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The Second Mile

By Joseph E. Harvey

"Come here, you dog, and bear my pack a mile,"

So spoke a Roman soldier to a Jew;

"The day is hot, and I would rest a while,
Such heavy loads were made for such as you."

The Jew obeyed, and stooping in the path,
He took the burden, though his back was tired;
For who would dare arouse a Roman's wrath,
Or scorn to do what Roman law required?

They walked the mile in silence; at its end
They paused, but there was not a soul in sight;
"I'll walk another mile with you, my friend,"
Spoke up the Jew. "This burden now seems light."

"Have you gone mad," the angry Roman cried,
"To mock me, when you know that but one mile
Can I compel such service?" By his side
The Jew stood silent, but with kindly smile.

"I used to hate to bear a Roman's load,
Before I met the Lowly Nazarene,
And walked with Him along the dusty road,
And saw Him make the hopeless lepers clean."

"I heard Him preach a sermon on the mount;
He taught that we should love our enemies;
He glorified the little things that count
So much in lessening life's miseries."

The soldier tried to speak; as he began,
His head was bowed, his eyes with tears were dim;
"For many years I've sought for such a man,
Pray tell me more; I, too, would follow Him."

—Watchman-Examiner.

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EDITORIALS



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

BY EARL C. SMITH.

2. Now we turn to our second truth; IF WE USE WHAT BELONGS TO GOD, ACCORDING TO OUR PLEASURE WE ROB GOD. It is a well known and universally accepted fact that a trustee should not use that which is intrusted to him for his own pleasure nor according to his own will, but for the interest of its owner and according to the will of its owner, and that if a trustee does use property intrusted to him for his own personal interest he is a thief. For instance the trustees of school property dare not use the property for their own personal interest nor according to their own will. Or the trustee of a minor's inheritance dare not use it for himself. (Except that in these days people dare to do unlawfully and take great risks in so doing).

This simple, well understood and universally accepted principle of honesty is sufficient proof for this proposition. But God's book is not without its word on the subject. "Come now, ye that say, Today or tomorrow we will go into this city, and spend a year there, and trade, and get gain: whereas ye know not what shall be on the morrow For that ye ought to say, If the Lord will, we shall both live, and do this or that." (Jas. iv.13-15). You ought not to even aim to do these things unless the Lord wills. God's rule for us in all things is, "Whatsoever ye do, do all to the glory of God." (I Cor. x.31). Whenever you spend a dollar, spend it to the glory of God. If you do, you will have to ask Him about what to spend it for. Whenever you use your physical, or mental, or spiritual powers, use them to the glory of God. If you do, you will have to ask Him how and where to use them. You must not use any of God's property except as He would have you use it.

Be careful that you do not deceive yourself about what God wants you to do with His property that He has intrusted to you. It is so very easy to be deceived. You will most certainly be deceived unless you have the mind of Christ, "who, existing in the form of God, counted not the being on an

equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." If you have that mind, then the self is crucified, dead, and out of the way with all of its prejudice in favor of the pleasure of the flesh. But if you have the mind of the flesh, be sure "The mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be." (Rom. viii.7). If you want to know what God would have you do with your means and powers, and if you are willing to do it whatever it costs you, God will let you know; for He has said, "If any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him." (Jas. i.5). And the Lord Jesus said, "When he, the Spirit of truth, is come, he shall guide you into all the truth." (Jno. xvi.13). But God gives the Holy Spirit to those only who obey Him. (Acts v.32). A lot depends upon an obedient heart. If Jesus were to say to you, as He did to the rich young man, "sell that which thou hast, and give to the poor," would you do it? "Oh," you say, "but He doesn't ask us to do that now." To be sure, unless you are willing to do that for Him, He cannot tell you to, for you could not hear Him if he should tell you. Willingness to do what Jesus wants us to do regardless of the cost opens our ears to Him; likewise unwillingness closes our ears to Him. Your really knowing what God wants you to do with your means and powers depends upon a continual, cheerful, willing consciousness that your means and powers are not yours but His, intrusted to you.

Did you ever find yourself thinking, "I have worked hard and I deserve a new house; my present house is not as good as those of my friends that have never worked any harder than I have; I need the conveniences that I could put into the new house to preserve my health and my standing among my friends, etc?" You *deserve* it? From whom? You say, "From myself." Yes, how are

you going to pay the debt that you owe yourself? "Oh," you say, "I have the money in the bank." But God says the silver and the gold that you have in the bank are His. (Hag. ii.8). Will you dare say that you deserve the new house from God? Then what does the missionary that has left all and followed the Lord Jesus into Africa or Japan and lives in a grass-mud-and-pole house or in a house with paper windows, deserve? "Oh," you say, "but God has given me the money to build a new house with." May He not have given you the money to build a house for the missionary? Have you asked Him which? Are you willing to do the one or the other as God tells you? In the same way some "deserve" a new automobile, or nicer clothes, or finer furniture, or an extended vacation, or something of the sort. Well, have you asked God whether it is you that deserves these things or whether it is some other of His children? Have you asked Him whether He gave you the money to get these things for yourself or for some other of His children? *Maybe He gives you the money so that you would have the joy of giving it.*

At another time you have found yourself thinking, "I might, for one cause or another, pass away just any time." (Usually a life insurance salesman has been around when a fellow thinks like that, for people have quit paying attention when the preacher tells them that). Then you think of the burial expenses, or of some debts to pay (which you ought not to have. Rom. xiii.8). Of course you think that you must make some kind of provision for these things, by savings or by insurance. And why *must* you? Is it not that you want to make sure that your bereaved do not have a financial burden that is impossible or at least difficult to bear? Where does God's honor come in? "Oh," you say, "it would be a dishonor to God for His children to have an embarrassing financial obligation." Yes, what about your brother who has died today without having made this wise provision that you are thinking to make, either for lack of wisdom or for lack of means? Is it a dishonor to God for his bereaved ones to have a financial burden that is difficult or impossible to bear? May it not be that God has intrusted the means to you now so that you can relieve a present need of your brother's rather than so that you may make provision (And such provision as you could make is just as uncertain as the treasures on the earth. Matt. vi.19) for a pos-

sible, but by no means certain need at your death? You may never die. If you should you may have no family then to be in need. If you should they might by no means be in need, for God does as He pleases with His possessions. Honestly, now, casting aside the appeal of the flesh, which is the most likely, that God has put into your hands some of His goods for you to use to relieve a present need of one of His children or that He has intrusted it to you to use to make an uncertain provision for an uncertain need of your possible family in case of an uncertain event in the future? Have you turned your ear up to hear what God would have you do about it? Oh, yes, God tells us to provide for our own; but had you ever thought that treasures in heaven might be a far more secure provision than treasures on earth? (Matt. vi.19). Had you ever thought that the surest way to provide for the college education of your child is to use the means that you have now, as God may direct you, to educate some one who needs to go to college now?

You are also responsible to God for your personal powers. You cannot honestly decide to be a physician, a teacher, a salesman, a preacher and so on as you please, for "ye are not your own." You must ask God what He wants you to be. All your personal powers are intrusted to you to use to God's glory. If you are a teacher, salesman, or physician as you please you have not dealt honestly with the goods of another intrusted to you. Many a person is robbing God by using his personal powers in some honest occupation in which God does not want him to work.

