

Mrs. Wesley Comfort At
R. R. #1

CHRISTIAN MONTHLY REVIEW

VOL. XIV

SEPTEMBER, 1929

No. 9

Critics and the Bible

*Last eve I paused beside a blacksmith's door
And heard the anvil ring the vesper chime;
Then, looking in, I saw upon the floor
Old hammers worn with beating years of time.*

*"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," said he; then said with twinkling eye:
"The anvil wears the hammers out, you know."*

*And so, I thought, the anvil of God's Word
For ages skeptic blows have beat upon;
Yet though the noise of falling blows was heard,
The anvil is unharmed—the hammers gone.*

—Sel.

IN THIS ISSUE

Editorials	2	Our Contributors	5
Will a Man Rob God? or Will a Man Rob for God?—E. C. S.		Look for More Troubles. Testing the Chief Corner Stone. A Confession Unparalleled.	
Missions	3	News and Correspondence	7

Printed in Chatham, Ont., by The Planet Ptg. House, for the Publishers of Christian Monthly Review,
Meaford, Ontario.



EDITORIALS



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

BY EARL C. SMITH.

3. In the third place, IF WE INCREASE OUR POSSESSIONS, EXCEPT AS GOD INCREASES THEM, WE ROB FOR GOD. All that we have belongs to God. God may give us more, and that belongs to Him too. If we get more in any other way, that belongs to Him too. But if we get more, except as God gives it, we get it illegitimately, therefore steal it! But it belongs to God. We have stolen it for God! Think of it! Such is regularly being done. We shall call your attention to some examples in a moment.

This proposition has a scriptural basis too. In Hebrews xiii.5 we are told, "Be ye free from the love of money; content with such things as ye have." That is, we are not to care to increase or decrease that we have, but to willingly accept the larger responsibility if God increases it, and to cheerfully accept the less responsibility if God decreases it. The thing that God wants us to be careful about is that we are faithful in the use of what He sees fit to intrust to us. The great example Christian said, "I have learned in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want." I have a fear that the most of us have not learned that secret, and that we know neither how to abound nor how to be in want." Let us learn that happy secret by God's grace.

A Christian man of some means had a negro living on one of his farms. The negro needed twenty dollars and asked the landlord to lend it to him. The Christian landlord had an old buggy that he did not need and had not been able to sell. He said to the negro, "I will lend you the money, if you will buy the old buggy; we will make the note for forty dollars, and you will get twenty dollars and the buggy." The negro replied that he did not need the buggy, but was told by his landlord that he could not have the twenty dollars unless he bought the buggy. The negro thought that he had to have the money and therefore made

the note. Now, any one with honesty as a grain of mustard seed knows that that Christian stole twenty dollars from that negro. And when he had stolen it, what about it? Well, it was not his, but was God's. He stole it for God. If a Christian is supposed to represent God in the world, this Christian represented God to that negro as a thief. And what did he steal it for, anyway? He most certainly aimed to steal it from God after he had stolen it for God. Think of it! He stole it for God and then stole it from God! Can you think of a baser crime?

A Christian man estimated an article to be worth forty dollars, and offered it for sale at that. It was bought so readily at that that he wished he had priced it at fifty dollars. There is much room here to allow that he doubted his judgment in estimating the value of the article. That is the charitable thing to do. But there is also room to wonder, if the brother was not thinking more about what he could get for it, than what it was worth. Did he want to increase his responsibility for God's goods in a way that would represent God to the world as a thief? He and God know.

