

CHRISTIAN MONTHLY REVIEW

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FINDING OUR ALL IN GOD

One of the most common temptations to unbelief is a sentiment that springs up in the soul saying, "If circumstances were only different; if circumstances could be so arranged that this peculiar state of things was changed, then I could trust God with everything."

Such a sentiment is rank unbelief. Faith trusts God no matter what the circumstances are. There are a lot of people who are going to trust God as soon as things get into better shape and the skies get a little brighter. They could trust Him now if it were not for one or two clouds. And so unbelief never lets some people trust God because their eyes are always upon circumstances. If we wait until everything is just to our liking, until all the mountains that are in our way are leveled, and all the valleys filled up, we shall never trust God.

The trouble with such people is, their confidence is not in God but they look to their surroundings for help. When we learn to find our all in God; when He is the center of our system, about which all our thoughts and affections revolve; when we have made Him our portion; when He is our treasure to which our heart continually moves, then we shall trust Him and not the circumstances.

And while we look at circumstances instead of trusting God we are carnally minded, for one great evidence of the carnal mind is a greater respect for and fear of circumstances than of God. It is impossible to find our perfect satisfaction in God while we have the carnal mind.

Entire satisfaction is the only doubt-killer and we need it in self defence, for doubt is the murderer of the soul.—The Christian Witness.

IN THIS ISSUE

Editorials	2	Our Contributors	5
Why a Christian Lives a Life Different from the World.—E. C. S.		Pentecost, the Church's Creation Day.	
Missions	3	News and Correspondence	6

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EDITORIALS



WHY A CHRISTIAN LIVES A LIFE DIFFERENT FROM THE WORLD.

By EARL C. SMITH.

Why does a Christian live a Christian life? Because he is a Christian. He can't do otherwise than live a Christian life. Why does a sinner live a sinful life? Because he is a sinner. He can not live otherwise than in sin. A good man can't live a bad life, neither can a bad man live a good life. This is not an inference from philosophy or experience but it is the word of the Lord: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Matt. 7:18. "Whosoever is begotten of God doeth no sin, because his seed abideth in him; and he cannot sin, because he is begotten of God." I Jno. 3:9. A proud person can't do humble things. Some times we have seen it awkwardly tried, but the pride showed up through the feigned humility. Likewise a selfish person cannot do unselfish things. The self will always show itself in the midst of the feigned benevolence.

A Christian lives a Christian life because he has to; not that any outward force makes him do so, but his Christian heart won't allow him to do otherwise. Jesus had to go to the cross for us. He was under no obligation to do so, but the wonderful love in His great merciful heart wouldn't allow Him to stay off the cross. A mother wears her body out serving a sick child night and day because she can't help it. She can't help it because she doesn't want to help it. Her mother heart won't let her do differently. A Christian acts meekly, humbly, kindly, gently and good toward both his friends and enemies because that is the way he is in his heart toward them. A sinner lives a sinful life because he has to; not that any outward force makes him do so, but his evil heart won't allow him to do any other way. He acts enviously, jealously, hatefully and mean toward both his friends and his enemies because that is the way he is toward them in his heart. We are not overlooking the fact that there are a great many people, even Christian people, that are not black nor white, but they are some shade of grey or spotted. Of course their lives correspond to their grey or spotted hearts. They don't have much

power to save people. Twilight can't help the darkness much. The darkness is more liable to ruin the twilight; so it is with grey Christians and the world. It is so much sweeter and better to be altogether on the Lord's side; then we are "light in the Lord."

The Christian life is not something that can be put on outwardly. That was the Pharisees' idea. "Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also." Matt. 23:25, 26. Pharisees are not all dead. When people raise questions about whether they can hold out as a Christian they have the Pharisee idea of covering their old mean heart with a good life. It can't be done. A friend of ours said he would accept Christ when he was sure that he could live a Christian life. He can't do it until he yields himself to God. A well meaning Christian man recently told us on beginning a protracted meeting, "We need a lot of preaching on Christian duty." He was mistaken; a great deal of preaching on Christian duty only tends to make Pharisees. You need not preach Christian duty to those who have the mind of the flesh, "for it is not subject to the law of God, neither indeed can it be." People do not do their duty just because they know it; they do their duty because they want to. Whoever wants to sin will surely find an occasion to do so. It is not the law but the gospel that produces good hearts, and good hearts do good works.