One more word before we leave this point. You are not the owner of your capital either; it is also God's. God may want you to spend your capital somewhere to His glory in such a way as to take all or a part of your capital away from you. If you stubbornly settle down on a certain course as being right because it is in harmony with all good business principles that you know you misuse God's goods. You had better ask God, and keep asking Him, what He wants you to do with your capital, lest you be found misappropriating God's goods. Jesus asked the rich young man to reduce his capital to nothing, therefore He might ask you to do the same. You had better make sure that you are willing to do as He pleases about it.

(To be continued)

MISSIONS

Christian scholarship has not yet done justice to the fact that the New Testament is essentially a missionary book written out of the heart of missionary experience.—*Sel.*

A CHALLENGE.

According to reliable estimates the world's population is 1,693,780,000, distributed as follows—

The population of Europe is	443,975,000
United States and possessions	107,114,000
Canada and Newfoundland	9,056,000
Australia and Oceania	7,680,000
Arctic and Antarctic Regions	14,000
Mexico	15,503,000
Central America	5,790,000
West Indies	8,648,000
South America	63,855,000
Africa	136,175,000
China	320,880,000
India	319,075,000
Japan	77,606,000
Dutch East Indies	49,350,000
Philippine Islands	10,351,000
Turkey	10,000,000
Persia	9,500,000
Other Asia	99,208,000

Over half of the people of the world live in what may be called the mission fields. Easily the biggest thing in the world is *humanity*. The great business of the church is to give the Gospel to the whole human race.

One hundred thousand heathen pass away daily, without Christ. Each one of us has a responsibility, for Christ himself said, "Go, preach the Gospel." Difficulties in reaching the remotest places are reduced to a minimum, which, with the responsibility to take the life-giving message, presents an unparalleled opportunity. The doors are open. If we fail to measure up to the missionary vision it will be due to selfishness and lack of love, and be the greatest tragedy of this age. It is tragic to see a person, a paper, or a church, to say nothing of a great brotherhood, without this world-wide missionary vision. "The field is the world." Let us strive to be true and "obedient to the heavenly vision," for where there is no vision the people perish.

"And must I keep giving, again and again?" "O no," said the angel, his glance pierced me through, "Just give till the Master stops giving to you."

"God so loved that He gave."—Ed.

Bro. V. Lightheart submits the following, as gleaned from a Missionary paper of 1923, hoping to stimulate interest in the Saviour's command, "Go ye into all the world and preach the Gospel to every creature, baptizing them into the name of the Father and of the Son and of the Holy Spirit."

207,000,000 bound by cast, (Hinduism).
147,000,000 filled with atheism, (Buddhism).
256,000,000 chained to a dead past, (Confucianism).
175,000,000 under spell of fatalism, (Mohammedanism).
800,000,000 in pagan darkness.

Millions are dead in trespasses and sins, not knowing, because Satan has blinded their eyes. Christians everywhere should awake for the command of Christ is "Go." Are we doing our duty in sending out the story of Christ who died to redeem sinful men. God knows what we are doing. Will it please Him?

Karuizawa, Japan,
May 23, 1929.

Dear Brother Collins:—

We are here in the mountains having come up early on account of Mrs. Rhode's and our oldest boy's health. We intend to be here until fall. Mrs. Rhodes has chronic Colitis but we are in hopes that the Lord will grant her again her former health. The doctor here, who is an Englishman, says that Ultra Violet Ray treatment will cure this trouble if administered for some length of time. The boy has been running a fever for some time past and we have been somewhat anxious concerning him. We hope that this climate will help him. Please pray for us that if it is in accordance with the will of the Lord that we may be permitted to continue the work here that He has permitted us to begin.

The work at Omiya, Ibaraki Ken, that we have left for a season is getting along well. We have left three workers in charge and another who has recently commenced to do Bible distribution, selling gospel portions at one half cent and New Testaments at five cents. He also gives out tracts and has had some interesting conversations. Many times he cannot give an answer but does not seem to be discouraged telling them to come to the meetings where they can get an understanding of the principles of Christianity. Another young man who together with the aforementioned one was

baptised about two months ago, is working some in a quiet way, also studying the Bible very diligently. We thank the Lord for these and others, too, who have a testimony for the grace of the Lord and pray that they may become efficient workers and bring many to a saving knowledge of the truth.

The little chapel and kindergarten is completed and they intend to begin work there immediately. We thank the Lord for the gift of this which was made possible through His servant Bro. Pepperdine.

The work in general is doing much better than any time since we moved there. There are many in Omiya that seem glad to have the influence of the gospel even though they are not seemingly interested in the salvation of their own souls. We thank the Lord that their hearts are open and believe that the Lord has at least some there whom He will yet call.

We are glad to have the privilege of telling the gospel to these benighted folk and are extremely happy to know that a few are in deed and in truth rejoicing in their salvation from sin and looking forward to eternal life with their Lord Jesus Christ whose they are and whom they serve. It is a great joy to see one of one's own nationality be really converted to the Lord; but it is no greater joy than to see one of these who time and again expresses his appreciation for the Light of Life. Here where the darkness can be "felt" I believe the people appreciate their salvation as much if not more than those do where the influence of the gospel has been for so long.

Many thanks for the paper. May the Lord continue to bless your efforts for good. Christian love to the brotherhood.

E. A. RHODES.

SOUTH AMERICAN ROMANISM.

The brethren in the States should know much about the form of opposition to the work in this neglected continent. An incident of yesterday will help you see Romanism with her mask off. Books of such could be written.

At mid-day Brother Johnson and I were at the home in Tacaratu, Pernambuco, of one we had baptized, for the Lord's Supper. Just as we were ready to begin our first song the "padre" (priest) appeared at the door trembling from head to foot with rage declaring he would "break my face in the middle of the street."

It was so sudden that we had little time to collect our senses but we praise God that He at once gave us a peace and a willingness in our hearts to bear branded in our bodies any mark of the Lord Jesus. Instead of that panicky fear, which we have feared would sweep us off our feet in such an hour, was given a steadfast determination to follow the example of Christ, Who when He suffered, never even so much as threatened. Of course this is no credit to us with our evil passions, but all praise is due to Him who gives the victory in every battle won.

The constitution of this republic guarantees the right of religious thought and free speech. God chose that day to save us from physical harm by at once placing a soldier between us and the enraged priest. But we have since been made to meditate much over "the fellowship of his (Christ's) sufferings" and the marks of beatings and stoning that Paul bore branded on his body. Why was it that he suffered and bore before the World those shameful scars and none (is "none" correct?) in the church today have such scars? We often say that Satan long ago saw that such persecution did not avail in stopping Christianity—but is that entirely true? Is it not that really none of us preach with as much love, confidence in the power of God's Gospel,—is it not that we do not make such inroads into Satan's realm and Satan is not so enraged at our work.