Another Christian man thought a certain tax was unfair. He said he was sincere in so thinking. He may have been right in so thinking, but God requires us to "be subject to every ordinance of man." This brother told a lie to avoid paying this—as he thought—unjust tax. He stole five dollars. And for whom? For God, for it was not his after he had stolen it. What on earth did he want to do it for? Think a little: the five dollars was God's; God wanted him to pay the tax, unjust though it may have been, with it; and the five dollars was God's after the tax was paid; if God wanted the brother to have the five dollars again, He knows how to give it to him in an honorable way, nor would any thing hinder Him from doing as he pleased about it. How utterly foolish then to steal it for God. He doesn't need any of our dishonest, half dishonest, or even honest methods of gaining wealth for Him, for it is all His, and he gives it to whomsoever He will. A child of God doesn't need to make any debts for God either, for God can supply all our needs without going into debt.

I would not dare take the responsibility of tell-

ing any one, not even myself, the particular things for which they may spend their time, powers and means. That is the Lord's business. But I do unhesitatingly say that, speaking in a general way, there is one and only one thing for which we can legitimately use ourselves and our means, namely, to carry out the "great commission." Our only business now is to get behind the "great commission." There will come a time with us all, when the only question that will be of any importance to us will be, "What have you done about preaching the gospel to the whole creation?" Whether we live in brick houses or mud houses may seem

important to us now, but not then. Whether we live on hardwood floors or dirt floors, whether we wear silk, wool or cotton, whether we eat beans and prunes or lamb and pineapple, whether we ride in a fine automobile or on an ox cart, whether we are well or evilly treated by the world may all seem important to us now but they won't seem so then. Just one important question then. Then the Lord will count every man a thief who has persistently used himself and his means for any other purpose than to carry out the orders to the church for this age, "the great commission."

(Concluded.)

MISSIONS

"If we could get several preachers, to say nothing to getting *all* of them, to take a definite interest in enlisting non-contributing churches as they pass about over the county, within the next six months, we would have dozens and scores, maybe hundreds, of new congregations giving, as there are probably more than 5,000 yet to be enlisted. Of course, these preachers would not have to be told to say something if they found baptism or the Lord's Supper were completely omitted as the missionary work is in so many places. It is a matter of very serious concern that we do what we can to enlist the idle churches, and also to enlist the idle preachers in enlisting these non-contributing congregations. Don't you think?"—D.C.J.

We are very much in need of a suitable man or two to go and help Bro. Sherriff. His enlarged work and physical handicap makes this very urgent.

On May 31 Bro. John Sherriff wrote thanking us for \$37.30. He says if he doesn't get to write each giver our names are recorded in heaven. He says 13 were baptized the Sun. before. "Good meetings and good interest. My 7 a.m., S. School for picanins has increased to 34 on the roll. Over 60 present at Wed. night meeting in our garage building." He expected Bro. McCaleb the next week. He sends love and greetings to all.

Huyuyu Mission, Macheke, (P.B.),
S. Rhodesia, S. Af.
June 3rd, 1929.

Receipts for March, April and May, 1929

		\$	c
March.			
2	A Brother	100.00	
15	Bro. D. C. Janes, Louis. Ky. (by donors)	233.90	
30	" F. B. Shepherd, Abilene, Texas (by donors, Amarillo)	92.21	
<i>Local Receipts</i>			
	School Grant from Govt.	70.00	
	Collections	4.75	
		Total	\$500.86

April			
6	Bro. D. C. Janes, Louis. Ky. (by donors)	232.02	
6	" S. Willison, Woodsfield, O.	15.00	
6	" E. G. Collins, Meaford, Ont.	48.65	
17	" F. L. Rowe, Cinn. Ohio	18.79	
20	" W. H. Douthat, Fayetteville	25.66	
20	"	51.33	
20	" W. McCartney, Omagh	15.00	
20	In Jesus Name	10.00	
<i>Local Receipts</i>			
	Collections, \$3.50. Book Money \$2.06	5.56	
		Total	\$422.01

May			
16	Bro. D. C. Janes, Louis. Ky. (by donors)	169.83	
16	" F. L. Rowe, Cinn. Ohio	19.00	
16	Sis. A. M. Burton, Nash. Tenn.	300.00	
22	Bro. F. B. Shepherd, Abilene, Texas, (by donors, Amarillo)	26.00	
22	Central Church of Christ (sent by R. S. King)	105.00	
<i>Local Receipts</i>			
	Collections	4.25	
		Total	\$624.08