A good life is a fruit not a cloak. Such fruit is not produced by humanity either, but by God, for "none is good save one, even God." (Mk. 10:18). We can never bring forth good fruit until we yield ourselves unto God, as alive from the dead, and our members as instruments of righteousness unto God. (Rom. 6:13). When we yield to God we are "filled with the Spirit" and therefore live a good life, for "the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." Paul said his good life was not his own accomplishment but "Christ liveth in me." He repeatedly mentions "him that enableth me." The old covenant failed because it

demand a good life by the human; the new covenant is better because it promises a good life in the human by the divine Spirit. "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin condemned sin in the flesh: that the ordinance of the law might be fulfilled in

us, who walk not after the flesh but after the Spirit." Rom. 8:3, 4. The Christian lives different from the world because he believes that the Man who died for us will do to trust with our whole life, therefore he has committed his life to Him so that it is a God-produced life. It is not so with the world.

Cordell, Okla.

MISSIONS

On July 7 Bro. Sherriff wrote sending receipt for \$72.25. He appreciates very much the help from Canada. He hopes to put the work at Salisbury on a better support, and is trying to open a new mission where his native teacher had baptized 21. He went out and had a meeting at the place. He will need more support. He expected Bro. McCaleb that week.

Bro. Sherriff believes if Jesus Christ had His way he would have at least 2 brethren on every mission. He is continually calling for helpers.

Again on July 15 he wrote acknowledging receipt of \$45.00 from Canada. He said that while the doctor refused to operate on him, he was experiencing no evil effects, but was compelled to take things easier. Bro. McCaleb had arrived, but had to change his plans some. Bro. McCaleb was in good health.

Harper, Kansas,
August 12, 1929.

Dear Friends in Christ:—

For some time past I have been on another trip thru Texas. This time, Port Arthur, Beaumont, Galveston, six congregations in Houston, Terrell, Mt. Vernon, Paris, Commerce, Greenville, McKinney, Denison, Sherman, Ethel, Denton, three places in Ft. Worth, Prairie Creek, and five congregations in Dallas. Our aim and prayer is that much be done for the Master.

The Lord has abundantly blessed us. Besides coming into contact with different ones who are interested in the mission work of Africa and getting a number of others interested, I believe the future of the work will be cared for better. Then too, the brethren have made it possible for us to have a car, (which has given us 16,000 miles of service) pay back \$400.00 borrowed by Harper Congregation to finish out our passage home, send

\$750.00 to Brother Scott for the purpose of buying Sinde Mission, and keep up our own expense while here in the homeland.

For this we are very thankful and pray that we may keep ourselves in an humble, faithful spirit so that the Father can continue to bless us with such blessings for the sake of the cause in Africa.

We are now concerned in another great need of the field, that of putting the buildings at Sinde Mission in condition to have the white school. Our own workers' children number to a dozen and must have a school. Other families with near twenty children are looking to us for a school for their children. Altogether it looks like the door of opportunity is opening for us to enter. \$250.00 to send to Brother Scott for this purpose would be fine, don't you think?

Brother Merritt has completed a new church and school building, a picture of which we have just received. A nice looking brick building with roof of thatching grass. They also report seven baptized lately, and the work progressing nicely.

Also, we received a nice bunch of pictures from Brother Sherriff. Pictures of some baptizing he was doing; some large crowds that came out to hear the gospel; and some of his buildings. Brother Sherriff is in urgent need of helpers. Have you heard his call?

I am not ashamed of the gospel for it is the power of God unto salvation to everyone that believeth.—Paul.