Many are influenced by such opposition to neglect this ripe field. But many of the converts are from just this class of people. The "Delegado" (one of the chief officials of the district) with a very sad face told me he was greatly dissatisfied with his own life and that it pained him to see Bro. Johnson and I stand up alone to bear this persecution. The report of the priest's action went like a flame through the town and several expressed by word and by deed their sympathy for us. Never have we preached in an un-Christlike way and the action of the priest only helped the people to see the difference between God's servants and Satan's servants.

Pray for this field "with all prayer and supplication . . . and on my behalf, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the gospel." (Eph. 6:18f).

O. S. BOYER,
Paulo Affonso, Alagoas,
Brasil, S. Am. (4-5-'29).

A BRASILIAN PRAYS ALL NIGHT.

The following letter, in Portuguese, was received last night direct from Pedra, thirty-five miles away.

"Esteemed friend and brother in Christ: Greetings.

The peace and blessing of the Lord Jesus Christ reign over all your family and brethren in Christ. As we fear that you did not receive the letter of Sister Maria José containing the very sad news of the condition of four of her children, I come another time to tell you that that family is anxious for you to return to talk about Christ. Those that have suffered the most are faithful to Christ, especially Nemen who passed a whole night praying and supplicating to God in spite of her suffering. They are satisfied when we say you will come soon. I never saw such desire as these daughters of God have to see Senhor Boyer. Yesterday Nemen asked Toinho to sing many hymns and afterwards said that they would not sing more until you arrived. I and all the family beg of you that you come.

The daughter of Dona Honorina is bad. She (Dona H.) is worried and troubled at the disease of her daughter and asks the prayers of the brethren here. She told me that her daughter's only desire, and about this she talked all the day, is to see Dona Ethel (Mrs. O. S. B.)

I close saying that one of the daughters of Dona M. José has not spoken for two days. Regards to all in your home. Good bye.

A sister in Christ Jesus,

(Signed) NELCINA BAPTISTA LANDES."

Much is lost in the translation of this letter. But with this letter and the following facts you can know more fully the condition of this field.

Many are sick now in this city of Pedra, and several are dying. Last September Bro. Joao and I with my family preached the Gospel in this little city for more than a month. Bro. Smith preached one sermon there in July—the first the city had ever heard so far as we can learn. Some work was also done by a Baptist who came from down the river. Most of these children of God mentioned in this letter accepted Christ there during the meeting in September. Sister Honorina and the sister that prayed all night are each the only Christians in their respective families. But there are now several others in these families and in others that are deeply stirred and interested.

So much pressing work at other points has kept us from almost all work there for months.

There are many others praying in many other very dark fields. Are you praying as earnestly as this Brazilian sister in Christ? Pray ye therefore the Lord of the harvest that he send forth laborers."

O. S. BOYER,

Paulo Affonso, Alagoas,
Brasil, S. Am. (5-7-'29).

Bro. W. F. Cox, Beamsville, Ont., reports received for Bro. Trindle's horse and buggy—from Mrs. Kerr, Selkirk, \$5; Mrs. L. E. Huntsman, Beamsville, \$1; E. G. Collins (for Mrs. Wismer, Foxey, Ont.), \$2.

Huyuyu Mission, Macheke,

(Private Bag),

S. Rhodesia, S.Af.,

May 17th, 1929.

Dear Brethren in Christ:—

I wrote you last on April 19th. On the 23rd Sis. Sherriff, Bro. Peter and myself left in Auto, for Salisbury and Bulawayo. Several matters were requiring my presence in Bulawayo, so I deemed it best to go while I was able, besides I would be more at home in the Byo. Hospital, and the head Doctor, Dr. Ellis, is a very kind friend. We arrived Salisbury same night, (different to three days on last trip). The good Auld family gave us their usual warm welcome, and cared for us. Left 10 A.M. 24th via Gatooma and Que Que for Gwelo where we arrived 7.30 P.M. having travelled 200 miles, stayed at Hotel for night. 25th, left 9.30 A.M. and arrived in Bulawayo 100 miles, 4 P.M.

The above will give you some idea of the difference in the distances between our towns and yours. You might not pass half a dozen in a day's journey. Plenty of room for settlers in Africa.

Arrived at Bulawayo, we were invited to the home of Bro. D. L. Hadfield, (Bro. F. L. Hadfield's son) where our dear Theodora boards while at school, we were glad to have our girlie's company. Theo is growing into a fine young woman, about as tall as writer, and big in proportion.

26th I interviewed Dr. Ellis re my trouble, and practically arranged to go into hospital Sunday, to be operated on the following Tuesday. But he asked me to bring Sis. Sherriff along so that he could explain matters to her, which I did, and during the conversation I reminded him of my shortness of breath after any special exertion,

whereupon he thoroughly sounded and examined me, and as a result, decided not to operate. Whether it was on the account of the Chloroform, or because I was no longer 21 years of age I don't know. But instead I am going to wear the belt for the rest of my days I suppose. Dr. Ellis strongly warned me that I must do no more hard or heavy work, "lest a worse thing come unto me." He never charged me a cent for all his trouble and advice.

I worshipped with, and exhorted the church in Bulawayo. They have introduced a small organ, but it is never used when I am present for worship. I appreciate the kind consideration of the Brethren for my convictions and feelings, and am thankful for the opportunity of muzzling the instrument for the time being. Wish I could do it altogether.

Whilst in Bulawayo I wired Bro. Hollis for news of Bro. McCaleb, but got no reply. While waiting we visited two large Missions in the Matopo Hills belonging to the "Brethren in Christ." At one, they had one hundred and ten girls on the Mission. It is an education for anyone interested in "Native Welfare," to visit such Missions, and an inspiration to imitate them in many ways.

I also received good letters forwarded by Molly, from Sis. Mary Bannister, Nyasaland, Bro. Geo. A. Klingman, Wash., D.C., and last but not least, Bro. Brown, Kabanga Mission, Northern Rhodesia. He was (like all other Missionaries) up to his eyes in work, "putting in windows and doors in house, and getting things in order to live in it." Had taken Bro. and Sis. Merritt to Kalomo day before writing, to train for Livingstone. Sis. Merritt has since given birth, to a bouncing baby girl, both doing well. The Lord's day previous, Bro. Brown reports three confessions, impressive meetings, and mighty glad the Lord opened up the way for them to come into this great field, Amen say all of us. What a chorus there will be if we get another hundred Missionaries out before Pentecost 1930. Who'll be the next to follow Jesus, and serve Him in a foreign land?

When I was a lad and learning to swim my uncle and my brother would go and stand out in the river and I had to run and dive in. I would sure have drowned, if they had not been there, but after I had finished kicking and striking out on my own, they always caught me and brought me back to "Terra Firma." I know there are many of my dear brethren and sisters in the homelands hesitating about becoming Missionaries for Jesus Christ.

They are afraid they won't be able to swim in the Mission Field. My brother and sister, if you are reading this won't you let this old Stone Mason Missionary persuade you just to run and dive in, stripped of all doubts and fears; out there on the Mission Fields stands Almighty God, Jesus Christ, and the Holy Blessed Spirit waiting to bear you up, and land you on Canaan's shore when you are finished.