Receipts	\$1546.95
Expenditure	\$1522.04

Expenditure for March, April, and May, 1929

	\$	c
Molly Sherriff, Salary	45.00	
Native Teachers' Salaries	82.50	
T/Exs. Tire, Tubes, Petrol, Oil, and Repairs	141.75	
Boys' Wages	96.12	
Boys' Food	27.93	
Photography and Drugs	22.66	

Mission and School Requisites

Stamps, Stationery, Oil, Books, etc.	60.20
Duty on Parcels and Drugs, from U.S.A.	15.08
John Sherriff, Self Support	749.83
Paid on "Mission House" Account	273.47
One Nyasaland Teacher, Salary	7.50

Receipts	\$1546.95
Expenditure	\$1522.04

Credit Balance \$24.91.
Self Support in Arrears \$200.00.

JOHN SHERRIFF.

THE MIND OF CHRIST.

E. A. RHODES.

We are exhorted to "have this mind in you which was also in Christ Jesus". (Phil. 2:5). This mind was indeed most wonderful. It shows the atmosphere of heaven—unselfishness, service, compassion, humility, obedience, lowliness, love. "I delight to do Thy will O my God", (Psalms 40:8) shows us the joyful spirit of Jesus. "Lo, I am come to do thy will" (Heb. 10:7) gives us an example of willing service. "Know ye that I must be about my Father's business" (Luke 2:49) teaches us how the Lord saw the necessity of doing the Father's will and how He marvelled about the way that men were idle concerning the business of God. "If I then the Lord and Teacher have washed your feet, ye also ought to wash one another's feet" John 13:14) makes plain to us humble service and lowliness of mind. "When He was reviled He reviled not again" (I. Peter 2:2) shows us meekness and patience, two very necessary virtues. "I beheld the Lord always before my face; for he is on my right hand, I shall not be moved" (Acts 2:25) reveals to us the secret of faith and fellowship; and the result of this was that "my heart was glad and my tongue rejoiced; moreover my flesh also shall dwell in hope." There is nothing like the presence of God to make the heart glad; His glorious presence also makes the tongue to rejoice and bless and give thanks. And because of the hope of the resurrection the mind is at peace concerning the body, which may go back to dust before it can inherit that most glorious one. Beholding the Lord always quickens the spirit and understanding and draws the soul close to God, and gives Joy and gladness, too, in anticipation of our Lord's real presence who at that time "shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory." (Phil. 3:21). Beholding the Lord was the great joy of Jesus; He gave to us this joy also (John 15:11).

The mind of Christ was wonderfully firm in faith, confidence and trust in God. "Foxes have holes, and the birds of the heaven have nests; but the son of man hath not where to lay his head" (Matt. 2:20). In all of His poverty He was quiet and serene in soul and mind, going about doing good, blessing His creation by ministering to them and teaching them the way of life. In this is revealed the secret of setting the mind on things above not on things of the earth.

An eternal excellency of God is again manifested in Christ in His weeping over Jerusalem. "O Jerusalem, Jerusalem"—the beloved city where God had set his Holy Name. The only place on earth where God met with men and accepted their offerings—"that killeth the prophets and stoneth them that are sent unto her"—the men who should have been men of supplication; full of mercy and good fruits; judging righteously and hating iniquity, had become a band of murderers, thieves and robbers, killing those that were sent unto them to turn them from sin and transgression to righteousness and peace. But what made our Lord weep over such sinners? Herein is His great love shown for all men, "For God so loved the *world* that He gave His only begotten Son that whosoever believeth in Him *should not perish* but have eternal life." God wants to save men from an awful destruction, that is, eternal death. And because they are His children and He loves them our Lord could weep over them and say, "How often would I have gathered thy children together as a hen gathers her chickens under her wings." Again the great sorrow of God is revealed in this, "But ye would not." When a son becomes wayward a true father is always interested in his welfare. But when the son has gone so far that he is sentenced to life imprisonment or the electric chair or the gallows then the father's heart is broken in grief. Such was the travail of the heart of Christ. "How oft would I have gathered you." "Turn you O turn you for why will you die," "but they would not."

