

CHRISTIAN MONTHLY REVIEW

Ernest A. Perry June/29
R. R. # 1

VOL. XIV

JULY, 1929

No. 7

RETURNING EVIL FOR EVIL

Whatever may have been done to you by an enemy, if it be really an evil thing, a thing that is bad in itself, staining the soul of the doer, do not break a commandment to have revenge. Lift no finger, do no such thing; say no word! above all pray no prayer that punishment may fall upon the one who has despitefully used you. But be sure it will fall. The time will come when, if you have any pity in your soul, you will gladly do all in your power to help the one who has to-day stabbed you to the heart's core. For in the accomplishment of a cruel deed, in the doing of a shameful act, in the very utterance of words that injure, forces are set to work the power of which cannot be comprehended.—Kingsley.

"Greatness lies not in being strong, but in the right using of strength; and strength is not rightly used when it only serves to carry a man above his fellows for his own solitary glory."

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EDITORIALS



WILL A MAN ROB GOD? OR WILL A MAN ROB FOR GOD?

BY EARL C. SMITH.

Will a man rob God? That question is suggested by Malachi iii.8. Will a man rob for God? That question is suggested by some bitter personal experience and some sad observation of the experience of others. These two questions go together because they are bound up in a simple little fact. No, it is a big fact; simple though. But it is unbelieved and unpracticed. It is unbelieved and unpracticed by Christians even though it is plainly taught in the scriptures. The fact is this: We are not owners; we are trustees. This truth is the door to an almost unexplored region. Not altogether unexplored, for, thanks be to God, there have been a remnant through the ages that have explored it, to their great joy. And, praise His name, their tribe is not entirely extinct now. A goodly number have entered through this door, but have so scarcely explored the country that they have never seen its beauties and riches, which are unspeakable and full of glory. May not a little study together inspire us to leave the shore and push out into the heart of the land? Too long we have cowardly stayed clear outside or lingered around the entrance, and that to our own spiritual impoverishment. Let us go inland.

See whether these three statements are not true: (1) All that we have and all that we are belongs to God, (2) If we use what belongs to God according to our own pleasure, we rob Him. (3) If we increase what we have, except as God increases it, we are robbing for him. If these things are true, let us live according to them.

1. *All that we have and all that we are belongs to God.* Does God's good old Book teach it? Let us take a run through it and see.

We will begin in the book of beginnings, Gen. xii.6-7. "And the Canaanite was then in the land. And Jehovah—said, Unto thy seed will I give this land." Even though the Canaanite had possession of the land it belonged to God and He had a right to give it to Abram's seed. In the thirteenth chapter you will find Abram's generous offer to Lot and Lot's selfish choice of the best of the land, but

immediately following that God said to Abram, "For all the land which thou seest, to thee will I give it, and to thy seed forever." The land was still God's to do with it as He pleased even if Abram had given it away and Lot had accepted it. The last paragraph of the Fourteenth chapter is rich with information on this subject. Notice the expressions "God Most High, possessor of heaven and earth,—who hath delivered thine enemies into thy hand." And Abram "gave him a tenth of all," in recognition that all belonged to God. Then Abram swore to "God Most High, possessor of heaven and earth." In this short passage God is definitely said to be the owner of heaven and the earth twice, once by Melchizedek and once by Abram. Look in the twenty-eighth chapter at the ladder vision of Jacob and see what God says to Jacob and what Jacob replies. God promised the land to his seed, which shows that it was His, and Jacob promised God a tenth of all that he received in recognition that it all belonged to God. The tithe always signified that, so that, when it was withheld God says He has been robbed. Mal. iii.8. To withhold the tithe was to deny God's ownership of what one possessed. Then in Jacob's service to Laban it is clearly shown that Laban's flocks and herds belonged to God, for God gave them to Jacob when He pleased, nor could Laban's unjust changing of Jacob's wages keep God from doing as He pleased with His own. So, before we get through the first book of the Bible we find this principle clearly stated, and accepted by God's people, that we are owners of nothing, but God is the "possessor of heaven and earth."

The fact that we have "titles" and "deeds" inclines us to forget that God is the "possessor of the heaven and the earth," and that our "deeds" do not hinder God from doing according to His own good pleasure with what we hold the "title" to. Therefore God has found it necessary to repeatedly remind us of His ownership of the earth. He announced this to Pharaoh (Ex. ix.29), and proved it to him. But he, as many another one has, stubbornly refused to believe it, to his own destruction. When God made the covenant of Sinai with His people he reminded them that "all the earth is mine." (Ex. xix.5). In God's law, besides the

regular tithing of all their income, there were other things to remind the people that they were only trustees, for instance the offerings of the first fruits of various sources. Every seventh year the land had a complete rest from cultivation, also every fiftieth year in which every man returns to his possession no matter how many times it may have been sold during the fifty years. And this is all because "the land shall not be sold in perpetuity; for the land is mine; for ye are strangers and sojourners with me." (Lev. xxv. 1-23). God encouraged His people to serve Him with all their hearts by telling them, "Behold, unto Jehovah thy God belongeth heaven and the heaven of heavens, the earth, with all that is therein." (Deut. x.14). The Psalmist sang, "The earth is Jehovah's, and the fulness thereof; The world, and they that dwell therein." (Psa. xxiv.1). And God's prophet, with his ever practical message from God, said, "The silver is mine, and the gold is mine, saith Jehovah of hosts." (Hag. ii.8). Besides all this that God has said to His own people He has sometimes been pleased to show those of the world that He is the owner of the earth, as He did to Pharaoh. An outstanding example of such dealing is His dealing with Nebuchadnezzar. "It is the decree of the Most High,—that thou shalt be driven from men, and thy dwelling shall be with the beasts of the field, and thou shalt be made to eat grass as oxen, and shalt be wet with the dew of heaven, and seven times shall pass over thee; till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Treaties, nor contracts, nor deeds, nor armies, nor lawyers, nor any other creature ever hinders Him from doing as He pleases with the earth or any of its wealth. This is a consolation to those who serve Him, a warning to those who serve mammon. Thus the Old Testament is sprinkled with the teaching from beginning to end. God kept His people keenly conscious of it.

As we start through the New Testament we find, "Blessed are the meek: for they shall inherit the earth" (Matt. v.5). It doesn't say when, but it does declare that the earth is Jehovah's. A young man interested in eternal life came to Jesus, and He said, "Go, sell that which thou hast and give to the poor, and thou shalt have treasure in heaven." He had it, but it belonged to God and Jesus claimed

the right to dispose of that which was His own as He pleased. "Peter began to say unto him, Lo, we have left all and followed thee. Jesus said,—There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake and for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands." It all belongs to God, therefore He will do with it as He pleases. Jesus' requirement for discipleship to Him is to renounce all that we have. (Lk. xiv.33). Nothing else is honest. We have nothing but what is God's. Honesty demands that we renounce it, for it is only ours in trust. In the parables of the talents and the pounds Jesus implies that all we have is intrusted to us until a reckoning time, when we will have to give an account of the use that we have made of it. In the first church of Christ, filled with the Holy Spirit, "Not one of them said that aught of the things which he possessed was his own." They reckoned themselves to be trustees.

