, and every other member of that church that knew she was sinning. Did you ever win a soul for Christ? The thrill of it, the joy of it, the honor of it!

If not, you have missed something really worth while. Will you not make yourself personally responsible for at least one soul . . . ? Every one, win one.—Christian News.

NEWS AND CORRESPONDENCE

A church is not of much account where the minister does all the preaching, and nearly all the praying, and all the visiting.—D. L. Moody.

Lloyd G. Snure, 77 Dundurn St., N., Hamilton, Ont., Feb. 18, writes to tell us they are working hard on another Service of Song, "Redemption's Way in Story and Song," to be held April 14th, in the afternoon, at 3 o'clock, at their meeting house on Sanford Ave., (south of Main). They are trying to master the "Hallelujah Chorus" for the occasion. He later sends a program, which includes such songs as, "O God, Our Help in Ages Past"; "Give Me the Bible"; "Soul a Saviour thou art needing"; "Joy to the World the Lord is Come"; "Sing on ye Joyful Pilgrims"; with some quartettes and anthems; and readings covering the Bible, Man's need of a Saviour, Salvation only through Christ, Faith, Repentance, Baptism, the Church, Worship, Obedience, and the reward of the wicked and of the righteous. Bro. C. G. McPhee will preach morning and night. That will be a big day, and they extend a "Welcome to All."

"BRAZIL REPORTER."

There just comes to hand Vol. 1, No. 1, (Feb. 1929) of the *Brazil Reporter*, published by brethren Virgil F. Smith, and O. S. Boyer, and their wives, in the interest of their work in Brazil. It is a neatly printed 6-page paper, with three columns to the page. It contains, this issue, such articles as, "The Gospel in Paulo Affonso"; "The Brazilian Christian"; "Our Journeys from Garanhuns"; "Work with the Brazilian Women"; "Where the Gospel Was Not Wanted"; "Opening a New Station," etc. No price for subscription is given. But they would put you down to receive the paper if you would send a contribution to cover postage, and cost. Write to Bro. Virgil F. Smith, Paulo Affonso, Alagoas, Brazil.

Mrs. L. LaCourse, 485 George St., Sarnia, Ont., Feb. 18: "We had Bro. L. V. McGary of Detroit to speak to us Feb. 3. On the 10th we enjoyed a sermon from Bro. Roy Whitfield, of Detroit. He also told us a little about meetings in the West. On the 17th Bro. Clifton, of Detroit gave us a short sermon and some words of encouragement. He brought Sister Clifton with him, Bro. Miller of Pt. Huron, and Bro. Briggs of Akron, Mich.

Best wishes to all the members and readers of C.M.R."

Jas. L. Dawson, 578 Campbell Ave., Windsor, Ont., Feb. 22, says the church there notes with pleasure the news of progress among the churches, and they

congratulate Bro. and Sis. Bailey on their recent increase in family and their work in Sask., and wish them every success. They rejoice over the good work done by the Whitfield Bros. of Woodgreen, and recommend Bro. McGary who visits Sarnia and Windsor. Bro. McKerlie spoke for them (Windsor) on Feb. 17th. He says the Sisters hold a weekly prayer-meeting that is well attended and is doing good work. "Wishing every success to the C.M.R. and all its readers."

J. S. Whitfield, Glencoe, Ont., Feb. 23: "The work goes on here (Woodgreen) as usual. We expect Bro. McGary of Detroit to be with us to-morrow, D.V. The church met at the home of Mrs. L. J. Whitfield last week and presented Mr. and Mrs. Ross Edwards with many useful and suitable gifts that are necessary in the setting up of a new home. According to reports from those present a very enjoyable evening was spent.

I had the privilege of worshipping with the church at Smithville last Sunday, and also had a very profitable visit with Bro. and Sis. Keffer and family. On Tuesday evening I had the pleasure of being with the church at Beamsville in their prayer-meeting. Bro. McPhee is devoting the most of the time of this meeting in the developing of the younger talent in the congregation. It is certainly encouraging to know that some are taking an interest in the preparation of the younger generation to take charge of the future welfare of the church. This is a good work; let us have more of it."