Today God calls for men to preach the gospel—men who have the mind of Christ; that mind that is meek and lowly; the mind that can count others better than self; the mind that hates sin and worldly pleasures and is aroused by the consequences of sin, being stirred to follow our Lord in weeping and praying over lost souls.

"Did Christ o'er sinners weep
And shall our tears be dry?"

Let us consider the mind of Christ and the work that He came to do and how He did it. Let us as much as in us lieth have this same mind in us that we may be counted worthy to do the great work that God has called us to do. If we are "anything" or have "anything" let us count all things but loss as Christ did that we may inherit all things. May our heavenly Father help us His unworthy and unprofitable servants.

HITACHI OMIYA, JAPAN.

OUR CONTRIBUTORS

LOOK FOR MORE TROUBLES.

Ever stop to be thankful for the troubles of your job? When you get the right slant on troubles, you discover that they are rather useful after all. They pay about half your salary.

It's this way: Whether you are the errand boy or the buyer or the manager, someone could be found to handle your job for about half what you get, if it were not for the troubles.

It takes intelligence, patience, tact, and courage to meet the troubles of any job. That is why you hold your present job.

Who knows, perhaps, if you went looking for more troubles, and, instead of trying to duck them, developed the habit of meeting them half way and licking them, you might very soon find yourself getting twice as large a salary as you do now? For it's a fact, you know, that there are plenty of bigger jobs waiting for folks who aren't afraid of the troubles connected with them.—*Selected.*

TESTING THE CHIEF CORNER STONE.

BY RETA SPEARMAN.

Many of us know of the birth of Jesus and who sent Him.

Let your minds drift back over many centuries, and we see Jesus at the age of twelve. He has been travelling to Jerusalem with His parents. They lose him after a day's travel. They then return to find him in the temple. What was He doing? Talking with the doctors both asking and answering questions.

That is where He gets His first test when many were asking Him questions (Luke 2:49).

We hear from Him again at the age of thirty, where He is being baptized by John in Jordan. He is lead up into the wilderness to be tempted of the devil (Luke 4).

We now speed over His many miracles which are wonderful to read. We travel along after Him as He chooses His disciples with care. We can see of His love for mankind, as He teaches them many things. He is tried many times too numerous to mention here, while fulfilling His ministry.

At last He is to be betrayed by Judas. We see Him as He goes to the Garden alone to pray. We read of the struggle which went on while man

slept and plotted against Him (John 18).

Christ is tried before Pilate and at last is delivered to do as they would with Him. John 16 states all the bare facts of what He suffered. The great test was on.

Is it not a vivid scene to look upon, as He hung upon the tree, and watched mankind surge about Him? And God could not look on that scene as His Son gave up His life for many. Matt. 27:45-46.

Christ proved He was equal to all testing, so that we could build upon a "firm foundation." Indeed He is the tried, and rejected stone, but precious with the Father. He is "the Head of the corner," and precious to those who believe on Him. See Isa. 28:16; I Pet. 2:1-8.

A CONFESSION UNPARALLELED!

Thomas A. Edison, celebrating his eighty-second birthday, has made a confession that strikes the nation at the very heart. Receiving the felicitations of his many admirers, he has struck a note that is alarming to the nth degree. He has stated, in an interview on the occasion mentioned, that he is "not acquainted with any one who is happy." Indeed, he affirms that there is no such thing as contentment and happiness.