In Jesus Name,
W. N. SHORT.

A GOLDEN OPPORTUNITY.

Since from our flock at Sinde, from the one at Kabanga, and all of our out-stations we have members of the church drifting to Livingstone,

since hundreds of natives who are not Christians congregate there also disseminate from there, and since Brother Classen with their activities for livelihood live there and are willing to do all they can in Sunday and mid-week services for the promotion of Christ's cause among the natives, we have asked for permission from the City Council to put up a pole and grass house there for church purposes. They granted us a permit, but said the building must be better than pole and grass.

We have agreed among ourselves to do as much of the work as possible, and Brother Classen, as well as we, plan to set aside some fifteen dollars each, monthly, toward its promotion. Yet for a good brick building it will take quite a while to raise a few hundred dollars, which squeezes our purses when so much has to go for other things in building and the mission work this year.

We feel that this is your opportunity and that you will feel as we do, glad to squeeze your purses a little with a special gift which will put this added good work well under way.

To rent halls or in any other way get a meeting place here seems impossible.

Address all gifts to us at Sinde Mission, Livingstone, North Rhodesia, South Africa, either through those handling funds for us or direct. If direct send through the African Bank in N.Y.—directions elsewhere.

MRS. GEO. M. SCOTT.

A NEW DISCOVERY.

We have learned a better way to send money here from America. By this new way we gain from five to ten dollars on checks amounting to one hundred dollars. Say we saved or gained only five dollars per month, that would mean sixty dollars per year, and such amounts are surely needed in the work here.

On arrival in Cape Town we exchanged our money at the even rate of five dollars for one English pound. We generally count the rate at about that, though the cashing of many small checks with the Banker charging fifty cents and on up for collection of each one, makes the amount less.

The new way is to have exchange made in N.Y., and they deposit to our credit here and notify us. If interested please keep the following instructions in an accessible place:—

Send by postal order or New York draft made to the Bank whose address is "The Standard Bank of

South Africa Ltd., 67 Wall St., New York, N.Y., with letter as follows:—

"Sirs:—

Please find inclosed N.Y. draft for(\$.....), which I kindly ask you to transfer through your bank to the credit of Geo. M. Scott (or A. B. Reese), Sinde Mission, Livingstone, North Rhodesia, South Africa.

And oblige."

Merritts and Browns can be reached the same way except their postal address is Kabanga Mission, Kalomo, N.R., South Africa. In several ways it is better to send together or by way of one or two parties but there are no extra charges for small amounts and for individuals to send is quite satisfactory.

MRS. GEO. M. SCOTT.

A CALL TO PRAYER.

During the eleven months which we have spent in this district about one hundred fifteen gospel meetings (three each week when here) have been held in Paulo Affonso, no less in Cajazeira, and many others in places close to here. We feel that it is God's will for us to devote some months spreading the good news in other places. The months of August and September I with two young Brazilian Christians expect to spend travelling some fifteen hundred miles on horseback. Our object is to scatter sixty Bibles, two hundred fifty Testaments and thousands of gospel booklets over this neglected territory, tell many souls of the way of salvation, explore a great mission field, and give some valuable experience in Christian service to two young servants of the Lord. We earnestly request that each Christian who shall see this pray daily either in private or with one or more other Christians for the following:

1. That many doors for preaching the Word will be opened.
2. That every book may be placed in the hands of a reader.
3. That God will determine our itinerary.
4. That we may have health and protection against evil men.
5. That we will be courageous and bold to preach the Word in the power of the Holy Spirit.
6. That God will keep the thirty five or forty Christians whom we shall leave in Paulo Affonso.
7. That the two young men who shall do their first real work for the Lord may be blessed and be a blessing by this experience.

Please read Romans 15:30; Eph. 6:18-20; Col. 4:2-4; I Thess. 5:25; II Thess. 3:1-2. If Paul and his co-workers needed the prayers of his brethren, how much more do we? Will you have a part in

this missionary journey by praying daily for us?