Hear what Bro. Brown says, "I am mighty glad God opened up the way for us into this great field." Of course he is, and so you will be, "Jesus doeth all things well." Dive in right now and leave the rest to Him, Whom to know, is Life Eternal. Bro. Brown also informs me that Bro. and Sis. Reese and family arrived safe at Sinde Mission the 13th of April. I know from experience "That would be Glory" for Bro. and Sis. Scott.

We returned to Salisbury Sunday night the 13th inst. Monday I enquired at Bank how our account stood, and was told there was an overdraft of \$21.50, so decided to get home right away. Arrived home the 14th to find \$300.00 from Sis. A. M. Burton, expressing a desire that we should build the verandahs to the house. \$169.83 from donors per Bro. D. C. Janes and \$19.00 from donors per Bro. F. L. Rowe. Praise God from Whom all Blessings flow" and thank you all Brethren.

I have since reduced the debt on Mission house to \$225.00 and paid the outstanding Mission accounts. The Bulawayo church is prepared to hand over to me the Salisbury work, and the plot of ground in the native location, granted by the Municipality for Mission purposes. This will mean visiting the work regular till we locate a man there or someone relieves me here and we go there. Wife and Molly would prefer the latter. Whoever goes will require house rent in addition to their support.

Bro. Goliath, (the present native teacher's) salary is \$15.00 per month, plus \$10.00 per Mo. for the two miserable rooms he lives in, and has the church meetings in. There are some 58 members, all Nyasaland natives. We should require about \$1,000.00 to fence the plot, build two small brick rooms for teachers, (native), a long lean-to room which for some time would answer present purposes for church and other meetings, and afterwards form back rooms for church house, and provide sanitary, and get water laid on, it might take more, but the above is what I would aim at doing for a start. I believe there is a big work to be done there.

I am pleased to acknowledge with thanks, four parcels received by last mail from the church of Christ, Martin, Tenn., containing drugs and old linen, very useful and acceptable.

We are now making all the bricks we can, with the few boys at our disposal. Must now close with love and greetings to all.

Yours in Christ,
JOHN SHERRIFF.

NORTH BRAZIL MISSIONS
IN
A NEGLECTED CONTINENT

O. S. BOYER
(Missionary)

Pedra, Alagoas, Brazil,
May 29, 1929.

Dear Brethren:—

Please note our change of address to Pedra, Alagoas, Brazil. It is certainly hard to leave such children of God as the Johnsons and the Smiths but we are needed here so badly. We are about forty miles from Paulo Affonso; two hundred and fifty miles from Garanhuns and about five hundred miles inland from the city of Pernambuco (Recife). Bro. Johnson is still farther inland studying Portuguese forty miles from anyone speaking English. This is a heroic way of learning this language but one that brings results. Our two children are still in Paulo Affonso going to the school. No better teachers than the Smiths could be found anywhere. But seven meetings a week with three Bible classes two miles away and much visiting is enough for them and we are praying for some child of God in the States to aid in this work. Every letter received to date has been answered. If you failed to get our answer, please write again.

Yours in His service,
O. S. BOYER.

Cordell, Okla.,
June 30, 1929.

Dear Sister Collins:—

Bro. Short is still visiting churches in Texas. He expects to be through there by last of July.

I don't know when he will be in Canada but sometime this fall perhaps. It isn't likely that I will get to come along as much as I would love to. Unless our plans change and we sail from the east side instead of the west.

We hear often from the workers in Africa and

are longing to be back again as soon as our work on this side is finished.

We are certainly having hot weather here now and it usually lasts thru July and most of August.

We have tried to find some one who will go to help Bro. Sherriff in his work there but so far it seems no one is ready now. We have met several who talk of entering Africa but not yet ready.

I know Sister Sherriff will be so thankful for the things you have sent her. May the Lord bless all of you in your good work for Him.

In Jesus' Name,
DELIA SHORT.

OUR INDIAN ROAD.

The following letters received from our brethren on the Reserve.

"We were delighted to have Bro. and Sister Petch visit us. They arrived 15th May and held meetings every night to 1st June. The people sure were glad to have them, and they visited in the homes at the south End. Bro. and Sister Stevenson were received into the church and many left convinced in their souls, and some day we hope to see them also join us in our work. We also visited Fisher River Reserve on the 24th of May, and had quite an experience making the trip both ways.

We sure have missed them since they left, and Bro. Petch left us good teachings from the New Testament, also Sister Petch, showing the Sisters a good example. May God bless them in all their travelling for the Master."

Yours, A. E. PRINCE.

Greetings: Just to say we are all well, and our little work at Dallas continuing. I walked over to the South End for evening service July 21st. My horse died whilst I was way at the June Meeting at Carman, I can't help it; it happened. I can be patient. Job lost everything, cattle and children and still served God.

Thank God I can walk yet and do a little for my Master, His cause. I am glad I got the paint you sent for my boat. I am getting it ready for my trip. If all is well I will leave immediately after July 10th, Treaty day here."

Yours, A. C. TRINDLE.

Bro. Trindle told me in conversation that he is hopeful of visiting a much more Northerly Reserve. Six or seven brethren living there on Saskatchewan

Reserve, were immersed by me in Winnipeg several years ago. They are building their own meeting house, and conducting a service much like we would want them to do, and are very anxious that Bro. Trindle visit them and help them serve God in the right way.

We have shipped a good parcel of groceries for the boat trip. Let us pray that this real rough road breaking may be to the glory of God.

W. EATOUGH,

529 Toronto St., Winnipeg.

OUR CONTRIBUTORS

PENTECOST: THE CHURCH'S CREATION DAY. No. 2.

BY D. H. RUSNELL.

Jesus said, "I will build my church." He is the Head—body and spirit are the church. Then the church existed from the moment the Holy Spirit filled the Apostles on the day of Pentecost. The Apostles were the living, earthly foundation, or charter members of Christ's church, hence, "there were added unto them that day about three thousand souls," Acts 2:41. To the twelve were added three thousand souls on that day; among these were the hundred and twenty, mentioned in Acts 1:15. Whether these were re-baptized on that day or not is not stated; we believe they were not. In all probability, many previously baptized by the disciples under Christ's direction, John 4:1, 2; and by John the Baptist, were added unto the church on the day of Pentecost. There were also added those who received Peter's word, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins." But, all baptized persons, whether baptized in that day or previously, were on that day added to the apostles as the foundation. That we positively know. Those baptized with, or unto John's baptism, after the day of Pentecost, had to be re-baptized, Acts 19:3-5, which shows that John's baptism was sufficient before Pentecost, but after that it was obsolete and invalid.

As to the expression, "there were added unto them," referring to the apostles alone, that is the only construction that the pronoun "them" will bear. This reference to the apostles begins at Acts 1:17-25. But Judas fell away from all rights in that ministry and another must take his place, Acts 1:26. Because Christ would build his church with precisely twelve human beings or earthly "vessels," 2 Cor. 4:7. To form the body, there had to be

twelve intact when the time came. Hence the choosing of Matthias to fill Judas' vacancy. Following we notice the connection of the last verse of Acts 1 to the first verse of Acts 2, "And they gave lots for them and the lot fell on Matthias and he was numbered with the eleven apostles. And when the day of Pentecost was now come, they (the twelve) were all together in one place." These twelve were next baptized in the Holy Spirit and spoke with other tongues. Still just the twelve, verse 4. All who spoke were Galileans, verse 7. Galilee was the home of all the apostles. Then in verse 14 we read, "But Peter standing up with the eleven." Now, "unto them"—the chosen twelve—were the three thousand added. Paul tells us that we are of the household (or church) of God, "being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone," Eph. 2:20.