Edison has long ago taken his place with the free-thinkers of the age. He does not accept the doctrine of the Supernatural. He declares that he believes there is a God, but he does not accept the Bible as His revelation, and certainly does not accept Jesus Christ as His Son and the Redeemer of the world. Supernaturally revealed religion is out of his sphere, he states, and he does not speak in that language. He is an infidel, but possibly not quite an atheist.

Such men are certainly never happy, and there is no way that the heart of such a man can know contentment. Moreover, when a man is not happy himself he cannot believe that others are happy about him. It has been conceded for many years that Edison is a very unhappy man. His lack of content cannot be found in his lack of success, for no one within a century has made so decided a success as has Edison. Nor can lack of fortune spell his discontent. He has been surrounded with all the financial means that he could make use of.

His wife is reported as being an ideal companion, and his home should, by all the rules that go to make up a happy home, have been for him the centre of joy and inspiration. His unhappiness and his feeling that all men are unhappy cannot be accounted for on the ground of any misfortune or calamity, any lack of congenial surroundings or friendly environment, any hostility of physical forces or disposition of luck or fate to other than favor this genius of the generations. He has had everything that men count as conducive to happiness, and, having far outlived his fellowmen, stands today surrounded by more friends and admirers than any other living American—a thoroughly unhappy man! He says so.

In my opinion there is but one way to account for this tragic condition of the wizard whose inventions and creative genius have done more to spring the world forward than those of any other ten men about him. Like Luther Burbank also an unhappy man as well as a genius of very similar proportions, Edison has lacked the anchor that holds.

There are thousands of men today who remember their old Christian mothers, surrounded by poverty, burdened with cares, having few friends, and scantily blest with this world's goods, knowing nothing of luxury and little of comfort, but happy! They sang about their unromantic tasks, smiled in the faces of their noisy children, and enjoyed their days of care and burden. They were happy mothers.

Few of us but that have known men in overalls, grimy with the sweat of constant and unremitting toil; hard-pressed men who must needs have few sick days, so slight was the margin of their resources or their credit, and their children must be fed. I say, few of us but that have known such men as they laughed at their work and were happy: happy with their babies upon their knees, happy with their wives and their neighbors, happy in their humble homes—happy, sublimely happy!

But these men and women have known Jesus Christ as a personal Savior. They have worshipped a "Father who art in Heaven." They have, by faith, gone forward toward a Land of Promise. They have believed with child-like confidence in the Supernatural, and they have been happy!

Edison is right on electricity, but Edison is wrong on God! And the tragedy Edison faces is that electricity cannot make a man happy. It takes God to make a man happy.

And, believe it or not, the humblest laborer who works in the mill or the shop, and who kneels beside his bed at night and prays, is a luckier man than this wizard. I would rather be the blacksmith, a dozen blocks from where the mighty Edison conducts his experiments, and know a personal Savior, than to be this great genius of the centuries. It is the difference between content and discontent, between happiness and unhappiness.

Edison walks to his laboratories and dares not look beyond them. Beyond them is a grave, a dark abyss and—nothingness! The Christian laborer, with his dinner pail filled by the hands of his praying wife, goes forward to his work and ahead is hope, prospect, an open door, life—Eternal life.

Edison walks through his old age into the dark—into the never-lifting darkness! The Christian working-man, unknown ten blocks away, walks through his lifetime of toil and sweat into the light—into the bursting light of the Great White Throne! "And there shall be no night there." That's why one is unhappy and the other happy.

My mountain mother knew the paths that led to happiness—paths that the great Edison has never found. And any man who would rob the hearts of such mothers of that abiding joy that comes with faith in a crucified Redeemer is worse than a bank robber!

Mr. Edison, you are great and I am very small, but I am sorry for you. For I am happy. And there are thousands upon thousands of God's little children who could read these lines and smile out of their hearts of joy. They too, are happy!

—Shuler's Magazine.

Windsor Anniversary Service

To be held, God Willing, on Sept. 28-29th. Saturday, supper 5.30 p.m. At 7.30 p.m. brethren Rockliff, Hastings, McGary, and Cox will speak.