VIRGIL F. SMITH,

Paulo Affonso, Alagoas, Brazil.

"OUR INDIAN ROAD."

We are waiting for particulars from Bro. Trindle concerning his trip along the Lake Winnipeg; the only news to come through is that whilst going out to the Lake, and at the mouth of the Fisher River, he was preaching there, and had the joy of one

baptism among them.

The work at the South End continues; a crowd out to the preaching each Lord's Day Evening, and Bro. A. E. Prince holding the Sunday School and this preaching service going regularly.

Our Treasurer gladly acknowledges—Meaford Church \$10.00 each month; A Sister, Selkirk, Ont., \$1.00; Bro. Evans, Selkirk, \$1.00 towards pony.

W. EATOUGH,

529 Toronto St.,

Winnipeg, Man.

OUR CONTRIBUTORS

PENTECOST: THE CHURCH'S CREATION DAY. No. 3.

BY D. H. RUSNELL.

On the day of Pentecost, the twelve apostles, Peter being spokesman, began by laying before the people the terms of remission of sins, dictated through the Holy Spirit. The twelve thrones clearly refers to the position into which the apostles were set, (I Cor. 12:28) in the building,—the foundation material, or charter members. The first to instruct by unfolding the plan of salvation was Christ as Head, who dictated the plan; then they as members executed that plan. To them therefore must be added every soul to be saved. All added to the apostles are added to Christ. There is no other church of God, save the one that originated on the day of Pentecost. Paul was especially commissioned as the apostle to the Gentile world, (Rom. 1:16; 2:9). Paul was not one of the twelve, (Gal. 1:17-19, I Cor. 15:5-8). Hence, he was not in the original foundation of the church, being untimely born (I Cor. 15:8). Paul, born (as an apostle) some years later, refers to some who were in Christ before him (Rom. 16:7). This shows that the body or church was fully formed or completed before Paul became an apostle, so we see the church was complete on the day of Pentecost with the twelve forming the foundation and their names were written on the twelve foundations of the New Jerusalem (Rev. 21:14). Paul's name is not among them, only the twelve (the only divine church). The church built or created on the day of Pentecost is the one and only church of God or Christ on earth today. To enter that church, we must build on the foundation already laid. Any

church built since Pentecost is purely a human sect, having in its foundation neither Christ or the apostles, and their worship would be vain (Matt. 15:9, Col. 2:20-23).

As God created and made Adam perfect, so when Christ created and built his church, it was perfect, it lacked nothing. The Head was perfect, the law was perfect. We have a perfect Gospel, which has power to save men (Rom. 1:16). The terms of remission of sins were perfectly presented on that day (Acts 2:36-41) and about three thousand perfect additions to that church were the results. Here then is the perfect church, the only church of Christ or God. The Church of Christ then must (1) have him as builder and Head; (2) must have the twelve apostles as charter members, in His body; any other does not belong to Christ. To be in fellowship with Christ and God, we must be in fellowship with the apostles (I John 1:3); (3) preach the Gospel alone as the only means of adding to His church; (4) command all men who would enter it to believe on Christ, repent of their sins and be baptized in Christ's name unto the remission of their sins (Acts 2:38); (5) Teach all who truly do these things that the Lord has added them to His church.

Those today who do precisely and only what the people did on the day of Pentecost, become members of that same church, are united to Christ and his apostles, to the church that Christ built and to no human organization. On that day, in obedience to Peter's command (Acts 2:38), they that received his word were baptized (verse 41). So it is today, all who receive God's word are baptized. All who refuse to be baptized reject God's counsel, "But the Pharisees and lawyers

rejected for themselves the counsel of God, being not baptized of him." (Luke 7:30). So with people today who claim remission of sins before obeying Christ's command to be baptized unto remission of sins. The church of Christ is the only church having the twelve apostles in its foundation. The apostles had no successors to belong to the church of Christ. It is necessary that we be sure that we belong to the church built on the day of

Pentecost. We become members of that church by believing and doing just what Peter preached on that day. That is what every disciple of Christ from then till now did, and all they did. All who do exactly those things will be added by the Lord to His church (Acts 2:47). They were born into the church when born into God's family, for the church of God is the family of God.