Peter's discourse on the day of Pentecost emphatically predicted his declaration of the death, burial and resurrection and coronation of Jesus upon the prophets' declaration that these things would so occur. Quoting both Joel and David in confirmation. But those prophets were long since dead, hence could not themselves be in the foundation of the church. But their prophecies could form a part of this building, and it did. But standing on the prophets, backed by their unerring forecast, the apostles as living men, vessels to receive the out-pouring of the anointing spirit, were in the foundation of the building. They could not be prior to the day of Pentecost because the necessary number of twelve foundation stones was broken by the suicide of Judas; and they could not have been the foundation while Judas was living, because Judas was a Devil, Jno. 6:70-71, which would have placed a Devil in the foundation of the church of Christ. So Pentecost was nothing less than the birthday of the church.

John, in his vision, saw the Holy City and the wall of the City had twelve foundations and in them the names of the twelve apostles of the Lamb, Rev. 21:14. This corresponds with the selection of the twelve apostles with which to inaugurate the church. The twelve were the living foundation, the earthly or human part of Christ's church, its sole charter members. They became the first members when Christ became Head, on the day of Pentecost. Christ in Heaven and the apostles on earth, were builded into the church of God on that day, and to them, were added about three thousand souls. The church was created on that day, and immediately became, if you please, *a living soul*. This explains what Christ meant when he said to the apostles, "In the regeneration when the Son of Man shall sit on the throne of his glory, ye shall sit upon twelve thrones, judging the twelve tribes of Israel, Matt. 19:28. The regeneration is the time when men are being regenerated through the gospel, the age of Christianity, which began on the day of Pentecost, and will continue until Jesus comes again. Jesus is now seated upon the throne of his glory. He sat down upon it on the day of Pentecost. On that day the twelve began to judge men by laying before them the terms of remission of sins dictated by the Holy Spirit.

DO WE NEED AN INSTRUMENT TO AID PITCH IN SONG SERVICE?

By J. B. NELSON.

In the city of Dallas, Texas, on Monday night, January 23, a heavy blow was given to those who claim that instrumental music is an aid to correct singing. The Dayton Westminster Choir, numbering sixty voices, came to Dallas for a concert. This choir is touring the country in the interest of better music. This choir was trained in Dayton, Ohio, and those comprising it are of the Presbyterian Church.

Their singing clearly demonstrated that mechanical instruments are only crutches to the singer and are not necessary to well-trained voices. They were drilled on pitch until it was clearly fixed in their minds and they did not need the instrument at all. I here give some quotations from the *Dallas News*, which seem to me to be sufficient to put to silence all the arguments our Christian Church friends make in behalf of mechanical instruments as an aid to the worship.

Before the concert the following appeared: "The

Dayton Westminster Choir, which will sing here Monday night at the Fair Park Auditorium was entertained with a reception Sunday afternoon at the Jefferson Hotel At the request of the crowd, the choir sang two numbers. The informal audience was impressed by the virtuosity of the ensemble and marvelled especially at the correct pitch achieved without recourse to piano or tuning fork."

Following the concert of Monday night the *Dallas News* had this to say in part: "Whether ancient motet, anthem, hymnal, camp-meeting song, or negro spiritual, each was arranged with solid harmony, and manifold intricacies. . . . Throughout it all the choir maintained an uncanny accuracy in pitch, without the slightest instrumental aid."

This choir clearly demonstrated the uselessness of a mechanical instrument in the service of God to aid the song service. Twenty years ago in Texas such men as Austin Taylor, James W. Acuff, and W. D. Everidge were teaching and demonstrating that a correct pitch could be had without a musical instrument. They were laughed at and criticized for teaching such doctrine. They did not let such deter them, but went right on, and to-day such teaching as they did is being demonstrated to thousands by the Dayton choir.

The trouble with the religious world is, it has lost the art of pitch by continually depending on mechanical help. Such help is useless and harmful in that it keeps the talent of pitch from being brought out. The pitch can be fixed in the mind. Take any familiar song that a singer knows, and he never has any trouble in getting the correct pitch as he passes down the road and wants to hum the tune.

When one confesses that he cannot get the correct pitch without the aid of an instrument, it matters not how good a singer he may be or how well up in music he is, he is lacking in one point in his training. He has not been trained in getting the correct pitch. I know singers in the church of Christ that are so well drilled in pitch you could tune almost any instrument by letting them give the pitch.

The religious world has swung far into error on the music question and lost the art of congregational singing on account of the great endeavours put forth to make a show of good voices, and in order to catch the crowds they have lost out to the extent that about all the singing they have is that which they buy. They are trying to swing back.

Here is hoping that more singers, more singing and better singing, will come. Every church should have a choir, and every member of the church should be a member of the choir. I do not oppose mechanical or instrumental music in its place, but its place is not in the church of Christ. The songs we should praise God with do not need the aid of an instrument. If the song is so intricate and classical that it takes the best of talent to sing it, and when it is sung it is only a display of voices, it does not belong to God's worship, but on the stage or in grand opera. Give us songs that all can sing, and with such, praise the name of the Most High.—Clipped from Gospel Advocate.

* * * *

The above clipping was made over a year ago. Since that time I had the rare privilege of hearing, here at Meaford, the Westminster Singers, of London, England. In some numbers they used the instrument. But in others they sang entirely unaided and it was during these numbers that the greatest and most pleasing effect of the human voice was produced. Anyone who has heard these or similar singers can appreciate this sound argument—that the trained human voice can best praise God unaided by mechanical instruments. And it does not need to be so highly trained to do this. The training necessary is within reach of all who are interested.—Ed. C.M.R.

WHY WE SING AND DO NOT PLAY.

Is Instrumental Music in the Worship of the Church Acceptable to God?

"Musical instruments in celebrating the praising of God would be no more suitable than the burning of incense Men who are fond of outward pomp may delight in that noise, but the simplicity which God recommends to us by the apostles is far more pleasing to him."—JOHN CALVIN.

"So to those who have no real devotion or spirituality in them, and whose animal nature flags under the oppression of Church Service, I think that instrumental music would be not only a desideratum, but an essential pre-requisite to fire up their souls to even animal devotion. But, I presume, to all spiritually minded Christians such aids would be as a cowbell in a concert."—ALEXANDER CAMPBELL.

"I have no objection to instruments being in

our chapels, provided they are neither heard nor seen."—JOHN WESLEY.

Such a practice is wholly unwarranted by anything that is either said or taught in the New Testament."—ROBERT MILLIGAN.

"If the apostle justly prohibits the use of unknown tongues in the Church much less would he have tolerated these artificial musical performances which are addressed to the ear alone, and seldom strike the understanding even of the performers themselves.—THEODORE BEZA.

"It is a departure from apostolic practice."—J. W. MCGARVEY.

Compiled by CHAS. B. CLIFTON, Evangelist,
Akron, Mich.