Lord's Day, Breaking of Bread and preaching at 11 a.m. At 2.30 p.m. congregational singing. At 7.30 p.m. Gospel Meeting. Bro. W. F. Cox, of Beamsville, Ont., will be the speaker.

We extend a hearty invitation to the brethren in Ontario and Detroit to help make this meeting the best we have ever had.

WM. HORROCKS, SEC'Y.,
313 Bridge Ave., Windsor, Ont.

"Avoid making yourself the subject of conversation."

NEWS AND CORRESPONDENCE

T. W. Bailey, Thessalon, Ont., R. 2, July 22: "We had a fine meeting at Selkirk, and although we had no baptisms we enjoyed it. They were all kind to me and I am a better man for having been there. Some visitors at the meetings helped much by their prayers and good talks, and I was greatly encouraged. Bro. and Sister Will Ellis, Bro. and Sister L. J. Keffer, Bro. Collins, our Editor, Bro. A. E. Firth, Bro. and Sister Fred Yake, and Bro. and Sister W. H. Cauble, preacher at Strathmore Blvd., Toronto, and some brethren from Hamilton. It was surely fine to meet these good brethren and sisters, and we enjoyed it more than we can tell. May the Lord bless them."

In a recent address President Coolidge made the following statements touching the greatest need in American life today:

"We do not need more national development; we need more spiritual development.

"We do not need more intellectual power; we need more spiritual power.

"We do not need more knowledge; we need more character.

"We do not need more government; we need more culture.

"We do not need more law; we need more religion.

We do not need more of the things that are seen; we need more of the things that are unseen."

Chas. W. Petch, Horse Creek, Sask., July 24: "I closed my six weeks' work in Montana on July 21st with a crowded house. There were 9 baptised and 2 restored, as the visible results. A man 72 years and his wife were baptised at Mona the last Sunday afternoon, in the presence of a large crowd. After coming up out of the water he said, 'Now I am happy.' He said later, 'I had neglected doing that for 50 years.' It was a grand conclusion to the meetings. Bro. J. O. Golphence made a talk at the water and expressed his delight at seeing the elderly couple, whom he had known so many years, take their stand for Christ.

I pray that they all who were thus 'born again' may be so filled with the Spirit that His fruit may abound in their lives to the glory of God.

I begin here at Horse Creek tonight."

He further said that there were prospects for some additions at Horse Creek. He will be there till the last week in Aug., then to Winnipeg for Sept. 1st, and to Thessalon for Sept. 8th. After which he will visit Pine Orchard, Meaford, etc. He has been fairly well most of the time since May 14, when he started on his summer's work.

THE DEVIL'S DIRT

"You can't!" "You'll fail!" "You better not try!" "Do this—it's fine!" "There's no harm in this!" "You won't live long!" "That person dislikes you!" "Give him as good as he sends!" "You don't want to run with that person!" "You may forgive, but never can forget!" "So you go to church on Sunday; do as you please on Monday!" "You must provide for your own, even if God's cause does suffer!" "Be very careful not to be puritanical and so lose your influence!" "Keep up appearances if it bankrupts you!" "Go with the gang, even if they take you to perdition" (Rev. 12: 9, 10).—The Truth Tester.

J. C. Bailey, Admiral, Sask., July 16: "The annual meeting of the churches of Christ in the West was held this year at Radville, Sask., with the largest attendance that ever assembled in these meetings.

Weather and road conditions were almost ideal and some two hundred people attended one or more of

the services. Something like one hundred and fifty broke bread together on Sunday morning.

The following churches were represented: McKinley (Elmdale), Montana; Long Creek (Kermit), N. Dakota; Manson, Manitoba; and the following from Saskatchewan—Estevan; Knoxville; Glen Curren; Brooking; Radville; Regina; Ogema; Wawota, and Harptree. Brethren who are deprived of church privileges were there from Admiral, Weyburn and Talmage.