(The end).

NEWS AND CORRESPONDENCE

HALF SIZE AGAIN

We hope you will bear with us in publishing C.M.R. half-size again for this month. This is done to further cut expenses till we can pay off some printing bills. This is an opportunity for those interested to help us financially.

SPECIAL NOTICE

Please watch our next issue for a statement of the change in the management of the C.M.R. In the meantime send all changes of address, new subs, renewals, and make all money orders payable, to BRO. L. G. SNURE, 77 DUNDURN ST., N., HAMILTON, ONT., till further notice.—Ed. C.M.R.

See the program for the Fall Meeting, and make your plans to attend.

BURDETT—ANSTEE.

Brother Oliver Harry Burdett and Sister Marjorie Ellen Anstee, with the assistance of the writer, plighted their lives together in the holy and sacred bonds of marriage.

The wedding ceremony was performed in our church house, cor. Beecher and Raymond streets, St. Catharines, at 12 o'clock noon, Saturday, Aug. 31st, in the presence of a large company of friends and relatives.

The groom was assisted by his brother Ernest, and the bride was supported by her sister, Olive.

The bridal couple left the church house, amidst a shower of confetti and congratulations from the awaiting company; and the guests retired with them to the home of the bride's parents, 111 Vail St., to partake of the wedding luncheon. The following day the happy pair left for a honeymoon trip through the States of New York and New Jersey.

The hearty well wishes and prayers of the brethren and relatives go with them.

—Lemuel J. Keffer.

HUGHES—BURDETT.

The wedding of Bro. Stanley Butler Hughes and Sister Dora Violet Burdett was solemnized in St. Catharines, Ont., June 29th, 1929.

The ceremony was performed in the church house, at about 3 p.m., before a large company of friends, by the writer.

The groom was supported by his brother F. B. Hughes, while the bride was supported by Mrs. F. B. Hughes and Miss Marjorie Anstee and Miss Ingrid Bang. The bride was given away by her brother, Oliver. Bro. Ernie served as usher.

After the ceremony and signing of the register, about fifty of the guests repaired to the home of the bride's parents and partook of the wedding luncheon, after which the bridal couple prepared themselves for and started out on a motor trip to Muskoka, to spend

a honeymoon of happiness before returning to Niagara Falls, N.Y., to take up their residence.

They started away amidst the hearty good wishes and customary demonstration of the same by all the guests present.

God bless this union.

Lemuel J. Keffer.

LEHMAN.

Sister Sarah Lehman died in Stouffville on July 17, 1929, in her 85th year. While outside her house a stroke caused her to fall heavily to the ground, from which she never rallied. She lingered for 3 or 4 days before death came.

She spent all of her life in this neighborhood, and has been a devoted and faithful Christian for about 70 years. Her husband pre-deceased her 20 years ago. They both were leading members of the church here and are greatly missed. But we believe they will meet where parting is unknown. Her maiden name was Sarah Boadway. She is survived by four sons and three daughters, namely, John A. Lehman, Toronto; Jacob and Wilmot, North Bay; Bert, Saskatoon; Mrs. Florence Gardiner, Nyack, N.Y.; Mrs. Laurette Pollock, New Andover, Mass.; and Mrs. Retta Hockaday, Littleton, Col.

We sorrow not as those who have no hope, but we hope to meet again. The services were conducted by Bro. McKerlie of Toronto, in the church house and were attended by a large company of friends.

D. H. Rusnell,
Stouffville, Ont.

"A SAMPLE OF CHRISTIANITY"

I heard a travelling salesman who said just after he became a Christian: "Henceforth I shall regard my life as being a sample of Christianity. I shall constantly remember that people are watching me. With the help of my Master I am determined to make good in the Christian enterprise. I must make people like the sample and in this way secure their order—win them to Jesus. From this time on I shall sell merchandise in order that I may sell Christianity."