AMERICAN CHURCHES GAIN IN 1928.

It is likely that the whole church communities of North America were cheered recently wherever it became known of the great gain last year in communicants in churches, both Catholic and Protestant. Dr. H. K. Carrol, of Washington, D.C., who makes a specialty in these figures reports through the Christian Herald that the gain is 1,036,562.

After the war many churches and communicants were suffering badly from discouragement, wandering sheep, unfaithful habits owing to the war disarrangements, and a campaign to go after them, along with a rekindling of evangelistic fires, has doubtless had its effect. Whilst church statistics are never of the highest, this gain normally should have been reflected according to the opinion of interested workers.

Naturally our readers are interested in our own group, and it may be stated in the form printed by the government statistician:

	Communicants	Gains
Disciples of Christ	1,538,692	57,316
Churches of Christ	433,714	115,777

There is a remarkable disparity revealed in these figures, but the figures for the Disciples of Christ correspond with the Year Book, 1928. The churches of Christ are able to show a net gain of about 26 per cent. This, if actual, and not the result of changes in compilation, is a phenomenal record.

As year after year actual gains and losses are methodically sought there is an improvement in correctness, as there ought to be.

The conclusion to be drawn from the first set of figures is that the "Disciples of Christ" have suffered a waning of growth since the expiration of the campaign to win a million. The moral: begin again to win.

—From The Canadian Disciple.

* * * *

We withhold any comment, but instead submit the following article, which in view of the facts is unanswerable. Remember that our "*progressive*" brethren (Disciples) in Canada, work almost as a unit through the United Christian Missionary Society; and a group of brethren in England are in league with the U.C.M.S., having voted to accept that Society's evangelists to work in Eng. It is interesting to watch their movements, though, to view the results of their dividing the church with unscriptural things fills us with sadness and more determination to contend earnestly for the simple work and worship of the New Testament church as it existed in the days of the apostles and on this continent before they divided it.—Ed. C.M.R.

* * * *

WHICH IS WHICH?

By R. L. WHITESIDE.

In the Christian Standard of June 8, Roy L. Porter has a write-up of the Texas Christian Missionary convention, which was held at Breckenridge May 13-16. Of course, the U.C.M.S. had a representative present, this time in the person of Jesse M. Bader, who made two addresses. I call special attention to the following part of Brother Porter's report of Brother Bader's speeches:

An interesting statement was made by him when he said the latest figures showed that the net gain in membership of the two bodies of disciples—and he said he regretted the necessity of having to use the term two bodies, which he said included "ourselves" and our non-progressive brethren—was 175,000. Of this number "our" net gain was 57,000. According to his figures, it will be observed that the progressives gained 57,000 and the non-progressives gained 118,000. Wonder if somebody has been too progressive and gotten away, far away, from the gospel?

According to Mr. Bader the "non-progressives" made more than twice as much progress as the "progressives." I give Mr. Bader credit for fairness in his statement. He seems to have used no harsh words about the "non-progressive body." But if the "progressive body" was out-stripped more than two to one by the other "body," we are made to wonder about his use of the terms "progressives" and "non-progressives." These are supposed to be descriptive terms. Now, I have no objection to descriptive terms if they really

describe, but according to Mr. Bader's figures the terms do not accurately describe the bodies to which he applies them. We have known all along that these terms were not correctly used by those who sought to make gain by the use of them. "Progressive"—"non-progressive"; now which is which? What do the figures show?

Brother Bader wishes there were not "two bodies." So do we all. And there were not "two bodies" till certain ones thought that the kingdom of God could make no progress without certain aids in the way of Societies, Conventions, instrumental music, etc. Without these, there would be no progress; so they claimed. And they began the use of "progressive" and "non-progressive," terms that they felt sure correctly described the parties to whom they were applied. But Mr. Bader's figures show that they were mistaken in thinking that these things were aids to progress, for those who do not use them have made more progress than those who use them. The "aids" have turned out to be hindrances. His figures show also that the terms "progressive" and "non-progressive" as they use them misrepresent instead of describe.

The foregoing clipping should be read in every church in the land, and the following thoughts emphasized:

"The Progressives" are not the progressives.

"The non-progressives," as he calls them, are in the lead.

"The Progressives" should lay down these loads, and join in with the non-progressives.

Even a blind man should know which is which.

—Firm Foundation.

FOUR BROMIDES.

In the church pharmacy are at least four bromides that infallibly produce a quiescent conscience, and gently put the patient to sleep. 1. I work so hard all the week that when Sunday comes—. 2. When I was a boy, I was made to go to church three times on Sunday, and so now—. 3. Company came just as we were about ready. 4. I came twice and not a soul spoke to me.—S. S. Times.

SLAVES.

They are slaves who fear to speak
For the fallen and the weak;
They are slaves that will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think,
They are slaves that dare not be
In the right with two or three.

—James Russell Lowell.

NEWS AND CORRESPONDENCE

"I'm but a cog in life's vast wheel,
That daily makes the same old trip,
But what a joy it is to feel
That but for me the wheel might slip."
—From Bible Lovers' Digest.

W. H. Cauble, 480 Strathmore Blvd., Toronto, Ont., June 26: "We have had a number of additions since the June meeting. In the last few months God has given us 19 or 20 souls for our hire. The secret is constant prayer for the Holy Spirit to fill every church member and convict sinners. Join in prayer that we may have 100 converts between now and next June, please."

H. C. Trindle, (Peguis Indian Reserve) Dallas, Man., June 20: "Dear Bro. in Jesus; Greetings. Just a word this morning to say that the wheels are still going on. We had the privilege of having Bro. Petch for 2 weeks and he did much good, I believe, which will last. Those who heard him did learn something, in fact all of us. We are glad to know that the church of Christ is getting strong and gaining its way and reaches every nation. Thank God. We feel more encourage of this truth every day. I am repairing my boat for a missionary trip around the lake Winnipeg, with this Gospel. The Lord willing, I will leave home first part of July."

I suppose you had a good time in June meeting. I wish I had been there. Of course we had one the same time in Carman. We had a good time refreshing of spiritual things; thank God for the privilege. But one thing I want to tell you which will not sound very good; that is, while we had a good time in Carman in our June meeting, when I came home I learned that my horse was dead. I had her in a pasture. I don't know what was wrong with her. Of course it happened. All I got to say is, praise the Lord. I don't blame nobody. Job said the Lord gave and the Lord has taken away, blessed be the name of the Lord. So brother, pray for me. Dear ones there is a big work ahead of me. In closing, I must tell you that 3 have been added with our numbers since I came home from Ontario, thank God, and we are wishing for some more. Hope I will hear from you before I go away. May God's rich blessings rest upon you all the household of God is my prayer. Yours in the one faith the church of Christ."

Each subscriber send at least 1 new one.