There were five preaching brethren present: M. M. Tromberg of Estevan; H. E. Foreman of Regina; W. Orr of Radville; H. A. Rogers of Manson, Manitoba, and the writer.

The preaching was all of a high order and the short talks by the brethren were also very inspirational and, especially those from some of the newer members.

There were eight services in all. Four on Sunday, three on Monday and the last one on Tuesday morning. The address of welcome was delivered by W. Orr followed by the communion service. Bro. Rogers then addressed the assembly. In the afternoon there were short speeches by the brethren followed by an address from Bro. Foreman who is not only a preacher but an engineer on the railroad.

Monday morning following the address by Bro. Orr a young man came forward and confessed his faith and was baptised the same hour, Bro. Orr doing the baptising.

It was truly a wonderful meeting. I have only mentioned a few of the high spots in the feast of good things. These meetings were held in Radville on July 7, 8, 9th."

Bro. Bailey continues by saying that he thinks the work in the West is growing, and that if enough of us would become interested in it we could make that the stronghold of the church in Canada. He says there are a thousand school districts without any religious instruction of any kind, and hopes that God may open our eyes to the possibilities of that work. He further says—"The longer I am here the longer I want to stay, but I am under a handicap. Workers are so few. Time has to be spent with the young churches. But a brighter day is dawning. We have a young man now to help us and we look for another this fall.

Conditions are bad. Many fields of grain will not be cut. They are simply dried up. We expect it will be a good time to push the work even if we have to pull in our belts a notch or two. I begin a mission meeting tomorrow night."

Confounding a Critic.—Peppery-Colonel (to partner on golf course)—"What is the present-day girl coming to? Imagine her parents allowing her to appear in public in plus-fours and Eton crop! Attempting to copy our dress. Bah!" Partner—"That, sir, is my daughter." "Sorry, I didn't know you were her father." "I'm not. I'm her mother."—Tit-Bits.

J. C. Bailey, Admiral, Sask., July 22: "Mission meeting 12 miles north of this place is off to a good start. The schoolhouse was packed last night with the very best of interest. Hoping and praying for a harvest."

O. H. Tallman, Ripley, Tenn., U.S.A., July 19: "Closed a good meeting last night with brethren here. Five baptisms. Dr. L. K. Harding led the song service. I go to Montgomery, Ala., next."

O. E. Tallman, Palmer, Tenn., July 20: "Good meeting here. Eight additions. Bro. Bailey Brooks

helped me and will preach every 1st and 3rd Sundays here. Begin at Northcutt's Cove Sunday. Address for 10 weeks, McMinnville, Tenn."

W. H. Perkins, 845 Queen St., Regina, Sask., July 26: "On Sun. morning July 14 two more souls were brought to Christ when Bro. E. Parker and son Erwin, made the good confession before men. They were baptized in the afternoon by Bro. H. E. Forman. The church in Regina held their Sunday school picnic on July 24, in Wascana Park. The children were entertained by games and races. Refreshments were served. In the evening our evangelist Bro. H. E. Forman joined us in a game of soft ball. A good time was enjoyed by all."

A teacher in a local Sunday school wanted to reprove a small boy.

"Johnnie," she said, quite solemnly, "I'm afraid I shall never meet you in the better land."

"Why, teacher," he said. "Whatever have you been doing now?"—Watchman-Examiner.

PIN PRICKS

Thos. Carlyle once wrote, "The greatest of faults, I should say, is to be conscious of none."

There are a few of us who are expert in finding fault with the other fellow. We want to tell him how he shall eat, sleep, spend his leisure hours. If the poor fellow is a preacher and has a wife who tries to be active in church, she is bossy. If she stays at home and takes care of the house, she is not interested in his work. If he visits a lot, he is lazy and should be at home preparing his sermons. If he doesn't visit much, he is neglecting his people and should be re-placed.