Right here may be a little difficulty for some. Peter said to Ananias, "While it remained, did it not remain thine own? and after it was sold, was it not in thy power?" But this clearly did not mean that Ananias would not have to give full account for the use of it. It meant that God never coerces us, but that He expects us to accept of our own free will His ownership and our trusteeship of the things that we possess. Of course in the day of accounts we will all account for the use of what we have had as His, not as ours.

The great example Christian of the New Testament, Paul, told the Ephesian brethren, "I hold not my life of any account as dear unto myself." He told the Corinthians, "Ye are not your own; for ye were bought with a price: glorify God therefore in your body." (1 Cor. vi.19, 20). Finally, in the end book, The Revelation, we see that God takes charge of all the earth to do with it as He pleases. It is His, now; has always been His; will ever be His.

Therefore, Oh people, let us not covet nor take confidence in the security of treaties, contracts, deeds, bills of sale, mortgages, or armies, lawyers, or any such like institutions, for God will and does do as He pleases with that which is His own and these things are no hindrance or help to Him.

(To be continued.)

EDITOR EMERITUS



DONALD MCDUGALL.

Twenty-one years ago this summer, in that maple shade surrounding the old church house in West Gore, N.S., it was my privilege and pleasure to first meet the subject of this sketch, Bro. Donald McDougall. From that day until now I have found him a loyal supporter of truth and righteousness and ready to co-operate with all loyal supporters of our Master's cause. He came into the limelight soon after the "Bible Index" published in Toronto by the Beatty brothers ceased its publication. He felt the great need of a circulating vehicle of religious truth and news. The thought that in all of Canada there was not a loyal religious paper weighed heavily upon his heart so with the co-operation of T. H. Blenus and others "The Disciple" was published in N.S. Largely through the influence of the digressive apostasy this paper died. Somewhat discouraged yet determined to bring victory out of apparent defeat, he became

editor of the "Maritime Department" in the more aggressive Christian Leader of Cincinnati, Ohio, and this paper soon gained a wide circulation in Canada. However, he longed and prayed for the day to come when we could have an all Canadian loyal paper and with the co-operation of Bro. H. M. Evans. "The Gospel Messenger" made its advent. During its life time and during the life of the Bible Student he stood nobly and loyally with Bro. Evans in this great work. In Jan. 1919 when the "Christian Quarterly" was about to die, it was Bro. D. McDougall who came forward, accepted the editorial and financial responsibilities and with his untiring, self-sacrificing labours he put it on its feet again, not only as a quarterly but a monthly. With advancing years and increased duties he felt the necessity of safe-guarding the continuance and loyal character of our home paper. So in July, 1926, he turned it over to a group of eighteen well-known loyal and trusted directors to be administered in trust for the loyal churches and disciples of Christ in Canada. Through his efforts these papers as true missionaries have entered and brightened many a home. Many a heart has been encouraged, many a faith strengthened, many a hope brightened, and eternity alone will tell the great good he has accomplished in his quiet, humble way.

It was largely through Bro. D. McDougall's encouragement that the "Maritime Bible and Literary College" was possible. This college gave Canada several strong, loyal preachers of the gospel. So when his life's work is ended and he is enjoying his home above, the gospel of Jesus Christ will still be preached by these noble young men whom he encouraged into the work, and Canada will still be enjoying the fruits of his labours.

—O. H. TALLMAN.

MISSIONS

In the late winter the Meaford brethren sent Bro. H. C. Trindle nearly 100 pounds of clothing and children's shoes, hats, etc. On May 1, he wrote acknowledging receipt of same, saying, "We are very thankful to get these things in these hard and trying times out here. The poor Indians are having a hard time to make their living." It seems their only source of revenue is trapping muskrats. One

man may get as much as 2 rats a week at \$1.25 each, with three or four depending upon him. So he is glad we are helping him to help them, which gives him a contact in preaching to them. He says he now has his horse and buggy and is "driving around like a king." He asks that we pray for him to be faithful to the end, and closes his letter by saying, "May God bless you all abundantly is my prayer. Write to H. C. Trindle, Dallas, Man.

A certain well known paper claiming to stand for the primitive order uses the following wise (?) illustration, "If your house were burning, wouldn't it seem foolish for you to run three or four miles to help fight another fire? (Put this up to the 'foreign mission' fanatic)."

While the above paper claims to stand for New Testament Christianity, it seems they have gone beyond Jerusalem to Judaism (a national religion), in principle, for clearly the above illustration would limit our efforts to preaching to our own people here. The N. T. says the field is the world. The above paper claims to be *Apostolic*; but the apostles worked with a world-wide vision. Said paper opposes (fanatically) world-wide missions. Therefore, said paper is not *Apostolic*.

While said paper unwisely and unscripturally opposes foreign missions, I don't believe the above illustration is wisely chosen. Generally speaking more people gather at a fire than can be used in putting out the fire. Then why not let these willing watchers go three miles and help the fellow whose house is burning down with no one there to help him, and with no fire-fighting equipment? Here at home we have the equipment (the truth); millions of foreigners have no equipment, and know not how to get it. Our generous, big-hearted, self-sacrificing missionaries take the equipment (the truth) to them and help them in learning how to use it.—Ed. C.M.R.

A CORRECTION.—Bro. Sherriff tells me I misquoted him, when I said he had accommodation for 140 scholars. "It was the Methodist Mission that had it."

On Apr. 21, Bro. Sherriff wrote thankfully acknowledging receipt of \$48.65. He was preparing to go to the hospital. He and Sister Sherriff planned to leave on the 23rd, for Bulawayo Hospital. Let us pray that the operation is successful.

FROM HONOLULU.

Dear Bro. Collins:—

This is the first time I have written to the Christian Monthly Review. I apologize to you for not telling you before this how welcome your paper is in our home, and for not thanking you for your kindness in sending it to us. Your interest in foreign missions is inspiring, so are the reports we

read of the offerings that are made by the Canadian brethren to missionary work.

The English had a tremendous lot to do with the development of these islands, and one of the marvelous things of history is the fact that they never got possession of them when they could have had them without the least trouble. It is also a marvelous thing that the United States finally took possession after so long a time when they also could have had them many years before. It looks like these beautiful islands will play a big part in the future of the Pacific Ocean. There is a peculiar race of people developing here, a bewildering mixture of oriental and occidental races, white, yellow and brown and black, all mixing bloods. I believe that this mixture of races will have a great influence on the future history of what scientists are pleased to call the Pacific Era. A name has been suggested, that is, the Neo-Pacific race.

We haven't done very much here yet, though we hope to accomplish great things for the Lord here. Some of the sects have over a hundred years the start of us. The Mormons have about eighty years and claim to have sent 900 missionaries within that time. Naturally, we have just about the biggest job of any of the missionaries. Given a good financial backing we can accomplish a fine work here. And we hope to do just that. The climate is very favorable to the whites. We have no tropical diseases, poisonous snakes or wild animals. More some other time. Cordially,
3557 Kaimuki Ave.
Honolulu, T.H.