That every child of God is a sample of Christianity should be an idea that should rivet our attention and stoop us to the very dust with a sense of our individual responsibility.

What kind of a sample are we holding up to the world?—F. B. Shepherd.

Each subscriber send at least 1 new one.

Reta Spearman, Sarnia, Ont.: "The work here moves on slowly. We have been getting better outside hearing lately. We were pleased to have with us Bro. L. J. Keffer, who preached on the day of our All-Day Meeting, July 28, 1929.

Brethren were present from Windsor, Port Huron, Detroit, Woodgreen and Forest. Bro. Keffer gave three wonderful sermons. Many were touched by his sincerity which helped us to have more faith in God.

Aug. 4th we had Bro. McGary of Detroit preach for us, with one added to the church.

We are expecting Bro. Roy Whitfield of Detroit Aug. 11. We pray for the success of the C.M.R. in its splendid work."

A later report says that Bro. Whitfield baptized 2 more on Aug. 11.

"A tooth that scientists had identified as positively belonging to an ape-man who lived in Nebraska millions of years ago is now discovered to have belonged to a pig. And it is on such "authority" that the world is asked to accept as true the theory of man's descent from the monkey."—The Globe.

Samuel Fletcher, 202 Oakwood Ave., Toronto, Ont.: "It (C.M.R.) is a very comprehensive journal, giving us quite an account of missionary work, also of the work of the churches in Canada. For its stand for the **Restoration Movement**, I for one am truly thankful, and pray God it may spread its influence from coast to coast, for a real unity of Christians. May our Heavenly Father grant to you, my dear brother, wisdom, health, and a still deeper spiritual experience is the earnest prayer of the writer.

J. S. Lewis, Sioux Pass, Montana, U.S.A.: "The meeting at Mona, Montana, which Bro. Chas. W. Petch began June 24, and closed July 7 was a success and appreciated by all. Three baptisms and one restored. After going to Grandview schoolhouse for a ten-days meeting, he returned to Mona and held services from Thur. till Sunday, and baptized an old couple about 65 years of age. There was much rejoicing for the church had been hoping and praying for them and looking forward to the day when we could see them step out for Jesus. We also enjoyed the acquaintance of Sister Petch."

J. McGregor, 59 Merrylands Rd., Merrylands, N. S. Wales, Australia, July 24, 1929: "Dear Bro. Collins; A few weeks ago a brother gave me the loan of a couple of **Christian Monthly Reviews** of which you are the esteemed Editor. I was very favourably impressed with the interesting and edifying articles in them. . . . Now will you kindly send the C.M.R. to the above address as long as the enclosed dollar will pay for?"

Chas. W. Petch, Horse Creek, Sask., Aug. 15: "I began here the 24th. Interest has been good from the start. Seven have been baptized so far. Three of them are sons of the United Church preacher who was here last year."

He further says that there may be 5 young men from the West in Harding College this term, preparing for better work in that field. That is encouraging. Our 2 young men from Meaford, Ont., Bros. Frank Ellis and George Emptage will be in Harding this term. Also 2 from Woodgreen, Ont., Bros. Roy and John Whitfield, sons of our late Brother, S. Whitfield.

C. B. Clifton, Standish, Mich., U.S.A., Aug. 20: "It has been a long time since I sent you a report of my work. I enjoy reading the good articles in the Review, and especially the good work being done by brethren in other fields of labor.

My work is among the small congregations in this part of Michigan. I am now engaged in the 4th meeting since spring, besides the one with the Speaker church where H. H. Hawley of Ludington did the preaching. Two more are scheduled before winter, Gladwin in September and Akron in October.

The Lord has blessed our labors. So far 23 have

obeyed the gospel, 5 have otherwise placed membership.

One confession here last night the first of the meeting. We began here Aug. 11th and will close the 25th. Home address, Akron, Mich.