Chas. W. Petch, 455 Victor St., Winnipeg, Man., Feb. 25: "We are about as usual. Weather has been a steady cold, with very little time any above zero, since Christmas. I hope to visit Ontario this year, but not before Aug. Much sickness has kept our audiences smaller the last two months. Wishing you continued success in your work for the Master."

C. G. McPhee, Beamsville, Ont., Feb. 27: "Everything is going nicely in the church. Our Sunday night audiences have nearly doubled in the last two months. This summer we look for a good increase. The outsiders are coming. Our prayer-meeting is especially interesting. The young boys are doing fine, several of them are taking part."

H. McKerlie, 528 St. Clair Ave., W. Toronto, Ont., Mar. 4: "We had a very fine united Social meeting here on the 22nd Feb. Over 200 sat down to supper, and the auditorium was comfortably filled for the evening's meeting. Six brethren spoke, and songs

were very well rendered by two parties from other city congregations, and a sister from Strathmore Blvd. gave a fine recitation. The speeches were of a very high spiritual character and there can be little question as to the great value of such inspiring gatherings.

Glad to say that we are all pretty well at present. Things move on here much as usual. Meantime there seems to be a very fine spirit in the church and we get pretty good meetings, although not as many strangers come in as we would like to see."

TRACTS

I call attention again to the fine tracts Bro. McKerlie is putting out. They are well written and fine for teaching. I have just received the 3rd in the series, "The Coming of our English New Testament." With this one, order a supply of the first two, "The Age of the New Testament," and "The Integrity of the New Testament." They might be of most service to church officers, class teachers, and scholars in the senior Bible Classes. They are fine also to pass to your friends to interest them in the study of the Bible. Incidentally in passing them out you can do also some personal work. The author does this work on his own responsibility and at his own expense. When ordering send something for postage and cost. If the church won't order some, order some yourself, and pass around. You'll enjoy it. Write to H. McKerlie, 528 St. Clair Ave., W., Toronto, Ont.

"BOOSTERS' BULLETIN."

Bro. Janes has been publishing this bulletin for some time. He now changes the name to Missionary Messenger. In two years his list has gone from 300 to about 4000. He is now trying to make it 5000. It was formerly mimeographed, now printed. Is devoted exclusively to the encouragement of missions among churches of Christ. It is newsy and concise, and you need to know more about our effort at this neglected feature of the church's work. Single subscribers 35 cents per year. Package orders of 10, or more, 25 cents each, to one address. Write to Don Carlos Janes, 2229 Dearing Court, Louisville, Ky., U.S.A.

Miss Reta Spearman, 179 N. Mitton St., Sarnia, Ont., Mar. 5, recommends the C.M.R. as follows, "The March issue was splendid. The C.M.R. is certainly doing a wonderful work. A good thing is bound to grow, and it will grow with the proper care and nourishment. That is why we all like the C.M.R., because anyone can read it even if they do not know the ones who play the leading parts. I enjoy the C.M.R. very much."

We appreciate this good word, and that of all those who speak out and say how they feel about it. We have also a number of silent workers whose efforts and support are also appreciated. We are doing our best to publish the C.M.R. as we believe Christians should publish a paper, praying the while for that peaceable wisdom from above that we may be guided aright and that God may prepare us for, and lead us into, greater fields of usefulness. Won't you help us? Send a new subscriber, or a renewal, or a contribution to the C.M.R. Fund. Ask for samples. Call the attention of the church to the paper. Speak personally to someone about it. Send the names of prospective subscribers. There is a great power for good in Christian papers. The world is literally flooded with the wrong kind of papers, books, and tracts. The person who is less interested in what is being done in the kingdom of God than he is in the affairs of the world does not have a very great vitality to his faith.—E.G.C.

"There is no glory in war, either in its conduct or method. . . . We know that war does not end war; that war is not a means of solving international dis-

putes or bringing peace to a troubled world."—Sir Arthur Currie, former commander of the Canadian corps.