MAX LANGPAAP.

MR. JOHN SHERRIFF
Missionary,
Churches of Christ.

Huyuyu Mission,
Macheke, (P.B.),
S. Rhodesia, S. Af.
Apr. 19, 1929.

Dear Brethren in Christ:

Although I have not worried the good Editors of our papers with circular letters for some time, I have written quite a number of personal letters. Our time has been filled full. Time seems to go quicker as the days go by.

Last month I started a Sunday School for Picanins 7 to 8 A.M. with nine scholars. I now have 14 girls and 10 boys, and still they come.

Our rains are practically finished, days are shortening, nights and mornings are quite sharp, days warm and bright, rains are late; June is mid-winter.

The "Mission House" is finished. I want the

brethren to get that. I have told Bro. Johnson he must be "fed up" pleading for funds to build "John Sherriff's" house. This is mis-leading and not true. John Sherriff has worked from ten to twelve hours per day for more than a year to put up this house and other buildings for the loyal "churches of Christ" in the States and Canada. If the brethren are made to realize that, surely funds would be more readily forthcoming. Believe me, contractors in Salisbury who are paying their mechanics from \$200 to \$300 per month to work just eight hours per day, would jump at the chance of getting them put up the same way.

A brother wrote us, "Do you consider the property now occupied by the Mission, your property or is it mission property?" My reply was, "Absolutely and emphatically NO. It is the mission property of the churches of Christ I represent. I leave it in their hands to give me my walking ticket when they think I deserve it."

All I claim brethren is what is left of myself and what I brought with me, if there is anything of them left when I leave. If the place belonged to me, I wouldn't work as hard as I have done. There is still \$373 owing on your house; won't you pay it right away? And let me start on something else that is needed.

Funds have come in as you would see from the Financial Report for January and February, but I have had to pull up on my support having gone into debt in several places through not drawing it. I still have to pull up, but how, at the moment, I don't know.

Sis. Sherriff and writer have just returned in our old motor truck from Salisbury, buying in stores, etc. and seeing the doctor. Owing to engine trouble and rotten tubes, we were three days instead of one going in. Donkeys still have to pull ten miles each way from home. Coming home boys had lost a donkey in bush while waiting for us; three of them to look after twelve donkeys. We inspanned 11, got through rivers alright, but stuck twice in swamps on road, and had to unload and carry things to dry ground. The last place at 2 A.M. got ten oxen from a village, hooked them on to the empty truck, then the 11 donkeys in front of oxen, and we never got out of that bog hole till 5 A.M. Arrived home 6 A.M. with ten oxen, and engine in low gear, cold, tired, sleepy, dirty and hungry, from 5 P.M. to 6 A.M. going ten miles.

Now the doctor says I must go back to hospital for fourteen days to undergo operation for rupture. I have been extending the stone garage and temporary school building 26' and strained myself lifting the granite. This will cost round about \$150. I haven't the time nor the money to go, and at writing can't make up my mind. Wife insists on going with me till operation is over, which means dear Molly must stay all alone with natives, (Our two coloured girls have left and gone to Bulawayo) and carry on, which is neither right nor scriptural; she has just had a week of it. How many of my good brethren there, would ask their wives or daughters to do it? White people here condemn us for leaving her alone, and say it is not right, and yet, so far as we can see from here, our brethren there don't seem to mind. Molly insists on us going, and don't mind staying, brave girl that she is.

The Lord's Day I was in Salisbury I had two meetings with our native brethren, who met in an old brick room 10 feet square. No floor, no ceiling, iron roof about 7' 6" high at highest point. Into this was crowded about forty native brethren and three or four sisters. It was a hot day, and the noise when singing deafening. All Nyasaland brethren working in Salisbury with a native teacher, Goliath from Bulawayo.

This work is in charge of Bro. F. L. Hadfield. When in the House of Parliament (he is now out of it) he was able to care for it, and obtained a grant of land in the native location where all the natives stay, and where all the native churches are, off the Town Council, for the erection of a church and mission buildings. I saw the site; it adjoins the R. C. Church, and close to the Salvation Army. The site is about a quarter of an acre in extent.

Bro. Hadfield writes me he has not the time nor the money now to travel to and from Bulawayo to attend to the work. Besides five or six places on the reserve forty miles out of Salisbury are asking him for teachers. He wants me to oversee the work and wants to meet me in Salisbury next month to talk it over, and visit the Reserve with him.

I have replied that if he is prepared to *hand over* the work to me, and also the *mission grant* I will consider it and see if I can finance it. To let me know. Then we shall have the native work in Mashonaland in our own hands. Goliath says there are 58 members.

I wrote Bro. MacCaleb before I saw the doctor that if he would come right on to Macheke from Cape Town, I would get him, and when he was tired of us would accompany him to Sinde and Kabanga Missions, Northern Rhodesia. It is about two years since I was there. But if I go to hospital I can't go. I have written good Bro. Hollis to care for him, and send him on from Cape Town.

Mr. Farquhar, Govt. N. Schools Inspector came out from Salisbury to Mrewa intending to come out with us, but at Mrewa received a phone message to say his little boy must go into the hospital, so postponed visit and returned.

We have received a grant of \$70 for school work for 1928. In reply to my question, "Could I have a Trust Deed drawn up?" Mr. Farquhar replies, "I do not think a trust deed is necessary. Your security is Govt. security as long as no sedition is taught, and I have no fear of this happening." Question:—"Does the Govt. maintain any control or dictate the policy of the Mission?" Answer:—"The Education Policy only will be controlled by Govt." "Govt. would give a grant of three quarters of the salary if, and when the school became a training school." Question:—"Could school buildings be used for church building?" Answer, "Yes." Mr. Farquhar closes his letter with, "as I stated to you in Salisbury, it will be impossible to recommend a training school at present, as the whole position of training schools throughout the territory is under the review of the Department. It would be possible, however, to establish a strong 1st and 2nd Class school, and if effective, industrial work were done, grants are claimable in respect of an Instructor in terms of Section II of the Order.

In conclusion, I would add, that I should like to see such a strong school built up, and I would do all in my power to help you organize it thoroughly, and bring it to the pitch of high efficiency. I hope this is the information your friends in America require. If there is anything else you want to know please write and ask me,

Yours sincerely, J. Farquhar,

Inspector of Native Schools, Salisbury."

Dear Brethren, I will close with kind greetings to all. I thank God we are all well. Pray that I may come safely out of the hospital, I have never been in one in my life, except to visit someone.

Your Brother in Christ,

JOHN SHERRIFF.

Kwai Hsien, Kwong Sai, So. China,
May 1, 1929.

Christian Monthly Review,
Meaford, Ontario.

Dear Bro. Collins,

We appreciate the Review more and more. It is a good paper filled with good spiritual food and we are glad to see it come every month. I think many of the brethren in the States do not know as much about you Canadian brethren as they should. This paper forms a connecting link between us. We are few enough without being separated too much, aren't we? That is, separated in interests and knowledge of each other. Being separated in the sense of being scattered all over the world PREACHING THE GOSPEL is an excellent way to be.