It doesn't require a very big or very brainy man to find fault with others, but it does require a big man to discover virtues in his fellow-beings.—F. B. Shepherd.

NOTICE

If you did not subscribe for the C.M.R., but have been receiving it, it is free to you, having been paid for by interested friends. This is an effort to increase our circulation. If you receive a letter asking you to become a regular subscriber, we hope you will consider the value of a religious paper in the home, also consider the fact that this is our only paper in Canada contending for the simple New Testament Christianity, and renew. We believe you will be doing yourself and others a favor, and also helping us on in this work.

If you are in arrears we would appreciate your renewal. Perhaps you might say we should stop the paper upon expiration. Well, in view of the fact that we have not yet adopted that policy, it is only fair that you give the matter some consideration and notify us if you do not wish the paper continued. While we don't have a large number unpaid, yet every little helps, and we may be compelled to adopt some plan in self-defense which will keep the list more nearly all paid-up.

To further help us along financially in paying some bills that have been growing we ask your indulgence this month and perhaps longer in giving you a paper just half the regular size. May God open the hearts of those interested, so that we can soon get back to the regular size.

Each subscriber send at least 1 new one.

At present writing, Aug. 9, I am visiting my mother and sisters in Nashville, Tenn. I attended the noon-day services at the Central church of Christ and heard Bro. Calhoun broadcast. Had the pleasure of inspecting their building and of learning more of their great

work. I shall preach next Lord's Day, Aug. 11, at Algood, Tenn., where we used to live. Then visit other kinsmen and friends where I was born and reared. And I hope to reach home, Meaford, Ont., by Aug. 18. I am enjoying this trip. The only thing that could add to it would be to have Mrs. Collins and our daughters along and a little more time to stay.

Bro. Dunn and I closed the meeting at Ripley, Miss., on Aug. 4. There were 3 baptisms and 4 or 5 added otherwise to the membership.—Ed. C.M.R.

A. M. Simpson, 222 Winnett Ave., Toronto, Ont.: "The progress of our work here is good. The series of addresses by our Bro. Humphries has created some interest in the district. The Bible classes are small at this season. There have been four additions during the month of July."

Encouragement

William Morden, "Hoping you have success in your editorial work."

Mrs. Theron O. Beamer, "... the Christian Monthly Review, which we enjoy very much."

Mrs. Wm. Dobrindt, "We certainly appreciate it."

For C.M.R.—Alex. Johnston, renewal; "A Friend," Fund, \$15; T. H. Beecroft, Fund, \$2; Mrs. Florence McLeod, renewal; Clifford Lumley, new; Mrs. S. Whitfield, Fund, \$5; Mrs. Arthur Whitfield, 1 renewal; Wm. Morden, new; T. W. Bailey, renewal; Mrs. Ariel Wills, 2 new; Mrs. Theron O. Beamer, new; W. H. Perkins, new; Mrs. Wm. Dobrindt, new. Thank you.

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

E. GASTON COLLINS, Office Editor.

Associate Editors:

DR. H. M. EVANS	C. W. PETCH
JOHN M. BRUCE	DR. O. H. TALLMAN
H. McKERLIE,	C. G. McPHEE
EARL C. SMITH	
D. McDUGALL, Editor Emeritus	

All communications and remittances to be addressed to Christian Monthly Review, Meaford, Ont.

REMITTANCES made by Postal Note, P. O. Order or Registered Letter are safe and desired. Cheques not acceptable. Sums of One or Two Dollars may, without much risk, be sent folded in paper and enclosed in good envelope. It does not pay the sender to practice registering small sums, as the cost is more than the risk.

RENEWALS should be made at or before expiration of time paid for.

DISCONTINUANCE requests must be accompanied with payment to date. Till then, subscribers are still subscribers and their papers will be continued.

RATES OF ADVERTISING: On application.

Vol. XIV. Meaford, Ont., September, 1929. No. 9