A. M. Simpson, 222 Winnett Ave., Toronto, Ont.: "The work here at East Danforth is very encouraging. Since last report the church has moved into a new meeting place, which will seat about 200 people. Visiting preachers helped greatly with the work during the month of Feb. They were Brethren F. Yake, Strathmore church, D. Allan, H. Bennetts, T. Banks, and A. E. Humphries of Wychwood. We thank all who have helped us with the work, specially remembering Bro. A. M. Stewart, of the home missions committee, who helped greatly in the arrangements for speakers."

J. C. Bailey, Radville, Sask., Mar. 6: "Just arrived home from Ogema where we had a most enjoyable time. The weather was ideal practically every night. We had six baptisms and some not far from the kingdom." He further says his family is well, and that but for his not being well he would have continued one more week at Ogema.

R. Slater, 367 Balliol St., Toronto, 12, Ont., Mar. 10: "Today a young woman, my sister, was immersed into the ever blessed Name and raised to walk in the new life. We are looking forward to a fruitful period in the Master's service. The Christian Monthly Review is received every month and is very much appreciated."

CROW.

Sister Sarah Jane Crow passed away on Thur., Mar. 7, in her 87th year. The funeral was held in our meeting house at Fenwick, at 2.30 p.m., Mar. 10. The house was almost filled to capacity with sympathetic relatives, brethren in Christ and friends. Sister Crow was well and favorably known by a wide circle of acquaintances. Deceased was a sister of the late Sister Oliver Tallman, of Smithville, Ont., and Sister Flora A. Martin, who died some years ago. She had three children, Nellie, who died in childhood; Mrs. Alice Diffin, who died recently in Florida; and A. W. Crow, who lives in Detroit.

Aunt Sarah Jane, as she has been called by many of us younger folk, obeyed the gospel under the preaching of my father who started the work in Fenwick, about thirty-five years ago. Uncle William, her husband, who predeceased her fourteen years ago, was baptized at the same time. So it is that Sister Crow, with a number of others have been prominent and faithful, according to their ability, to the Lord Jesus and his cause in Fenwick. Fenwick holds many sacred memories and associations for me as for my father before me, and it is with a good deal of joy that I knew I was counted worthy, according to her wish, to preside over the services held in her memory. Bro. C. G. McPhee assisted the writer.

L. J. Keffer.

W. F. Cox, Beamsville, Ont.: "We are well pleased with the attendance and interest at our meetings in Tintern. Two weeks ago, at our regular morning meeting, a sister who had gone astray returned, making a confession to the congregation, promising to be faithful to the Lord in the future. We rejoice for this."

Bro. Jacob Comfort who was very ill for a long time has been welcomed back to his usual place in the services.

Recently the Church went, in a body, as a surprise, to Bro. Alfred Moote's, taking with them baskets well filled to supply the outward man, after which a pleasant time was spent. When the parting hour came Bro. and Sister Moote expressed themselves as

being much pleased and helped by our coming together."

One predicts a future for the schoolboy who wrote the following terse narrative about Elisha:

"There was a man named Elisha. He had some bears and lived in a cave. Some boys tormented him. He said: 'If you keep on throwing stones at me, I'll turn the bears loose and they'll eat you up.' And they did, and he did, and the bears did."—Mizpah (Paterson District).

A CORRECTION.

Sister H. M. Evans writes, that, instead of being 65 years of age, as we said in last issue, Bro. Evans was 67 on his last birthday, Mar. 7.

Again I remind you that Bro. Evans is yet quite unable to work, and depending on us, as God moves us to help them. Let us send "once and again unto (their) need." His address, H. M. Evans, Selkirk, Ont.—Ed.

Chas. W. Petch, Winnipeg, Mar. 11: "I am to go up to the Indian Reserve for a meeting in May, to continue about three weeks. Then I will spend some time at Horse Creek, Sask., to continue the work begun last year. Work here going along as usual, some more strangers coming. We hope for a reaping time before long."

I shall be in a position to hold a two or three weeks meeting in May and the first week in June.

—Ed. C.M.R.

JUNE MEETING.