Am sending you an article if you care to use it. Am afraid I made it too long, it is hard to quit when one gets started.

We would appreciate an interest in your prayers for we need it, need the prayers of all of God's children. May our Father bless you in your work and make the Review a blessing to many more homes.

Sincerely Your Sister in Him,

MARGARET BROADDUS.

GLIMPSES OF INTERIOR CHINA.

BY MARGARET BROADDUS.

Kwai Hsien is a typical inland Chinese town, located on the bank of the West River about five hundred miles from the coast. It has perhaps stood just as it is for several centuries, or almost as it is, for in the last few years China has begun to awake from the deep sleep that has held her in its grip for three thousand years and more. There is now a bus road connecting this city with the capitol of the province a hundred and seventy miles away and the road is being extended in the opposite direction connecting it with Ping Nan some distance away. Across the stream and up the river a bit is another bus road leading to Wuchow, the central city of the province. In time these roads may be connected with ferry service across the river. Plans are also being made for having an aerodrome just outside of the city. There are a few buildings now which have a second story and mud tile floors rather than only mud ones. There are two stores which sell foreign style shoes and it is now quite

common to see man wearing a foreign hat or foreign shoes with the remainder of his attire strictly Chinese. The women don't imitate the "foreign devils" in dress as much as the men.

The streets are quite too narrow for an automobile, the houses are built opening onto the street and most of them are low affairs made of sun-dried brick or grass and mud, having no floor but mother earth. The children, pigs and chickens play in the streets by day, and at night, all gather under one common roof. In the hot season the smaller children are not hampered with clothing, some wear a string around the waist on which dangles a few pieces of cash (money whose value amounts to about one twenty fifth of a cent) or perhaps ankle chains with charms on them.

Seeing the foreigner never loses its charm in China. When we go on the street there is soon a multitude of excited children running to and fro like wild and shouting to the top of their voices. The grown-ups are just as inquisitive but more polite. Unless one is in an excellent humor, it is torture to go out. They mean no harm though and perhaps act almost or quite as decent as some of us would if a Chinaman should walk down the street of some country village in America dressed in his native costume. We find it best to dress as they do, especially we women folks.

China has a fourth of the world's population and the death rate is high. A small per cent. of the babies born in China live to become men and women. That would not seem probable could you see how many there are left. Their food does not have the proper nourishment, specially the kind the poorer classes must eat and most of them are poor. Many die of under-nourishment or diseases brought on by it. The death rate is said by some, to be a million and a quarter a month. Others rate it higher. Every little hill is dotted with graves. China is an immense cemetery. The body is laid to rest much like we bury in America but that isn't the end. After the flesh decays and a lucky day can be found, the bones are dug up and put into an earthen jar. In some places these jars are buried, in other places they are not. Once I looked into one of them to be sure it contained bones and sure enough, there they were! A few days ago we were walking out in the country! It was a lucky day. There were dozens of people out that day, either potting their ancestors or worshipping at their graves. We were attracted by the firecrackers of one ceremony and ventured up as

close as we dared and watched from "afar off." The officiating priest called to us and said we could come nearer, come and drink tea with them! So we got a close-up view of the performance. We walked by a number of open graves and it was a hideous sight. Bits of the wooden coffin, decayed or charred human flesh and old clothes. The clothes are usually burned but they don't always wait until they are completely consumed.

In America, spring time is the season when everybody feels good and falls in love, the season of marrying and mating. In China it seems to be the season for fighting. They don't know much about love so the thing in them that stirs them up in the spring time prompts them to engage in warfare. The thing they need is both love and warfare. The love of God which will prompt them to engage in spiritual warfare against the Evil One. China doesn't know what she needs but she is groping in darkness, reaching out with longing hands for something better. Only the children of God can give her that Something, a knowledge of the Living God and a crucified Saviour. Do you love the heathen as God would have you do? Will you come or send?

Harper, Kansas,
April 25, 1929.

Dear Christian Friends:—

We have received quite a number of encouraging letters which we have appreciated very much. We do like to get these letters. We enjoy our work in Africa, and are glad you have an interest in it.

Africa is a large place, as you know, with over 500 different dialects of the bantu language. The Bible, or some portion thereof, has been translated into something like 143 of these. That represents a great deal of work but much more remains to be accomplished. Northern Rhodesia, the territory in which we are working, is almost as large as Texas. It has a population of over 5,000 white people and 1,000,000 natives. One railway runs from Livingstone, the Capital, on the south to the copper mines on the north. Our mission stations are about 1,600 miles from Cape Town, and about 900 miles from Beira on the East coast.

In sending parcels to the workers on the field always insist on sending them via England and Beira, it being much less postage at this end, and less duty at that end. Also please do not send letters or money direct to the native teacher, but

through the missionary in charge, to the native teacher.

We have been asked quite often, What kind of crops grow in Africa? Most any kind of grain grows well, especially corn and kaffir. Most all vegetables, peanuts, a little cotton and tobacco. Fruit of the more tropical climates, and a great variety of wild fruits, but this is not very good, to my notion. Many kinds of weeds on one hand and flowers on the other are also growing. Animal life is abundant. The few white farmers in the country depend largely on corn, cattle and tobacco.

Enclosed is a picture we took in Africa. These natives are close to where Brother Sherriff has located. A crowd that is eager to hear what we tell them of the gospel, with Brother Sherriff in the front.

Again we want to thank you for the interest you have had in the work we are doing for the people of Africa. Let us get busy; not be like Jonah who tried to run from the Lord, bought his ticket, boarded the ship and then went to sleep. We do not want to be swallowed up, but we surely will be, by death, if we do not work for Jesus. Pray ye the Lord of the harvest to send forth laborers into the harvest.

Remember you can always write us at Harper, Kansas, (the church that sent us out) and your letter will be forwarded on to us.

In Jesus Name,
W. N. SHORT.

Huyuyu Mission, (P.B.) Macheke,
S. Rhodesia, S. Af.

March 9th, 1929.

Financial Statement for Jan. and Feb., 1929, Revenue

Jan.		
5.	Bro. D. C. Janes, Louis., Ky. (by donors)	\$ 216 89
8.	Bro. S. Willison, Woodsfield, Ohio (by donors)	15 00
15.	Bro. F. L. Rowe, Cinn., Ohio (by donors)	3 00
15.	Bro. F. R. Kilbourne, Idalou, Texas	5 00
15.	Bro. W. E. Douthit, for Fayetteville Sisters	29 99
21.	Bro. W. E. McCartney, for Church at Omagh	15 00
21.	"In Jesus Name"	5 00
29.	Bro. and Sis. W. N. Short, Harper, Kansas, for Drugs	10 00
	Total	\$ 299 88

Local Receipts

Collections	\$5 68
Book Sales	1 18

Total \$6 86

Feb.