HINT FOR KNOCKERS

A peasant with a troubled conscience went to a monk for advice. He said he had circulated a vile story about a friend, only to find out the story was not true. "If you want to make peace with your conscience," said the monk, "you must fill a bag with chicken down, go to every dooryard in the village, and drop in each one of them one fluffy feather." The peasant did as he was told. Then he came back to the monk and announced he had done penance for his folly. "Not yet," replied the monk. "Take your bag, go the rounds again, and gather up every feather that you have dropped." "But the wind must have blown them all away," said the peasant. "Yes, my son," said the monk, "and so it is with gossip. Words are easily dropped, but no matter how hard you may try, you can never get them back again."—Albany Knickerbocker Press.

In seeking to Christianise money—an entirely good

thing to do—do not begin with the money but with the man who owns it. Consecrate the man and his money will go about doing good.—The Christian-Evangelist.

J. C. Bailey, Estevan, June 25: "I have closed a mission meeting at Bures schoolhouse north of Ogema. There were four baptisms. All heads of families. It makes a strong addition to the Ogema church."

I started at Estevan last night. Shall be here for two weeks the Lord willing. Very busy. Turned down meetings for Idaho and Oregon to stay by the work here. Hope to go to Idaho this fall. Yes we need many workers in this field.

There are open doors but we cannot enter for lack of helpers.

Again let me ask the brethren why they take so little interest in this vast missionary field?"

Sister Gladys Whitfield, Thessalon, Ont., June 23: "Bro. T. W. Bailey went to Selkirk last Fri. to hold meetings. Expects to be away over two more Sundays. Bro. Dave Smith took his place today. Our meetings are quite well attended in summer. We are looking forward to having our meetings. We are all quite well. We always look forward to the coming of the C.M.R. and read anxiously, and wish it every success."

A. M. Stewart, 607 Crawford St., Toronto, Ont., June 22: "We had a fine June meeting. I was sorry I could not be present Sunday evening, but I broke the homeward journey at Hamilton, Ottawa St. Went to Selkirk last Sun. and had two good meetings."

As you know, on Mon. following June meeting Sister Keffer was laid to rest beside her husband in the old Yake cemetery at Stouffville, Ont. A short service was held at the home of her daughter, Sister Wesley Lundy, who has been waiting on her for a long time. Bros. Albert Brown and James Stewart, Sr. took part. Then a service was held at our meeting house at Stouffville, well attended by brethren and friends. So passed one more of the pioneers of the Restoration movement, to her rest. I pray that those of us who are younger in years may be stirred to greater diligence in the Master's service.

Tomorrow I expect to be at Stouffville in the morning and Pine Orchard in the evening. Pray for us that God may use us to the saving of souls through the preaching of the Gospel."

"As still to the star of its worship, though clouded,
The needle points faithfully o'er the dim sea;
So, dark as I roam through this wintry world
shrouded,

The hope of my spirit turns trembling to Thee."

ALLEN.

The sad death of Sister Levi Allen, nee Myrtle Vine, occurred on Tuesday evening, April 23rd, at St. Joe's Island, Red Cross Hospital, where she had been a patient for about two weeks.

She was born near Gore Bay on Manitoulin Island, thirty-four years ago; obeyed the gospel early in life, being baptized by Bro. Neal. She remained faithful until the end.

She came to Livingstone Creek to live six years ago. On Nov. 5, 1928, she was married to Levi Allen of St. Joe's Island, where she lived until her death, the result of kidney trouble. Sister Allen leaves to mourn

her loss, a sorrowing husband; her mother, Sister Esther Vine; one brother, and two sisters, besides a host of friends. She was highly respected and will be greatly missed by all who knew her.

Mourn we not as those who have no hope. It is our hope to see her rise with those who sleep in Jesus, when our Lord shall appear.

The funeral took place from her late home, being conducted by Bro. T. W. Bailey.

—Gladys Whitfield.

O. H. Tallman, 807 Inman St., Cleveland, Tenn., June 17: "We are all fairly well here. I expect to spend the week-end in Winchester. Hope to see Bro. O. E.

We baptized one this week, making about 24 since coming here last Oct."

HELP US PUSH THE C.M.R.

Jas. H. Culley, Thedford, Ont., June 17: "We took great pleasure in attending the June meeting and listening to the many fine addresses. It is surely fine to meet as one great family, and the thought that came to me was, 'What will the meeting be in the great beyond!' The work at Forest goes along as usual. Have had a brother and sister added to the congregation the past winter, for which help we are always thankful. I wish yourself and the paper every success."

There are many people who think they ought to help the Lord to keep the preacher humble.

D. L. Moody had a quick temper. One day a disturber insulted him before one of his great meetings in the lobby of a church and Moody's fist shot out instantly and rolled the man downstairs. Half an hour later he was on the platform, asking God's forgiveness for the act in front of the entire audience. How many ministers have had the wisdom to acknowledge their mistakes in this way?

O. E. Tallman, Winchester, Tenn., June 17: "Began meeting here yesterday. One confession last night."

July 1: "Closed a good meeting with the Park Row church here with 12 baptisms and 1 reclaimed. Met many of your friends. Will begin at Palmer, Tenn., July 7."

July 6: "Visited Owl Hollow and Tracey City this week. Attended Uncle Elihu Northcut's funeral. Begin at Palmer tomorrow."

O. H. Tallman, Cleveland, Tenn., July 2: "Five baptisms at regular services during last two weeks. I begin a meeting at Ripley, Tenn., Sun."

A. M. Simpson, 222 Winnett Ave., Toronto, Ont., June: "The month of June has been one of increasing interest and usefulness, at East Danforth. Bro. Humphries is giving us a series of addresses on "Christianity." The outside hearing has been better than at any time in the past. We are looking forward with great hopefulness to the future."

The Character of Sunday School Teachers

At a meeting of the teachers of the Church School of Trinity Methodist Church, West Medford, each teacher was asked to write something which he or she felt ought to characterise a teacher. Some of these answers are worth recording:

"I ought to show by my word and action that prayer and the Church have a very definite place in my life."

"I ought to be all that I expect my class to be."

"I ought to have a thorough knowledge of the lesson."

"I must have a deep spiritual experience before I have any reason to expect any effect from my teaching."

"I ought to know Jesus and try to carry His spirit not only on Sunday but every day of my life."

"I must consecrate myself unselfishly and wholeheartedly to the work of making Christ a necessary reality to the lives of my pupils."

"I must be interested in young people and take some active part in their work."

—From Christian Advocate.

ANNOUNCEMENT.

Bro. A. E. Firth, 659 Pape Ave., Toronto, Ont., writes to say that the Strathmore Blvd. church of Christ, Toronto, will hold a Fall meeting on Oct. 5, 6, and 7. They expect to follow with two or three weeks meetings conducted by Bro. R. H. Boll of Louisville, Ky. We hope to have a program for the next issue. Keep this date open and spend it with us.

W. F. Cox, Beamsville, Ont., July 9: "Preached at Jordan last Sunday morning. Had a real nice congregation, with an invitation to return next month. Hoping you are all well. Austin is improving slowly. In hospital yet."

The St. Catharines, Ont., meeting, which began with our June meeting, on June 9, closed Sun. night June 23. The attendance was fair; good on Lord's Days. Bro. Keffer was with us part of the time. His daughter, Marie, made the good confession at the last service. He was to baptize her on Mon. night at their Bible class meeting. Bro. Tallman left for meetings in Tennessee, so could not be with us but one or two services.