C. H. Claus, Box 83, St. Catharines, Ont., Mar. 12: "As you are aware, we intend holding the June meeting in St. Catharines this year, and have decided on the 2nd Sun. in June, being June 9th, 1929."

HUNTLEY.

Sister Sarah Jane Huntley died on March 8th at her home near Graysville, Man., in her 73rd year. She had been a faithful member of the church of Christ for about thirty years. She "fought a good fight, she finished her course, she kept the faith"; and we hope for her there is laid up a crown of righteousness, which the Lord, the righteous judge, will give to her at that day. She leaves to mourn their loss, two sons and four daughters. May they too, be ready, as she was, when the call comes to go.

Funeral services were conducted at Graysville, by the writer. Several brethren from Carman church, of which she was a member, were in attendance.

"Looking for that blessed hope."

Chas. W. Petch.

Mrs. J. O. Martin, Vineland, Ont., R. R. 1, Mar. 13: "On Thur. evening, Feb. 28th Bro. and Sister W. F. Ellis, Smithville, Ont., at their home gave a surprise in honor of Bro. and Sister Keffer in the form of a pound social. A very pleasant and sociable evening was spent together, brethren and sisters being present from all the neighboring churches."

Encouragement

Mrs. M. E. Wismer, "Wishing the C.M.R. every success."

Mrs. W. H. Leake, "Wishing you every success in your endeavors to spread the gospel."

Ernie Smelser renews promptly "so we don't miss the next number."

Miss Olang Strom, "I enjoy reading the paper very much, and wish you every success in the future."

Arthur Purcell, "Wishing you every success with the paper. We sure enjoy it."

For C.M.R.—Mrs. M. E. Wismer, renewal, 1 new; Miss Lila Anthony, renewal; Mrs. W. H. Leake, renewal; Gordon Watterworth, renewal; W. F. Ellis, renewal, 1 renewal; R. N. White, renewal; D. H. Ruskell, 1 renewal; Miss Mary Baker, new; L. G. Snure, 1 renewal, Fund, \$3; Ernie Smelser, renewal; Miss Olang Strom, renewal; Jas. L. Dawson, 1 new; Chas. W. Petch, 1 renewal; Arthur Purcell, renewal; Edgar Robinson, renewal; J. S. Whitfield, 1 renewal, 1 new; T. H. Beecroft, Fund, \$1; E. E. Ellis, renewal; N. J. Ellis, renewal; "A Friend," Fund, \$15; Miss Reta Spearman, new; A. Campbell, renewal, 2 renewals, ad.

Thank you.

* * * * *

For Missions—For Sherriff, church, Selkirk, Ont., per Omar Kindy, \$5; church, Woodgreen, per J. S. Whitfield, Glencoe, Ont., \$3.65; Mrs. C. Hodges, \$2; church, Collingwood, Ont., per T. H. Beecroft, \$1; church, Meaford, Ont., per E. E. Ellis, \$10.

For Trindle, church, Selkirk, Ont., per Omar Kindy, \$5; Mrs. Leonard Latimer, \$2; "A Friend," \$5, (these for pony and buggy); church, Meaford, Ont., per E. E. Ellis, \$10, (regular support).

"That they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed."

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. 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. 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; 3 p.m., Bible School; Young Men's Mutual Study Class. Wed. evening. Thursday, 8 p.m., Prayer and Bible Study. R. Slater, Sec'y, 367 Balliol St., (12).

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 Launder Ave.

SELKIRK, ONT.—Church meets Lord's Day at 11 a.m. for Worship and public teaching. 7.30 p.m. for Preaching the Gospel. Omar Kindy, Secretary.

ESTEVAN, SASK.—Church meets at 1014, 2nd St., on Lord's Day at 11 a.m., for worship and teaching. At 7.30 p.m., for preaching. Thos. Orr, Elder, Box 422.

SARNIA, ONT.—Church meets in Dausess Hall, corner of Mitton and Wellington St. Bible Study and worship at 2.30 p.m., every Lord's Day. Write to Reta Spearman, 179 N. Mitton St.

WINDSOR, ONT.—Church house located on Campbell Ave., at College. 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.