11.	Bro. R. S. King, for "Central Church," Nash., Tenn.	\$ 115 00
11.	Bro. Price Billingsley, Nash., Tenn.	25 00
11.	Sis. J. J. Walker, McMinnville, Tenn.	10 00
11.	Sis. B. D. Morehead, Japan (by donors)	5 00
15.	Sis. A. M. Burton, Nashville, Tenn.	300 00
15.	Bro. D. C. Janes, Louis., Ky. (by donors)	274 26
	Total	\$ 729 26

Local Receipts

Collections	\$4 75
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Financial Statement for Jan. and Feb. Expenditure, 1929

Molly Sherriff, Salary	\$ 30 00
Native Teachers' Salaries	50 00
Licenses for Car and Motor Lorry	20 00
T/Exs. Car Repairs, new Tires and Tubes	97 35
Boys' Wages	68 25
Boys' Food	4 50
Last Payment on Ford Car	37 50
Photography and Drugs	29 89
Mission and School Req.	
Stamps, Stationery, Oil, Books, etc., etc.	80 12
Duty on Xmas Parcels from U.S.A.	14 43
John Sherriff, Self Support on A/c	301 04
Cheque Bk. and Exchange on Cheques	8 56
Huyuyu Mission Lease to end December 31st, 1930	10 00
Paid on House Account	275 00

Total Revenue \$1036 00

Total Expenditure \$1026 64

Self Support in Arrears \$ 499 00

Total \$1026 64

JOHN SHERRIFF.

NEW MISSIONARIES FOR A NEGLECTED CONTINENT.

The brethren in the "homeland" can have no greater joys than God is giving us these days.

On February sixth all the missionary force in Paulo Affonso, including all the Brazilian Christians, were set to rejoicing by a telegram informing us that the new missionaries were to arrive in Recife February sixteenth.

Leaving Paulo Affonso in our Ford early on the twelfth, I travelled all forenoon a road that had not been used by a vehicle since the rain of two days before. A part of the way I was forced to travel a road we had considered very poor for our mules on our trip of last April. Once in an "Alagoa" (lake) I got in so deep that enough water was thrown into the intake of the motor to stop it. At another time the Ford stalled in the mud. But the most exciting of all was crossing the bridgeless creeks and a small river, the Ipanema. I had been told several leagues in advance that I would have to leave the Ford, cross the Ipanema in a canoe and make the rest of the trip to Garanhuns, one hundred and fifty miles, on muleback.

It was with genuine joy that I learned on the banks of this river that I could cross with the Ford. The "bridge" consisted of large rocks thrown into the stream until a roadway had been formed. These rocks are so large that the "bridge" is almost impassible when the water has carried away the few inches of earth on top. After removing any shoes and rolling my trousers up above my knees I started across with a sack of hammocks we needed for the return trip. I found the current so strong, although the water on the slippery rocks was generally not over knee deep, that I could scarcely cross and I gladly hired three Brazilians

to carry across the rest of the baggage which consisted of two suitcases full of our little "Brazilian Reporter" wrapped and addressed ready to be mailed to the States.

At one time in a place where the water came above the running boards, one back wheel of the Ford rested on the very edge of the loose rocky "bridge" and it seemed almost certain that the Ford would turn over into a deep hole. When finally I reached the dry bank of the river I was wet almost to the waist but very thankful.

Within twelve hours from the time I left Paulo Affonso I was in Garanhuns where one day was spent among old friends and in buying several things that are unknown in Paulo Affonso but which we feel we must have.

Then the fourteenth was spent on the little train between Garanhuns and the greatest city of all Northern Brazil, Recife, (Pernambuco). If you have ever been in a real Kansas dust storm you can form a good mental picture of the way the train fills with dust from the roadbed.

It lacked only six days of being eighteen months since we first made this trip through a land that has no bank, no radio, no daily paper, no telephone, etc., (except in Garanhuns and Recife) but which is full of an illiterate, spiritually ignorant, diseased and discouraged people. Never shall I forget the, then to me, unintelligible chatter of the people at the stations and on the train.

Back of me was all that was dear on this earth and ahead was the leading of the Father. Now I would not exchange, if I could, these eighteen months for any part of my previous life.

The next day was a very busy day for me buying still other things we need in our mission and which cannot be bought except in Recife.

Early on February sixteenth I was down at the wharf straining my eyes to read against the bright rising sun the names of the two steamers coming into the harbor from the great Atlantic. As the steamer drew nearer only the Johnsons could be seen on deck and when the steamer was close enough for us to converse I learned for the first time the disappointing news that Sister Edwards could not come with them because of a lack of funds. But the Johnsons were all well having had an enjoyable voyage all the way.

Today they are in our home here in Paulo Affonso busily engaged in language study while awaiting their trunks which are to come by ox-cart from Garanhuns. Even three year old Rachel Johnson is speaking a few Portuguese words more clearly than any English words I have heard her speak.

We are wondering who will be the first of the other prospects to arrive for the Lord's work in this neglected continent.

O. S. BOYER,

Paulo Affonso, Algoas, Brazil.

OUR CONTRIBUTORS

THIRTY PIECES OF SILVER.

For thirty pieces of silver the Light of the world betrayed!

For the love of filthy lucre; the world's worst bargain made.

But here-by hangs a lesson, and learn it all we must,
The sacrifice was perfect, the Just for the unjust.

O, you have lost children; though terrible the thrust,
Just bear in mind the sacrifice, the Just for the Unjust.

God takes to Him a blameless life in sacrifice for you.
Oh, learn to love the One who's gone, the child that you're saved through.

O, you who'd give your very souls to gain success on earth,
Just hesitate a moment when you give ambition birth:
You covet fame or glory, bricks and mortar, or perhaps gold;

For thirty pieces of silver has your life too been sold!

Some ask why sickness, poverty and sorrow with us dwell,

Since God is so almighty, and we know He loves us well.

Remember Christ here suffered— yet led a blameless life,

Till sold for bits of silver; triumphed over sin and strife.

—A Subscriber.

SUMMER.

By Albert Burgess.

I love to listen by some rippling stream,
I love the stillness within the forest gloom;
Enraptured in a fond and contemplative dream
Of days long gone and childhood's happy home.

I love to look on the wild plants that grow
Where stranger's footprints are seldom seen;
To mark the little mayflowers spring and blow,
And the trees robed in their summer green.

I love to listen to the wild bees' hum,
Or to the plaintive chirp of some lone bird
Anxiously waiting for its mate to come,
Or to the lowing of the distant herd.

I love to lift my eyes on heaven's blue arch,
Where planets glide and stars unnumbered shine,
Where systems roll and fiery comets march,
Speaking the power of Deity divine.

I love the works of Nature everywhere,
In the sweet vernal robe or grassy sod;
But oh, I love that, which is better far,
To look from Nature up to Nature's God.

If in the works of Nature we behold
The impress of omnipotence and love;
What glories doth the sacred page unfold,
Guiding lost sinners to a throne above.

God's power and love is seen in every place,
Where e'er the eye can rest or thought can soar;
But so transcendent is the work of grace
That every humble heart must God adore.