Mon., 24th, I visited in Hamilton, and spoke there. Tues. evening I visited Bro. McPhee in Beamsville, and attended their prayer-meeting. Wed. I spent in Selkirk, with Bro. T. W. Bailey who began a meeting there on June 23. The attendance was good. Have not heard the results. Also visited with Bro. and Sister Evans, at Selkirk. Sister Evans is much the same as she has been for years. Though Bro. Evans is quite feeble he can be up nearly all day, and go to town, and read some, and take sun baths. Though they are quite comfortable, the offerings of the brethren are still in order, and very much appreciated. I know of individual help sent them. The church at Woodgreen, through Bro. J. S. Whitfield, has been sending \$10 a month to Bro. and Sister Evans for about seven months.

On June 27 I returned home after being away three weeks, and began an 8-day meeting on June 30, at Griersville, near Meaford. Though it was a busy time the attendance was fair. Good on the last day. At the last service one young lady confessed her faith in Christ. We baptized her on Mon. night, in Meaford, at which time two more, a young man and a young mother made the confession and were baptized.

On Thur. night, at prayer meeting, July 11, a lady from Saskatchewan, who is visiting relatives in Meaford, made the confession and was baptized.

On July 14 the church at Woodgreen had their annual all-day meeting. It was a beautiful day, and the attendance was good. Visiting brethren were there from Detroit, Windsor, Sarnia, Blackwell, and Forest, and perhaps others. I spoke morning and night. A basket lunch was enjoyed on the Whitfield lawn, after which a splendid program of song and short speeches was enjoyed. On July 28 Sarnia has a similar meeting. Bro. Keffer speaking.

Next Sunday, July 21, Bro. John E. Dunn, of Dallas, Texas, begins a 3-weeks' meeting at Ripley, Mississippi (U.S.A.). I shall assist as song leader. This week (July 15-20) I have the pleasure of visiting friends in

Detroit, Cincinnati, Louisville, and Glasgow, Ky. Also my mother, sisters, and others in Nashville, Tenn.—Ed. C.M.R.

Please do not forget the C.M.R. in the summer time. Let's avoid the slump. Look at the label on your yellow tab. Help us along by renewing. If those who were behind would renew it would ease a burden. Our printer must be paid. Sometimes I have to borrow money to meet the drafts. May God help the friends of this work to respond with an offering or otherwise.—Ed.

Chas. W. Petch, Mona, Montana, U.S.A., July 8: "I closed a two weeks' meeting here last night with a full house, three baptisms and one restored. The brethren were well pleased with the meeting. There are many good people in the church at Mona, and I look for the work to prosper there.

The meeting at Fairview began on the 12th of June and closed the 23rd. There were two baptisms, and the church was left in a better condition to go forward in the work.

I will begin at Grandview school-house, west of Elmdale, tonight. This is a new district and I will try to lay a good foundation for future work. After this meeting we go to Horse Creek, Sask., for six weeks work. Yours in His service."

Your Editor is at present (July 22) at Ripley, Mississippi, U.S.A. This town is the county-seat of Tippah county, in north Miss., about 3 hours train ride south from Jackson, Tenn. It has a population of about 1,700, white and colored. This is in striking contrast with my home town, Meaford, Ont., in which not a single colored person lives. I am told that crops in this part of the state are very promising this year. Having lived in Canada four years I note quite a number of differences in customs, etc., there and here, and being a southerner by birth I am enjoying my stay here—this includes hot biscuits and fried chicken. While the weather is warm, it is not too hot to be comfortable.

A few of the denominational churches are represented here. And we have a good, young congregation here, numbering about 150. They have a new, substantial, and well-located house, with a seating capacity of about 400. Our meeting began last Lord's Day. At night the house was crowded full. So far 3 have been baptized, and one restored. I am conducting the song service, and Bro. John E. Dunn is preaching. We are highly pleased with the attendance at morning meeting at ten, as well as with the night meeting.

We call attention to Bro. Earl C. Smith's articles, "Will A Man Rob God?" The third and last installment will appear next issue. He hopes to publish these in tract form, and he asks for any criticism or suggestion, or question. Write to Bro. Smith at Cordell, Okla., U.S.A.

Each subscriber send at least 1 new one.

A mere external profession of faith and formal communion for salvation. God's house should be a hive of workers and not a nest of drones.

Encouragement

Isaac W. A. Leach, Sr., "I like the C.M.R. very much."

Walter Eatough, "I hear nice words about the paper, how it is being enjoyed."

A. Weston, "We wish the **Review** continued growth and increasing success."

The Boyers (Missionaries), "We wish to thank you again for the C.M.R. with its many messages."

For C.M.R.—Albert Burgess, 2 renewals; Mrs. Enos Johnson, renewal; Isaac W. A. Leach, Sr., renewal; Mrs. Percy Horncastle, renewal; C. P. Wells, Fern Ave., Ad; Mrs. A. Richardson, 1 renewal; A. Weston, 1 new, 2 renewals; C. R. Londry, renewal; Jas. Emery, 1 new; W. H. Perkins, Regina Ad; Earl C. Smith, 3 new; G. J. Gibson, renewal; E. G. Collins, 1 renewal; D. H. Rusnell, Fund, \$5; Arthur Whitfield, Fund, \$5; "A Friend," Fund, \$5; Dougal Smith, renewal; "A Friend," Fund, \$30; W. H. Cauble, new; O. H. Burdette, renewal, 2 renewals; Mrs. T. T. Stewart, renewal; Edith McDougall, renewal; Walter T. Wardell, renewal; Emma Wardell, renewal, Fund, \$1; T. Banks, new; M. G. Miller, renewal, St. Catharines Ad; L. G. Snure, Fund, \$1; Chas. Watterworth, Fund, \$5; Mrs. Chester Stewart, renewal; F. L. Conn, 2 new; C. H. Claus, renewal; S. W. Beckett, new; Mrs. May Culp, arrears; H. W. Hunsberry, new; Mrs. Jas. H. Johnston, renewal; Mrs. M. E. Claus, renewal; N. J. Bunt, renewal; O. H. Tallman, Fund, \$5; J. H. Culley, renewal; Mrs. John Stirling, renewal; Henry Cole, renewal; R. E. Johnston, renewal; W. A. McCartney, renewal; Miss Sybil Short, renewal; Morris Cann, renewal; John Elford, renewal; D. H. Rusnell, Fund, \$7; J. S. Whitfield, 1 renewal; S. McKay, renewal; Mrs. S. S. Smith, renewal.

Thank you.

For Missions—For Sherriff, church Woodgreen, \$10; church Stouffville, \$25; church Selkirk, \$10; church Meaford, \$10; church Bathurst St., Toronto, \$4; R. Peckham, Brantford, Ont., \$5.

For Trindle, church Meaford, \$10.

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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, 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. Miller, 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., Breaking Bread. 7 p.m., Gospel Preaching. Wed., 8 p.m., Prayer and Praise. Fri., 8 p.m., Bible Study. H. McKerlie, Evangelist, 528 St. Clair Ave., W. A. S. Herron, Sec'y., 329 Lauder Ave.

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

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

SARNIA, ONT.—Church meets in Moose 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.