We very much regret that the following splendid report was delayed so that it did not appear in our June issue.

* * * *

Mrs. L. LaCourse, 485 George St., Sarnia, Ont., May 31: "As my C.M.R. will be due in June I wish to renew it. Would miss it very much if I didn't get it.

Our meetings are improving. In May we had Bros. L. V. McGary, and Roy Whitfield, Bro. and Sis. McAllister of Detroit, and Bro. and Sis. Clifton of Akron, Mich. Expect Bro. McGary on June 2.

I try to take visitors to our meetings. One Sun. Bro. McGary spoke I managed to take seven, all outsiders. In Feb. Bro. Hastings spoke to us one Sun. I had a lady who belongs to the Bible Students with me from Pt. Huron. His sermon that day was 'First Fruits or Last.' It was fine. My lady visitor said it was the best she ever heard. She told about it to her friends, also at their meetings. With best wishes."

Each subscriber send at least 1 new one.

Alex. M. Stewart, 607 Crawford St., Toronto, Ont., Aug. 28: "On Aug. 11 Bro. McKerlie spoke morning and evening at Pine Orchard. Seven responded to the invitation at night. On Mon. night 4 more stepped out and obeyed the Lord. Bro. McKerlie held meetings for 3 evenings in the week. On the Sun. evening Bro. Malcolm Simpson, followed by a week of meetings, Bro. Cauble being speaker. These meetings have all been most helpful to the church at Pine Orchard. We are glad to report 2 more added to the Lord Mon. evening. All are happy and hoping for more precious souls."

O. H. Tallman, Cleveland, Tenn., Aug. 13: "Just returned last night from Montgomery, Ala., where we baptized 2. We motored about 350 miles yesterday. Tomorrow we are going up among the Blue Ridge Mountains of Georgia, to begin at Dial. We cross one mountain that is 11 miles up and 7 miles down the other side."

O. E. Tallman, McMinnville, Tenn.: "Have had 12 additions here so far, and one to baptize at 6 p.m. Will close tonight, D.V. Have had 42 additions since leaving Canada, with 2 more meetings, at Summitville, and West Riverside, Tenn. Will close at Winchester Sept. 30."

Don Carlos Janes writes that he expects to attend the Fall Meeting in Toronto. But his visit will be short and he wants to do the greatest good possible.

C. G. McPhee, Beamsville, Ont., Sept. 4: "The church work in this place is becoming very encouraging. While it will take time to build up the congregation like it was years ago, yet we are looking forward to greater things in the future.

Last Sunday we were favored with the presence of Bro. C. B. Clifton, former minister here, and now engaged with the churches in Northern Michigan. He spoke at the morning service, which was enjoyed very much by the splendid congregation which greeted him.

At night Bro. Leroy Miller, our thirteen year old preacher, of Port Huron, spoke to a crowded house. Leroy has been speaking for nearly three years, and is perfectly at home in the pulpit. Many outsiders heard him and were most favourably impressed. A boy of his age who knows the Bible, and can present it to the people who seldom hear it, indeed is a sensation.

Tuesday night Bro. Clifton again spoke to us, upon

the "Tabernacle as a Type of the Church."

Last Sunday morning I visited the church at Jordan, where I formerly conducted two protracted meetings, and where I have many friends. It is always a pleasure to worship and work with these people."

FALL MEETING IN TORONTO.

All the churches of Christ in Ontario are invited to have fellowship in the Fall Meeting under the direction of the Strathmore Blvd. church in Toronto. Dates, Saturday and Sunday, Oct. 5-6. Sunday meetings to be held in the Technical School building near the meeting house. On Saturday night Bros. Brown and McPhee will speak. On Sunday morning and night Bro. Robert H. Boll, of Louisville, Ky., will speak. Bro. H. McKierlie will speak Sunday afternoon.

On Sunday morning at 10 o'clock representatives of various congregations will speak.

Bro. Don Carlos Janes will be at the meeting to speak.