PENTECOST: THE CHURCH'S CREATION DAY. NO. 1.

BY D. H. RUSNELL.

About one year before his death, Christ said, "Upon this rock I will build my church," Mat. 16:18. How many churches did Christ build? Only one? What church was that? The church which is his body (Col. 1:18-24). Then the church of Christ and the body of Christ are the same thing, because the church being the body of Christ, He is the head of that body, and every member of Christ is a member of his body, the church, Eph. 5:30; 1 Cor. 12:12, 20, 27; Rom. 12:5. Christ has no members except the members of his body, the church, the very church he said he would build on the rock, or confession of faith in him as the son of God.

When was this church built? Sometime between the declaration that he would build it, and the subsequent statement that the Lord added to the church. In the former declaration, the church was yet in future; in the latter statement, it had been accomplished—the church had been built. Now, between the two statements was a period of just one year, one month and eleven days. That was the length of time between the Saviour's discourse at Cæsarea Philippi and the actual adding to that church on the day of Pentecost (Acts 2). In April A.D. 32, Jesus said he would build it and in May A.D. 33, members were added to it.

Now, when was it actually built? To ascertain just when it was built, we must first know just what it is. We have already seen that it is the body of Christ and that he is the head of it (Eph. 1:22, 23; Col. 1:18-24). It consists, then, of head and body—Christ as head and all the members, constitute the body. These, head and body, constitute the church

of Christ. There can be no church without both head and body. It is needless to remind you that there can be no such thing as a body without a head or a head without a body. Therefore, there could not possibly exist a church (body) of Christ without Him as head. There was no church of Christ in existence until he became head, and he could not possibly be the head of a non-existent body or church. Therefore, the head and body were created at the same instant—the very instant Christ was made head in heaven, the church was created (or built) on earth, just as God created the body and head of Adam, at the same instant, forming both at once, by one almighty fiat. Into the complete head and body of Adam God breathed the vital principle and he became man, a living soul. So, into the body the church (embracing Christ as head) God sent the Holy Spirit as vitalizer, as soon as it was a created structure, and it became a living temple, 1 Cor. 3:16.

But, when was all this done and where was the church built? To ascertain when and where Christ built his church we need but to learn when Christ was made head of the church, for head and body must, of necessity, be created at the same time. Paul tells us exactly when Christ was made head, thus, "According to that working of the strength of his might which he wrought in Christ when he raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule and authority and power and dominion and every name that is named, not only in this world but also in that which is to come, and he put all things in subjection under his feet, and gave him to be the head over all things to the church which is his body, the fulness of him that filleth all in all," Eph. 1:19-23. "And he is before all things and in him all things consist, and he is the head of the body, the church: who is the beginning, the first born from the dead, that in all things he might have the pre-eminence" Col. 1:17-18. This passage shows, (1) that Christ as the head of the church, had to have pre-eminence over all things, both in heaven and on earth; (2) that this pre-eminence had to be made or accorded him on account of his triumph over death; (3) that such a place of honor could be bestowed only upon a throne at God's right hand in the heavens (not on earth at all); and (4) that this could not have been done until God raised him from the dead for it was from the dead that God raised him, to sit on his right hand as exalted ruler, over all things. Christ therefore

never became head of the church until he ascended to heaven and was coronated as King of Kings at God's right hand. Consequently, the church, the body of Christ was not built until Christ was thus coronated King of Kings at God's right hand in the heavens, after his ascension.

The crowning of Christ as King of Kings occurred on Lord's Day morning, May A.D. 33. The vital principle (the Holy Spirit) that united the head in heaven with the body, (the church) on earth came from the Father into the body on the day of Pentecost, Acts 2:1-5. Here, then, was the very hour in which the church was built, as there could have been no head without the body and no body without the head, so there could have been neither head nor body without the vitalizing Spirit who descended from God into the body on the day of Pentecost. Head, body and Spirit constitute the church and these were miraculously brought together and united, (built) into one on the day of Pentecost, May 27, A.D. 33. Here is the complete building to which Christ referred when he said, "I will build my church."

COMPULSIVE LOVE.

(A Sermonette)

Paul, the great Apostle, utters the following words in 2 Cor. 5:14, "For the love of Christ constraineth us." The word "constraineth" has in it an element of compulsion. He seems to convey the thought of possessing an irresistible force which actuates and controls his very being. When writing to the Philippians (1:23) there may be gathered some such similar thought when he declares he is in a strait betwixt two. His course is mapped out through a deep realization of God's love for man and man's need of God. These two outstanding facts determine his course in life as surely as the course of a river is determined by the high banks which hem it in on either side.

Yet, while controlled by this love of compulsion, he also expresses himself in many of his declarations as being a free man. He glories in the freedom of the Sons of God. In writing to the Romans, he says, "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Yea, verily as I read through the Roman letter I note where Paul speaks a lot about slavery and freedom. He exhorts the Galatians to stand fast in the liberty wherewith Christ hath made them free and be not again entangled with a

yoke of bondage. Now can we harmonize these statements which, on their face, seem to be apparent contradictions? In other words, how can we be free and yet slaves? If he, to-day, were in the flesh he would tell us that it is not a compulsion wrung, as it were, from a man's inability to resist, nor one that is granted with even so much as a feeling of protest, but one that a man grants gladly when he comes to a realization of the wonderful meaning of the love of Christ. This could be illustrated by the sacrifice of self in mother-love and many other illustrations could be given but space will not permit. Just let me say though that the horse finds freedom in the wish of its master. Even so, freedom comes to us by slavishly adhering to the laws of our land.

I must close with this definition of love as found in the Hasting Bible Dictionary. "Love is that principle which leads one to desire and delight in another and reaches its highest form in that personal fellowship in which each lives in the life of the other and finds his or her chief joy in imparting himself or herself to the other and in receiving back the outflow of the other's affection unto himself or herself." Christ said if the Son shall make you free, ye shall be free indeed and because He first loved us, our love is thereby reciprocated and compulsively urging us to do our best which is little even at that when we think of Him who went to Calvary to purchase our redemption. We thank God for the ecstasy of a compelling love.

THOMAS D. BATEMAN,
711 Lemay Ave., Detroit.

SILENCE.

"To everything there is a season, and a time to every purpose under the heaven," says the Preacher in Ecclesiastes (3:1, 7), "a time to keep silence, and a time to speak."

Few lessons are harder to learn than how and when to do these two things. The thought of speaking one's mind promises relief, but the act not infrequently leaves one dissatisfied and conscience stricken. Silence, however, can be cruel. Many suffer because of the silence of those who should speak. When Joseph interpreted the dream of the butler in prison, he said, "Think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house. . . . Yet did not the chief butler remember Joseph, but for-

gat him" (Gen. 40:14, 23). Not till two full years had passed, and Pharaoh was troubled by a dream, did the butler say, "I do remember my faults this day" (Gen. 41:9).

Breaking the long silence is sometimes an urgent duty. Somebody may be suffering because we have not spoken the promised word to another or answered the letter that called for an early reply.

That was a great moment when Nicodemus had the courage of his convictions and asked the Sanhedrin, "Doth our law judge any man, before it hear him?" (John 7:51). What a contrast to the cowardly silence of Christ's own disciples when his enemies determined to crucify him!

There is a silence that is sullen and sinful, a silence in which the heart broods to its own hurt and the discomfort of others over imagined wrongs. A New Testament example is found in the attitude of the elder brother in the parable of the Prodigal Son: "And he was angry, and would not go in: therefore came his father out, and intreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf" (Luke 15:28-30).

There are too many people with the elder son's spirit, sullenly silent until expostulated with, and full of unjust accusations when condescending to speak. What a difference it would make to many homes and many churches if all grouching were crucified and the new life in Christ were fully freed to serve unto the uttermost!

Unconfessed sin has a way of playing havoc with the soul of a saint. "When I kept silence," says the Psalmist, "my bones waxed cold through my roaring all the day long" (Psa. 32:3). "He was silent as to confession," says Spurgeon, "but not as to sorrow." So many interesting professing Christians are silent as to Christ but loudly critical as to the church and its members.

How we feel the joy of broken silence when the Psalmist says (Psa. 32:5): "I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin!"

After such experience we do not wonder at the closing words of the Psalm, "Be glad in the Lord, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart."

There is, however, a silence that is golden. It is said of Dr. Alexander Whyte, "He had a great gift of silence." In his *"Les Misérables"* Victor Hugo says of the Bishop, "He knew the time to be silent, he also knew the time to speak."

The cultivation of sympathetic, understanding silence is just as essential as the cultivation of speech. There is nothing so boring as a steady stream of talk unrelieved by pauses and opportunities for others to share in the conversation. Yet some good and gifted people are guilty of this very thing. There are Christian leaders who seem unable to listen to any voice but their own. What signs of impatience some show in conversation! While they are talking they expect us to be all ears, but when we respond they have that far-away look that humiliates us with the sense of the unimportance of what we are saying.

Many religious gatherings, especially when convened for business, are made a weariness to the flesh by people who seem to talk for talk's sake. A denominational secretary, writing a biographical sketch of a deceased minister, says, "It may be truthfully said that he guided the Conference in its labors, and many and many a time he got it out of difficulties and into quieter waters after a noisy debate."

In this connection it is interesting to turn to the Acts of the Apostles and read of the council at Jerusalem. At its opening, we see that there was much disputing, questioning or debate; but later, we read: "Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered" (Acts 15:12, 13).

It is sometimes a Christian duty to hold one's tongue and just "listen in." There are times when tacit consent accomplishes more than wordy approval.

There can of course be a silence that is embarrassing. Such silence sometimes takes possession of the prayer-meeting. The causes are varied. There may be a general tiredness; a worldly spirit; lack of preparation upon the part of the leader; a critical attitude manifest among the people; the presence of a domineering, unsympathetic person; enmities, jealousies; unconfessed and unrepented sin, and other evils that grieve the Spirit of God.

A silence born of the Spirit is never disconcerting, except to those who need to come under con-

viction, but makes for true and holy fellowship; and blessed are the people who can therein discern the quiet presence of their Lord.

Gray would have to go a long way today to find inspiration for those lines of his "Elegy":

Far from the madding crowd's ignoble strife
Their sober wishes never learn'd to stray;
Along the cool sequester'd vale of life
They kept the noiseless tenour of their way.

With the increase of tourist travel, the silent places of the earth are daily decreasing in number. The blatant honk of the motorist's horn harshly shatters the sacred silence of many a sanctuary every Lord's Day. Happy indeed are the people who can still find zones of untroubled silence for prayer and meditation and the hearing of the Word of God.

In one of his autobiographical confessions, Mark Rutherford sadly wrote: "Thousands of men and women superior to myself are condemned, if that is the proper word to use, to almost total absence from themselves. The roar of the world to them is never lulled to rest, nor can silence ever be secured in which the voice of the Divine can be heard."

Evidently there is a large room for ministries of

quietness, ministries that make it possible for people who live all their days in a noisy world to say, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul." These ministries of quietness might perhaps lead to the opening of church doors now closed six days out of seven, that weary souls might turn from earthquake, wind, and fire conditions of the world, and perchance, like Elijah, hear the "still small voice."

We rightly meditate much upon the speech of our Saviour: but the Scriptures would also remind us of the solemn hour when he fulfilled that prophetic declaration, "As a sheep before her shearers is dumb, so he openeth not his mouth" (Isa. 53:7).

The Ethiopian eunuch was reading this very passage when Philip ran to him, and asked, "Understandest thou what thou readest? . . . Then Philip opened his mouth and began at the same scripture, and preached unto him Jesus" (Acts 8:30, 35). All down the centuries since, sinful souls have found the Spirit speaking the message of salvation through the suffering of the silent Saviour.—From *S. S. Times*.

NEWS AND CORRESPONDENCE

We are glad to have the article from Bro. T. D. Bateman in this issue. Though he lives in Detroit he worships and works with the church in Windsor, Ont.

The "World Wide Christian Couriers" have their headquarters in Chicago. Though it is an interdenominational auxiliary helper for other Missionary Societies, they have a significant **Motto and Testimony**—"The whole Bible to the whole wide world' with a Christ who can meet every need of man for spirit, soul and body." But that is the same Christ that is preached by Christians today, and that was preached by those **World Wide Christian Couriers** in the first century, and who succeeded in evangelizing the world in their day. Christians today are **Couriers** with a gospel for the whole world, and we have a society that was divinely organized and which is all we need today.

Bro. J. C. Bailey, of Radville, Sask., began evangelistic meetings on May 20, at Comertown, Mont., U.S.A.

KEFFER.

On June 8th, 1929, Sister Annie Yake, widow of the late Bro. S. Keffer, passed away at the home of her daughter, Mrs. Wesley Lundy in Toronto. She had made her home with Sister Lundy since the latter's marriage. Deceased was born May 19, 1845, the daughter of Bro. John and Sister Susan Yake, of Stouffville, Ont. She became a Christian in young womanhood—baptized by Bro. Lister. At about 20

years of age she was married to Bro. S. Keffer. She was the mother of five children; one daughter, Barbara, died at age of 18 months; the first Mrs. L. N. McDougall, (deceased); the first Mrs. A. S. Tallman, (deceased); Mrs. Wesley Lundy, surviving, of Toronto; and Bro. L. J. Keffer, surviving, of Smithville, Ont. She is survived by three brothers, Abram, John, and Jacob Yake, all of Stouffville. About the first of March she fell and broke her shoulder. In a few days afterward she fell and broke her hip, from which she never recovered, being confined to her bed, suffering intensely till the end. Sister Keffer was instrumental in converting her husband to Christ, who afterwards became an outstanding preacher of the gospel in Canada. She deserves much credit as a faithful, self-sacrificing preacher's wife. All her children, but the one, became Christians. The well-attended funeral services were conducted in our meeting house in Stouffville by Bro. Alex. Stewart, assisted by Brethren O. E. Tallman, C. G. McPhee, H. McKelvie, W. F. Cox, and W. H. Cauble. Her body was laid to rest beside that of her husband, in the Yake cemetery near Stouffville.