Brethren, again you are reminded that Bro. and Sister H. M. Evans, Selkirk, Ont., are still depending on us for their support. May the Lord lead us to send them what they need. They lack 3 years being old enough to receive the Old Age Pension. The brethren at Jordan, Ont., have promised to pay their fuel bill. Let others send help.

After returning from Mississippi and Tennessee, I was with the church at Woodgreen, Ont., for 2 services on Aug. 18. Enjoyed my visit in the home of Sister S. Whitfield. On Aug. 25 I was at Cape Rich in the morning and at Meaford, Ont., at night. On Sept. 1 I was at Griersville in the morning and at Meaford again at night, at which time it was my happy privilege to take the confession of our two oldest daughters and baptise them the same hour of the night. At the same time their friend, Helen Whitfield, also obeyed the gospel, it being her 13th birthday.

On the night of Sept. 3 nearly all of the brethren and sisters of Cape Rich came to our house for a surprise. We were very happy to have them come, and enjoyed the time together. They brought refreshments. Before they left Bro. Philip Petch read a letter of presentation and Bro. Chas. Cox presented us with the sum of \$25 from the brethren at Cape Rich. We truly appreciate such a gracious farewell and pray God's richest blessings upon them.

The brethren at Meaford gave us a nice check, and our neighbors and friends did us many kindnesses, for all of which we are very thankful. We hope and pray that God may lead them all in the way of righteousness and peace to the home of the redeemed "in the sweet bye and bye."

On Sept. 8 I spoke for the church at Pine Orchard morning and night.—Ed. C.M.R.

The copy for this issue is being prepared while I am here in Detroit. Next Sun. (Sept.) 22 I shall speak for the brethren on Hamilton Ave., in the morning, and at West Side Central at night. Send no mail for the C.M.R. to me here, but to Bro. Snure in Hamilton, Ont., as announced elsewhere in this issue. Friends may address us personally, as follows, E. Gaston Collins, 5755 Missouri Ave., Detroit, Mich.

Chas. W. Petch, Thessalon, Ont., Sept. 13: "I closed five weeks' work at Horse Creek, Sask. on Aug. 25th. There were ten baptised in all, three of whom were sons of a United Church preacher. Two of these young men are hoping to give their lives to preaching the Word.

Two other young men from there are now on their way to attend Harding Bible College, Morrilton, Arkansas. It will be fine if this young church will send out four young men to tell the old, old story. I am now in a short meeting at Livingstone north,

near Thessalon, Ont. We stopped over Lord's day to rest, on our way East, and the brethren here asked me to stay for a short meeting. We enjoyed the motor trip from Sask. so far. I am feeling fairly well and enjoying the work among the rocks and pines and the good people of Algoma.

Yours in His service."

O. H. Tallman, Lois, Tenn., U.S.A., Sept. 11: "Closed a good meeting here at the water's edge this morning. Fourteen baptisms. A full house every night."

T. W. Bailey, Thessalon, Ont., Sept. 9: "Our meetings at Ice Lake (on Manitoulin Island), Ont., closed on Sept. 25, with 14 meetings and good attendance throughout. Two other preachers were in the community and we tried to get them to defend their teaching but failed. We asked them to debate the difference or if they would not do that, I proposed that we preach on such subjects as, "What is necessary to Salvation?"; "Is it possible for a Christian to fall from grace and finally be lost?"; and "What is Faith from a Bible Viewpoint?" But they refused to come to the light. It did them no good, however, because they were working against us both publicly and privately, speaking against the principles we stand for. So of course listeners came to the conclusion that they were either afraid or dishonest. We are still in correspondence with some of them, and await developments."

* * *

If I were betting I would stake quite a good deal that Bro. Bailey does not succeed in arranging the debate, for most of such fellows as he tells about are either above debating, which is not a healthy sign, or they are afraid, or they will not debate (come to the light) because their deeds are evil. But I hope he does get the debate, and gets a chance to preach the truth to numbers who would not otherwise attend.—Ed. C.M.R.

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