J. S. Whitfield, May 21, Glencoe, Ont.: "The work is moving along splendidly here (Woodgreen). Crowds have been better this spring than for some time. We were certainly pleased to have Bro. Hastings of Detroit with us last Sunday, who delivered to us two very fine addresses. We hope to have him again in the near future. I go to Forest and Sarnia next

Sunday; Bro. L. J. Keffer will be with the congregation here."

J. C. Bailey, Comertown, Mont., U.S.A., May 22: "I am in a mission meeting at the above place which is some seven miles south of the international boundary line.

Last night was the second night so it is too early to predict anything as to results. Only that we had nearly fifty people at the service last night. Will report more fully at the close."

Earl C. Smith changes his address from Louisville, Ky., to Cordell, Oklahoma.

BURNS

Mrs. Emily Burns, aged 72 years, who had been living in Chicago for some years, passed away as the result of a stroke, on Tuesday, May 7. She was the oldest of the family of the late Bro. J. J. Johnston, of Meaford. Of the family of nine children, three are left.—Herbert Johnston, Kitchener, Ont., Albert Johnston, California; and Mrs. Dougald Smith, Meaford. Deceased was the mother of five children—two daughters, Lois and Mrs. Thomas, who live in Chicago, and one son, J. J., with the Guardian Bank, Chicago; also two sons who pre-deceased her. She was baptized in Meaford on July 28, 1876, by Bro. Benjamin Franklin during a month's meeting he held here in the Drill Shed, about thirty-six being added to the church at the same time. Funeral was conducted by the writer at the home of her sister, Mrs. Smith. Interment in Lakeview Cemetery, Meaford. The floral tributes were beautiful, and sympathizing friends were present from Owen Sound, and Thornbury, as well as from Meaford.

—E. Gaston Collins.

A. M. Simpson, 222 Winnett Ave., Toronto, 10, Ont.: "Meetings are still good. Attendance keeping up well. Two additions by baptism."

Bro. O. E. Tallman leaves today, June 13, for Tennessee, for meetings at Winchester, Palmer, etc. He says that recently he sent for others private contributions to Bro. Fujimori amounting to \$62. Also a contribution of \$20 to Sister Clara Kennedy.

The June meeting at St. Catharines, Ont., was held as announced on June 8, 9. The Sat. meetings were held in the meeting house, cor. Beecher and Raymond Sts. At 3.30 p.m. several visiting brethren spoke. At 8 p.m. Bro. Albert Brown spoke on the two verses, "Other sheep I have . . .," and, "Go, make disciples . . ." Bro. W. F. Cox followed him speaking on "The Unity of the Bible." The Sunday morning and afternoon meetings were held in the Collegiate auditorium, a fine place for the meetings. At 10 a.m. Bro. C. G. McPhee spoke on the "Church," followed by Bro. A. M. Stewart. At 11 a.m. we met for worship. Bro. H. McKerlie spoke on, "The Christian's Home Town," being a description of the Holy City (Rev. 21), from which he drew many encouraging lessons. Well over 500 then engaged in the communion. At 3 p.m. Bro. W. H. Cauble spoke on "Christ Dwelling in Us," showing the need and the blessings of having the spirit. At 7.30 p.m. we met in the meeting house which was crowded. This writer spoke on "The Saviour's Prayer for Unity." This was the beginning of a two-weeks' revival. At this writing we are in the first week, with what the brethren think is a good attendance.

HAVE YOU HELPED THEM?

Let us not forget Bro. and Sister Evans. I am informed they are still depending on our aid. Send

to them personally, or get your congregation to send help. Or send through C.M.R. Address, H. M. Evans, Selkirk, Ont.

Remember the C.M.R. in the summer time. Send renewals or new ones, or remember us with an offering to the C.M.R. Fund. It's all appreciated, and will help to put us through the summer slump.—Ed.

The last word from Bro. Petch about the meetings on the Indian Reserve, said the meetings were held 9 miles south of Bro. Trindle's place. They were hoping for responses as several were convinced. Bro. Petch then planned to go to Carman, Man., for their June meeting on 8th and 9th. Then he was going to Montana (U.S.A.), for six weeks of meetings. He had been feeling better the last month.

Declining Baptist Membership

The statistics presented at the Baptist Union meeting, which opened in London yesterday, show a decline of nearly 4,000 in Church membership; whilst the number of Sunday School scholars shows the alarming drop of over 9,000.

* * *

The Solution

Referring to the decline, the report states, "We shall not solve the Sunday problem by condemning those who spend the day in pleasure, but by making them see that we are happier men on Sundays for spending it in Christian service, and abler men on Mondays."—From Christian Advocate.

I was glad to meet many friends and brethren from various points in Ontario, at the June meeting. Was glad to meet again Bro. Daniel Stewart and Sister Stewart of Carman, Man., whose acquaintance extends back to 1913. Met also Bro. Fletcher, of Edmonton, Alta., a brother of Bro. S. Fletcher, of Wychwood church, Toronto.—E.G.C.

Christian Monthly Review

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

MEAFORD, ONTARIO

\$1.00 per Year in Advance

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RATES OF ADVERTISING: On application.

CHURCH DIRECTORY

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

CALGARY, ALTA.—Church of Christ, 517—15th Ave., W. Lord's Day meetings: Breaking of Bread 11 a.m. Lord's Day School 12.15 p.m. Gospel Service 7.30 p.m. Wed. evening at 8 Prayer and Bible Study. Secretary, A. F. Wadlow.

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.

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. Bible Study, Mon. and Thur. nights, 8 p.m. Write to M. G. Millor, Treas., 61 George St.

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. C. Montgomery, Secretary.

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.

THESSALON, ONT.—Bible Class Lord's Day at 1.30 p.m. Preaching and Breaking of Bread at 2.30 p.m. T. W. Bailey, 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.

HAMILTON, ONT.—East End Church meets in Edinburgh Hall, cor. Edinburgh and Ottawa Sts. Lord's Day, 10 a.m., Bible Study; 11, Breaking of Bread; 7 p.m., Gospel Preaching. Alex. Fisher, Secretary, 203½ Victoria Ave. 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. H. J. Ellis, Sec.

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., Worship and Communion; 3 p.m., Bible School; 7 p.m., Gospel Service; Wed. 8.15 p.m., Young Men's Class; Thur. 8 p.m., Prayer and Bible Study. R. Slater, Sec., 367 Balliol St. (12).

TORONTO, (BATHURST ST.)—Church meets at 557 Bathurst. Lord's Day 9.45 a.m., Bible School. 11 a.m., Worship and Communion; 3 p.m., Bible School; 7 p.m., Gospel Service; Wed., 8.15 p.m., Young Mens' Class; Thurs., 8 p.m., Prayer and Bible Study. R. Slater, Sec'y, 367 Balliol St. (12).

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.